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THE
NEW TESTAMENT

OF OUR LORD AND SAVIOUR

JESUS CHRIST,

In the Original Greek:

WITH

INTRODUCTIONS AND NOTES,

BY

CHR. WORDSWORTH, D.D.

CANON OF WESTMINSTER;

AND VICAR OF STANFORD IN THE VALE, BERKS.

VOL. I.

THE FOUR GOSPELS, AND ACTS OF THE APOSTLES.

NEW EDITION.

LONDON:
RIVINGTONS, WATERLOO PLACE.

1862.

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PREFACE.

THE present Edition of the Greek Testament is the result of a design formed many years ago, and suggested by the following considerations:—

The history of the Criticism and Interpretation of the Sacred Text of the Evangelical Scriptures during the present century is distinguished by certain remarkable characteristics.

By the blessing of Divine Providence singular benefits have been bestowed upon the present generation, for the elucidation of the inspired Volume. The Manuscripts of the New Testament have been collated with greater labour and accuracy than formerly; the Various Readings thence derived have been recorded with more minute exactness and precision; and new aids and instruments have thus been supplied to the biblical student, which were not accessible in former times. Transcripts, some of them in facsimile, of the most ancient Manuscripts have been published; early Versions have been recovered and printed. The researches of Travellers, Historians, and Chronologers, have shed new light on the sacred page. Indeed it must be confessed, with thankfulness to the Divine Author of Scripture, that the present age enjoys, in certain respects, greater privileges for the due understanding of Holy Writ, than were ever conferred by Almighty God on any preceding generation since the Revival of Letters.

On the other hand, some features of a different kind present themselves to our notice.

In one remarkable respect, the history of the Criticism and Interpretation of the *New* Testament in our own times bears a striking resemblance to that of the *Old* Testament among the Jews.

Nothing could be more praiseworthy than the diligence of the Masoretic Critics in collating the Manuscripts and revising the Text of the Old Testament. With unwearied patience and scrupulous fidelity they registered every letter, and the frequency of its occurrence, in the pages of the ancient Scriptures.

Yet, as is well known, with all their indefatigable labours for the guardianship of the *letter* of the Sacred Volume, they were not able to preserve its *spirit*. Side by side with the fruits of the minute diligence of the Masora, grew up, like weeds in a fair garden, the extravagances of the Cabbala.

We may recognize a parallel here, in the history of the New Testament, in Christian times and in our own day. Christendom has her Masora, she has also her Cabbala.

The fact is too clear to admit a doubt. It is recognized and deplored by some of the most pious minds¹ in that Country to which we are deeply indebted for critical contributions in the verification of the Text of the New Testament. Contemporaneously with great benefits derived from collation of Manuscripts, discovery or re-examination of ancient Versions, rich stores of illustration from History, Chronology, and Topography, we have to lament, with feelings of disappointment and forebodings of alarm, that the cause of Biblical Criticism, as a high and holy Science, qualifying men for the discharge of the duties of life, and for the enjoyment of the bliss of eternity, appears to be threatened with formidable dangers even from those quarters whence it has received some valuable philological aids for its elucidation.

In evidence of this fact we may refer, by way of specimen, to the critical comments, which have been recently published², on one of the most solemn, beautiful, and affecting histories,—such as, it might have been supposed, would have disarmed all cavil in Christian readers, and have awed doubt into adoration,—the evangelical narrative by St. John of that stupendous miracle of Christ, the prelude of the transactions of the Great Day,—the raising of Lazarus from the dead.

Such criticisms show, that there is scarcely any error, however puerile or preposterous, which may not find some advocates among persons enjoying high literary and scientific advantages for the interpretation of the New Testament, and be propounded by them with an air of superior intelligence, as a true exposition, to be received by the world in the place of ancient interpretations of Holy Writ.

We have also to deplore, that the field of sacred Hermeneutics has been made an arena of fierce fightings and uncharitable disputations. It seems to be too

¹ e.g. *Tholuck*, die Glaubwürdigkeit der Evangelischen Geschichte, pp. 8—13. A graphic picture of the ever-varying and fantastic forms of modern exegesis has been drawn by a recent writer, *Arnoldi*, in his remarks on the Commentaries upon the Gospel-narrative of the Miraculous Feeding, Matt. xiv. 21, as follows. “Ein Eingehen auf die wunderlichen Wegdeutungen des Wunders, wie sie in der protestantischen Exegese gäng und gäbe sind, halte ich für überflüssig. Der Evangelist gibt das Factum, wie die ganze Haltung der Erzählung zeigt, für ein Wunder aus. Leugnet man dessen Inspiration und lässt man ihn fallen, so ist nicht abzusehen, wo das Ende der möglichen Hypothesen ist. Ehe die letzte widerlegt ist, haben zehn neue das Tageslicht erblickt, und wer sie widerlegen will, hat mit einem phantastischen Heerhaufen zu thun, der nirgends Stand hält. Darum gehen wir in der Regel auf dergleichen nur da aus, wo irgend ein besonderes Interesse an der Sache ist. Für unsere Stelle wird es genügen, mitzutheilen, was *De Wette*, über dieselbe sagt; ‘Als Geschichte, im Sinne des *Referenten*’ (er meint den *Evangelisten*) ‘genommen, widerstrebt das Wunder selbst derjenigen Ansicht von Jesu Person, welche höhere Kräfte in ihm voraussetzt’ (womit uns also gestaltet wird, dieselben auch nicht vorauszusetzen, und doch evangelische Christen zu sein!), ‘weil h. eine schöpferisch vermehrende Wirkung auf todte Stoffe, ja auf Kunstproducte (Brod) angenommen werden müsste’ (was dem Herrn natürlich zu viel zugetraut wäre!), ‘und weil man die Vermehrung der Speisestücke, sei sie unter den Händen Jesu oder der Jünger geschehen, sich gar nicht zur Anschauung bringen kann’ (dieselbe daher auch nicht stattgefunden hat, q. e. d.).” See also *Kahn*, Internal History of German Protestantism, p. 174, Edinb. 1856.

² See below, on John xi. 1, page 323, 324.

His own Book in a reverent and loving spirit. "Mysteries are revealed unto the meek¹." "The secret of the Lord is among them that fear Him, and He will show them His covenant²." "Them that are meek shall He guide in judgment; and such as are gentle, them shall He learn His way³." But "He resisteth the proud⁴." He hides His mysteries from "the wise and prudent⁵," that is, from those who esteem themselves such, and "lean on their own understandings⁶." "He turneth wise men backward, and maketh diviners mad⁷." "Quærenti derisori Scientia se abscondit⁸." If men will not receive Him as little children, then a just retribution awaits them. If they will not be children in simplicity, they will be less than children in ignorance; they will fall into childish errors, and become babes in knowledge; "professing themselves wise, they will become fools⁹," and their "folly will be manifest unto all men¹⁰," through their arrogance in parading it before the world, and in vaunting of it as if it were wisdom¹¹.

If there is such a thing as the Church Universal, to which Christ has promised His presence and His Spirit; if there are such words as the following in the New Testament, "Lo, I am with you alway, even unto the end of the world¹²," "The Comforter shall teach you all things, and guide you into all the truth¹³," "The Church of the Living God, the pillar and ground of the truth¹⁴;" if Christ has given us the Holy Scriptures by the Inspiration of the Holy Ghost; and if He has delivered Scripture to the keeping of the Church Universal, and appointed her to be its Guardian and Interpreter; if He has done these things, it is not only folly and presumption, it is a sin against Him and against the Holy Ghost, to say that any of the Books, or any portion of the Books, which have been received, as divinely-inspired Scripture, by the consentient voice of the Church Universal, is not inspired by God, but is a human composition, blemished by human infirmities. And it is vain to expect, that any real progress can be made by the agency of those, who commence their work with an outrage against Christ and the Holy Spirit, by denying the inspiration and inerrancy of Writings delivered by Them.

So, again, it is an illusory hope, that advances can be made in the work of sacred interpretation, by the instrumentality of any who reject the Expositions of Scripture received by the consent of ancient Christendom, and who propound new interpretations invented by themselves, at variance with the general teaching of Scripture as received by the Catholic Church¹⁵. Rather, with our own Re-

¹ Ecclus. iii. 19.

² Ps. xxv. 13.

³ Ps. xxv. 8.

⁴ James iv. 6. 1 Pet. v. 5.

⁵ Matt. xi. 25.

⁶ Prov. iii. 5.

⁷ Isa. xlv. 25.

⁸ Lord Bacon.

⁹ Rom. i. 22.

¹⁰ 2 Tim. iii. 9.

¹¹ The words of *S. Augustine* concerning himself are very instructive to an Expositor of Scripture:—"Cum primo puer ad divinas Scripturas antè vellem afferre acumen discutiendi quàm pietatem quærendi, ego ipse contra me perversis moribus clauderem januam Domini mei. Cum pulsare deberem ut aperiretur, addebam ut clauderetur. *Superbus* enim audebam quærere quod *nisi humilis* non potest invenire." (*Aug.* Sermon li. 6.)

On the necessity of holiness of life to a right understanding of Scripture, see *Athanas.* pp. 77 361, and *Gregor. Nazian.* Orat. xx. p. 383, βούλει θεολόγος γενέσθαι; τὰς ἐντολὰς φύλασσε· πρᾶξις ἐπίβασις θεωρίας. See also *ibid.* p. 495.

Matt. xxviii. 20.

¹³ John xiv. 26; xvi. 13.

¹⁴ 1 Tim. iii. 15.

¹⁵ *Arnoldi*, in his Preface to his Edition of St. Matthew, thus deplures the loss sustained by his

formers¹, if we hope to maintain the truth, and to guard “the faith once for all delivered to the saints²,” and to advance the Redeemer’s Kingdom upon earth, let us have ever before our eyes, in interpreting Scripture, the Formularies of Faith¹ delivered by the Church Universal, as representing the true sense of Scripture; and let us not readily imagine, that any text of Scripture can be properly bent by us to bear a sense at variance with those standards of faith.

If it is indeed true, that there is such a Divine Institution as an Apostolical Ministry, appointed by Christ for the preaching of the Word and administration of the Sacraments; if it is true, that the illuminating and sanctifying graces of the Holy Ghost are vouchsafed to those, who humbly seek for them, by His appointed means, at the hands of that ministry; then it is certain, that no appliances of Literature and Science, and no labour in collating Manuscripts and examining Versions, no skill in Languages, no familiarity with the results of researches Historical, Chronological, Geographical, Antiquarian, nor any amount of toil about the *letter* of Scripture, will avail us for the attainment of a knowledge of the *spirit* of Scripture, if we set at nought the means of grace which God offers us for our illumination.

All those instruments of Literature and Science are, indeed, necessary for the right interpretation of the original Scriptures; and it would be fanatical to imagine, that we can dispense with any of them. But it is no less fanatical to rely on them as sufficient. God must open our eyes, if we are to see “the wondrous things of His law³,” in His “light we shall see light⁴.”

The Church of England owes too much to the learning of Germany, to regard her with any other feelings than those of affectionate esteem; and on the still higher grounds of religious truth and charity, she may well long for union with her. In the sixteenth century, Germany and England fought the battle of the Reformation side by side. They shed their blood as allies and martyrs in that holy cause. We have received much from her; we owe her a debt of gratitude; we owe her our love and our prayers. Above all, we owe her the truth. And we should not be paying the debt of love we owe her, if, instead of speaking the truth, we beguiled her with fair speeches, and deceived her by cozening assurances, as if the fruits, which some of her children are now gathering in the field of sacred Criticism, were sound and healthful to the soul, and not rather bitter as wormwood; beautiful, it may be, externally to the eye of unregenerate Reason, but loathsome as poison to the healthful palate of Faith; specious, it may be, in colour to a superficial glance, but when grasped by the hand, full of dust and smoke and ashes, like apples plucked on the sterile shore of the Dead Sea.

own country in this respect:—“Dass man, so zu sagen, die exegetische Tradition unterbrochen hat, sind die bedeutendsten Schätze des gediegensten theologischen Wissens unbenützt liegen geblieben.” 1855.

¹ See *Reformatio Legum*, i. 13:—“Summa fidei capita, è sacris Scripturis clarissimis desumpta, et in Symbolis breviter comprehensa, in exponendo sacras literas ob oculos perpetuò habeantur, ne quid contrà ea aliquando interpretemur.”

² Jude 3.

³ Ps. cxix. 18.

⁴ Ps. xxxvi. 9.

Let us not “put bitter for sweet, and sweet for bitter¹,” and dignify with the name of progress that which ought to be wept over as decline.

By no merit of our own, but by the gracious goodness of God, we possess in England Colleges and Cathedrals, which have been schools of the prophets, nurseries of sacred learning. We possess a National Church, which holds in her hands the true Canon of Scripture as received by the Church Universal; and which does not allow Holy Scripture to be rudely torn by discordant Teachers and irreverent Critics, but delivers to us the Creeds of Christendom and her own Formularies of Faith, as an authoritative guide to check our rash speculations, and to control our froward wills in obtruding our own caprices as dogmas of Holy Writ². We enjoy the blessings of visible Communion in the same Divine Doctrine and Discipline, with the Apostolic Churches of America, and of our own Colonial Churches throughout the World.

Let us guard these privileges; let us not degrade the Biblical Criticism of England to the miserable condition of doubt and diversity, of distraction and despair, in which that holy Science now lies prostrate, in some other parts of Christendom. Rather let us endeavour, by God’s grace, meekly and humbly, wisely and charitably, to elevate modern Exegesis to the standard of primitive Christianity; and to help others in recovering its ancient dignity, and in consecrating their learning and sanctifying their labour, and rendering them more conducive to the maintenance of the truth, and to the extension of Christ’s kingdom, and to their own glory and felicity in time and eternity. Then we may have a reasonable hope, that, with their assistance, the evils, which now threaten Christendom, may be averted; the torrent of unbelief and superstition, which seems ready to overwhelm us, may be stemmed and turned back; and we may see new fields reclaimed, and gladdened with rich harvests.

A few words are requisite concerning the Text of this Edition.

It has been already observed, that the present age possesses special advantages in the collations recently made of Manuscripts of the New Testament.

But it must not be forgotten, that it is one thing to possess Manuscripts and collations of them, and another thing to use them aright. Indeed it may sometimes happen, that the very abundance of Manuscripts, and consequently of Various Readings, may become an occasion of error; and so, by a misuse of our advantages in this respect, the Text of the New Testament may be depraved and corrupted, rather than emended and improved.

There is reason to fear that this may be sometimes now the case. Certain canons of criticism, as they are called, have been propounded by Griesbach and others, as directions for the use of Manuscripts of the New Testament. These canons contain true principles; but it may well be doubted, whether some evils

¹ Isa. v. 20.

² See above, p. x, note, and our Ninth and Twentieth Articles, and the Canon “de Concionatoribus,” A.D. 1571:—“Inprimis videbunt Concionatores, nequid unquam doceant pro concione quod à populo religiosè teneri et credi velint, nisi quod consentaneum sit doctrinæ Veteris et Novi Testamenti, quodque ex illâ ipsâ doctrinâ catholici Patres et veteres Episcopi collegerint.”

may not arise, and may not already have arisen, from an overstrained application of them.

For example; "*Proclivi lectioni præstat ardua.*" This is an excellent rule, if rightly used; for no one can doubt that an easy reading was more likely to be substituted by a transcriber for a difficult one, than a difficult reading for one that is easy. But this rule requires much caution in its application.

There are many concurrent circumstances to be considered, which may modify and neutralize it, and render it wholly inapplicable. For instance; it must also be inquired, whether the difficult reading is supported by the testimony of ancient Versions and Fathers; or whether it stands on the authority of only one or two Manuscripts of a particular family.

To force readings into the Text merely because they are difficult, is to adulterate the divine ore with human alloy; it is to obtrude upon the reader of Scripture the solecisms of faltering copyists, in the place of the Word of God.

Again; it is doubtless true, that special deference is due, on the ground of superior Antiquity, to the Uncial Manuscripts of the New Testament. No one can question, in the abstract, the soundness of the principle propounded by Bentley, revived by Bengel, and recently applied by Lachmann. But the very application of the principle, without adequate restraints and correctives, has proved how dangerous a true principle of criticism may become, when applied beyond the proper limits of its applicability.

The Uncial Manuscripts are of greater antiquity, as far as ink and parchment are concerned, than the Cursive Manuscripts of the New Testament. The consent of all the Uncial Manuscripts, or of a majority of them, is of very high authority. But we do not know, that some of the Cursive Manuscripts may not be transcripts of Uncial Manuscripts still more ancient than any we now possess; and, therefore, to adopt the readings which are found in two or three Uncial Manuscripts, to the exclusion of the testimony of the Cursive Manuscripts, may be to corrupt the Text, while we profess to correct it.

Besides, the Uncial Manuscripts are comparatively few,—and only represent the witness of a few places. But the Cursive Manuscripts are very numerous, and come to us from all parts of the world; and, therefore, to confine ourselves to the testimony of the Uncial Manuscripts, may be to prefer the witness of a few Churches to that of Christendom.

Let, then, the Uncial Manuscripts have all honour due; and it can hardly be doubted, that wherever that honour is rightly paid, it will be found to be more or less authorized by a concurrent testimony of Cursive Manuscripts.

It is likewise certain, as was long since observed by S. Jerome¹, that *à priori*

¹ *S. Jerome*, Præfat. in iv. Evangelia, tom. i. p. 1426. Hoc certè (Novum Testamentum) quum in nostro Sermone discordat (i.e. in diversis Latinis Versionibus) et diversos rivulorum tramites ducit ab uno fonte (sc. Græco) quærendum. Prætermitto eos codices, quos, à Luciano et Hesychio nuncupatos, paucorum hominum asserit perversa contentio, . . . quum multarum gentium linguis Scriptura ante translata doceat *falsa esse quæ addita sunt*. . . . Magnus siquidem hic in nostris codicibus error inolevit, dum, quòd in eâdem re *alius Evangelista plus* dixit, in alio, quia minus putaverunt, *addiderunt*; vel, dum eundem sensum alius aliter expressit, ille qui unum è quatuor primum legerat, ad ejus exemplum cæteros quoque æstimaverit emendandos. Unde accidit, ut apud

the *shorter* readings are preferable, and that the text of one Gospel has often been interpolated from another. But how much caution and circumspection is necessary in the application of these principles!

It is also true, that the Manuscripts of the Greek Testament may be classified in Families. And, eventually, when they have been carefully examined, such an arrangement, according to Recensions, may be made. But it is premature, before such an examination has been faithfully and scrupulously completed, to prefer the readings of those particular Manuscripts which belong, as it is supposed, to one favoured class, and to reject others, because they are not of the same pedigree, or because they do not seem *to us* to bear an affinity to those of that class on which we ourselves, in the exercise of our critical prerogative, may have been pleased to confer certain privileges of rank and nobility. Yet, on this principle, some of the Editions seem to have been constructed which profess to give an improved Text of the Greek Testament.

Some other illustrations of a similar kind might be added. Suffice it to say, on the whole, that though the canons of criticism which have been applied to the revision of the Text of the New Testament, are of unquestionable value, yet great circumspection is necessary, lest, by a vicious application of them, we do more to mar the Text, than has yet been done by their means to amend it.

The Text of the present edition is not a reprint of that hitherto received in any impression of the New Testament. The Editor has endeavoured to avail himself of the collations of manuscripts which have been supplied by others, and to offer to the reader the result at which he has arrived after an examination of those collations. He has not thought it requisite or desirable to lay before the eye a full apparatus of various readings. It would have swollen the volume to too great a bulk, and have occupied the place reserved for exposition. Besides, that important work has been done, or is now in course of being done, by others. And to their labours he would refer those, who are desirous of ascertaining the data, upon which the Text of the present Edition has been formed.

At the same time, he feels it his duty to state, that he has not deviated so far from the text commonly received, as has been done in some recent editions. Indeed he cannot disguise his belief, that a superintending Providence has ever been watching over the Text of the New Testament, and guiding the Church of Christ, as the Guardian and Keeper of Holy Writ, in the discharge of her duty. A seventh Edition of the New Testament has recently been published under the Editorship of a learned person, to whom the present age is deeply indebted for his labours in collating manuscripts, and publishing Transcripts of early copies of the New Testament, Constantine Tischendorf. It will be found, on examination of the prospectus of that seventh Edition, that he frankly confesses that he had been induced to follow too implicitly the lead of certain favourite manuscripts in his earlier editions. And in his seventh Edition he abandons his former readings, and

nos mixta sunt omnia, et in Marco plura Lucæ atque Matthæi, rursum in Matthæo plura Johannis et Marci, et in cæteris reliquorum, quæ aliis propria sunt, inveniuntur.

generally returns to those of the received Text, in *more than a hundred places in the Gospel of St. Matthew alone*¹.

The Ammonian Sections have been marked in the Text of the Gospels in this edition, and the Eusebian Canons relating to them have been prefixed; the use of which, as forming an Evangelical Harmony, and indicating at a glance the correspondence of the Evangelists where they concur, and their independence where each stands alone, cannot be too strongly commended to the student of Holy Writ.

An explanation perhaps may be necessary of the reasons for which some of the materials in the following Commentary have been adopted.

The best instrument of Education is Holy Scripture in its original language. The Bible alone of all books in the world addresses itself to the whole man. It exercises his memory, strengthens his reason, controls his passions, informs his judgment, regulates his conscience, sanctifies his will, enlivens his fancy, warms his imagination, cherishes his affections, stimulates his practice, animates his faith, quickens his hope, and enlarges his charity.

But these purposes seem to be impaired, if an Interpreter of Scripture confines himself to verbal criticism, and material facts of history, chronology, and antiquities. These are necessary. But something more is requisite. And in an Edition, like the present, designed especially for the use of Students in Schools and Colleges, and Candidates for Holy Orders, the Expositor's first duty appears to be, to supply them with food derived from Scripture itself, for the hallowing of their affections, and for elevating their imaginations, and for nourishing their piety and animating their devotion; and for enabling them to see and recognize with joy, that Holy Scripture best interprets itself, and supplies the best discipline for the mind, as well as satisfies all the aspirations of the soul.

In the illustration of the phraseology of the New Testament, special use has been made of the Version of the Septuagint, which has been happily called by Professor Blunt "the viaduct between the two Testaments²." Here the present Editor has been much indebted to Mr. Grinfield's valuable works, and to the excellent Lexicon of Mintert.

With regard to the Notes which accompany the present Edition, one main purpose in the Editor's work, as already stated, has been, to recover some of the expository teaching of ancient Christendom. If it be asked, why he has laid so

¹ They will be found as follows: in Matt. ii. 13; iii. 1; iv. 23; v. 11. 13. 32 bis; vi. 5. 16. 33; vii. 14; viii. 10. 13 bis, 25; ix. 1. 8, 9. 11. 17, 18; x. 7. 10. 14. 19. 23. 33; xi. 23; xii. 35. 48; xiii. 1, 2. 15. 24. 30. 57; xiv. 13. 18. 22. 25, 26; xv. 4. 14, 15; xvi. 19 bis, 22, 23; xvii. 14; xviii. 29. 35; xix. 3 bis; xx. 15. 17. 26. 31. 33 bis, 34 bis; xxi. 2. 4. 7 bis, 11. 28; xxii. 13. 30 bis, 43, 44; xxiii. 4. 18; xxiv. 1. 7. 30. 49; xxv. 1, 2 bis, 4. 6. 17. 20. 22; xxvi. 23. 36 bis, 44, 45. 59. 69; xxvii. 2. 11. 16, 17. 23. 34, 35. 47; xxviii. 3. 15. 18, 19.

² So also *Mr. Grinfield*, 'Apology for the Septuagint,' p. 88, Lond. 1850. Cp. *Valckenaer* in Luc. i. 51. "Græcum N. T. contextum ritè intellecturo nihil est utilius quàm diligenter versasse Alexandrinam antiqui Fœderis interpretationem (i. e. the LXX), è quâ unâ plus peti poterit auxilii, quàm ex veteribus Scriptoribus Græcis simul sumtis. Centena reperientur in N. T. nusquam obvia in scriptis Græcorum veterum, sed frequentata in Alexandrinâ Versione."

much stress on the interpretations of Christian Antiquity, and why the names of ancient Expositors occur so frequently in the following pages, he had rather answer that question in the words of others than in his own;

And first, with regard to the Apostolical Fathers,—for example, Clemens Romanus, Ignatius, Polycarp,—he may refer to the words of *Archbishop Wake*¹.

“1. They were contemporary with the Apostles, and instructed by them. 2. They were men of an eminent character in the Church, and therefore such as could not be ignorant of what was taught in it. 3. They were careful to preserve the doctrine of Christ in its purity, and to oppose such as went about to corrupt it. 4. They were men not only of a perfect piety, but of great courage and constancy, and therefore such as cannot be suspected to have had any design to prevaricate in this matter. 5. They were endued with a large portion of the Holy Spirit, and, as such, could hardly err in what they delivered as the Gospel of Christ. 6. Their writings were approved by the Church in those days, which could not be mistaken in its approbation of them.”

Dr. Waterland writes as follows on this subject²;—

“1. The ancients who lived nearest to the Apostolical times are of some use to us, considered merely as contemporary writers, for their diction and phraseology. . . 2. A further use of the ancient Fathers is seen in the letting us into the knowledge of antiquated *rites* and *customs*, upon the knowledge of which the true interpretation of some Scripture phrases and idioms may depend. 3. They are further useful as giving us an insight into the *history of the age* in which the sacred books (of the New Testament, I mean) were written. 4. The ancientest Fathers may be exceedingly useful for fixing the sense of Scripture in *controverted texts*. Those that lived in or near the Apostolical times might retain in memory what the Apostles themselves or their immediate successors said upon such and such points.—Their nearness to the time, their known fidelity, and their admirable endowments, ordinary and extraordinary, add great weight to their testimony or doctrine, and make it a probable rule of interpretation in the prime things. 5. It deserves our notice, that the Fathers of the third and fourth centuries had the advantage of many written accounts of the doctrine of the former ages, which have since been lost; and therefore their testimonies also are of considerable weight, and are a mark of direction to us, not to be slighted in the main things. . . . 6. There is one consideration more, tending still to strengthen the former, and which must by no means be omitted; namely, that the *charismata*, the *extraordinary gifts*, were then frequent, visibly rested in and upon the Church, and there only.” He adds³: “A very particular regard is due to the Public Acts of the Ancient Church appearing in Creeds made use of in baptism, and in the censures passed upon heretics. It is not at all likely that any whole Church of those times should vary from Apostolical doctrine in things of moment; but it is, morally speaking, absurd to imagine, that all *the Churches* should combine in the same error, and conspire together to corrupt the doctrine of Christ.”

¹ *Abp. Wake's Translation of the Writings of the Apostolical Fathers*, p. 110.

² *Dr. Waterland on the Use and Value of Ecclesiastical Antiquity*, Works, v. pp. 253—333; p. 260.

³ P. 265.

And *Bishop Bull* says¹: “Religio mihi est eritque contra torrentem omnium Patrum S. Scripturas interpretari, nisi quandò me argumenta cogunt evidentissima—quod nunquam eventurum credo.”

To this it may be added, that, while it is freely allowed that Modern Expositors enjoy some advantages which were not possessed by the Ancient, and that the works of the Ancient Writers cannot be read profitably without sobriety of judgment, yet it is also certain that the Ancient Interpreters are never chargeable with some errors which impair the value, and mar the use, of some Modern Expositions. They are never flippant and familiar; they are never self-conceited and vain-glorious; they are never scornful and profane. They handle Scripture with reverence. Their tone is high and holy; produced by careful study of Scripture, with humble prayer for light to the Divine Author of Scripture. They reflect some of that light, and spiritualize the thoughts of the reader, and raise them to a serener atmosphere, and do not depress them into the lower and more obscure regions of clouds, which hang over the minds of those who approach Scripture with presumption and irreverence, and which disable them from seeing its light, and, much more, from displaying it to others.

In reciting the interpretations of Ancient Writers, the Editor desires it to be understood that he does not profess to give always their very words, or a literal version of them. He has often abridged and condensed them; but in no case, he trusts, has he misrepresented their sense. Where their names occur without any mention of the particular treatise from which their words are quoted, it may generally be inferred that they are from a commentary on the passage in question. In other cases the treatise has usually been specified from which the citation is taken.

There is another source from which the present Commentary is partly derived—the Theological Literature of the Church of England. In some respects the Divines of England have enjoyed advantages for the doctrinal exposition of truth, which were not possessed even by the Fathers themselves. As S. Augustine often observes, the cause of Truth is cleared by means of Error. Orthodoxy gains by the oppositions of Heresy; and the Heresies which have arisen in Christendom since the times of the Fathers, have stimulated and constrained the faithful student of Scripture to examine more closely the truths which the Scriptures teach. Thus from time to time disseminations of false doctrine have afforded occasions and means for the clearer elucidation and stronger confirmation of the Truth. They have shown the inexhaustible riches of Scripture, in the never-failing supply of antidotes against ever-varying forms of error.

It was observed long since by Lord Bacon², that one of the best Commentaries

¹ Def. Fid. Nic. i. 1. 9.

² “That form of writing in divinity, which in my judgment is of all others most rich and precious, is positive divinity, collected upon particular texts of Scripture in brief observations, not dilated into common-places, not chasing after controversies, not reduced into method of art; a thing abounding in sermons, which will vanish, but defective in books, which will remain, and a thing wherein this age excelleth. For I am persuaded, and I may speak it with an *absit invidia verbo*, and no ways in

on Scripture might be extracted from the writings of English Divines. Especially is this true of those who were imbued with a spirit of reverence for the works of Christian Antiquity, and who applied the teaching of the Fathers to the exposition of Holy Writ, and to the refutation of the errors of their own times. Who can excel Hooker and Bishop Andrewes in expounding the words of St. John? Who more successful than Bishop Sanderson in applying to cases of conscience the reasonings of St. Paul; or than Bishop Pearson in bringing together a well marshalled array of Scriptural testimonies in defence of the doctrines of the Christian Faith?

These prefatory remarks may be closed with some observations, suggested by the circumstances of the times, on the Inspiration of the writers of the New Testament.

It may be submitted for consideration, whether it would not be wiser to abstain from disquisitions upon *modes and degrees* of Inspiration, as a subject beyond the reach of our faculties. If it be said, that this would be too timid a course, let it be observed that it is no other than that which was pursued by our Blessed Lord Himself in His dealings with the Old Testament. He received, and delivered to the Christian Church, all the Books, and every portion of the Books, of the Old Testament, as the Word of God. But though He has solemnly declared, that every part of the Old Testament is inspired, He never vouchsafed to say a word concerning *degrees* of Inspiration. The same may be said of St. Paul. He was content with affirming that "*Every Scripture being inspired by God is also profitable for doctrine, for reproof, for correction, for instruction in righteousness* ¹."

derogation of antiquity, but as in a good emulation between the Vine and the Olive, that if the choice and best of those observations upon texts of Scripture, which have been made dispersedly in sermons within this your Majesty's island of Britain by the space of these forty years and more, leaving out the largeness of exhortations and applications thereupon, had been set down in a continuance, it had been the best work in divinity which had been written since the Apostles' time." (*Bacon, Adv. of Learning*, p. 268.)

The following remarks from the same source may find a proper place here. *Lord Bacon* thus speaks (*Adv. of Learning*, p. 267, ed. 1828):—"The two latter points, known to God and unknown to man, touching the secrets of the heart and the successions of time, do make a just and sound difference between the manner of the exposition of the Scriptures and all other books. For it is an excellent observation, which hath been made upon the answers of our Saviour Christ to many of the questions which were propounded to Him, how that they are impertinent to the state of the question demanded; the reason whereof is, because, not being like man, which knows man's thoughts by his words, but knowing man's thoughts immediately, He never answered their words, but their thoughts. Much in the like manner it is with the Scriptures, which, being written to the thoughts of men and to the succession of all ages, with a foresight of all heresies, contradictions, differing estates of the Church, yea, and particularly of the elect, are not to be interpreted only according to the latitude of the proper sense of the place, and respectively towards that present occasion whereupon the words were uttered, or in precise congruity or contexture with the words before or after, or in contemplation of the principal scope of the place; but have in themselves, not only totally or collectively, but distributively in clauses and words, infinite springs and streams of doctrine to water the Church in every part; and therefore, as the literal sense is, as it were, the main stream or river, so the moral sense chiefly, and sometimes the allegorical or typical, are they whereof the Church hath most use; not that I wish men to be bold in allegories, or indulgent or light in allusions; but that I do much condemn that interpretation of the Scripture *which is only after the manner as men use to interpret a profane book*."

¹ 2 Tim. iii. 16. As to the rendering of this verse, see the notes below on that text.

In the act of inspiration, the Holy Spirit did not impair the human faculties, much less did He destroy the personal identity, of those whom He inspired. Inspiration was a mental and spiritual Transfiguration. On the Mount of Transfiguration, the disciples saw "*two men talking with Jesus, which were Moses and Elias*¹." Moses was not changed into Elias, nor Elias into Moses; nor were they transmuted into some third person different from either. But they "*appeared in glory*." They were transfigured. So in Inspiration. Peter is not changed into Paul, nor Matthew into John. They retain their personal identity, distinguishable by men. They appear in glory. They are transfigured.

This work of Transfiguration is a Mystery. It is like other mysteries, where that which is human touches, and is blended with, the divine. We feel a similar process going on in our own being. We all know that we are free agents, and we are all conscious that we need and receive divine Grace. But who can say where our Free-will ends, and where divine Grace begins? The fact we know, the modes and degrees we cannot analyze; we confess our ignorance, we adore the mystery; we do not discuss it, but we act hourly upon the consciousness of the fact, as a law of our moral being.

May we not even say, that the Mystery of Inspiration bears some likeness to the highest of all mysteries, in which the human is joined with the divine, the Mystery of the Incarnation itself? There, in that Mystery, is the union of God and Man in One Person, without any confusion of substance. But who will venture to attempt to draw the line, where God's Nature and work begin, and man's end, in the Person of Christ? Who will venture to speak of modes and degrees of inspiration there? The mystery dazzles the eye, it baffles all our faculties of analysis. And yet, like the mid-day sun, at which we cannot gaze, while it blinds us with its glory, it alone enables us to see; all would be dark without it. It is the central orb of Christianity.

So it is, in a certain sense, with Inspiration. We cannot define its degrees. It would seem to be our wisdom to decline the attempt, to confess our ignorance, and to act on what we know. We know that "*holy men of God spake as they were moved by the Holy Ghost*²;" and that therefore the Scriptures, which the Holy Ghost has given by them, are "*the things*³ that are able to make us wise unto salvation, through faith which is in Christ Jesus."

This may be proved by arguments external and internal. And since it may be proved, we are firmly persuaded, that there are not any, even the least, errors or inaccuracies in the New Testament. If one man alleges that there are two or three inaccuracies in the Gospels, another person may allege that there are four or five; and so on, indefinitely, till at last the claim of the Scriptures to be regarded as the Word of God, and the Rule of Faith, is destroyed.

It is indeed true, that the Apostles and Evangelists, whose instrumentality was used by the Holy Spirit, in dictating Scripture to the World, were not infallible *in practice*; they were men, and liable to err. The Scriptures themselves record their errors. The unerring Word records errors of those who were employed

¹ Matt. xvii. 3. Luke ix. 30, 31.

² 2 Pet. i. 21.

³ τὰ δυνάμενα, κ.τ.λ. 2 Tim. iii. 15.

by God in writing it. St. Paul says, in the Epistle to the Galatians, that St. Peter “*was to be blamed*,” and “*walked not uprightly*”¹. The Epistle to the Galatians is a part of Holy Scripture, and we are sure that the Apostle Peter erred, because the Holy Ghost, writing by St. Paul in Holy Scripture, affirms that he erred; and relates what his error was².

In fact, the human fallibility of those persons, by whose instrumentality Holy Scripture was written, and the *inerrancy* of Holy Scripture itself, written by their instrumentality, constitute together the very essence of Inspiration. We do not say that God is inspired. No; God is infallible, and inspires. But we say, that the writers of Scripture are inspired, because they, being fallible men, were preserved from all error, and *guided into all truth*³ necessary for us to know for our everlasting salvation, by the Inspiration of the Infallible God.

If, therefore, to our fallible senses, there *seems* to be any error in Holy Scripture, we are sure that the cause of this seeming error is not in Him Who wrote what is written, or in that which is written by His agency, but in us, who read what He wrote.

The sentiments of the Ancient Church on this subject are thus expressed by one of her greatest Theologians, *S. Augustine*, in one of his letters to *S. Jerome*.

“I have learnt, I confess, to pay such deference to the Books of Scripture, and to them alone, that I most firmly believe, that none of their writers has ever fallen into any error in writing. And if I meet with any thing in them, which seems to me to be contrary to truth, I doubt not that either the Manuscript is in fault, or that the Translator has missed the sense, or that I myself have not rightly apprehended it. I read the books of *other* writers in such a spirit, as not to deem a thing true, because they think it so, however holy and learned they may be, but because they are able to persuade me of its truth by the authority of Scripture, or by probable inference from it. Nor do I imagine, my dear brother, that you differ from me in this, or desire your own books to be so read, as if they were writings of Prophets and Apostles; to doubt concerning which, whether they are altogether free from error, is impiety⁴.”

¹ Gal. ii. 11. 14.

² Cp. *Augustin*. Epist. ad Hieron. xl. :—“Itaque et ipse Petrus verè correctus est; et Paulus vera narravit: ne sancta scriptura, quæ ad fidem posteris edita est, admissâ auctoritate mendacii, *tota dubia nutet, ac fluctuet*. Non enim potest aut oportet litteris explicari, quanta et quàm explicabilia mala consequantur, si hoc concesserimus.”

Ep. lxxxii. :—“At enim,” says the objector, “satiùs est credere, Apostolum Paulum aliquid verè non scripsisse, quàm Apostolum Petrum non rectè aliquid egisse;

“Hoc si ita est, dicamus, (quod absit,) satiùs esse credere, mentiri Evangelium, quàm negatum esse à Petro Christum, et mentiri Regnorum librum, quàm tantum prophetam, à domino Deo excellentè electum, in concupiscendâ atque abducendâ uxore alienâ commisisse adulterium, et in marito ejus necando tam horrendum homicidium.

“Imò verò, Sanctam Scripturam, in summo et cælesti auctoritatis culmine collocatam, de veritate ejus certus ac securus legam; et in eâ homines vel approbatos, vel emendatos, vel damnatos veraciter discam, potiùs quàm, facta humana ne dum in quibusdam laudabilis excellentiæ personis aliquando credere timeo reprehendenda, ipsa divina eloquia mihi sint ubique suspecta.”

³ John xvi. 13.

⁴ *Aug*. Epist. ad Hieron. lxxxii. :—“Ego enim fateor charitati tuæ, solis eis scripturarum libris qui jam canonici appellantur, didici hunc timorem honoremque deferre, ut *nullum eorum auctorem scribendo aliquid errasse firmissimè credam*. At si aliquid in eis offendero, quod videatur contrarium

And, again, "we must take care to approach the reading of Scripture with such a spirit of reverence, as rather to pass by what we cannot understand, than to prefer our own sense to the Truth¹." "I owe this free servitude solely to the Canonical Scriptures, that I follow them alone, with the conviction that their writers have not fallen into any error²."

These words were addressed to *S. Jerome*, who speaks in the same spirit,—
"I know that I regard the Apostles in a different light from other writers; the former always say what is true; the latter, as men, sometimes err³."

From among the Divines of our own Church, we may cite the language of *Richard Hooker*⁴;

"We count these things perfect which want nothing requisite for the end, whereto they were instituted. As therefore God created every part and particle of Man exactly perfect, that is to say, in all points sufficient unto that end for which He appointed it; so the Scripture, yea, every sentence thereof, is perfect, and wanteth nothing requisite unto that purpose for which God delivered the same."

Much has been written recently on what is called *Verbal Inspiration*.

Words are symbols of things. The words of Scripture are the instruments used for the conveyance of a knowledge of the things of God to the mind of man. And in order that the things of God may be rightly conveyed to the human mind, it is necessary, that the verbal symbols should correctly represent, as far as human language can represent, what is in the Divine Mind. And if we say, that the writers of the New Testament were not under the control and direction of the Holy Spirit in their use of words, but were liable to human errors and infirmities in their representations of the words and works of Christ, we do in fact deny their inspiration. How *far* this control and direction extended, it would, as was before said, be presumptuous to attempt to define. St. Paul wrote the Epistle to the Romans, and Tertius wrote that Epistle⁵; they wrote the same thing, but not in the same way. Tertius was not inspired,—St. Paul was. *Tertius* wrote as a *mechanical instrument in the hand of a man*; *St. Paul* wrote as a *free agent in the hand of God*. And St. Paul himself affirms that the words which he writes in his Epistles,

veritati, nihil aliud quàm vel mendosum esse codicem, vel interpretem non assecutum esse quod dictum est, vel me minimè intellexisse, non ambigam. Alios autem ita lego, ut quantàlibet sanctitate doctrinâque præpolleant, non ideo verum putem, quia ipsi ita senserunt, sed quia mihi vel per illos auctores canonicos, vel probabili ratione, quod à vero non abhorreat, persuadere potuerunt. Nec te, mi frater, sentire aliquid aliter existimo; prorsus, inquam, non te arbitror, sic legi tuos libros velle, tamquam Prophetarum et Apostolorum; de quorum scriptis, *quod omni errore careant, dubitare nefarium est*."

¹ Ep. xxviii. :—"Agendum est igitur, ut ad cognitionem divinarum scripturarum talis homo accedat, qui de sanctis libris tam sanctè veraciter æstimet, ut potiùs id quod non intelligit, transeat, quàm cor suum præferat veritati."

² Ep. lxxxii. :—"Tantummodo scripturis canonicis hanc ingenuam debeo servitutem; quâ eas solas ita sequar, ut conscriptores earum *nihil in eis omnino errasse non dubitem*."

³ *S. Hieron.* ad Theophil. Ep. vol. iv. p. 337;—"Scio me aliter habere Apostolos, aliter reliquos Tractatores; illos semper vera dicere, istos in quibusdam, ut homines, errare."

See also *S. Jerome's* master, *Gregor. Nazian.* p. 60.

⁴ *Hooker*, E. P. II. viii. 6. See also his sermons, v. 4.

⁵ Rom. xvi. 22.

are “*not words which man’s wisdom teacheth, but which the Holy Ghost teacheth*”¹. St. Paul therefore, we are sure, was under the guidance of the Holy Spirit in his *words*, as well as thoughts; and in the letter as well as in the substance of what he wrote for the teaching of the Church of Christ, in those writings which were received as canonical Scripture by her, to whom Christ promised His own presence and that of the Holy Ghost.

It is alleged, indeed, by some, that such a belief as this is inconsistent with the facts of the case, as presented to us in the Gospels;

How is it, it has been asked, that we have so many *verbal coincidences* in the Gospels, especially in the first three? How is it that we have in one Gospel, what appear to be mere *literal transcripts* from another? The mere mechanical act of copying cannot be a work worthy of the Holy Ghost.

How, again, it is asked, can we account for the fact, that we have *different recitals* from different Evangelists of the same Discourses of our blessed Lord, if the Evangelists were under the control of the Holy Spirit in their use of *words*? How is it, that we have different accounts of the words used by Him in the Institution of the Lord’s Supper? How is it, that we have different reports of the inscription written by Pilate on the cross? How are these *variations* in the Gospels to be explained?

These questions will be considered hereafter, in the Introduction to the Four Gospels.

It has also been alleged, that the existence of *Various Readings* in the New Testament is a proof that the writers could not have been under the control of the Holy Ghost in their use of words. Why, it is asked, if they were under His guidance, have we not received a stereotyped edition of the New Testament?

To this question we may reply by another. It is allowed, that the *substance* of Scripture is from God. Why then have we not a *stereotyped Creed*? Why has God allowed Heresies to arise, perverting the sense of Scripture? Why has He permitted so many *various readings*, so to speak, of that *one sense*, which is confessedly from Him? All these things are trials of our vigilance and faith. They are parts of our moral probation in this world. And if those Various Readings of the *sense* of Scripture are quite consistent with a belief—as assuredly they are—in the Inspiration of that *sense*; so the Various Readings of the *letter* of Scripture, which may be confined within much narrower limits than those of the sense, and are of comparatively little importance², are quite compatible with a

¹ 1 Cor. ii. 13.

² See the observations of a very eminent scholar, *L. C. Valckenaer*, on this subject in his note on Luke i. 54:—“De millenis Lectionibus codicum MSS. observetur hæc occasione, maximam earum partem nihil aliud esse, nisi diversam prononciationem Librariorum, *ai* et *ε*, *oi* et *ι*, præter cetera, promiscuè prononciantium. Magna pars Lectionum perexigui est momenti, et ejusdem generis, cujus hæc est; perpaucae dantur, inter millenas, quæ sententiam valdè immutent; nulla omnino, quæ ullo pacto noceat auctoritati divinæ horum scriptorum, aut Religionem ullâ parte labefactet.”

Ibid. ix. 44:—“In universum observetur, inter millenas illas varias lectiones à Codd. scriptis N. T. collectas, quæ adeo videntur nonnullis tericulo, admodum paucas dari, quæ alicujus sint momenti; multò adhuc pauciores, quæ sensum immutent. Pleræque omnes sunt scribarum aberrationes, leves admodum; ortæ autem sæpius è differentiâ quâdam prononciandi, et pænè indignæ quæ à nobis tanto studio annotentur.”

belief that the writers of Scripture were under the direction of the Holy Spirit in the letter, as well as the sense.

It has not pleased Almighty God to preserve to us the original autographs of the Gospels. Various Readings of the Sacred Text existed even in the second century. No Manuscript of the first or second century is now known to exist, and only four or five Manuscripts are still extant, that can be assigned to a date prior to the seventh century. After all the labours of Collators and Critics, we shall never be sure that we have the precise words of the Apostles and Evangelists in every minute particular.

If then we are disposed to be over-captious, if we desire to busy ourselves with scrupulous curiosity about mint, anise, and cummin, we may say that we have not the authentic language of Scripture; and that we cannot allow ourselves to believe that we have in the New Testament the words of a message dictated by the Holy Ghost.

But, when we come to examine the evidence of the case, we find, that, after the elimination of manifest errors of copyists, and after the application of the rules of sound Criticism to the revision of the Text, the verbal discrepancies of the Manuscripts of the New Testament are so slight and trivial, as scarcely to be of any account.

But this is not all. These *discrepancies, being such as they are found to be, are of inestimable value*. They show, that there has been no collusion among our witnesses, and that our Manuscript copies of the Gospels, about five hundred in number, and brought to us from all parts of the world, have not been mutilated or interpolated, with any sinister design; that they have not been tampered with by any religious sect, for the sake of propagating any private opinion as the Word of God. These discrepancies are, in fact, evidences of the purity and integrity of the Sacred Text. They show that the Scriptures which we now hold in our hands, in the nineteenth century, are identical with those which were received by the Church in the first century as written by the Holy Ghost.

Indeed, the Various Readings of the Text of Holy Scripture are a striking proof of God's providential care watching over the Text of Holy Scripture. For whence do they arise? From the *vast number* of ancient Manuscripts of the Scriptures; a number far exceeding in amount that of any other ancient Book in the world. *If there were only a few Manuscripts* of the Scriptures, there would be only a few *Various Readings*; and if there was only one Manuscript, there would be no Various Readings at all. But then how precarious and uncertain would be the foundations of our faith¹!

¹ The remarks of *Dr. Bentley* on this subject cannot be too generally read at the present time, when from the recent collations of MSS. some may be staggered by the vast multitude of Various Readings in the sacred text:—

“If there had been but one Manuscript of the *Greek Testament* at the restoration of learning about two centuries ago, then we had had no *Various Readings* at all. And would the Text be in a better condition then, than now we have 30,000? So far from that, that in the best single Copy extant we should have had hundreds of faults, and some omissions irreparable. Besides that the suspicions of fraud and foul play would have been increased immensely. It is good therefore, you'll allow, to have more anchors than one; and another MS. to join with the first would give more

Although it has not pleased Almighty God to preserve to us the Original Autographs of the Apostles and Evangelists, yet He has preserved to us many hundreds of ancient Manuscripts of the New Testament written in all parts of the world; and He has thus given us as strong an assurance of the integrity of the Text of the New Testament, as if we had the Autographs themselves.

If we had those Autographs, it might be alleged by some, that they were not genuine, or had been tampered with; and it would not have been easy to refute such allegations. But these countless ancient Manuscripts coming to us from every quarter of Christendom are Guardians of the Text of Scripture, and Wit-

authority, as well as security. Now chuse that second where you will, there shall still be a thousand variations from the first, and yet half or more of the faults shall still remain in them both.

"A third therefore, and so a fourth, and still on, are desirable; that by a joint and mutual help, all the faults may be mended: some Copy preserving the true reading in one place, and some in another. And yet the more Copies you call to assistance, the more do the Various Readings multiply upon you: every Copy having its peculiar slips, tho' in a principal passage or two it do singular service.

"And this is fact, not only in the New Testament, but in all antient books whatever.

"It is a good Providence and a great blessing, that so many Manuscripts of the New Testament are still amongst us, some procured from Ægypt, others from Asia, others found in the Western Churches. For the very distances of places as well as numbers of the books demonstrate, that there could be no collusion, no altering nor interpolating one Copy by another, nor all by any of them.

"In profane authors (as they are call'd) whereof one Manuscript only had the luck to be preserv'd, as Velleius Paterculus among the Latins, and Hesychius among the Greeks, the faults of the scribes are found so numerous, and the defects so beyond all redress, that notwithstanding the pains of the learned'st and acutest critics for two whole centuries, those books still are, and are like to continue, a mere heap of errors.

"On the contrary, where the Copies of any author are numerous, tho' the *Various Readings* always increase in proportion, there the text, by an accurate collation of them made by skilful and judicious hands, is ever the more correct, and comes nearer to the true words of the author. In the Manuscripts of the New Testament, the variations have been noted with a religious, not to say superstitious exactness. Every difference, in spelling, in the smallest particle or article of speech, in the very order or collocation of words without real change, has been studiously registered.

"Nor has the text only been ransacked, but all the Antient Versions, the Latin Vulgate, Italic, Syriac, Æthiopic, Arabic, Coptic, Armenian, Gothic, and Saxon; nor these only, but all the dispersed citations of the Greek and Latin Fathers in a course of 500 years. What wonder then, if, with all this scrupulous search in every hole and corner, the varieties rise to 30,000? when in all antient books of the same bulk, whereof the MSS. are numerous, the variations are as many or more; and yet no Versions to swell the reckoning?

"And yet in these and all other books, the text is not made more *precarious* on that account, but more certain and authentic.

"The present text was first settled almost 200 years ago, out of several MSS. by *Robert Stephens*, a printer and bookseller at Paris, whose beautiful and (generally speaking) accurate edition has been ever since counted the standard, and followed by all the rest. Now this specific text in your doctor's notion seems taken for the sacred original in every word and syllable; and if the conceit is but spread and propagated, within a few years that printer's infallibility will be as zealously maintained as an Evangelist's or Apostle's.

"Dr. Mill, were he alive, would confess that this text fix'd by a printer is sometimes by the various readings rendered *uncertain*, nay is proved certainly wrong. But then he would subjoin, That the real text of the sacred writer does not now (since the originals have been so long lost) lie in any single MS. or Edition, but is dispers'd in them all. 'Tis *competently exact, even in the worst MS. now extant*; nor is one article of faith, or moral precept, either perverted or lost in them; chuse as awkwardly as you can, chuse the worst by design out of the whole lump of readings. But the lesser matters of diction, and among several synonymous expressions, the very words of the writer must be found out by the same industry and sagacity that is used in other books; must not be risk'd upon the credit of any particular MS. or Edition, but be sought, acknowledg'd, and challenged wherever they are met with." (*Bentley*, Discourse on Freethinking, pp. 90—97. Cambridge, 1743.)

nesses to us of its purity *in all essentials*, in which they *all agree*. And, in the comparatively insignificant minutiae in *which they differ*, they afford the means, by their number and variety, of adjusting these differences, and of settling the Text of Scripture. It is the province of the Church of Christ to protect and declare the true *sense* of Scripture, and it is the office of sound Criticism to aid her in defending and promulgating the true *letter* of Scripture; and by its means we may rest assured, that in reading Scripture we are receiving divinely-inspired doctrine, and are also reading *words, which not man's wisdom teacheth, but which the Holy Ghost teacheth*¹.

Thus it appears even from the Various Readings themselves, that the letter of Scripture, no less than the substance, has been guarded and authenticated by God.

One word, in fine, concerning that letter.

Some have disparaged the style of Scripture as barbarous; and others have apologized for it as the work of illiterate and unlearned men. But surely these notions concerning it are very erroneous. The diction of Scripture, it is true, is not the language of any other composition in the world. The Greek of the New Testament is not the Greek of Xenophon, Plato, or Demosthenes. It is a language of its own. And we need not scruple to affirm, that, in precision of expression, in pure and native simplicity, in delicacy of handling, in the grouping of words and phrases, in dignified and majestic sublimity, it has no rival in the world.

The more carefully it is studied, the more clearly will this appear. “*Nihil otiosum in Sacra Scriptura*”². “*Nihil vacuum, neque sine signo, apud Deum*”³. Every sentence—we might almost say every phrase—is fraught with meaning. As it is in the book of Nature, so is it in the pages of Holy Writ. Both are from the same Divine Hand. And if we apply to the language of Holy Scripture the same microscopic process, which we use in scrutinizing the beauties of the natural world, and which reveals to us exquisite colours and the most graceful texture, in the petals of a flower, the fibres of a plant, the plumage of a bird, or the wings of an insect, we shall discover new sources of delight and admiration in the least portions of Holy Writ, and believe that it may be one of the employments of Angels and beatified Saints, in another state of existence, to gaze on the glorious mysteries of God's Holy Word.

¹ 1 Cor. ii. 13.

² Origen. in Epist. ad Roman. c. 1.

³ Irenæus, iv. 21.

ON THE AMMONIAN SECTIONS

AND

THE EUSEBIAN CANONS OF THE FOUR GOSPELS.

IN the middle of the third century Ammonius divided the Gospels into Sections, for the purpose of constructing a Harmony, in which the four narratives might be combined.

The numbers which denote these Ammonian Sections are often found in the margin of MSS. of the Greek Testament.

In the following century the celebrated Historian of the Church, Eusebius, Bishop of Cæsarea, drew up the Tables which are commonly called his *Canons*. In these the Ammonian Sections are so distributed as to show in a tabular form what portions of the other Evangelists correspond to that Gospel which stands first in order in each *Canon*. They exhibit as follows :

- I. Sections found in all the four Gospels.
- II. Sections common to three ; Matthew, Mark, and Luke.
- III. " " " Matthew, Luke, and John.
- IV. " " " Matthew, Mark, and John.
- V. Sections common to two ; Matthew and Luke.
- VI. " " " Matthew and Mark.
- VII. " " " Matthew and John.
- VIII. " " " Mark and Luke.
- IX. " " " Luke and John.
- X. Sections in which each several Gospel contains matter peculiar to itself.

The numbers of the Canons were subjoined by Eusebius to the Ammonian Sections ¹ as they stood in the margin of a Greek copy of the Gospels ; hence they became generally known and used.

In some MSS. they appear as placed by Eusebius ; in others, the Ammonian Sections

¹ In his Epistle to Carpianus ; printed in *Bp. Lloyd's* edition of the N. T. p. xv, and in *Tischendorf's*, p. lxxiv. It is as follows :—

Εὐσέβιος Καρπιανῷ ἀγαπητῷ ἀδελφῷ ἐν Κυρίῳ χαίρειν.

ἈΜΜΩΝΙΟΣ μὲν ὁ Ἀλεξανδρεὺς, πολλὴν, ὡς εἰκός, φιλοπονίαν καὶ σπουδὴν εἰσαγογχὼς, τὸ διὰ τεσσάρων ἡμῖν καταλέλοιπεν εὐαγγέλιον, τῷ κατὰ Ματθαῖον τὰς ὁμοφώνους τῶν λοιπῶν εὐαγγελιστῶν περικοπὰς παραθεῖς, ὡς ἐξ ἀνάγκης συμβῆναι τὸν τῆς ἀκολουθίας εἰρμὸν τῶν τριῶν διαφθαρῆναι, ὅσον ἐπὶ τῷ ὕφει τῆς ἀναγνώσεως. Ἵνα δὲ σωζομένου καὶ τοῦ τῶν λοιπῶν δι' ὅλου σώματος τε καὶ εἰρμῶ, εἰδέναι ἔχοις τοὺς οἰκείους ἐκάστου εὐαγγελιστοῦ τόπους, ἐν οἷς κατὰ τῶν αὐτῶν ἡνέχθησαν φιλαλήθως εἰπεῖν, ἐκ τοῦ πονήματος τοῦ προειρημένου ἀνδρὸς εἰληφὼς ἀφορμὰς, καθ' ἑτέραν μέθοδον κανόνας δέκα τὸν ἀριθμὸν διεχάραξά σοι τοὺς ὑποτεταγμένους·

ὧν ὁ μὲν πρῶτος περιέχει ἀριθμοὺς ἐν οἷς τὰ παραπλήσια εἰρήκασιν οἱ τέσσαρες, Ματθαῖος, Μάρκος, Λουκᾶς, Ἰωάννης.

Ὁ δεύτερος, ἐν ᾧ οἱ τρεῖς, Ματθαῖος, Μάρκος, Λουκᾶς.

Ὁ τρίτος, ἐν ᾧ οἱ τρεῖς, Ματθαῖος, Λουκᾶς, Ἰωάννης.

Ὁ τέταρτος, ἐν ᾧ οἱ τρεῖς, Ματθαῖος, Μάρκος, Ἰωάννης.

Ὁ πέμπτος, ἐν ᾧ οἱ δύο, Ματθαῖος, Λουκᾶς. Ὁ ἕκτος, ἐν ᾧ οἱ δύο, Ματθαῖος, Μάρκος.

Ὁ ἕβδομος, ἐν ᾧ οἱ δύο, Ματθαῖος, Ἰωάννης.

Ὁ ὃγδοος, ἐν ᾧ οἱ δύο, Λουκᾶς, Μάρκος.

Ὁ ἔννατος, ἐν ᾧ οἱ δύο, Λουκᾶς, Ἰωάννης.

Ὁ δέκατος, ἐν ᾧ περὶ τίνων ἕκαστος αὐτῶν ἰδίως ἀνέγραψεν.

Αὕτη μὲν οὖν ἡ τῶν ὑποτεταγμένων κανόνων ὑπόθεσις· ἡ δὲ σαφὴς αὐτῶν διήγησις, ἔστιν ἡδε. Ἐφ' ἐκάστῳ τῶν τεσσάρων εὐαγγελίων ἀριθμὸς τις πρόκειται κατὰ μέρος, ἀρχόμενος ἀπὸ τοῦ πρώτου, εἴτα δευτέρου, καὶ τρίτου, καὶ καθέξης προῶν δι' ὅλου μέχρι τοῦ τέλους τοῦ βιβλίου. Καθ' ἕκαστον δὲ ἀριθμὸν ὑποσημείωσις διὰ κινναβάρεως πρόκειται, δηλοῦσα ἐν ποίῳ τῶν δέκα κανόνων κείμενος ὁ ἀριθμὸς τυγχάνει. ο ον εἰ μὲν Α', δηλον ὡς ἐν τῷ πρώτῳ· εἰ δὲ Β', ἐν τῷ δευτέρῳ· καὶ οὕτω καθέξης μέχρι τῶν δέκα. εἰ οὖν ἀναπτύξας ἐν τι τῶν τεσσάρων εὐαγγελίων ὁποιονδήποτε, βουλευθείης ἐπιστῆναι τινι ᾧ βούλει κεφαλαίῳ, καὶ γνῶναι τίνες τὰ παραπλήσια εἰρήκασιν, καὶ τοὺς οἰκείους ἐν ἐκάστῳ τόπῳ εὐρεῖν, ἐν οἷς κατὰ τῶν αὐτῶν ἡνέχθησαν, ἥς ἐπέχεις περικοπῆς ἀναλαβὼν τὸν προκείμενον ἀριθμὸν, ἐπιζητήσας τε αὐτὸν ἐνδον ἐν τῷ κανόνι, ὃν ἡ διὰ τοῦ κινναβάρεως ὑποσημείωσις υποβέβληκεν, εἴῃ μὲν εὐθὺς ἐκ τῶν ἐπὶ μετώπου τοῦ κανόνος προγραφῶν, ὅποσοι καὶ τίνες τὰ παραπλήσια εἰρήκασιν· ἐπιστήσας δὲ καὶ τοῖς τῶν λοιπῶν εὐαγγελίων ἀριθμοῖς τοῖς ἐν τῷ κανόνι ᾧ ἐπέχεις ἀριθμῷ παρακειμένοις, ἐπιζητήσας τε αὐτοὺς ἐνδον ἐν τοῖς οἰκείοις ἐκάστου εὐαγγελίου τόποις, τὰ παραπλήσια λέγοντας εὐρήσεις.

Then follow the X Canons.

alone are found in the margin, while at the foot of the page those numbers are repeated with a short Table of the Sections in the other Gospels which correspond.

This latter plan has its convenience in one respect, that the Sections are mentioned, not in the order of Matthew (or whichever Evangelist happens to be first in each particular Canon), but in connexion with each Gospel.

An inconvenience has been found in using the Tables as they generally stand, if the student wished to compare a Section in one of the Gospels with the others, unless the Section were in St. Matthew, or in that Gospel which stands first in those parts of the Table which do not comprise the first Gospel.

Thus, if he wished to compare the 74th Section of St. Luke (as there marked on the margin) with the other Evangelists, he had to search for that number through the first Table, where he would find it between 260 and 269, and he would then see that it corresponds to 276 in Matthew, 158 in Mark, and 98 in John.

In order to remove this inconvenience, an endeavour has been made¹ to arrange the Canons in such a manner as will exhibit the Sections of each Gospel arranged in its own order.

For this purpose, the Greek numerals being exchanged for Roman, as had been already done by *S. Jerome*² in his Latin Version, the Canons are here repeated, as often as is necessary, so as to allow each Gospel to take the lead: thus Canon I. is given *four* times, with the Sections of each Gospel in their own order; Canons II., III., and IV. are given *three* times; Canons V., VI., VII., VIII., and IX. are given *twice*.

By means of the Sections and Canons thus arranged, the reader is able at once to compare parallel statements in the Gospels. They also show to the eye the transpositions, &c., of events as narrated by the different Evangelists, and what each Evangelist has in common with *all* the others, or with *how many* of them, as well as *peculiar* to himself.

For examples of the use of these Canons, the reader may turn to *Luke xi. 1—4*. He there sees $\frac{123}{v}$ in the margin; he turns to Table V. in the order of Luke; and at 123 he finds Matt. 43, and he thence learns that the parallel Section will be found marked 43 in order in the text of St. Matthew.

Again, in the text of John xviii. 28 he sees $\frac{176}{I}$, and thence knows that this Section will be found in *all* the other Evangelists; and by turning to Canon I. (in the order of St. John), 176, he sees *where* the parallel Sections are in the other Gospels.

¹ This suggestion was first made in *Messrs. Bagster's* handsome Edition of the Greek Testament; from which some of the above paragraphs are derived. In the present Volume, the numerals of the Sections are transferred from the margin to the text, where they are enclosed in brackets.

² Canones quoque, quos Eusebius Cæsariensis Episcopus Alexandrinum sequutus Ammonium in decem numeros ordinavit, sicut in Græco habentur, expressimus. *Jerome*, Præfat. in IV. Evangelia, tom. i. p. 1426. He then proceeds to explain the use of the Canons.

CANONS OF EUSEBIUS.

CANONS I., II., III., IV., V., VI., VII., X., IN THE ORDER OF MATTHEW.

Canon I., containing the IV. Gospels.

MAT.	Mar.	Lu.	Jno.	MAT.	Mar.	Lu.	Jno.	MAT.	Mar.	Lu.	Jno.	MAT.	Mar.	Lu.	Jno.
8	2	7	10	141	50	19	59	284	165	266	65	320	200	302	178
11	4	10	6	142	51	21	35	284	165	266	67	320	200	302	180
11	4	10	12	147	64	93	49	289	170	275	126	325	204	310	184
11	4	10	14	166	82	94	17	291	172	279	156	326	205	311	188
11	4	10	28	166	82	94	74	294	175	281	161	326	205	313	194
14	5	13	15	209	119	234	100	295	176	282	42	328	206	314	196
23	27	17	46	211	121	233	21	295	176	282	57	331	209	315	197
23	27	34	46	220	122	239	77	300	181	285	79	332	210	318	197
23	27	45	46	220	129	242	85	300	181	285	158	334	212	321	201
70	20	37	38	220	129	261	88	302	183	287	160	335	214	324	199
87	139	250	141	244	139	250	141	304	184	289	170	336	215	317	198
87	139	250	146	244	139	250	146	306	187	290	162	336	215	319	198
98	96	116	40	274	156	260	20	306	187	290	174	343	223	329	204
98	96	116	111	274	156	260	48	310	191	297	69	348	227	332	206
98	96	116	120	274	156	260	96	313	194	294	172	349	228	333	208
98	96	116	129	276	158	74	98	314	195	291	166	352	231	336	209
98	96	116	131	280	162	269	122	314	195	291	168	352	231	336	211
98	96	116	144	284	165	266	55	315	196	292	175				
133	37	77	109	284	165	266	63	318	199	300	176				

Canon II., containing III. Gospels (Mat., Mark, Luke).

MAT.	Mar.	Lu.	MAT.	Mar.	Lu.	MAT.	Mar.	Lu.	MAT.	Mar.	Lu.	MAT.	Mar.	Lu.
15	6	15	85	55	88	153	69	36	206	117	232	281	163	268
21	10	32	85	55	114	164	79	144	208	118	233	285	166	265
31	102	185	88	141	148	168	83	95	217	127	240	285	166	267
32	39	79	88	141	251	168	83	206	219	128	241	296	177	280
32	39	133	92	40	80	170	85	96	223	130	243	296	177	284
50	41	56	94	86	97	172	87	98	225	134	245	301	182	286
62	13	4	94	86	146	174	91	99	226	133	244	308	189	305
62	13	24	103	1	70	176	93	101	229	135	137	312	193	209
63	18	33	114	24	41	178	95	102	229	135	246	316	197	293
67	15	26	116	25	42	178	95	217	242	137	237	317	198	295
69	47	83	116	25	165	179	99	197	242	137	248	322	202	309
71	21	38	116	25	177	190	105	195	243	138	249	338	218	322
72	22	39	121	32	127	192	106	216	248	143	209	339	219	325
72	22	186	122	33	129	193	107	121	248	143	253	340	220	327
73	23	40	123	34	147	193	107	218	249	144	254	342	222	323
74	49	85	130	35	82	194	108	152	251	146	255	344	224	328
76	52	169	131	36	76	194	108	219	253	148	204	346	225	330
79	29	86	135	38	78	195	109	220	258	150	257	353	232	337
80	30	44	137	44	167	198	110	221	259	151	258	354	233	338
82	53	87	143	57	90	199	111	173	264	155	156			
82	53	110	144	59	12	201	112	222	269	154	228			
83	54	87	149	66	35	203	114	270	271	42	230			
83	54	112	149	66	43	205	116	224	278	160	263			

Canon III., containing III. Gospels (Mat., Luke, John).

MAT.	Lu.	Jno.	MAT.	Lu.	Jno.	MAT.	Lu.	Jno.	MAT.	Lu.	Jno.	MAT.	Lu.	Jno.
1	14	1	59	63	116	111	119	30	112	119	61	112	119	154
1	14	3	64	65	37	111	119	114	112	119	76	146	92	47
1	14	5	90	58	118	111	119	148	112	119	87			
7	6	2	90	58	139	112	119	8	112	119	90			
7	6	25	97	211	105	112	119	44	112	119	142			

Canon IV., containing III. Gospels (Mat., Mark, John).

MAT.	Mar.	Jno.	MAT.	Mar.	Jno.	MAT.	Mar.	Jno.	MAT.	Mar.	Jno.	MAT.	Mar.	Jno.
18	8	26	161	77	53	216	125	137	287	168	152	321	201	192
117	26	93	204	115	91	216	125	150	293	174	107	323	203	183
117	26	95	204	115	135	277	159	98	297	178	70	329	207	185
150	67	51	216	125	128	279	161	72	299	180	103	329	207	187
161	77	23	216	125	133	279	161	121	307	188	164	333	211	203

Canon V., containing II. Gospels (Mat., Luke).

MAT.	Lu.	MAT.	Lu.	MAT.	Lu.	MAT.	Lu.	MAT.	Lu.	MAT.	Lu.	MAT.	Lu.
3	2	41	55	60	171	102	69	134	120	221	181	256	205
10	8	43	123	61	64	104	71	138	168	228	139	257	213
12	11	46	153	65	172	105	193	156	57	231	179	261	207
16	16	47	134	66	66	107	73	158	226	231	215	262	212
25	46	48	190	68	105	108	115	162	161	232	142	265	157
27	48	49	150	78	108	110	118	175	200	234	136	266	155
28	47	51	59	84	111	119	126	182	187	236	135	266	157
30	49	53	125	86	109	125	62	182	189	237	138	267	158
34	194	54	54	93	145	127	128	183	198	238	140	270	229
36	162	55	170	95	160	128	132	187	199	240	141	272	231
38	53	57	61	96	182	129	130	197	272	241	175		
40	52	58	60	96	184	132	81	213	235	255	202		

Canon VI., containing II. Gospels (Mat., Mark).

MAT.	Mar.	MAT.	Mar.	MAT.	Mar.	MAT.	Mar.	MAT.	Mar.	MAT.	Mar.	MAT.	Mar.
9	3	139	45	160	76	202	113	252	147	288	169	330	208
17	7	145	60	163	78	214	120	254	149	290	171	337	217
20	9	148	65	165	80	215	124	260	152	292	173	341	221
22	11	152	68	169	84	224	131	263	153	298	179	347	226
44	126	154	71	173	89	246	140	275	157	305	185	350	229
77	63	157	72	180	100	247	142	282	164	309	190		
100	98	159	73	189	103	250	145	286	167	311	192		

Canon VII., containing II. Gospels (Mat., John).

MAT.	Jno.	MAT.	Jno.	MAT.	Jno.	MAT.	Jno.
5	83	19	32	120	82	207	101
19	19	19	34	185	215		

Canon X., Matthew only.

2	33	56	106	136	181	210	235	319
4	35	75	109	140	184	212	239	324
6	37	81	113	151	186	218	245	327
13	39	89	115	155	188	222	268	345
24	42	91	118	167	191	227	273	351
26	45	99	124	171	196	230	283	355
29	52	101	126	177	200	233	303	

II.—CANONS I., II., IV., VI., VIII., X., IN THE ORDER OF MARK.

Canon I., containing the IV. Gospels.

MAR.	Mat.	Lu.	Jno.	MAR.	Mat.	Lu.	Jno.	MAR.	Mat.	Lu.	Jno.	MAR.	Mat.	Lu.	Jno.
2	8	7	10	96	98	116	129	165	284	266	65	200	320	302	178
4	11	10	6	96	98	116	131	165	284	266	67	200	320	302	180
4	11	10	12	96	98	116	144	170	289	275	126	204	325	310	184
4	11	10	14	119	209	234	100	172	291	279	156	205	326	311	188
4	11	10	28	121	211	238	21	175	294	281	161	205	326	313	194
5	14	13	15	122	220	239	77	176	295	282	42	206	328	314	196
20	70	37	38	129	220	242	85	176	295	282	57	209	331	315	197
27	23	17	46	129	220	261	88	181	300	285	79	210	332	318	197
27	23	34	46	139	87	250	141	181	300	285	158	212	334	321	201
27	23	45	46	139	87	250	146	183	302	287	160	214	335	324	199
37	133	77	109	139	244	250	141	184	304	289	170	215	336	317	198
50	141	19	59	139	244	250	146	187	306	290	162	215	336	319	198
51	142	21	35	156	274	260	20	187	306	290	174	223	343	329	204
64	147	93	49	156	274	260	48	191	310	297	69	227	348	332	206
82	166	94	17	156	274	260	96	194	313	294	172	228	349	333	208
82	166	94	74	158	276	74	98	195	314	291	166	231	352	336	209
96	98	116	40	162	280	269	122	195	314	291	168	231	352	336	211
96	98	116	111	165	284	266	55	196	315	292	175				
96	98	116	120	165	284	266	63	199	318	300	176				

Canon II., containing III. Gospels (Mark, Mat., Luke).

MAR.	Mat.	Lu.	MAR.	Mat.	Lu.	MAR.	Mat.	Lu.	MAR.	Mat.	Lu.	MAR.	Mat.	Lu.
1	103	70	39	32	79	85	170	96	118	208	233	163	281	268
6	15	15	39	32	133	86	94	97	127	217	240	166	285	265
10	21	32	40	92	80	86	94	146	128	219	241	166	285	267
13	62	4	41	50	56	87	172	98	130	223	243	177	296	280
13	62	24	42	271	230	91	174	99	133	226	244	177	296	284
15	67	26	44	137	167	93	176	101	134	225	245	182	301	286
18	63	33	47	69	83	95	178	102	135	229	137	189	308	305
21	71	38	49	74	85	95	178	217	135	229	246	193	312	299
22	72	39	52	76	169	99	179	197	137	242	237	197	316	293
22	72	186	53	82	87	102	31	185	137	242	248	198	317	295
23	73	40	53	82	110	105	190	195	138	243	249	202	322	309
24	114	41	54	83	87	106	192	216	141	88	148	218	338	322
25	116	42	54	83	112	107	193	121	141	88	251	219	339	325
25	116	165	55	85	88	107	193	218	143	248	209	220	340	327
25	116	177	55	85	114	108	194	152	143	248	253	222	342	323
29	79	86	57	143	90	108	194	219	144	249	254	224	344	328
30	80	44	59	144	12	109	195	220	146	251	255	225	346	330
32	121	127	66	149	35	110	198	221	148	253	204	232	353	337
33	122	129	66	149	43	111	199	173	150	258	257	233	354	338
34	123	147	69	153	36	112	201	222	151	259	258			
35	130	82	79	164	144	114	203	270	155	264	156			
36	131	76	83	168	95	116	205	224	154	269	228			
38	135	78	83	168	206	117	206	232	160	278	263			

Canon IV., containing III. Gospels (Mark, Mat., John).

MAR.	Mat.	Jno.	MAR.	Mat.	Jno.	MAR.	Mat.	Jno.	MAR.	Mat.	Jno.	MAR.	Mat.	Jno.
8	18	26	77	161	53	125	216	137	168	287	152	201	321	192
26	117	93	115	204	91	125	216	150	174	293	107	203	323	183
26	117	95	115	204	135	159	277	98	178	297	70	207	329	185
67	150	51	125	216	128	161	279	72	180	299	103	207	329	187
77	161	23	125	216	133	161	279	121	188	307	164	211	333	203

Canon VI., containing II. Gospels (Mark, Mat.).

MAR.	MAT.	MAR.	MAT.	MAR.	MAT.	MAR.	MAT.	MAR.	MAT.	MAR.	MAT.	MAR.	MAT.
3	9	65	148	80	165	120	214	147	252	169	288	208	330
7	17	68	152	84	169	124	215	149	254	171	290	217	337
9	20	71	154	89	173	126	44	152	260	173	292	221	341
11	22	72	157	98	100	131	224	153	263	179	298	226	347
45	139	73	159	100	180	140	246	157	275	185	305	229	350
60	145	76	160	103	189	142	247	164	282	190	309		
63	77	78	163	113	202	145	250	167	286	192	311		

Canon VIII., containing II. Gospels (Mark, Luke).

MAR.	LU.	MAR.	LU.	MAR.	LU.	MAR.	LU.	MAR.	LU.
12	23	17	28	56	89	97	103	230	335
14	25	28	27	61	91	136	247		
16	27	48	84	75	100	216	277		

Canon X., Mark only.

19	58	81	94	132
31	62	88	101	186
43	70	90	104	213
46	74	92	123	

III.—CANONS I, II, III, V, VIII, IX, X, IN THE ORDER OF
LUKE.

Canon I., containing the IV. Gospels.

LU.	MAT.	MAR.	JNO.	LU.	MAT.	MAR.	JNO.	LU.	MAT.	MAR.	JNO.	LU.	MAT.	MAR.	JNO.
7	8	2	10	116	98	96	120	266	284	165	67	302	320	200	178
10	11	4	6	116	98	96	129	269	280	162	122	302	320	200	180
10	11	4	12	116	98	96	131	275	289	170	126	310	325	204	184
10	11	4	14	116	98	96	144	279	291	172	156	311	326	205	188
10	11	4	28	234	209	119	100	281	294	175	161	313	326	205	194
13	14	5	15	238	211	121	21	282	295	176	42	314	328	206	196
17	23	27	46	239	220	122	77	282	295	176	57	315	331	209	197
19	141	50	59	242	220	129	85	285	300	181	79	317	336	215	198
21	142	51	35	250	87	139	141	285	300	181	158	318	332	210	197
34	23	27	46	250	87	139	146	287	302	183	160	319	336	215	198
37	70	20	38	250	244	139	141	289	304	184	170	321	334	212	201
45	23	27	46	250	244	139	146	290	306	187	162	324	335	214	199
74	276	158	98	260	274	156	20	290	306	187	174	329	343	223	204
77	133	37	109	260	274	156	48	291	314	195	166	332	348	227	206
93	147	64	49	260	274	156	96	291	314	195	168	333	349	228	208
94	166	82	17	261	220	129	88	292	315	196	175	336	352	231	209
94	166	82	74	266	284	165	55	297	310	191	69	336	352	231	211
116	98	96	40	266	284	165	63	294	313	194	172				
116	98	96	111	266	284	165	65	300	318	199	176				

Canon II., containing III. Gospels (Luke, Mat., Mark).

Lv.	Mat.	Mar.	Lv.	Mat.	Mar.	Lv.	Mat.	Mar.	Lv.	Mat.	Mar.	Lv.	Mat.	Mar.
4	62	13	83	69	47	146	94	86	222	201	112	267	285	166
12	144	59	85	74	49	147	123	34	224	205	116	268	281	163
15	15	6	86	79	29	148	88	141	228	269	154	270	203	114
24	62	13	87	82	53	152	194	108	230	271	42	280	296	177
26	67	15	87	83	54	156	264	155	232	206	117	284	296	177
32	21	10	88	85	55	165	116	25	233	208	118	286	301	182
33	63	18	90	143	57	167	137	44	237	242	137	293	316	197
35	149	66	95	168	83	169	76	52	240	217	127	295	317	198
36	153	69	96	170	85	173	199	111	241	219	128	299	312	193
38	71	21	97	94	86	177	116	25	243	223	130	305	308	189
39	72	22	98	172	87	185	31	102	244	226	133	309	322	202
40	73	23	99	174	91	186	72	22	245	225	134	322	338	218
41	114	24	101	176	93	195	190	105	246	229	135	323	342	222
42	116	25	102	178	95	197	179	99	248	242	137	325	339	219
43	149	66	110	82	53	204	253	148	249	243	138	327	340	220
44	80	30	112	83	54	206	168	83	251	88	141	328	344	224
56	50	41	114	85	55	209	248	143	253	248	143	330	346	225
70	103	1	121	193	107	216	192	106	254	249	144	337	353	232
76	131	36	127	121	32	217	178	95	255	251	146	338	354	233
78	135	38	129	122	33	218	193	107	257	258	150			
79	32	39	133	32	39	219	194	108	258	259	151			
80	92	40	137	229	135	220	195	109	263	278	160			
82	130	35	144	164	79	221	198	110	265	285	166			

Canon III., containing III. Gospels (Luke, Mat., John).

Lv.	Mat.	Jno.	Lv.	Mat.	Jno.	Lv.	Mat.	Jno.	Lv.	Mat.	Jno.	Lv.	Mat.	Jno.
6	7	2	58	90	118	119	111	30	119	112	61	119	112	154
6	7	25	58	90	139	119	111	114	119	112	76	211	97	105
14	1	1	63	59	116	119	111	148	119	112	87			
14	1	3	65	64	37	119	112	8	119	112	90			
14	1	5	92	146	47	119	112	44	119	112	142			

Canon V., containing II. Gospels (Luke, Mat.).

Lv.	Mat.	Lv.	Mat.	Lv.	Mat.	Lv.	Mat.	Lv.	Mat.	Lv.	Mat.	Lv.	Mat.
2	3	57	156	108	78	134	47	157	265	181	221	205	256
8	10	59	51	109	86	135	236	157	266	182	96	207	261
11	12	60	58	111	84	136	234	158	267	184	96	212	262
16	16	61	57	115	108	138	237	160	95	187	182	213	257
46	25	62	125	118	110	139	228	161	162	189	182	215	231
47	28	64	61	120	134	140	238	162	36	191	48	226	158
48	27	66	66	123	43	141	240	168	138	193	105	229	270
49	30	69	102	125	53	142	232	170	55	194	34	231	272
52	40	71	104	126	119	145	93	171	60	198	183	335	213
53	38	73	107	128	127	150	49	172	65	199	187	272	197
54	54	81	132	130	129	153	46	175	241	200	175		
55	41	105	68	132	128	155	266	179	231	202	255		

Canon VIII., containing II. Gospels (Luke, Mark).

Lv.	Mar.	Lv.	Mar.	Lv.	Mar.	Lv.	Mar.	Lv.	Mar.
23	12	27	28	89	56	103	97	335	230
25	14	28	17	91	61	247	136		
27	16	84	48	100	75	277	216		

Canon IX., containing II. Gospels (Luke, John).

Lv.	Jno.	Lv.	Jno.	Lv.	Jno.	Lv.	Jno.	Lv.	Jno.
30	219	274	227	303	186	307	190	340	213
30	222	274	229	303	190	312	182	340	217
262	113	274	231	307	182	312	186	341	221
262	124	303	182	307	186	312	190	341	222

Canon X., Luke only.

1	31	106	149	176	201	236	278	308
3	50	107	151	178	203	252	283	316
5	51	113	154	180	208	256	288	320
9	67	117	159	183	210	259	296	326
18	68	122	163	188	214	264	298	331
20	72	124	164	190	223	271	301	334
22	75	131	166	192	225	273	304	339
29	104	143	174	196	227	276	306	342

IV.—CANONS I., III., IV., VII., IX., X., IN THE ORDER OF
JOHN.

Canon I., containing the IV. Gospels.

Jno.	Mat.	Mar.	Lu.	Jno.	Mat.	Mar.	Lu.	Jno.	Mat.	Mar.	Lu.	Jno.	Mat.	Mar.	Lu.
6	11	4	10	57	295	176	282	129	98	96	116	178	320	200	302
10	8	2	7	59	141	50	19	131	98	96	116	180	320	200	302
12	11	4	10	63	284	165	266	141	87	139	250	184	325	204	310
14	11	4	10	65	284	165	266	141	244	139	250	188	326	205	311
15	14	5	13	67	284	165	266	144	98	96	116	194	326	205	313
17	166	82	94	69	310	191	297	146	87	139	250	196	328	206	314
20	274	156	260	74	166	82	94	146	244	139	250	197	331	209	315
21	211	121	238	77	220	122	239	156	291	172	279	197	332	210	318
28	11	4	10	79	300	181	285	158	300	181	285	198	336	215	317
35	142	51	21	85	220	129	242	160	302	183	287	198	336	215	319
38	70	20	37	88	220	129	261	161	294	175	281	199	335	214	324
40	98	96	116	96	274	156	260	162	306	187	290	201	334	212	321
42	295	176	282	98	276	158	74	166	314	195	291	204	343	223	329
46	23	27	17	100	209	119	234	168	314	195	291	206	348	227	332
46	23	27	34	109	133	37	77	170	304	184	289	208	349	228	333
46	23	27	45	111	98	96	116	172	313	194	294	209	352	231	336
48	274	156	260	120	98	96	116	174	306	187	290	211	352	231	336
49	147	64	93	122	280	162	269	175	315	196	292				
55	284	165	266	126	289	170	275	176	318	199	300				

Canon III., containing III. Gospels (John, Mat., Luke).

Jno.	Mat.	Lu.	Jno.	Mat.	Lu.	Jno.	Mat.	Lu.	Jno.	Mat.	Lu.	Jno.	Mat.	Lu.
1	1	14	25	7	6	61	112	119	114	111	119	148	111	119
2	7	6	30	111	119	76	112	119	116	59	63	154	112	119
3	1	14	37	64	65	87	112	119	118	90	58			
5	1	14	44	112	119	90	112	119	139	90	58			
8	112	119	47	146	92	105	97	211	142	112	119			

Canon IV., containing III. Gospels (John, Mat., Mark).

Jno.	Mat.	Mar.	Jno.	Mat.	Mar.	Jno.	Mat.	Mar.	Jno.	Mat.	Mar.	Jno.	Mat.	Mar.
23	161	77	72	279	161	103	299	180	135	204	115	183	323	203
26	18	8	91	204	115	107	293	174	137	216	125	185	329	207
51	150	67	93	117	26	121	279	161	150	216	125	187	329	207
53	161	77	95	117	26	128	216	125	152	287	168	192	321	201
70	297	178	98	277	159	133	216	125	164	307	188	203	333	211

Canon VII., containing II. Gospels (John, Mat.).

Jno.	Mat.	Jno.	Mat.	Jno.	Mat.	Jno.	Mat.
19	19	34	19	83	5	215	185
32	19	82	120	101	207		

Canon IX., containing II. Gospels (John, Luke).

Jno.	Lu.	Jno.	Lu.	Jno.	Lu.	Jno.	Lu.	Jno.	Lu.
113	262	182	312	190	303	217	340	223	341
124	262	186	303	190	307	219	30	225	341
182	303	186	307	190	312	221	341	227	274
182	307	186	312	213	340	222	30	229	274

Canon X., John only.

4	31	58	81	108	134	157	189	216
7	33	60	84	110	136	159	191	218
9	36	62	86	112	138	163	193	220
11	39	64	89	115	140	165	195	224
13	41	66	92	117	143	167	200	226
16	43	68	94	119	145	169	202	228
18	45	71	97	123	147	171	205	230
22	50	73	99	125	149	173	207	232
24	52	75	102	127	151	177	210	
27	54	78	104	130	153	179	212	
29	56	80	106	132	155	181	214	

ANCIENT GREEK MANUSCRIPTS OF THE NEW TESTAMENT

IN UNCIAL LETTERS.

On this subject see Wetstein, *Prolegomena*, p. 8, &c. Horne's *Introduction*, ii. p. 94, &c. Scholz, *N. T.*, vol. i. p. xxxviii; vol. ii. p. xxi. Tischendorf, *Prolegom.*, ed. 1859, p. cxxxv—cxci. Alford, *Proleg.*, p. 83. Tregelles on the *Greek Text of N. T.* pp. 129—174, and the *Prolegomena* to his Edition of St. Matthew and St. Mark, 1857; and St. Luke and St. John, 1860.

- A *Alexandrine*, of IVth or Vth century, in British Museum, London; a facsimile published by C. G. Woide, Lond. 1786. Folio.
- Ⲙ *Sinaiticus*; brought by Tischendorf from Mount Sinai: see below on St. Paul's Epistles, p. xvi.
- B 1. *Vatican*, of IVth or Vth century; in the Vatican at Rome, No. 1209. No accurate collation yet published. An Edition, grounded upon it, has been published at Rome by Cardinal Mai, and republished at London by Messrs. Williams and Norgate, 1859.
2. *Codex Basilianus*; see on the *Apocalypse*. A transcript published by Constantine Tischendorf in his "*Monumenta Sacra*." Lips. 1846, pp. 409—431.
- C *Codex Ephraem Syri rescriptus* (Palimpsest), in Imperial Library at Paris. Num. 9. Vth century. Published by Constantine Tischendorf. Lips. 1843.
- D 1. *Codex Bezae*, Greek and Latin, of VIth or VIIth century?, contains the greater part of the Gospels and Acts of the Apostles; in the University Library at Cambridge. A facsimile published by Kipling, Cantabr. 1793. Fol.
2. *Claromontanus*, Greek and Latin, of VIth or VIIth century; at Paris, in Imperial Library; contains St. Paul's Epistles, except Rom. i. 1—7. Published by Tischendorf in 1852.
- E 1. *Basiliensis*, VIIIth or IXth century; at Basle; contains the Gospels, with the exception of some portions of St. Luke.
2. *Laudianus*, Greek and Latin, of VIth or VIIth century; in the Bodleian Library at Oxford; originally from Sardinia; contains the Acts of the Apostles. Published by Hearne, Oxon. 1715.
3. *Sangermannensis*, nunc *Petropolitanus*, of XIth century; a transcript of Codex D 2; contains St. Paul's Epistles, except 1 Tim. i. 1—6. 15. Heb. xii. 8—13. 25.
- F 1. *Codex Boreeli*, now in the Public Library at Utrecht; contains the Gospels, except some portions of St. Matthew and St. Mark. Cp. Tregelles, p. 166.
2. *Augiensis*, IXth century?; purchased by Dr. Bentley in 1718, and now in Trin. Coll. Library, Cambridge; contains the greater part of St. Paul's Epistles; resembles "*Codex Boernerianus*," G 3. Cp. Bentley's Correspondence, p. 805. An accurate transcript has been published by the Rev. F. H. Scrivener, 1859.
- F a. *Coislinianus*, at Paris; contains fragments of N. T.; VIIth century; published by Tischendorf, Mon. Sacr., pp. 403—405.
- G 1. *Seidelii Harleianus*, XIth century; in British Museum; contains the greater part of the Gospels. Cp. Tregelles, p. 159.
2. *Angelica Bibliotheca*, at Rome, IXth century; contains the Acts and Catholic Epistles.
3. *Boernerianus*, IXth century, at Dresden; contains the greater part of St. Paul's Epistles. A transcript published by Matthæi in 1791. 4to. See above, F 2.
- H 1. *Seidelii*, postea *La Crozii et Wolfi*; XIth century; now at Hamburgh; contains the greater part of the Gospels. Cp. Tregelles, p. 163.
2. *Mutinensis*, IXth century; contains the greater part of the Acts of the Apostles.
3. *Coislinianus*, from Mount Athos; VIth or VIIth century; contains portions of St. Paul's Epistles; now in Imperial Library at Paris. A transcript published by Montfaucon in Bibl. Coisliniana, pp. 253—261. Paris, 1715.
- I 1. *Cottonianus*, VIth or VIIth century; in British Museum; contains portions of St. Matthew and St. John. Published by Tischendorf in Mon. Sacr., pp. 12—20.

2. *Angelica Bibliotheca Romana*; in the same volume as Codex G; contains St. Paul's Epistles, called L by *Tischendorf*.
 3. *Mosquensis*, IXth century; from Mount Athos; contains Catholic Epistles.
- K 1. *Cyprius* (brought from Cyprus in 1673); written in IXth century; now in Imperial Library at Paris; contains the Gospels.
2. *Mosquensis*, IXth century; contains St. Paul's Epistles.
- L *Paris*. N. 62, VIIIth century; agrees generally with Codex *Vaticanus*; contains portions of the Gospels. Published by *Tischendorf* in *Mon. Sacr.*, pp. 57—399.
- Lr *The Leicester Manuscript*; collated by the Rev. *F. H. Scrivener*. It contains the whole of the N. T., see his *Cod. Aug.* p. xl. Though it is *not* in *uncial* characters (see a facsimile, *ibid.*), yet, on account of its critical importance, it is specified here.
- M *Paris*. Codex Campensis N. 48, Xth century; four Gospels.
- N *Vindobonensis*, VIIth century; in Imperial Library at Vienna; contains Luke xxiv. Published by *Tischendorf*, *Mon. Sacr.*, pp. 21—24.
- O (*Scholzio*) *Montefalconii*; contains Luke, cap. xviii.
- O (*Tischendorfio*), Codex *Mosquensis*; contains fragments of St. John. Published by *Matthæi* as Cod. 15. Rigæ, 1785.
- P *Guelferbytanus* 1, Palimpsest, VIth century; in the Library at Wolfenbüttel; contains fragments of the Gospels. Published by *Knittel*. Brunov. 1762. 4to.
- Q *Guelferbytanus* 2, Palimpsest, VIth century; contains fragments of St. Luke and St. John. Published by *Knittel*. Brunov. 1762. 4to.
- R (*Scholzio*) *Tubingensis*, VIIth century; contains part of St. John, cap. i. Published by *Reuss*.
- R (*Tischendorfio*) *Nitriensis*; in the British Museum; Palimpsest, VIIIth century.
- S *Vaticanus*, No. 354, Xth century; four Gospels.
- T *Borgianus*, Vth century; contains John vi.—viii.; now in the College of the Propaganda at Rome. Published by *A. A. Georgius*. Rom. 1789. 4to.
- U *Nanianus*, *Biblioth. Venet. S. Marci*. IXth or Xth century: Gospels.
- V *Mosquensis Biblioth. S. Synodi*, VIIIth or IXth century: parts of the four Gospels, collated by *Matthæi*.
- W *Parisiensis*; in Imperial Library; VIIIth century; ixth and xth chapters of St. Luke. Published by *Tischendorf* in *Mon. Sacr.*, pp. 51—56.
- X Olim *Lanshutensis*, nunc *Monacensis*, i.e. at Munich; IXth or Xth century: parts of the four Gospels.
- Y *Biblioth. Barberin. Rom.*, VIIIth or IXth century: fragments of St. John xvi.—xix. Published by *Tischendorf* in *Mon. Sacr.*, pp. 37—50.
- Z *Dublinensis*, Palimpsest of VIth century; contains the greater part of St. Matthew. Published by *Barrett*, Dublin, 1801. 4to. Cp. *Tregelles*, p. 166.
- T *Tischendorfii*, nunc *Bodleianus*, IXth century; contains St. Mark, the greater part, and St. Luke, and fragments of St. Matthew and St. John.
- Δ *Sangallensis*, Greek and Latin, IXth century; in the Library at San Gallen; of the same age and family as Cod. *Boernerianus*; contains the greater part of the four Gospels. Published in facsimile by *Rettig*, Zurich, 1836. 4to.
- Θ *Tischendorfianus*; in Public Library at Leipzig; VIIth century; contains fragments of St. Matthew. Published by *Tischendorf*, *Mon. Sacr.*, pp. 1—10.
- Α *Tischendorfii*, nunc *Bodleianus*, VIIIth century; contains St. Luke and St. John.

The CURSIVE MANUSCRIPTS of the Gospels alone, that have been already collated, amount to more than *Five Hundred*.

For an account of them see *Scholz*, *Proleg.* N. T., vol. i. pp. xlv—xcvii. On those of the rest of the N. T., see ii. pp. iv—xliv. *Tischendorf*, p. lxxv. *Scrivener*, collation of MSS. of N. T., pp. x. lxxiv. *Horne's* Introduction, vol. ii. p. 133, &c. *Tregelles*, N. T., p. iv. *Tischendorf*, *Proleg.* pp. cxciv—ccxiii.

In addition to these are to be mentioned the numerous *Evangelistaria*, more than 200, containing portions of the Gospels, see *Scholz*, i. p. xcvi; *Tischendorf*, p. ccxiv; see *Tregelles*, p. v. *Tischendorf*, pp. ccxviii—cclv., and the *Lectionaria*, about 20, containing Lessons from the Acts and the Catholic Epistles, and 300 from the Epistles of St. Paul. *Scholz*, ii. p. xl.

ANCIENT VERSIONS OF THE NEW TESTAMENT.

See *Tischendorf*, pp. cccxxviii—cclv.

I. *Ægyptiacæ*.

1. Coptic, or Memphitic, of IIIrd century. Published by *Wilkins*. Oxon, 1716. 4to.
2. *Sahidic*, or *Thebaic*, of IIIrd century. Published by *Ford*. Oxon, 1799. fol.
3. *Basmuric*, IIIrd century; fragments. Published by *Engelbreth*. Havniæ, 1811. 4to.

II. *Æthiopica*.

1. IVth century. Published by *Bode*. Brunsv. 1792.
2. Published by *T. P. Platt*.

III. *Arabica*.—IVth and Vth centuries. Published by *Erpenius*. Lug. Bat. 1616. 4to.
See further, *Tischendorf*, p. lxxviii.IV. *Armenica*.—Vth century, from Syriac; and accommodated to Latin Vulgate in XIIth century. Published at Venet. 1805. fol. Mosquæ, 1834.V. *Georgiana*.—Vth and VIth centuries. Published at Moscow, 1743. fol.; also, 1816.VI. *Gothica*.—IVth century, made by Ulphilas, Bishop of the Goths, from Greek Byzantine MSS. Portions published by *Zahn*. Lips. 1805. *Mai*, Milan, 1819; at Leipzig, 1836, and in *Abbé Migne's* *Patrologia*. Tom. xviii.VII. *Latina*.

Itala sive Vetus. Published by *Sabatier*. Remis, 1739. 3 vols. fol. *Bianchini*, Rom. 1749. 2 vols. fol.: for the Gospels; cp. *Tischendorf*, p. lxxxiii.

The nomenclature which combines all the ante-Hieronymian texts under the name of *Italic* is not correct.

The *Latin Versions* consist of (1) the old Latin, as in the Codices Vercellensis, Veronensis, and Colbertinus; (2) the revised text of Upper Italy, as in the Codex Brixianus; (3) another revised text, as in Codex Bobbiensis; and (4) the Vulgate of S. Jerome. Cp. *Tregelles*, p. 170.

Vulgata sive Hieronymiana, IVth century. Published at Rome, 1590 and 1592.

The Codex Fuldensis, of VIth century, was collated by *Lachmann*. The *Codex Amiatinus* (of the Vulgate), of the VIth century, in the Laurentian Library at Florence, has been published by *Tischendorf*. Lips. 1851.

On these Versions, see *Tregelles*, pp. 100—103. 114. 170. *Tisch.* p. cexlvii.

VIII. *Persica*. Published by *Wheloc* and *Pierson*. Lond. 1657.IX. *Slavonica*, IXth century.X. *Syriacæ*.

1. *Peschito* (or literal), IInd century. Published by *Schaaf*. Lug. Bat. 1709, 1717. 4to.
2. *Cureton*, of a great part of the Gospels except St. Mark. IIIrd century, from the Nitrian Monastery in Egypt, now in British Museum. No. 14, 451*. This Version has been published, with an English translation and notes, by the Rev. *William Cureton*, D.D., Canon of Westminster.
3. *Philoxeniana* (so called from Philoxenus, the Monophysite Bishop), VIth century. Published by *White*. Oxon, 1778—1803.
4. *Heraclensis*, revised by Thomas of Heraclea, in VIIth century. See *Tischendorf*, p. lxxx.
Hierosolymitana, VIth century.

PRINCIPAL CRITICAL EDITIONS OF THE NEW TESTAMENT.

Erasm. Basil, 1516, 1519, 1522, 1527, 1535.

Complutensis, in the fifth Volume of the Complutensian Polyglot; printed in A.D. 1514, and published at Complutum or Alcala, in 1520.

Stephens. Paris, 1546, 1549, 1550, 1551

- Beza.* Genev. 1565, 1576, 1589, 1598.
Elzevir, commonly called the "Textus receptus." Lug. Bat. 1624.
Fell. Oxon. 1675.
Mill. Lond. 1707. Roterod. 1710, by *Kuster*.
Bentley. On his proposed edition, see *Bentley's Correspondence*, pp. 503—530 and *passim*, and *Tregelles*, 57—78.
Bengel. Tubing. 1734.
Wetstein. Amstelodami, 1751, 1752. 2 vols. fol.
Griesbach. 1st ed. 1774; 2nd ed. 1796—1806.
Matthæi. Riga, 1782—1788. 12 vols.
Alter. Viennæ, 1786, 1787.
Birch. 1788—1801.
Scholz. Lips. 1830—1836. 2 vols. 4to.
Lachmann. 1st. ed. 1831; 2nd ed. Berolin, 1842—1850. See *Tregelles*, pp. 97—115, and *Tischendorf*, pp. xli—xlvii.
Tischendorf. 7th ed Lips. 1859.
Alford. Lond. 1855—6. Fourth Edition. 4 vols
Bloomfield. Lond 1855. Ninth Edition. 2 vols.
Tregelles, S. P., D.D. The Gospels of St. Matthew and St. Mark. 1857.
 To these may be added,—
Scrivener, F. H., collations of about Twenty MSS. of the Gospels. Camb. 1853.
 ——— Codex Augiensis of St. Paul's Epistles, with a collation of Fifty MSS. of various portions of the N. T. Cambridge, 1859.
Tregelles, S. P., on the Printed Text of the N. T. Lond. 1854.

ABBREVIATIONS, AUTHORS, AND EDITIONS

USED IN THE FOLLOWING NOTES ON THE FOUR GOSPELS.

- A Lapide, Cornelius*, In Evangelia. Lugd. 1732. folio.
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INTRODUCTION TO THE FOUR GOSPELS.

I. On the Composition, Order, and Design of the Four Gospels.

IN recent times endeavours have been made to trace the origin of the Gospels, either

1. To some primitive Aramaic document¹; or
2. To fragmentary narratives, anterior to their composition².

But these theories have no historic foundation; and have not led to any satisfactory results³.

The testimony of Christian Antiquity is clear and consistent,

- (1) That the four Gospels were delivered by the Holy Spirit to the Church of Christ through the instrumentality of those persons whose names they bear.
- (2) That St. Matthew's Gospel was the *first* written, and St. John's Gospel the *last*.
- (3) That these *four* Gospels, and they *alone*, were *received* from the beginning as divinely inspired histories of our Blessed Lord⁴.
- (4) That two of the Gospels (the first and last) were written by APOSTLES; the other two were written under the direction of Apostles;—that of St. Mark in connexion with St. Peter; that of St. Luke, with St. Paul.
- (5) That the former three Gospels having been publicly received and read in the Churches of Christendom, were solemnly sanctioned by the Apostle St. John, who added his own Gospel to complete the Evangelical Canon⁵.
- (6) That these Four Gospels were read in the Church as of equal authority with the writings of Moses and the Prophets, and as inspired by One and the same Spirit, Who had spoken in the Old Testament, and Who was given by One and the same Lord, the Everlasting Logos or Word, Jesus Christ.

“The Divine Logos” or Word (says *Irenæus*⁶), “the Creator of all things, Who sitteth upon the Cherubim, and holdeth all things together, after that He was manifested to men, gave us the Fourfold Gospel, which is held together by ONE SPIRIT.”

“He (says *Augustine*⁷), Who had sent the Prophets before His own descent from Heaven, sent

¹ With *Semler*, *Lessing*, *Eichhorn*, and others.

² With *Schleiermacher*.

³ It is well said by *Rosenmüller*, i. p. 48, “Equidem ingenuè fateor, hanc de origine Trium Evangeliorum, ac de archetypo quodam Syro-Chaldaico eorum fonte (*urevangelio*) hypothesim, mihi semper fuisse suspectam. Etenim ut taceam, eam *omni historico testimonio* esse destitutam, non video cur *Matthæus*, testis oculatus et pars rerum gestarum, alieno subsidio ad Commentarium suum componendum indigerit.”

⁴ On these points see *Origen*, ap. *Euseb.* vi. 25: ἐν τῷ πρώτῳ τῶν εἰς τὸ κατὰ Ματθαῖον, τὸν ἐκκλησιαστικὸν φυλάττων κανόνα, μὴ τέσσαρα εἶναι εὐαγγέλια μαρτύρεται (Ὁριγένης) ὡδὲ πᾶς γράφων. “Ὡς ἐν παραδόσει μαθὼν περὶ τῶν τεσσάρων εὐαγγελίων, ἃ καὶ μόνᾳ ἀναντιρρήτῃ ἐστὶν ἐν τῇ ὑπὸ τὸν οὐρανὸν ἐκκλησίᾳ τοῦ Θεοῦ ὅτι πρῶτον μὲν γέγραπται τὸ κατὰ τὸν ποτὲ τελώνην, ὕστερον δὲ ἀπὸστολον Ἰησοῦ Χριστοῦ, Ματθαῖον, ἐκδεδωκότα αὐτὸ τοῖς ἀπὸ Ἰουδαϊσμοῦ πιστεύουσι, γράμμασιν Ἑβραϊκοῖς συντεταγμένον· δεύτερον δὲ τὸ κατὰ Μάρκον, ὡς Πέτρος ὑφηγήσατο αὐτῷ, ποιήσαντα ὃν καὶ εἶδεν ἐν τῇ καθολικῇ ἐπιστολῇ διὰ τούτων ὡμολόγησε φάσκων, Ὡσπάρ(εται ὡμᾶς ἢ ἐν Βαβυλῶνι συνεκλεκτῇ, καὶ Μάρκος ὁ υἱὸς μου (1 Pet. v. 13). Καὶ τρίτον τὸ κατὰ Λουκᾶν, τὸ ὑπὸ Παύλου ἐπανοούμενον εὐαγγέλιον, τοῖς ἀπὸ τῶν ἐθνῶν πεποιηκότα ἐπὶ πᾶσι τὸ κατὰ Ἰωάννην.” Cp. *Aug.* de Consens. Evang. i. 4.

And *S. Jerome* says, Proem in *Matt.*, vol. iv. p. 3: “Ecclesia, quæ supra petram, Domini voce, fundata est, quatuor flumina paradisi instar eructans, quatuor angulos et annulos habet, per quos quasi Arca testamenti et custos legis Domini lignis immobilibus vehitur.

“Primus omnium est *Matthæus* publicanus, cognomento Levi; qui evangelium in *Judæa* *Hebræo sermone* edidit, ob eorum vel

maximè causam, qui in *Jesum* crediderant *ex Judæis*, et nequam Legis umbram, succedente Evangelii veritate, servabant.

“Secundus *Marcus*, interpretis apostoli *Petri*, et *Alexandrinæ* ecclesiæ primus Episcopus: qui Dominum quidem Salvatorem ipse non vidit, sed ea, quæ magistrum audierat prædicantem, juxta fidem magis gestorum narravit quam ordinem.

“Tertius *Lucas* medicus, natione Syrus Antiochensis, cuius laus in evangelio (2 Cor. viii. 18); qui et ipse discipulus apostoli Pauli in Achaïæ Boeotiæque partibus volumen condidit, quædam altius repetens: et ut ipse in proemio confitetur, audita magis quàm visa describens.

“Ultimus *Joannes* Apostolus et Evangelista, quem *Jesum* amavit plurimum, qui supra pectus Domini recumbens purissima doctrinarum fluentia potavit, et qui solus de cruce meruit audire, ‘Ecce mater tua.’ Is cum esset in Asiâ, et jam tunc hæreticorum semina pullularent Cérinthi, Hebionis, et ceterorum qui negant Christum in carne venisse, quos et ipse in Epistolâ suâ Antichristos vocat (1 Joh. ii. 18. 22), coactus est ab omnibus penè tunc Asiæ Episcopis, et multarum Ecclesiarum legationibus, de divinitate Salvatoris altius scribere, et ad ipsum (ut ita dicam) Dei Verbum non tam audaci quàm felici temeritate prorumpere. Unde et Ecclesiastica narrat Historia, cum à fratribus cogeretur ut scriberet, ita facturum se respondisse, si indicto jejunio in commune omnes Deum deprecarentur; quo expleto, revelatione saturatus, illud proœmium è coelo veniens eructavit, ‘In principio erat Verbum, et Verbum erat apud Deum, et Deus erat Verbum; hoc erat in principio apud Deum.’” Joh. i. 1.

⁶ Cp. below, the *Introduction* to St. John's Gospel, p. 267.

⁷ *S. Irenæus*, iii. 11. Cp. iii. 1.

⁸ *Aug.* de Cons. Ev. i. 54.

the Apostles after His Ascension into Heaven. And whatsoever He willed us to read concerning His own actions and words, that He commanded them to write as it were by His own hands."

"It is the Holy Ghost Who in the Old Testament inspired the Law and the Prophets, and the Evangelists and Apostles in the New ¹."

The Christian Church, looking at the origin of the FOUR GOSPELS, and at the attributes which God has in rich measure been pleased to bestow upon them by His Holy Spirit, found a prophetic picture of them in the Four living Cherubim, named from heavenly knowledge, seen by the Prophet Ezekiel at the river of Chebar ². Like them, the Gospels are Four in number: like them, they are the Chariot of God, *Who sitteth between the Cherubim* ³: like them, they bear Him on a winged Throne into all lands: like them, they move wherever the Spirit guides them: like them, they are marvelously joined together, intertwined with coincidences and differences; wing interwoven with wing, and wheel inwound with wheel: like them, they are full of eyes, and sparkle with heavenly light: like them, they sweep from heaven to earth, and from earth to heaven, and fly with lightning's speed, and with the noise of many waters. *Their sound is gone out into all lands, and their words unto the end of the world.*

These Four Living Creatures were seen by St. John in heaven; and he heard their voices crying *Holy, holy, holy, Lord God Almighty, which was, and is, and is to come* ⁴.

These symbolical representations were regarded by the Ancient Church as expressive of the characteristics of the four Gospels respectively. All the Four Gospels proclaim Jesus Christ, the Son of God, the Saviour of the world.

But, together with this general purpose common to all the Four, each Evangelist appears to have designed to display Christ in a light peculiarly his own ⁵.

The Evangelist *St. Matthew* (says *Augustine* ⁶) more fully declares in his Gospel, and dwells on more constantly, those things which concern Christ's *Kingly* character and office. He begins his Gospel with tracing Christ's Genealogy from *David the King*, by a line of *Kings*. Here wise men come from the East to do homage to the *King of the Jews*, whose birth strikes fear into the heart of Herod the King.

St. Luke dilates more on what belongs to Christ as our *Priest*. He alone mentions the relationship of Mary to the wife of Zacharias the Priest. He relates the Angelic Vision to Zacharias ministering in the Priest's office. He describes the sacrificial offerings made for Christ, an Infant, in the Temple (ii. 22—24). He oftener than the rest reveals to us Christ in *prayer*, and intimates to us the *mediatorial* office of Him *Who ever liveth to make intercession for us* ⁷.

St. Luke, "*the beloved Physician*," "*the brother whose praise is in the Gospel*," the companion and historian of *St. Paul*, may be called the Evangelist of the Gentiles, as *St. Paul* was their Apostle. And, like the Apostle of the Gentiles, he is careful to teach the inefficacy of the Mosaic Law, as an instrument of reconciliation with God; and to proclaim the doctrines of the saving efficacy of Christ's Sacrifice, and the blessedness of the Atonement made by Him on the Cross; and Justification by Faith in His Blood.

¹ *Ruffin*. in *Symb.*, p. 26, ap. *S. Cyprian*, ed. Amst. 1691. See also the very ancient Canon of Scripture, ap. *Routh*. R. S. i. 394—6, "Licet varia singulis Evangeliorum Libris Principia doceantur, nihil tamen differt credentium fides, cum Uno ac Principali SPIRITU declarata sint in omnibus omnia de Nativitate, de Passione, de Resurrectione, de Conversatione cum discipulis suis, et de gemino Ejus Adventu."

For a Catena of ancient testimonies to their Inspiration, see *Routh*, R. S. v. ad fin., and *Lee* on Inspiration, Appendix G.

² *Ezek.* i. 5—26, and x. 1—22. Cp. *S. Iren.* iii. 11, § 8. *S. Athanas.* Synops. Script. p. 55. *S. Aug.* de Cons. Ev. i. 10. *S. Hieron.* in Matt. Proem. Ep. 1, ad Paulinum (Opp. t. iv. p. 574): "Tangam et Novum breviter Testamentum. *Matthæus, Marcus, Lucas, et Joannes*, quadriga Domini et verum Cherubim, quod interpretatur scientiæ multitudo, per totum corpus oculati sunt, scintillæ emicant, discurrunt fulgura, pedes habent rectos et in sublime tendentes, terga pennata et ubique volitantia. Tenent se mutuo, sibi quæ perplexi sunt, et quasi rota in rotâ volvuntur, et pergunt quocunque eos flatus Sancti Spiritûs perduxerit."

Cp. *Williams* on the Study of the Gospels, pp. 5—20.

³ *Ps.* xviii. 10; lxxx. 1; xcix. 1.

⁴ *Rev.* iv. 4—11. See below, *Introduction* to *St. Luke*, p. 162, 163, and the authorities cited in the Author's Lectures on the Apocalypse, Lect. iv. p. 114—136.

⁵ See *S. Ambrose*, Præfat. in *Lucam*: "Sic qui quatuor animalium formas, quæ in Apocalypsi revelantur, quatuor Evangelii libros intelligendos arbitrati sunt, hunc librum *Lucæ* volunt vituli specie figurari; vitulus enim sacerdotalis est victima. Et bene

congruit vitulo hic Evangelii liber, quia à sacerdotibus inchoavit, et consummavit in vitulo, Qui omnium peccata suscipiens, pro totius mundi vitâ est immolatus; sacerdotalis enim est Ille vitulus. Idem quippe et vitulus et sacerdos: sacerdos, quia propitiator est noster; advocatum enim ipsum habemus apud Patrem: vitulus, quia suo sanguine nos diluit, et redemit. Et bene accidit, ut quoniam Evangelii librum secundum *Matthæum* diximus esse moralem, opinio hujuscemodi non prætermitteretur; mores enim propriè dicuntur humani.

"Plerique tamen putant Ipsum Dominum nostrum in quatuor Evangelii libris, quatuor formis animalium figurari, quod Idem homo, Idem leo, Idem vitulus, Idem aquila esse comprobatur. Homo, quia natus ex Maria est: leo, quia fortis est: vitulus, quia hostia est: aquila, quia resurrectio est. Atque ita in libris singulis forma animalium figuratur, ut unicuique libri series propositorum videatur animalium aut naturæ, aut virtuti, aut gratiæ, aut miraculo convenire. Quæ licet omnia in omnibus sint, tamen plenitudo quædam in singulis virtutum est singularum. Ortum hominis alius descripsit uberius, mores quosque hominis præceptis uberius erudit. Alius à potentiæ cepit expressione divinæ, quod ex Rege Rex, fortis ex forti, verus ex vero, vivida mortem virtute consumserit. Tertius sacrificium sacerdotale præmisit, et ipsam vituli immolationem stylo quodam pleniore diffudit. Quartus copiosius cæteris divinæ miracula resurrectionis expressit. Unus igitur omnia, et unus in omnibus, sicut dictum est: non dissimilis in singulis, sed verus in cunctis."

⁶ De Consensu Evangelistarum, *passim*.

⁷ *Heb.* vii. 25.

He is careful also, as the Apostle is, to show that the doctrine of Justification by Faith in Christ alone, is not a speculative doctrine, but a practical principle, and that it is the root of Christian Virtue;

"Blessed are your eyes, for they see," says Christ in this Gospel to His disciples¹. "For I tell you, that many *Prophets* and *Kings* have desired to see those things which *ye* see, and have not seen them; and to hear those things which *ye* hear, and have not heard them." And in reply to the Jewish Lawyer, who was desirous to *justify himself*², He propounds the Parable of the *Good Samaritan*, wherein He represents, as in a figure, His own Blessed Person, and His own work in *saving* the world³, and sums up all by saying, "*Go and do thou likewise.*"

Thus He teaches, that all who would be *saved* by His *death*, must *imitate* His *life*. He teaches us that the Christian life does not consist in seeing and hearing Him, but in doing and suffering as He did. Christ, the Good Samaritan, has made us all *neighbours* to one another in Himself, by His own Incarnation and by our Incorporation in Him. And "he that saith that he abideth in Him, ought himself also so to *walk* even as He walked⁴." For He who "*suffered* for us, has also thereby left us an *example* that we should *follow* His steps⁵." And "hereby perceive we the love of God, because He laid down His life for us; and we ought also to lay down our lives for the brethren⁶."

"We concur with those," says *S. Augustine*, "who, in interpreting the Vision of the Four Living Creatures in the Apocalypse, which represent the Four Gospels⁷, assign the *Lion*, the King of all Beasts, to *St. Matthew*; and the *Ox*, the Sacrificial Victim, to *St. Luke*. The Apocalypse itself says, '*The Lion* of the Tribe of *Judah* prevailed to open the book⁸;' and thus it designates the Lion as symbolical of Christ our King.

"St. Mark follows St. Matthew, and relates what Christ did in His *Human* Nature, without special reference to His functions as King or Priest, and is therefore fitly symbolized in the Apocalyptic vision as the *Man*.

"These three Living Creatures—the Lion, the Calf, the Man—walk on the *earth*. The first three Evangelists describe specially those things which Christ did in our flesh, and relate the precepts which He delivered, on the duties to be performed by us while we walk on earth and dwell in the flesh. But St. John soars to *heaven* as an Eagle, above the clouds of human infirmity, and reveals to us the mysteries of Christ's Godhead, and of the Trinity in Unity, and the felicities of Life Eternal; and gazes on the Light of Immutable Truth with a keen and steady ken.

"The first three Evangelists inculcate the practical duties of Active Life; St. John dwells on the ineffable mysteries of the Contemplative: the former speak of Labour, the last speaks of Rest: the former leads the Way, the last shows our Home. In the former, we are cleansed from sin, in the last we enjoy the beatific Vision promised to the pure in heart, who will see God.

"He, who is the last in order, declares more fully the Divine Nature of Christ, by which He is Equal to and One with the Father⁹, and in which He made the World¹⁰; as if this Evangelist, who reclined on the bosom of Christ at Supper, had imbibed in a larger stream the mystery of His Divinity from His lips.

"This Evangelic Quaternion is the fourfold Car of the Lord¹¹, upon which He rides throughout the world, and subdues the Nations to His easy yoke. The Mystery of His Royalty and Priesthood, which was foretold by Prophecy, is proclaimed in the Gospel. The same Lord Christ, Who sent the Prophets before His descent from heaven into this world, has now sent His Apostles after His Ascension. He is the Head of all His Disciples; and since His Disciples have written those things which He did and said, we are not to affirm with some, that Christ wrote nothing. They wrote, as His members, what they knew from the dictation of Him who is their Head. Whatsoever He willed that we should know of His own Words and Deeds, this He commanded them to write, as it were, by His own hand. Whoever, therefore, rightly comprehends the fellowship of Unity, and the Ministry of His Members acting harmoniously in different functions under their Divine Head, will receive what he reads in the Gospel from the narration of the Evangelists, with no other feeling

¹ Luke x. 23.

² See notes below on the passage, p. 209.

³ 1 Pet. ii. 21.

⁴ Rev. iv. 7. It is observable, that in the three passages where

² Luke x. 29.

⁴ 1 John ii. 6.

⁶ 1 John iii. 16.

these symbols occur in Holy Scripture, the three other symbols interchange their order, but the *Eagle* is always *last*. Thus, in Ezek. i. 10, the order is, the Man, the Lion, the Ox. In Ezek. x. 14, Cherub, Man, Lion. In Rev. iv. 7, Lion, Calf, Man. The Royal, the Sacerdotal, the Human in Christ is presented to the

sight in a various order at various times; but the contemplation of the Divine Nature is reserved always to the last. Cp. *S. Gregor.* in Ezekiel, lib. i. homil. 2 and 3. *Mede's Works*, book iii. p. 594.

⁸ Rev. v. 5.

⁹ John x. 30; xiv. 9, 10; xvii. 21.

¹⁰ John i. 1. 3.

¹¹ Ps. xviii. 10; lxxx. 1; xcix. 1. Ezek. i. 10–24.

than if he saw the very hand of Christ Himself, which He has in His own body, performing the act of writing¹.

“In the first three Evangelists, the gifts of active virtue,—in the last, St. John, those of contemplative, shine forth. *To one man is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit*². One drinks wisdom from the bosom of Christ; another man is raised to the *third heaven*, and hears unutterable words³. But as long as they are in the body, all are *absent from the Lord*⁴. And all who believe with good hope, and are written in the Book of Life, have this promise reserved to them,—*I will love him, and will manifest Myself to him*⁵. In proportion as we make greater progress in knowledge and intelligence in this mortal pilgrimage of life, let us be more and more on our guard against two devilish sins, Pride and Envy. Let us remember, that as St. John elevates us more and more to the contemplation of the Truth, so much the more does he instruct us in the sweetness of Love. That precept is most healthful and true,—*The greater thou art, the more humble thyself, and thou shalt find favour before the Lord*⁶. The Evangelist who reveals to us Christ more sublimely than the rest, he also shows us the humility of Christ washing His Disciples’ feet⁷.”

Although *other* writings were extant in ancient times, pretending to evangelical authority, yet it is evident, from these symbolical figures⁸, that the Church of Christ rejected those writings, and recognized *four* Gospels, and *four* only.

In further evidence of their fourfold character, we may observe that one of the earliest Christian writers employed himself in making a “Harmony of the Gospels;” and from the name⁹ (Diatessaron) which he gave to his work, it is clear, that *four* Gospels, and *four* only were then received by the Church. And these four Gospels were identical in name, in form, and in matter, with those received by ourselves at this day.

If we trace the four Evangelical streams back toward their source, we find that they are all derived, through Apostolic channels, from CHRIST HIMSELF.

The author of the first Gospel, St. MATTHEW, was an Apostle of Christ. He wrote for the special use of his own countrymen¹⁰ and of the Christian Church of Jerusalem, the mother of all Christian Churches, which was first governed by St. James, the Lord’s brother, and continued to flourish during the earlier part of the second century¹¹. The *first* written Gospel, that is, the first Evangelical Record of Christ’s Miracles, Preaching, Death, Resurrection, and Ascension, was composed for the use of that country in which our Lord’s life was passed. The Gospel was first offered to the *Jews*. And the fact that *St. Matthew’s* Gospel is designed for *Jews*, is a strong evidence of its priority. It was circulated in that City in which our Lord suffered. Here is a proof of the confidence of the Apostles in the truth of Christianity. They did not shrink from inquiry, but challenged and courted it. This Gospel, so written, was *received* as *Scripture* by the Christian Church at

¹ The above paragraphs are mainly from *Aug. de Consen. Evang.* i. The following are the original words of *S. Augustine*:

Mibi videntur, qui ex Apocalypsi illa quatuor animalia ad intelligendos quatuor Evangelistas interpretati sunt, probabilius aliquid attendisse illi, qui *leonem* in *Matthæo*, *hominem* in *Marco*, *vitulum* in *Lucâ*, *aquilam* in *Joanne* intellexerunt, quam illi qui hominem *Matthæo*, *aquilam* *Marco*, *leonem* *Joanni* tribuerunt. De principiis enim librorum quendam conjecturam capere voluerunt, non de totâ intentione Evangelistarum, quæ magis fuerat perscrutanda.

Multò enim congruentius ille, qui regiam Christi personam maximè commendavit, per leonem significatus accipitur: unde et in Apocalypsi cum ipsa tribu regia leo commemoratus est, ubi dictum est, *Viciit leo de tribu Juda*. Secundum *Matthæum* enim et Magi narrantur venisse ab Oriente ad regem querendum et adorandum, qui eis per stellam natus apparuit: et ipse rex Herodes regem formidat infantem, atque ut eum possit occidere tot parvulos necat.

Quod autem per vitulum *Lucas* significatus sit, propter maximam victimam sacerdotis, neutri dubitaverunt. Ibi enim à sacerdote Zachariâ incipit sermo narrantis; ibi cognatio Mariæ et Elisabeth commemoratur; ibi sacramenta primi sacerdotii in infante Christo impleta narrantur: et quæcumque alia possunt diligenter adverti, quibus appareat *Lucas* intentionem circa sacerdotis personam habuisse.

Marcus ergo, qui neque stirpem regiam, neque sacerdotalem vel cognationem vel consecrationem narrare voluit, et tamen in eis versatus ostenditur, quæ homo Christus operatus est, tantum hominis figurâ, in illis quatuor animalibus, significatus videtur.

Hæc autem animalia tria, sive leo, sive homo, sive vitulus, in terrâ gradiuntur: unde isti tres Evangelistæ in his maximè occu-

pati sunt, quæ præcepta mortalis vitæ exercendæ carnem portantibus tradidit. At verò *Joannes* super nubila infirmitatis humanæ lucem immutabilis veritatis acutissimis atque firmissimis oculis cordis intuetur.

Tres isti Evangelistæ in his rebus maxime diversati sunt, quas Christus per humanam carnem temporaliter gessit: porro autem *Joannes* ipsam maximè divinitatem Domini, qua Patri est æqualis, intendit, eamque præcipuè suo Evangelio, quantum inter homines sufficere credidit, commendare curavit. Itaque longè à tribus istis superius fertur, ita ut hos videas quodammodo in terrâ cum Christo homine conversari: illum autem transcendisse nebulam, quâ tegitur omnis terra, et pervenisse ad liquidum cælum, unde acie mentis acutissimâ atque firmissimâ videret, *in principio Verbum Deum apud Deum, per quem facta sunt omnia*; et ipsum agnosceret carnem factum, ut *habitaret in nobis*: quod acceperit carnem, non quod fuerit mutatus in carnem.

Has Domini sanctas quadrigas, quibus per orbem vectus subigit populos *leni suo iugo* et *sarcinæ levi*, quidam vel impiâ vanitate, vel imperitâ temeritate, calumniis appetunt. See also *ibid.* iv. 11.

² 1 Cor. xii. 8.

³ 2 Cor. xii. 2—4.

⁴ 2 Cor. v. 6.

⁵ John xiv. 21.

⁶ Eccclus. iii. 18.

⁷ John xiii. 5. *Aug. de Cons. Ev.* iv. 20.

⁸ See also *Origen* ap. *Euseb.* vi. 25, *μὴνα τέσσαρα*. *Homil.* in *Luc.* p. 932. *Euseb.* iii. 25, *ἀγία τετρακτίς*.

⁹ *Tatian*, scholar of *Justin Martyr*. See *Euseb.* iv. 29, on his *Diatessaron*. On the Harmony of *Theophilus Antiochenus*, see *Hieron.* ad *Algas.* iv. p. 197.

¹⁰ See below, *Introduction* to *St. Matthew’s Gospel*, p. xlix.

¹¹ Till *Hadrian’s* time. *Euseb.* *Dem. Evang.* iii. 5.

Jerusalem. And this reception and public reading of St. Matthew's Gospel, as not only a true history, but as divinely inspired, in the Church of *Jerusalem at that period*, is a strong evidence of its Veracity and Inspiration.

ST. MARK wrote his Gospel under the dictation of the Apostle St. Peter¹, who calls him *his son*² in the faith: and it is observable, as in full accordance with this account of the authorship of these two Gospels respectively, that from St. Matthew's Gospel³ alone, we learn that the Evangelist belonged to the despised class of Publicans, while it is not *he*, but another Evangelist⁴, who tells us the honourable fact that Levi *left all, rose up, and followed Christ*. And in like manner the *infirmities* of St. Peter are recorded with the most circumstantial fulness in the Gospel of *Marcus his son*⁵; but we are left to gather our knowledge of St. Peter's virtues, and of the praises with which he was honoured by his Divine Master, from the other Gospels.

ST. LUKE'S Gospel, as Christian Antiquity testifies⁶, was written under the eye of St. Paul, who was made an *able minister of the New Testament*⁷, by *knowledge given him above measure, in visions and revelations of the Lord*⁸; and to St. Luke's fidelity St. Paul bears testimony, when he speaks of him as the *beloved physician*⁹, and as one who *alone is with him*¹⁰, and probably, as the *brother whose praise is in the Gospel throughout all the Churches*¹¹.

St. Paul was the Apostle, St. Luke the Evangelist of the Gentiles¹². The same spirit was in them both. Hence, in St. Luke's Gospel especially, there is a rich storehouse of comfort and hope for all who *sit in darkness and the shadow of death*. Here the good Samaritan, Christ Himself, pours oil and wine into the wounds of the broken-hearted. Here He calls them home in the parable of the Prodigal. Here He accepts them in the Publican. Here He visits them in Zacchæus. Here He pardons them in the penitent thief¹³.

The fourth and last Gospel, which was written at the close of the first century, or soon after, is from the beloved disciple, the Apostle St. JOHN.

Thus all the four Gospels are seen to be due to Christ's APOSTLES, who received special promises from Him, that *He would send them the Holy Ghost to teach them all things, to bring all things to their remembrance, and guide them into all truth*¹⁴, and of whom it is said, that *when He had ascended up on high, He gave some Apostles, and some Evangelists, for the edifying of His Church*¹⁵. Thus the four Evangelical streams, when traced upward, are seen to issue from the Apostolic wells which spring up from the One Divine Fountain of living waters, Who said, *Whosoever drinketh of the water that I shall give him, shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life*¹⁶.

St. John was the disciple *whom Jesus loved*¹⁷; he was the disciple who leaned on His breast at supper, when He instituted the Feast of Love, in which the Church will show forth her Lord's death *till He come*¹⁸; he was the disciple to whom Jesus said on the Cross, *Behold thy Mother*, and who thenceforth *took her unto his own home*¹⁹.

The other Apostles were taken away, one after the other, by violent deaths,—by the cross, by the sword, by wild beasts, and by the stake. St. John survived them all. He was miraculously rescued from the furnace²⁰, and at length died a natural death, at the age of above a hundred years²¹. The other Apostles were *sent to Christ by force*; St. John *tarried*, till *Christ came* for him, and gently took him to Himself. Theirs was the martyrdom of death, his the martyrdom of life²².

The beloved Disciple of the Incarnate Word was providentially preserved to a great old age, not only to refute the heretics who denied the Lord that bought them, and to convince us of the Divinity of the *Uncreated Word*, Who was in the beginning with God, but also to *complete* the witness of the *Written Word*, and to vindicate its Inspiration from the forgeries of false teachers, and to assure us of its fulness and divine character.

¹ *Iren.* iii. 10. 6. *Euseb.* iii. 39; vi. 14 (from *Clem. Alex.*). *Demon. Evang.* iii. 5. *Hieron. Script. Eccl.* c. 1, and c. 8. *Tertullian. adv. Marcion.* iv. 5. *Euthym. Zygar.* i. p. 15. *Epiphani. Hæres.* li. 4. St. Peter says (2 Pet. i. 15), "I will endeavour that after my departure (μετὰ τὴν ἐμὴν ἐξοδὸν) ye may have these things in remembrance." This may be compared with a passage of *Irenæus*, iii. 1, μετὰ τὴν Πέτρου καὶ Παύλου ἙΒΟΔΟΝ Μάρκος ὁ μαθητὴς καὶ ἐρμηνευτὴς Πέτρου, καὶ αὐτὸς τὰ ὑπὸ Πέτρου κηρυσσόμενα γεγραφὼς ἡμῖν παραδίδωκε.

² 1 Pet. v. 13.

³ Matt. ix. 9, compared with Mark ii. 14. Luke v. 27; and Matt. x. 3, compared with Mark iii. 18. Luke vi. 15.

⁴ Luke v. 28.

⁵ See below, *Introduction* to St. Mark's Gospel, p. 113.

⁶ *Iren.* iii. 1. *Tertullian. adv. Marcion.* iv. 2; iv. 5. *S. Hieron. Script. Eccl.* c. 7. See below, *Introduction* to St. Luke's Gospel,

p. 156—161.

⁷ 2 Cor. iii. 6.

⁸ Col. iv. 14.

⁹ See on 2 Cor. viii. 18. *Chrysos. Homil. in Act. i.* *Hieron. Vir. Illust.* 7. *Euseb.* vi. 25.

¹⁰ *Origen ap. Euseb.* vi. 25.

¹¹ John xiv. 26; xvi. 13.

¹² John iv. 14.

¹³ 1 Cor. xi. 26.

¹⁴ From the cauldron of boiling oil, under Domitian. *Tertullian. Præscr. Hæres.* 36. *S. Polycarp. in Victor. Catena*, ap. *Feuard. Iren.* iii. 3. *Cotel. Patr. Ap.* ii. 205.

¹⁵ *Eusebii Chronicon. Hieron. Vir. Illust. IX. Comment. in Matt. xx. 22*; he died anno ætatis. 120, according to *Auct. Inc.* cited in next note but one.

¹⁶ See below, p. 366.

¹⁷ 2 Cor. xii. 1—7.

¹⁸ 2 Tim. iv. 11.

¹⁹ See below, p. 167.

²⁰ Eph. iv. 11.

²¹ John xiii. 23.

²² John xix. 27.

This assertion is attested by ancient and unexceptionable witnesses¹. Towards the close of his long life, copies of the three Gospels of St. MATTHEW, St. MARK, and St. LUKE, which at that time, we are informed, had been diffused throughout Christendom, were publicly brought to St. JOHN, in the city of Ephesus, of which he was the chief Pastor, by some of the Bishops of the Asiatic Churches²; and in their presence St. John openly³ acknowledged these three Gospels as inspired, and, at their request, composed his own Gospel in order to complete the Evangelical Record of the Life and Teaching of Jesus Christ.

The second Evangelist, St. Mark, authenticated the first, St. Matthew, by *repeating* much of his gospel; so, the third, St. Luke, guaranteed the first and second; the fourth, St. John, *omitted* much that the preceding three had related, and related much that they had omitted; and so canonized them⁴.

The three earlier Gospels were at that time received by the Church as inspired. They were received and read by the Church as of divine authority equally with the Books of the *Old Testament*, which Christ Himself had received and owned as inspired by God. And if St. John had not been fully persuaded of their Inspiration,—he, who writes to others, *Beloved, believe not every Spirit, but try the Spirits whether they are of God*⁵,—would not have approved them as inspired, as he did, but he would have *rejected* them as falsely claiming to be divine.

Nor, again, acknowledging *them* as *divine*, would he have presumed to *add* his own Gospel as the consummation of theirs, unless he had been also sure, that what *he himself* wrote, was dictated by the same DIVINE SPIRIT, Who had inspired the other three.

It is also clear, that, by composing his own Gospel as the complement of the three preceding ones, he has given an infallible assurance to *us*, that *we*, who have the *four* Gospels, possess a complete, divinely inspired, History of our Lord's Ministry.

Thus we find that all the Gospels are brought together into One. They come to us through St. John from the hands of JESUS CHRIST⁶.

II. On the verbal coincidences in the Gospels.

1. It appears from ancient testimony, that the Gospels were written by Divine Inspiration, in order to be publicly *read in the Christian Church* in every age and country of the world.

2. And that they were so read, wherever Christianity was received.

The commands of St. Paul, that his own Epistles should be thus *read*⁷, and the fact that the Scriptures of the *Old Testament* were *read* in the Synagogues and in the Church, confirm the testimony that the *Gospels* were read in the Church as soon as they were published⁸.

3. What had been written by any preceding Evangelist in his Gospel could not be unknown to his successors;

It is well said by *S. Augustine*⁹, that “although each of the Evangelists severally followed his

¹ *Clem. Al.* ap. Euseb. vi. 14. *Euseb.* iii. 24. *Epiph.* Hær. li. *S. Hieron.* Script. Eccl. c. 9, Proœm. in Matt. *Victorin.* in Apocalyps. Bibl. Patrum Max. iii. 418. *Auct. Incert.* apud Chrysost. *Montfaucon.* viii. 132, Appendix. *Auct. Inc.* ap. Augustin. in Joann. “Compulsus Joannes ab Asiæ Episcopis scripsit. . . Legerat Evangelia trium Evangelistarum et approbaverat fidem eorum et veritatem,” and the next note but one.

² See the passages collected by *Archbp. Ussher*, Original of Bishops and Metropolitans, p. 63. Oxf. 1641.

³ *Theodor. Mopsuest.* (who flourished in the end of the fourth century) says (in Catenâ in Joann. Corderii, Mill. N. T. p. 198, ed. 1723), ἐφύμνεσεν (Ἰωάννης) τῆς ἀληθείας τοὺς γεγραφότας, ἔφησε δὲ βραχεία παραλείψαι (τοῖς τρισὶν εὐαγγελισταῖς). ἐπὶ τούτοις παράκλησις ἀδελφῶν (ἐν τῇ Ἀσίᾳ) ἐγένετο ταῦτα ἃ μάλιστα ἀναγκαῖα κρίνει πρὸς διδασκαλίαν, παραλειμμένα δὲ ὅρᾳ τοῖς λοιποῖς (εὐαγγελισταῖς) γράψαι μετὰ σπουδῆς· ὃ καὶ πεποίηκεν.

⁴ See further below, p. 267, for a reply to objections made to the above assertions.

⁵ 1 John iv. 1.

⁶ See the admirable words of *S. August.* in *De Civitate Dei*, lib. xi. cap. ii. ed. Paris, 1838, vol. vii. p. 439:—“Ipsa VERITAS, DEUS DEI FILIUS, homine assumpto, non Deo consumpto, eadem constituit atque fundavit fidem, ut ad hominis Deum iter esset homini per hominem Deum. Hic est enim mediator Dei et hominum homo Christus Jesus.”—(*Ibid.* cap. iii.) “Hic prius per prophetas, deinde per Se Ipsum, postea per Apostolos, quantum satis esse judicavit, locutus, etiam Scripturam condidit, quæ Canonica nominatur, eminentissimæ auctoritatis, cui fidem

habemus de his rebus quas ignorare non expedit, nec per nosmetipsos nosse idonei sumus.”

And again:—

“Distincta est à posterioribus libris excellentia CANONICÆ auctoritatis VETERIS ET NOVI TESTAMENTI, quæ APOSTOLORUM confirmata temporibus, per successiones Episcopales et propagationes Ecclesiarum tanquam in sede quâdam sublimiter constituta est, cui serviat omnis fidelis et pius Intellectus.”—*S. Augustin.* c. Faustum, ii. c. 5.

⁷ 1 Thess. v. 27. Col. iv. 16. Cp. 2 Cor. i. 13.

⁸ Cp. *Justin Martyr*, Apol. 1—68. Epist. ad Diognet. ii. *Tertullian*, Apol. 36. Præscr. Hæret. 36. Adv. Marcion. iv. 5. *Theodore of Mopsuestia*, A.D. 395, in Catenâ in Joann., and *Dr. Mill's Gr. Test.*, p. 198, prefixed to St. John's Gospel. μετὰ τὴν εἰς οὐρανὸν ἀνάληψιν τοῦ Κυρίου ἐπὶ πολλῶ μὲν τοῖς ἱεροσολύμοις ἐνδιέτριψαν οἱ μαθηταὶ τῷ χρόνῳ, καὶ μᾶλλον τοῖς Ἰουδαίοις διαλεγόμενοι περὶ τοῦ κηρύγματος, μεχρὶ Παῦλος ὁ μέγας ὑπὸ τῆς θέας χάριτος ἐναχθεὶς φανερώς πρὸς τὸ τοῖς ἔθνεσι κηρύττειν ἀφωρίσθη. (See Acts xiii. 1—3.) He then proceeds to state that Peter went to Rome to encounter Simon Magus, and St. John to Ephesus. And he thus proceeds: γίνεται τοῖνυν ἐν τούτοις τῶν λοιπῶν Εὐαγγελίων ἑκδοῖς Ματθαίου τε καὶ Μάρκου ἔτι μὴν καὶ Λουκᾶ τὰ οἰκεία γεγραφότων Εὐαγγέλια, διεδόθη τε καὶ κατὰ πάσης ἐν ἀκαρεὶ τῆς οἰκουμένης, καὶ ὑπὸ τῶν πιστῶν ἐσπουδάετο πάντων μετὰ πολλῆς, ὡς εἰκός, τῆς διαθέσεως. He then proceeds to recount how at the request of the Christians in Asia St. John wrote his own Gospel, as supplementary to the former three, which he acknowledged as divinely inspired Scripture.

⁹ De Consens. Ev. i. 4: “Quamvis singuli (Evangelistæ) suum

own method in writing his Gospel, yet no one of them intended to write as if he were ignorant of what had been written by any of his predecessors; nor did any of them omit, as if by ignorance, what a previous Evangelist had written; but according as each respectively was inspired to write, he added the not superfluous co-operation of his own labour."

4. The Holy Spirit, for the sake of greater assurance, often *repeats* by one Prophet what He had said by another; and similar *repetitions* are found also in the *Historical Books* of the *Old Testament*. "The Holy Bible abounds in quotations, but they are introduced in a way which is peculiar to Revelation. When a Prophet mentions one of his own holy brethren, as when Ezekiel names Daniel, or Daniel Jeremiah,—when they mention them, they do not quote them; and when they quote them, they do not mention them¹."

This principle of *repetition* is characteristic of Divine Revelation. The Prophetical Books of Daniel and the Apocalypse abound with examples of it².

5. It is probable *à priori*, that the Holy Spirit would adopt a similar practice in the *New Testament*, to that which He had employed in the *Old*. And we find it so in fact.

By means of the second and third Evangelists, St. Mark and St. Luke, He warrants the truth and genuineness of the first Gospel. This He does by *repeating* much of its contents³. *In the mouth of two or three witnesses every word is established*. Thus the Evangelists became joint *vouchers* for the truth of the genuine GOSPELS, and, at the same time, joint *opposers* of the spurious ones, which were obtruded on the world.

The *fourth* Evangelist, St. John, pursued a different course for doing the same thing; he declared his approval of the foregoing Gospels, not by repeating, but, for the most part, by *omitting*, what they had related, and by *supplying* what they had omitted⁴.

The same is true of the Apostolic EPISTLES; they also are entwined with one another by an intertexture of words and sentiments. And the Inspiration of one aids in proving the Inspiration of all.

St. Peter, in his first Epistle, repeats parts of the Epistle of St. James. In his second Epistle he recognizes as Scripture all the Epistles of St. Paul⁵, and there is a remarkable affinity between that Epistle and the Epistle of St. Jude.

This mutual intertexture is a striking characteristic of the Books of Scripture.

Thus the Unity of plan, on which the Gospels and Epistles are written, bears witness to their derivation from One and the Same Spirit. And this plan is similar to what the Holy Spirit had adopted, in dictating the Books both historical and prophetical of the *Old Testament*.

In fine, we may thus trace the agency of the same Divine Hand in the Sacred Volume, whose component parts were given to the world by the ministry of different persons living in different countries, from time to time, at intervals throughout a period of about fifteen centuries; and whose subject-matter extends over no less a time than forty centuries; and, indeed, reaches from the Creation of the World to the Last Day.

III. On the variations in the Gospels.

If the Evangelists were under the control of the Holy Spirit in their use of *words*, how, it has been asked, can we account for the fact, that we have different recitals from different Evangelists of the same Discourses of our blessed Lord? How is it that we have different accounts of the words used by Him in the institution of the Lord's Supper? How is it that we have various reports of the inscription written by Pilate on the cross?

In strictness of speech, we must say that not one of the Evangelists gives us the exact words of Christ. He conversed in Syro-Chaldaic, and they wrote in Greek.

But the fact, that they *sometimes* give *different*—but *never* give *contrary*—reports of the same sayings of our blessed Lord, in no degree disproves their inspiration as to words. Rather we may say, it is characteristic of it, and confirmatory of our belief in it.

The mind of Christ is divine. The Holy Spirit, and the Holy Spirit alone, knows what was in the mind of Christ⁶. And Holy Scripture was not written to tell us merely that which Christ taught by means of *words*, which are only human coinage, but to unlock the *inner treasury* of

quendam narrandi ordinem tenuisse videantur, non tamen unusquisque eorum, velut alterius præcedentis ignorans, voluisse scribere reperitur, vel ignorata prætermisisse, quæ scripsisse alius invenitur; sed sicut univique inspiratum est, non superfluum operationem sui laboris adjecit."

¹ Dr. Townson, p. cxxxiv—cxlvii. Cp. Lee on Inspiration, p. 320.

² See Gen. xli. 32. Acts x. 16. Cp. below, *Introduction* to

the Apocalypse.

³ Compare below, p. 112, 113, *Introduction* to St. Mark; and Townson's Works, p. 229; and Dr. Owen's Observations on the Four Gospels, p. 109.

⁴ See below, p. 267, 8, and cp. Townson, pp. 15, 16.

⁵ 2 Pet. iii. 15, 16. See Lectures on the Canon, VII., VIII., IX. Guericke, Einleitung, p. 460.

⁶ 1 Cor. ii. 11. 16.

*Wisdom of Him Who is Divine*¹. If the Holy Spirit had given us only *one verbal* account of Christ's sayings, He would have given a far less clear view of Christ's *mind* than we now possess. This arises, not from any imperfection in the working of the Spirit, but from *our* imperfection, and from that of the instrument to be used by the Spirit for the conveyance of a knowledge of Christ's mind to *us*,—namely, *human language*. He has given to us a fuller knowledge of that mind, by presenting its sense to us in different points of view; just as a Painter gives us a clearer idea of a countenance or a landscape, by representing it to us from different sides. He has given us, so to speak, a panoramic view of Christ's meaning.

For example; if we had but *one* account of the Institution of the Lord's Supper, we should have a far less complete notion of what was in the Divine Mind of Him Who instituted it, than we have now by reason of the varieties of expression, by which the Holy Spirit represents in the several Gospels the Divine thoughts which were in the Mind of Christ at its Institution².

The same may be said of the various reports which we read of Christ's Discourses. Their varieties are like so many contributions from the Hand of the Divine Author of Scripture, making human language less inadequate, than it otherwise would be, to give us a clear revelation of what was in the mind of Him Who uttered them.

But it may be said, Pilate's words are not like the words of Christ. How is it that we have different accounts of what Pilate wrote on the cross?

To this question we may reply by a sentence which is never to be forgotten by the reader of the Gospels: "*Qui plura dicit, pauciora complectitur; qui pauciora dicit, plura non negat.*" Perhaps one Evangelist gives the Inscription as it stood in one language; and another as it stood in another. The several accounts are quite consistent with each other, and doubtless the Holy Spirit had good reasons for their varieties³. If the Evangelists had been mere servile copyists, they would have done what any legal clerk or notary might do, and have given us one and the same transcript of the words written by Pilate. They have not done this; and they thus suggest to the candid and humble inquirer, that there may be good reasons for their varieties, in this and other cases; and though he may not be able to discern those reasons, he will not therefore deny that they may exist. Some good reasons, however, he may see; by the very variety of their record, they remind the reader that they are *independent* witnesses; and thus their *agreement* is of more weight. And if still there should remain some difficulties, in this and other minor details, they may be of great use; they may serve to prove the limited powers of his own mind, and thus be exercises of his humility, his faith, and hope for a better and happier time, when his faculties will be enlarged, and his vision clarified, and he *will know even as he is known*⁴.

The following remarks on this subject, by *S. Augustine*⁵, may be commended here to the reader's consideration:—

"There are varieties, but not contrarieties, in the Gospels; and by means of these varieties we may learn some very useful and necessary truths. We are thus reminded, that the main thing for us, is to ascertain the *meaning*, to which the *words* are ministerial; and we are not to imagine, that the Sacred Writers deceive us, because they do not give us the precise words of Him, Whose meaning they desire to express. Otherwise we shall be like mere miserable catchers at syllables⁶, who imagine that the truth is to be tied to the points of letters; whereas, not in words only, but also in all other symbols of the mind, it is the mind itself which is to be sought for⁷."

It would indeed be very derogatory to the dignity of the sacred writers, to *apologize* for the varieties in the Gospels;

Those *varieties*, when carefully examined, will be found to be very instructive; and to have been, doubtless, adopted designedly, to serve beneficial purposes, in confirming our Faith, and guiding our Practice.

Let us consider, as a specimen, the different modes in which the Evangelists represent the call of St. Matthew by Christ. St. Matthew, narrating that event, names himself *Matthew*; St. Mark and St. Luke call him *Levi*.

Hence some Expositors have taken occasion to affirm, that Matthew and Levi were two different

¹ Col. ii. 3.

² See note on Matt. xxvi. 26.

³ See further note below, on John xix. 19, p. 356.

⁴ 1 Cor. xiii. 12.

⁵ *S. Aug. De Consensu Evangelistarum*, ii. 67.

⁶ "Miseri aucupes vocum, apicibus quodammodo literarum ligandam putant esse veritatem."

⁷ Compare his words cited in the note below, in p. 13, on

Matt. iii. 11, and what he says in the same Treatise, de Cons. Evan. ii. 29. Utilis igitur modus, et memoriæ maximè commendandus, cum de convenientiâ dicimus Evangelistarum, non esse mendacium, cum quisque etiam dicens aliquid aliud, quod etiam ille non dixit, de quo aliquid narrat, *voluntatem* tamen ejus hanc explicat, quam etiam ille, qui ejus *verba*, commemorat. Ita enim salubriter discimus, nihil aliud esse quærendum, quam quid *velit ille* qui loquitur.

persons. But others, who have looked more deeply into the matter, have seen that there was a good reason for this variety; and that while the one Evangelist, St. Matthew, by calling himself *Matthew*, teaches a lesson of humility; the other two Evangelists, St. Mark and St. Luke, by calling him *Levi*, teach a lesson of charity¹.

Another example may be seen in the various manner, in which the Sermon on the Mount is reported by the two Evangelists, St. Matthew and St. Luke.

St. Matthew wrote for the special benefit of his *Jewish*² fellow-countrymen. He therefore, in his recital of that Sermon, takes care to record what would convey necessary warning and instruction to *them*. St. Luke wrote for the Heathen World. He omits those portions which specially concerned the Jews, and their Law: and reiterates those admonitions which were requisite for *all*³.

Here, it is true, is variety in *form*; but there is the essential beauty and unity of Wisdom and of Truth.

Let us cite another instance. St. Matthew, in describing our Lord's visit to Jericho, a little before His Passion, relates that *two blind men* were healed by Christ. St. Mark mentions only *one*, and specifies his name—Bartimæus. St. Luke also mentions but *one*. Some persons have imagined that there is a discrepancy here. But they, who have carefully considered the several narratives, and have reflected on the design with which the Gospels, respectively, were composed, have seen an important purpose served by this variety, and an evidence of the gracious purpose with which all the Gospels were written⁴.

The same may be said with regard to the Evangelical narratives of our Lord's triumphal entry into Jerusalem;

The first Evangelist, St. Matthew, relates, that the disciples brought "*the ass and its colt*" to Jesus⁵. The other three Evangelists say nothing of the mother; they all mention *the foal*, and the *foal only*. Here at first there may seem to be a *discrepancy*. There is certainly a *variety*. But, if the difference of design is considered, with which the several Evangelists wrote, the reasons of this variety will appear; and the variety itself will be seen to be in perfect harmony with the general plan of the Gospels⁶.

The various circumstances of the different Evangelists, and the various circumstances of the different classes of persons for whom they wrote, exercised a powerful modifying influence on the *language* of the several Gospels.

This is a subject which is very fertile in interesting and instructive meditation; and is frequently adverted to in the following pages⁷. The same cause, which produced a variety of *diction*, led also to a variety in choice of *matter*, and to a variety of method in handling it: and exhibits an edifying example of thoughtful preparation, and discriminating adaptation, in providing suitable food and medicine for the souls of men, according to their several constitutions and peculiar necessities; and is specially instructive to those, whose office it is to be Pastors of Christ's Flock, and to be Physicians of souls, and to minister food and medicine to *every one in due season*.

This then may be asserted, in fine, that there are *many varieties* in the Evangelical narratives, but not a *single contradiction*; and that these varieties were designed by the One Spirit who inspired the Evangelists; and that they are conducive to the one blessed end, for which all the Gospels were written, the Glory of God in the salvation of Man; and that, if they are examined, not with a cavilling and carping temper, eager to display its own fancied shrewdness and self-satisfied acuteness, in detecting flaws and blemishes in the Word of God, but in a reverential and humble spirit, comparing *spiritual things with spiritual*⁸, and carefully considering the position and circumstances of the several Evangelists; and the purposes for which the several Gospels were written respectively; and the classes of persons for whose especial benefit each Evangelist wrote; and the time and order in which the Gospels were written; it will be readily seen and acknowledged, that these Evangelical varieties have their own proper and important uses; and that they are means and instruments in the divine hand, for our intellectual and spiritual refreshment and edification, and that they are in the world of grace, what the harmonious intertexture of various colours, and the sweet concord of various voices, are in the natural world, ministerial to the comfort and delight of man, and to the praise and glory of the Great Creator of all.

¹ See below, on Matt. ix. 9, p. 31.

² See below, *Introduction* to St. Matthew's Gospel, p. xlix.

³ See below, on p. 165 and notes, Luke vi. 17, 20, 21, p. 193.

⁴ See the notes below, on Mark x. 46, p. 139.

⁵ Matt. xxi. 7.

⁶ See below, on Matt. xxi. 5, p. 74, compared with note on Mark x. 46, p. 139, and on John xii. 14—20, p. 331.

⁷ See, for example, the *Introduction* to St. Luke's Gospel, p. 165.

⁸ 1 Cor. ii. 13.

INTRODUCTION

TO

ST. MATTHEW'S GOSPEL.

On the design and date of this Gospel.

1. OUR Blessed Lord said that He was “not sent but unto the lost sheep of the house of *Israel*¹,” and He gave charge to His Apostles, that they should “*not* go into the way of the *Gentiles*, nor enter into any city of the *Samaritans*, but go rather to the lost sheep of the house of *Israel*².” And although St. Paul was the Apostle of the *Gentiles*³, yet it was his uniform practice to offer the Gospel in the first instance to the *Jews*⁴.

On these grounds it may reasonably be inferred, that the *first written* Gospel would be designed specially for the *Jews*; and that the Gospel, which from internal evidence appears to have been designed specially for *Jewish* use, was the *first written*.

The Gospel of St. *Matthew* proclaims itself, by its matter and manner, to have been composed for the benefit of the *Jews*.

He commences with a Genealogical table, which proves that Jesus Christ was sprung from *Abraham*⁵, the father of the faithful, and from *David the King*⁶, “in whose Seed all nations were to be blessed⁷.”

He relates that Jesus was born at Bethlehem, the City of David, in which the Messiah was to be born according to Hebrew prophecy⁸; that He was born of a Virgin, also according to Hebrew prophecy⁹. And he recites the prophecies, by which these events had been predicted. He shows that our Lord's journey into Egypt¹⁰, and the murder of the Innocents¹¹, and His subsequent abode at Nazareth¹², and the preaching of the Baptist, preparing His way in the wilderness¹³, had all been preannounced in those prophetic Books which the Jews had in their hands, and which they heard “in their Synagogues every Sabbath day¹⁴.” These and numerous other Prophecies, concerning the Messiah's Person and Office, His Actions and Sufferings, are rehearsed in the Gospel of St. Matthew; and many of them are rehearsed in that Gospel *alone*; and they serve to show that it was St. Matthew's design, to prove that Jesus of Nazareth was He “of whom Moses in the Law and the Prophets did write¹⁵,” the Messiah or Christ, promised in the beginning to Adam¹⁶, and afterwards to Abraham, and to David; Whose Coming was looked for by all¹⁷ faithful Israelites, at the time when Jesus was born.

This distinguishing characteristic of St. Matthew's Gospel points it out as the first written of the four Evangelical histories.

2. We find that this inference is confirmed by the testimony of Christian Antiquity. Thus, for example, *S. Irenæus* says, “The Gospel of St. Matthew was written for the Jews, who specially desired that it should be shown that the Christ was of the Seed of David; and St. Matthew endeavours to satisfy this desire, and therefore commences his Gospel with the Genealogy of Christ¹⁸.” So *Origen*¹⁹, “St. Matthew wrote for the Hebrews, who expected the Messiah from the seed of Abraham and David.”

And he asserts the priority of this Gospel. “The first of the four Gospels was that written by

¹ Matt. xv. 24.

² Matt. x. 5, 6.

³ Rom. xi. 13.

⁴ Cp. Acts xiii. 46; xvii. 2.

⁵ i. 2.

⁶ i. 6.

⁷ Gen. xxii. 18.

⁸ ii. 1—5. Micah v. 2.

⁹ i. 23. Isa. vii. 14.

¹⁰ ii. 14. Hos. xi. 1.

¹¹ ii. 16. Jer. xxxi. 15.

¹² See on ii. 23.

¹³ iii. 1. Isa. xl. 3.

¹⁴ Acts xv. 21.

¹⁵ John i. 46.

¹⁶ *Iren. Caten. in Matth. Massuet, p. 347, and c. Hæres. iii.*

¹⁷ i. 1.

¹⁸ *Origen in Joann. tom. iv. p. 4.*

¹⁹ Gen. iii. 15.

²⁰ Cp. Luke ii. 26, 38.

him who was formerly a publican and afterwards an Apostle, Matthew¹." And so *S. Jerome*², "The Church, which according to the word of Christ is built upon a Rock³, has four Evangelic rivers of Paradise: The *first* Gospel is that of Matthew the publican, called Levi, who composed his Gospel in the *Hebrew tongue* for the special use of those *Jews* who believed in Christ, and no longer followed the shadows of the Law, after the revelation of the substance of the Gospel."

3. Another proof of the *priority* of St. Matthew's Gospel is suggested by the following consideration. It was evidently of primary importance, in the preaching of Christianity to the Jews, to lay the groundwork of the argument in a clear demonstration, by reference to their own Scriptures, that Jesus of Nazareth was He who had been promised to their fathers as the Christ.

Now, as has been already observed, this work of demonstration *has been accomplished* with great minuteness by St. Matthew.

We do not find, that the Apostle St. Paul, in his Epistles to the Galatians, Romans, and Hebrews, where he is specially endeavouring to convince the *Jews* that Jesus is the Christ, ever considers it requisite to dwell on this important argument from Hebrew *Prophecy*. Nor do the other Evangelists enlarge on the evidence derivable from this source.

How is this to be explained?

Doubtless it was due to the fact, that this important argument had been already exhausted by a *preceding* writer; and that the other Evangelists and Apostles were fully satisfied that nothing need be added to *his* labours in this department of Christian Evidence. And who was that previous writer? Where had this argument been handled? The answer is, In the Gospel of St. Matthew.

4. It has been shown by many writers⁴, that the *language* of St. Matthew's Gospel is adopted in many places by St. Mark and St. Luke; and hence it is evident, that the *Greek* Gospel of St. Matthew, which we possess, is *prior* in composition to that of any other Evangelist.

5. There is also a considerable amount of ancient testimony in favour of the opinion, which has been accepted by many critics, that the Gospel of St. Matthew was written by him originally in *Hebrew* or *Syro-Chaldaic*, the common language of *Palestine* in his age.

This is asserted by *Papias*⁵, a Scholar of St. John, and a companion of St. Polycarp; it is affirmed also by *Ireneus*⁶, and probably by *Pantænus*⁷, by *Origen*⁸, by *Eusebius*⁹, and by *S. Jerome*¹⁰, and others¹¹.

This testimony is strong, and there is an *à priori* probability in its favour.

A Christian Evangelist and Apostle, writing for the special benefit of the Jews living in *Palestine*, would use every suitable expedient for the purpose of allaying their prejudices, and soothing their jealousies, and conciliating their good will, and disposing them to accept the Gospel.

One of the most efficient methods of accomplishing this wise and charitable purpose, would be to address them in their *own vernacular tongue*. This is evident from the fact related in the Acts of the Apostles concerning St. Paul, standing on the stairs of the castle above the Temple at Jerusalem. In order to show his own friendly disposition to his Jewish audience, and to gain their favourable attention, he spake to them in *Hebrew*; and the *effect* of this address is specially remarked by the Historian, "He spake unto them in the *Hebrew tongue*, . . . and when they heard that he spake in the *Hebrew tongue* to them, they kept the more silence¹²."

The same motives that actuated St. Paul speaking to the Jews at Jerusalem, and induced him, though not a Jew of Palestine, but of Tarsus in Asia, to address the Jews at Jerusalem in Hebrew, may be presumed to have had some influence with St. Matthew, a Jew, living in Palestine, and writing for the special benefit,—as is related by credible authorities,—of the Jews of that country; and may have led him to compose his Gospel in his own and their native tongue.

6. Some objections, however, have been made to this testimony of ancient writers.

It has been alleged, that, if St. Matthew had written his Gospel in Hebrew, that Hebrew Original would have been preserved; and would have been frequently cited by early Christian Authors.

Secondly, it is urged, that, if St. Matthew had written originally in Hebrew or Syro-Chaldaic, there would have been no need of a *translation* of his Gospel into that language; and that conse-

¹ *Origen* ap. *Euseb.* v. 25.

² *Jerome*, Proem. in *Matth.* tom. iv. p. 3.

³ *Matt.* xvi. 18.

⁴ See *Dr. Townson*, in his valuable work on the Gospels.

⁵ *Papias* apud *Euseb.* H. E. iii. 39.

⁶ *Ireneus*, iii. 1.

⁷ See *Euseb.* v. 10. *Jerome*, de Vir. Illust. c. 36.

⁸ *Origen* ap. *Euseb.* vi. 25.

⁹ *Euseb.* iii. 24.

¹⁰ *Jerome*, de Vir. Illust. c. 3.

¹¹ *Athanasius*, Synops. p. 202. *S. Cyril of Jerusalem*, Cateches.

xiv. *Epiphanius*, Hæres. li. *Chrysostom*, Homil. in *Matth.* i.

Augustine, de Consens. Evang. i. c. 66.

¹² *Acts* xxi. 40; xxii. 2.

quently, the Authors of the Peschito, or Syriac, Version of the Gospels, would not have translated St. Matthew's *Greek* Gospel, but have reproduced the Apostolic original in Hebrew.

To the first of these objections it may be replied, that some Ancient Writers, as they themselves affirm, had personally inspected copies of the original Gospel of St. Matthew in Hebrew. The principal of these witnesses is *S. Jerome*, who lived in Palestine, and who, among the Fathers, was the most skilled in the Hebrew tongue. He asserts that he himself saw such a document, and had an opportunity of transcribing and translating it¹. Similar evidence is given by *Epiphanius*, one of the most learned among the Fathers of the Eastern Church².

But, if such an Original ever existed,—how is it, it may be asked, that the ancient notices of it are on the whole so scanty, and that it has now disappeared?

To this inquiry it may be answered, that few of the ancient Christian writers were familiar with the Hebrew language. Their knowledge of the Old Testament was derived, mainly, from the Septuagint or Greek Version. And since a Gospel of St. Matthew existed in the *Greek* language, with which they were familiar, and which indeed was written and spoken by the Fathers of the Eastern Church, and since *that Greek Gospel* was confessedly of Divine authority, there is no reason for surprise, that they should not have taken much pains to examine and describe the Hebrew original.

If they made little use of the Hebrew Original of the *Old Testament*, but accepted the Greek Version, which is not inspired, as their standard, we need not be surprised, that they should not have bestowed much pains on a Hebrew Gospel, when they had a divinely inspired Version of it in Greek.

The Jewish Historian Josephus, as he himself informs us³, wrote his great work, the History of the Jewish Wars, originally in Hebrew, his native tongue, for the benefit of his own nation; and he afterwards translated it into Greek. No notices of the original Hebrew now survive: it has perished: but the Greek Version is often referred to by the early Christian Fathers, and is now extant. The History of the Jewish Historian seems to present a parallel, in these respects, to the Gospel of the Hebrew Evangelist, St. Matthew.

7. Besides, it is affirmed by some early Christian writers, that the *Hebrew* Gospel of St. Matthew was used, and alone adopted of all the Gospels, by certain heretical sections of the ancient Church, the Ebionites⁴, and the Nazarenes; and was mutilated and interpolated by them⁵.

This being the case, the Hebrew copies of St. Matthew's Gospel, being connected with such associations, would probably be regarded by many of the early Christians with distrust; and the Christians would rest content with the *Greek* Gospel, which they knew to be received by all the Churches of Christendom as *the* Gospel of St. Matthew.

This consideration supplies also a reply to the objection derived from the translation of the *Greek* Gospel, by the Authors of the Peschito, or ancient Syriac Version.

The framers of that Version were composing a work which was to be read publicly in the Churches where the Syriac language was used. They would be careful to render their work acceptable to all; and to guard it against all suspicion of heretical blemish or admixture. The *Greek* Gospel of St. Matthew, and the *Greek* only, was received as the authentic standard by the Catholic Church throughout the world; the Hebrew was in the hands only of a few, and some of those few, the Ebionites and Nazarenes, were tainted with heresy; and a document associated with them would be liable to the imputation of having been tampered with by them to suit their tenets.

Consequently there existed strong reasons to deter the framers of the Peschito from adopting the Hebrew recension; and equally cogent ones to induce them to ground their Version on the *Greek* Gospel of St. Matthew, which was received as divinely inspired Scripture by the unanimous voice of Christendom. If these inferences are sound, we have, in the translation made by the Authors of the Peschito from the *Greek*, an additional attestation to the authentic character of the *Greek* form, in which the Gospel of Matthew now exists. A similar observation may be made on another very ancient Syriac recension of St. Matthew⁶ recently discovered and published⁷.

¹ *Jerome*, de Vir. Ill. c. 3. See also his treatise Contra Pelagianos, lib. iii., and in Matth. xii. 13, where he says, "In Evangelio, quo utuntur Nazaræi et Ebionitæ, quod nuper in Græcum de Hebræo Sermone transtulimus, et quod vocatur à plerisque Matthæi authenticum."

² *Epiphanius*. Hæres. xxx. de Ebionitis.

³ *Josephus*, B. J. Procem. tom. ii. p. 47, ed. Havercamp.

⁴ Cp. *Iren.* iii. 11, § 7, "Ebionæi eo Evangelio, quod est secundum Matthæum, solo utentes ex illo convincuntur."

⁵ *Epiphanius*. Hæres. xxx., where he says that the *Ebionites* use

the Gospel of St. Matthew in *Hebrew*, οὐχ ἔλαβον δὲ πληρεστάτην, ἀλλὰ νεοθευμένην καὶ ἡκρωτηριασμένην. Similarly *S. Jerome* speaks concerning the *Nazarenes*, and he recites some of their interpolations. See his work Contra Pelagian. lib. iii., and his commentaries in *Isaiah* xi. 1—11; in *Ezek.* xviii. 7; in *Mic.* vii. 6; in *Matth.* vi. 11; xii. 13; xxiii. 35; xxvii. 16.

⁶ Among the Nitrian Manuscripts of the British Museum; it is evidently a Version from the Greek.

⁷ By the Rev. W. Cureton, D.D., Canon of Westminster.

8. We may also hence explain the varieties of ancient testimony concerning the *date* of St. Matthew's Gospel. Some ancient writers assign the composition and publication of the Gospel to as early a date as six or eight years after the Ascension of Christ¹. Others say fifteen² years. But *S. Irenæus* affirms that his Gospel was published at the time "when Peter and Paul were *preaching* at Rome and *founding* the Church there³." These discrepancies may be reconciled by the supposition that those Authors, who assign an *earlier* date to its publication, are speaking of the *Hebrew* Gospel; and they, who speak of a later date, are referring to the *Greek* edition of it.

However, since the identical *Greek* words of St. Matthew's Gospel are often found incorporated in the Gospels of the succeeding Evangelists St. Mark and St. Luke, and since the date of St. Mark's and St. Luke's Gospels is probably prior to St. Paul's preaching at Rome⁴, we are thence led to infer, that the *Greek* edition of the Gospel of St. Matthew was earlier than that date which is assigned to it by *Irenæus*.

9. Perhaps also such considerations as these may serve to explain certain phenomena in St. Matthew's Greek Gospel. St. Matthew's Gospel is universally acknowledged by Christian Antiquity to have been published *before* any other of the four Gospels. And yet there are certain incidental expressions in it, which appear to intimate, that, while in its main *substance* it is prior to all the other Gospels, yet in its present form it has received some later touches from the Author's hand. Such indications as these are found⁵ in the expression in ch. xxvii. 8, "that field was called the field of blood *unto this day*," and in ch. xxviii. 15, "this saying is commonly reported among the Jews *until this day*." These incidental notices may have been *added* by the Author, when he published his Gospel in its present Greek form.

10. What is known from Holy Scripture of St. Matthew's personal history may be seen in chapter ix. 9, and in the notes on that passage.

In proof of the *genuineness* of his Gospel it may be observed, that the Author of this Gospel alone adds the epithet *τελῶνης*, or *Publican*, to the name of Matthew in the catalogue of the Apostles (x. 3); and that the *other* Evangelists do not associate his former profession of *Publican* with his Apostolic name *Matthew*, but with his other name *Levi*; and that, whereas he says only, that Matthew, when called by Christ, "arose and followed Him" (ix. 9), it is recorded by St. Luke (v. 28; cp. Mark ii. 14) that "*Levi left all and followed Him*," and "*made Him a great feast in his own house*," intimating thereby, that St. Matthew made considerable worldly sacrifices for the sake of Christ. In a like spirit St. Matthew in his Catalogue of the Apostles, places himself *after* St. Thomas (x. 3); but he is placed *before* Thomas by St. Mark (iii. 18) and St. Luke (vi. 15).

These are internal evidences confirmatory of the ancient testimony which ascribes the first Gospel to St. Matthew; and they are indications also of the Evangelist's modesty. It has been observed, that the Author faithfully records speeches in which the *Publicans* are ranked with *sinners and heathens* (ix. 11; xi. 19; xviii. 17; xxi. 31, 32);—another evidence of his humility; and of his gratitude to Christ for choosing himself, a member of that despised class; and a proof of the Truth of Christianity, which could convert the world by such instruments as the world most despised⁶.

Matthew, the Publican, after his call, "*made a great feast*" for Jesus in his house; to which he invited "many publicans and sinners," who reclined with Christ at the table⁷, and heard His gracious words, "They that are whole need not a Physician, but they that are sick; for I came not to call the righteous but sinners to repentance⁸."

Matthew, the Apostle and Evangelist, has indeed made *a great feast*, a spiritual entertainment, a banquet of the soul, in his Gospel, to which he has invited all Nations; and there Jesus sits at meat; and He calls all the weary to come and recline with Him, and promises them rest for their souls⁹, and remains with them "even unto the end of the world¹⁰;" and there He refreshes the hungry with heavenly food, and makes the thirsty to drink divine wisdom from His lips. May we have grace so to profit by this heavenly repast, that we may hereafter be admitted to sit down at His table in the Kingdom of God¹¹!

¹ See the authorities in *Lardner*, iii. p. 51. 65. 76. 86. 89, and 161, 162.

² *Ibid.* p. 91.

³ *S. Iren.* Hæres. iii. 1. This testimony can hardly be accepted in a literal sense. For St. Paul, as he himself intimates, cannot be said to have *founded* the Church at Rome. See Rom. i. 7, 8. 13—15, where he says that "their *faith is spoken of throughout the whole world*," and expresses his regret that he himself had been hindered as yet from *coming* to them. Perhaps *S. Irenæus* in

speaking of St. Paul as a founder of the Church at Rome may have had a view to what the Apostle did by his Epistle.

⁴ See below, p. 168—170.

⁵ Cp. *Lardner*, iii. p. 164.

⁶ Cp. *Euseb.* Dem. Evang. iii. 5, where are some excellent remarks on these points.

⁷ Luke v. 29. Mark ii. 15.

⁸ Mark ii. 17. Luke v. 32.

¹⁰ Matt. xxviii. 20.

⁹ Matt. xi. 28.

¹¹ Luke xxii. 30.

ΕΤΑΓΓΕΛΙΟΝ ΚΑΤΑ ΜΑΤΘΑΙΟΝ.

I. (1^{III})¹ ^a ΒΙΒΛΟΣ γενέσεως Ἰησοῦ Χριστοῦ υἱοῦ Δαυὶδ υἱοῦ Ἀβραάμ.

a Luke 3. 23, &c.

² ^b Ἀβραάμ ἐγέννησε τὸν Ἰσαάκ· Ἰσαάκ δὲ ἐγέννησε τὸν Ἰακώβ· Ἰακώβ

b Gen. 21. 2.
& 25. 24. & 29. 35.

Εὐαγγέλιον] *Gospel*. The word εὐαγγέλιον is used by the LXX for Hebr. תְּשׁוּרָה (*besorah*), from בָּשָׂר (*basar*), 'flesh,' as representing some good thing in *bodily* reality, and so very descriptive of the good tidings of Emmanuel, God manifest in the *flesh* (1 Tim. iii. 16). Hence *S. Ignat.* (Phil. 5), προσφυγὼν τῷ εὐαγγελίῳ ὡς σαρκὶ Ἰησοῦ. Cf. c. 9. We find the word εὐαγγέλιον applied to the Gospels early in the second century. *Justin*, Dial. c. Tryph. c. 100. *Apol.* i. 66, ἐν ἀπομνημονεύμασιν ἃ καλεῖται εὐαγγέλια. Cp. *Iren.* iii. 1. 11. On the use of the word εὐαγγέλιον in the Gospels see on Mark x. 29.

κατὰ Ματθαῖον] according to *Matthew*. On the antiquity of this title see *Routh*, R. S. i. 405. *Euseb.* iii. 24 has Ματθαῖος γραφῇ παραδοὺς τὸ κατ' αὐτὸν εὐαγγέλιον. The preposition κατὰ prefixed to the names of the four Evangelists shows that there is one Gospel of living water flowing by four Evangelic streams: as *Origen* says in *Ioan.* t. 5, τὸ διὰ τεσσάρων ἐν ἑστὶν εὐαγγέλιον. Cp. *Grot.* and *Hammond* here, and *Valck.* in *Luc.* init. p. 4, and *Meyer*, p. 34.

Two uncial MSS. (B and D) have the form Ματθαῖον here, and so *Tisch.*, *Alf.*, *Tregelles*. But B has also κατὰ Ἰωάννην, which no Editor has ventured to adopt in *St. John's Gospel*; and the preponderance of MS. authority is in favour of *Ματθαῖον*. Cp. ix. 9; x. 3. *Mark* iii. 18. *Luke* vi. 15. *Acts* i. 13.

On the name *Matthew* see below, ix. 9.

CH. I. 1.] The design of the Evangelist is to show to the Jews and to the world, that Jesus of Nazareth came, as the Messiah was to come, according to ancient Prophecy, from the *royal seed* and by the *royal line* of *David the King*; and from the patriarch *Abraham*, by the line of *Isaac*, *Jacob*, and *Judah*.

βίβλος γενέσεως = תְּשׁוּרָה סֵפֶר (*sepher toledoth*), a *genealogical roll*, Gen. ii. 4, where the LXX has βίβλος γενέσεως: it was a 'formula solennis,' hence the absence of the article. סֵפֶר (*sepher* = βίβλος) is used for a letter, 1 Kings xxi. 8; for a deed of sale, *Jerem.* xxxii. 11; for a writing of divorce, *Deut.* xxiv. 1. Cp. *Patrit.* ii. 46.

"There are," says *Hilary*, "four genealogies of Christ in the four Gospels. 1. In *St. Matthew*, from *Abraham*. 2. In *St. Mark*, from *God the Holy Ghost*. 3. In *St. Luke*, from *Adam*. 4. In *St. John*, from *Eternity*."

— Ἰησοῦ] *Jesus*, Saviour. Ἰησοῦς, i. q. Hebr. יְהוֹשֻׁעַ (*yehoshua*), from שָׁרַפְתִּי (*servavit*). Cp. *Matth.* i. 21.

— Χριστοῦ] *Christ*. Χριστός, i. q. Hebr. מָשִׁיחַ (*mashiah*), 'Messiah' (from root *mashah*, 'unxit'), anointed to the threefold office of King, Priest, and Prophet. On the personal name *Jesus*, and the official title of *Christ*, see *Bp. Pearson* on the Creed, Art. ii. p. 130, 2. 150—2. For an exposition of the first nine chapters of *St. Matthew*, see *Abp. Leighton*, vol. ii. p. 1. 45.

— Δαυὶδ] On the orthography see *Winer*, p. 42.

ON THE GENEALOGIES.—On this Genealogy in *St. Matthew* it may be observed,

That in *St. Matthew's* age public tables of Jewish Genealogies existed, and were carefully preserved. (*Lightfoot*.)

That in all probability the Genealogy inserted here was transcribed thence.

VOL. I.

That *St. Matthew* cannot have introduced at the beginning of his Gospel a document which could be refuted from those tables.

That our Lord was often addressed as *Son of David* (*Matt.* ix. 27; xv. 22), and that the Jews, in all their cavils against Him, never denied that He was the Son of David. (Cp. *Matt.* xx. 30; xxi. 9. 15. *John* i. 45.)

That *St. Matthew* wrote for the Jews, and before *St. Luke*.

The first thing to be proved to the Jews was that Jesus was *King of the Jews*; and to show this, *St. Matthew* would refer to *public genealogies* of the *royal* race. It seems, therefore, most probable, that the genealogical table inserted by the first Evangelist would be the *official* pedigree of Christ. And this corresponds with what we find in *St. Matthew's* Genealogy.

The principle on which it is constructed, is not one of direct personal descent by natural generation, but of *royal succession* from *David* to *Jechonias*; that is, during the whole period of the Jewish Monarchy to the Captivity; it is a table of *Kings*. This statement is not contravened by *St. Matthew's* use of the word ἐγέννησε. This word ἐγέννησε, like its equivalent Hebrew יָלַד (*yaladh*), is not limited to *natural procreation*, but has a far wider signification, and so ἐγέννησε in the LXX (see *Mintert* in v.), and describes not only natural generation, but adoption, or other succession (cp. *Hammond*, p. 6). Hence in *St. Matthew's* list we find, v. 11, *Josiah ἐγέννησε* *Jechoniah*, and v. 12, *Jechoniah* (cp. *Jer.* xxii. 28. 30; xxiii. 5, 6) ἐγέννησε *Salathiel*. And *St. Matthew* in v. 16 and in v. 20, applies this word to generation by the *Holy Ghost*. This has been clearly shown by many, e. g. *Dr. W. H. Mill*, p. 173, and by *Lord Arthur Hervey* in his *Volume on the Genealogies*, pp. 51—61.

The names inserted after *Jechoniah* are the names of those who *would have* reigned, if the Monarchy had continued, and who were *Kings of the Jews de jure*, though not *de facto*.

Why then, it may be asked, was another Genealogy added by *St. Luke*? (iii. 23—38.) Because it would be satisfactory to know that the Son of Mary descended by her husband in a direct *personal* lineage from *David*. This is what appears to be shown in the Genealogy given by *St. Luke*, who wrote with *St. Matthew's* Genealogy before him; and so Jesus is proved both by public right and by personal lineage, to be, by his mother's husband, the Son of *David*. See further, note on i. 12.

According to their grammatical construction, *both* the Genealogies (i. e. that in *St. Luke* iii. 23—38, as well as that in *St. Matthew*) appear to be Genealogies of *Joseph*; and if they were not *designed* to be his, the Evangelists would never have so presented them to the reader that he could hardly fail to mistake them for his.

The Manichæans objected to *St. Matthew's* Genealogy, that it did not prove *Jesus* to be the Son of *David*; because it is traced from *Joseph*, who was not the natural father of Jesus. The same objection had been made by *Celsus* and *Julian*. (*Origen*, c. Cels. ii. *Cyril*, c. *Julian*. viii.) Now how did the Ancient Fathers answer this objection? Not by saying that Jesus was proved to be the Son of *David* by his mother's side, by the Genealogy of *St. Luke*; which they certainly would have done, if *St. Luke's* Genealogy had been the Genealogy of *Mary*. Besides, it is pro-

B

c Gen. 38. 27, &c.
1 Chron. 2. 5, 9.

δὲ ἐγέννησε τὸν Ἰούδαν καὶ τοὺς ἀδελφούς αὐτοῦ. ³ Ἰούδας δὲ ἐγέννησε τὸν
Φαρὲς καὶ τὸν Ζαρὰ ἐκ τῆς Θάμαρ. Φαρὲς δὲ ἐγέννησε τὸν Ἑσρώμ. Ἑσρώμ

bable, that not Heli, but Joakim was the father of Mary. See *Epiphan.* Hær. 78, and *Routh*, R. S. ii. 356.

Indeed, the opinion that St. Luke's Genealogy is that of *Mary*, was unknown to Christian Antiquity. It was first propounded in the 15th century by some Romanist Divines, to do honour (as they thought) to the Blessed Virgin; and was thence, singular to say, adopted from them by some Protestant Theologians. Cp. *Mill*, p. 183. *Patrit.* ii. p. 84—87, who observes that "not one of the Fathers ever supposed that Mary's genealogy was traced by St. Luke: and that the first person who broached that notion was Annus of Viterbo, who died A.D. 1502." *Maldonatus* and some writers in our own day ascribe that opinion to *Augustine*, but erroneously.

Christian Antiquity was agreed,—

That both the Genealogies are Genealogies of our Lord by *Joseph* the husband of *Mary*.

That *Joseph* was the son of *Jacob* or of *Heli*, either by adoption (see *Aug.* Qu. Ev. ii. 5, de Cons. Ev. ii. 2 and 3, and *Serm.* 51, "De concordia Evangelistarum in generationibus Domini"); or

Because *Jacob* and *Heli* were either whole brothers (see i. 15), or half brothers, and because on the death of one of the two brothers without issue, the surviving brother married his widow (cp. xxii. 24), who became the mother of *Joseph* by this second marriage, and so he was called the Son of *Jacob*, and the Son of *Heli*. (See *Julian African.* A.D. 220) ap. *Routh*. R. S. ii. pp. 233. 339. 341. 355. *Euseb.* i. 7; vi. 31; and in *Mai's* Patrum Nova Collectio Vaticana, iv. p. 240, sqq. *S. Jerome* ad loc. *Justin.* quæst. ad orthodox. 66. *Greg. Nazian.* de Geneal. ii. p. 268, who says, *Εὐαγγελιστὴς δὲ μὲν εἶπε τὴν φύσιν Ματθαῖος, ὁ δ' ἔγραψε Δουκὰς τὸν νόμον.* Cp. *Mill*, pp. 186—201. *S. Ambrose* in Luc. iii. regards *Heli* (not *Jacob*) as the natural father of *Joseph*; and *Jacob* as the legal parent.) This opinion may be represented thus:—

MATTHAN ex familiâ Salomonis ortus genuit	Estha Matthani mox Melchi uxor,	MELCHI ex familiâ Nathanicâ, qui ex Esthâ Matthani viduâ procreavit
JACOB, qui uxore ductâ viduâ Heli fratris sui uterini verus pater factus est	Mulier ἀνάνυμος.	HELI, qui obiit sine prole, sed per fratrem uterinum, Jacobum, pater legalis factus est
JOSEPHI.		JOSEPHI.

The Genealogy of St. Matthew is Christ's official succession to David as a King (see v. 6, where David is twice called ὁ βασιλεὺς). That of St. Luke is the derivation of His origin from David as a man. And this His human and personal, and direct derivation from David, and also from Abraham, harmonizes with St. Luke's plan in tracing our Lord's pedigree further backward, even to the first man, *Adam*, the father of the human race. And so St. Luke suggests the reflection, that He who is the promised Seed, the Son of David, the King of the Jews, is also the Second Adam, the Saviour and Restorer of the whole family of man.

Enough is stated in Holy Scripture to show that *Mary*, as well as *Joseph*, was of the *House of David*. (See on 2 Tim. ii. 8, and in the next column of the present note.) But it was no part of the Divine plan to bring forth the Blessed Virgin from her retirement. She was *ha-almah*, the Virgin,—an example of all Virgins,—and, as her name *Almah* intimates, secluded from public view.

It is most in harmony with this plan, to suppose,—as the grammatical construction of the Genealogies constrains us,—that neither of these pedigrees are hers, except so far as, by the ties of a common origin and by the bond of Holy Matrimony, she was *Joseph's*, and what was his was hers, and what was hers was his; and that, consequently, as Christ, her true Son according to the flesh, owed and paid filial obedience to him who was united by holy Matrimony to His mother; so what belonged by royal and personal heritage, to His mother's husband, was due to Him who was her firstborn and only Son. Hence the Angel calls *Mary Joseph's wife* (i. 20), and the Holy Spirit does not scruple to say *οἱ γοεῖς* (Luke ii. 27. 41), nor to record *Mary's* words ὁ πατήρ σου, Luke ii. 48. Hence *Aug.* (Serm. li. 16), in reply to those who made objections to the genealogies "quia 'per *Joseph*,' et non per *Mariam*, numerantur. 'Non,' inquit, 'per *Joseph* debuit.' Quare non? Numquid non erat *maritus* Mariæ? Scriptura enim dicit 'Noli timere accipere *Mariam conjugem* tuam: quod enim in illâ natum est de *Spiritu Sancto* est.' Et tamen *paterna*

ei non aufertur *auctoritas*, cum jubetur puero *nomen* imponere; denique et ipsa *Virgo Maria*, benè sibi conscia quod non ex ejus complexu et concubitu conceperit Christum, tamen eum *patrem* Christi dicit." This has been well stated by *Grotius* and by other Expositors as follows;

"Non aliena à Christo existimanda est origo *Josephi*, cum natus sit Christus ex eâ quam *Josephus* in matrimonio retinuerit (*Grotius*). Nam si ea vis est Legis, ut partus viduæ ex agnato defuncti viri conceptus in omne sui defuncti succedat, non aliter quàm si ex ipsius geniturâ ortum traxisset (*Grot.* and *Spalatensis*) et proles à fratre genita, semen vocatur, non illius per quem suscepta est, sed illius cui suscepta est, nempe fratris sine liberis defuncti, vide Gen. xxxviii. 9. (*Spalat.*) quidni id quod sine humanâ operâ ex legitimâ filius conjugis natum est, quasi ipsius solo divinitus insitum, ipsius proprium censeatur? Atque hinc est, nimirum, quod non tantum ab Evangelii scriptoribus *Josephus pater Christi* (Luke ii. 27. 33. 41. 48), nuptiis videlicet patrem demonstrantibus, nominatur; sed et Christus omnia obsequia atque operas illi præstitit quæ expectari possunt à filio in sacris paternis constituto. Quod si ubique gentium adoptivi liberi ex ejus gentis, cui velut insiti sunt, nobilitate censentur, quantò justius omnia jura gentilitia *Josephi*, ac promissiones Divinæ ipsius Majoribus factæ, ad Dominum Jesum pertinebant?" (*Grot.*)

"*Josephi* legitimus hæres *Jesus* fuit quippe filius ejus, non quidem naturalis nec tantum putativus neque adoptivus, sed reipsâ proprius ac legitimus, ipsi legitimè natus ex uxore, quæ ipsi legitimo matrimonio juncta est, ideòque una erat cum *Josepho* caro, Deo legitimè operante, qui nihil non legitimè operatur, cujus libero dominio non subtrahit uxorem mariti auctoritas. Cum autem succedat jure Gentium in paternam hæreditatem is qui solius publicæ famæ testimonio filius habetur, quantò magis filius legitimus? Quocirca à *Josephi* morte Christus erat Regni Davidici hæres. Quod cum *Matthæus* demonstrare vellet, fuit ei *Josephi* Genealogia condenda, non nuda Mariæ, quæ, viris relictis, hæres esse Regni non potuit." (*Lucas Brugensis.*)

We know, from the testimony of St. Matthew and St. Luke, that Christ was born of *her*, and that she was a virgin, and that He was of the seed of *David* according to the flesh (Gal. iii. 8, 9. Rom. i. 3. 2 Tim. ii. 8), and yet born of a *Virgin*; and that therefore *Mary* His mother was of the lineage of *David*. This may also be presumed from the fact in Luke i. 27. 32; ii. 5, that *Mary*, though ἄγκυος, goes up to Bethlehem to be registered. *Greg. Thaumaturg.* (early in the third century) says, p. 25, ἡ ἀρχὴ παρθένος ἐκ γένους Δαβὶδ ἐτόνυχε καὶ τὴν Βηθλεὲμ πατρίδα ἐκέκτητο κατὰ τὴν Ἰωσήφ κατὰ νόμους (as an ἐπίκληρος, Numb. xxxvi. 6. 8. Ruth iii. 12) ἐμεμήστευτο. Cp. *Athanas.* c. Apollinar. p. 738. *Leo M.* Serm. xxix. p. 87, "electa Virgo de semine Abrahæ et radice Jesse." Cp. *Routh*, R. S. i. 354—356. Hence *S. Jerome* says, "It may be asked why the genealogy of Christ is traced through *Joseph*? We reply, that it is not usual to trace genealogies from women; and that *Joseph* and *Mary* were of the same tribe and house." See also the statement of *Hegesippus* in *Routh*, R. S. p. 213. *Euseb.* iii. 32, concerning the δεσπόδωνοι, and see other testimonies and arguments that *Joseph* and *Mary* were of the same lineage, in *Patrit.* ii. 15—17. 48. But, as far as *Mary* is concerned individually, Christ, like His great prototype Melchizedek, is ἀγενεαλόγητος (Heb. vii. 3) in Holy Writ.

God's ways are not man's ways. *Man* would have expected a genealogy of *Mary*. And if the Gospel had been dictated by *men*, such a genealogy would assuredly have been given. But the Gospel is not of man; and, perhaps, by beginning the Gospel in a different way from what man would have done, He designs to teach the reader of the Gospels a necessary lesson, that *à priori* reasonings are of no account whatever, in regard to Divine Revelations; and that when it has once been proved by logical deduction, that the Gospel is of God, Reason should make way for Faith, and should wait patiently for the time when Faith will be perfected in fruition, and Reason will rejoice in that perfection, for Faith is Reason in Glory.

Hence, then, an argument may be derived for the *Inspiration* of the Evangelists. The eagerness with which some in modern times have endeavoured to wrest aside the words of the Gospel, in order to make one of the Genealogies to be the Genealogy of *Mary*, and the questions more modestly, but yet anxiously, put by the ancient Fathers,—*Why* it pleased God to trace the Genealogy of Christ through *Joseph* alone, at the same time that He revealed the fact that *Joseph* was not the natural father of Christ, afford proofs that if *men* had been the framers of the Genealogies, they would either have deduced our Lord's human origin through *Mary*, or, if at all by *Joseph*, not by *Joseph* alone.

δὲ ἐγέννησε τὸν Ἀράμ. ^{4 d} Ἀράμ δὲ ἐγέννησε τὸν Ἀμιναδάβ. Ἀμιναδάβ δὲ ἐγέννησε τὸν Ναασσών. Ναασσών δὲ ἐγέννησε τὸν Σαλμών. ^{5 e} Σαλμών δὲ ἐγέννησε τὸν Βοὺζ ἐκ τῆς Ῥαχάβ. Βοὺζ δὲ ἐγέννησε τὸν Ὠβὴδ ἐκ τῆς Ῥούθ. Ὠβὴδ δὲ ἐγέννησε τὸν Ἰεσσαί. ^{6 f} Ἰεσσαί δὲ ἐγέννησε τὸν Δαυὶδ τὸν βασιλέα.

Δαυὶδ δὲ ὁ βασιλεὺς ἐγέννησε τὸν Σολομῶνα ἐκ τῆς τοῦ Οὐρίου. ^{7 g} Σολομῶν δὲ ἐγέννησε τὸν Ῥοβοάμ. Ῥοβοάμ δὲ ἐγέννησε τὸν Ἀβιά. Ἀβιά δὲ ἐγέννησε τὸν Ἀσά. ^{8 h} Ἀσά δὲ ἐγέννησε τὸν Ἰωσαφάτ. Ἰωσαφάτ δὲ ἐγέννησε τὸν Ἰωράμ. Ἰωράμ δὲ ἐγέννησε τὸν Ὀζιαν. ^{9 i} Ὀζίας δὲ ἐγέννησε τὸν Ἰωάθαμ. Ἰωάθαμ δὲ ἐγέννησε τὸν Ἀχαζ. Ἀχαζ δὲ ἐγέννησε τὸν Ἐζεκίαν. ^{10 k} Ἐζεκίας δὲ ἐγέννησε τὸν Μανασσῆ. Μανασσῆς δὲ ἐγέννησε τὸν Ἀμών. Ἀμών δὲ ἐγέννησε τὸν Ἰωσίαν. ^{11 l} Ἰωσίας δὲ ἐγέννησε τὸν Ἰεχονίαν καὶ τοὺς ἀδελφοὺς αὐτοῦ ἐπὶ τῆς μετοικεσίας Βαβυλῶνος.

^{12 m} Μετὰ δὲ τὴν μετοικεσίαν Βαβυλῶνος Ἰεχονίας ἐγέννησε τὸν Σαλαθιήλ.

m 1 Chron. 3. 17, 19. 1 Esdr. 3. 2. & 5. 2. Hagg. 1. 1.

One of the most full and elaborate dissertations that have been published in modern times on the Genealogies, will be found in *Patritius de Evang. ii. p. 35—105*.

His conclusions are as follows: p. 105:—

It appears from Holy Scripture and the Fathers that Mary and Joseph were of the same lineage, and it is probable that their marriage was *jure agnationis*, i. e. she was married to him, according to the Law, as her nearest of kin.

That almost all his ancestors were hers (p. 103).

That both the Genealogies are traced through Joseph, and are rightly called Genealogies of Christ.

See also *Dr. Mill*, ii. 102—215, and *Rev. Lord Arthur Hervey* on the Genealogies, 1853. *Williams* on the Nativity, p. 103—120. *Burgon*, p. 8—13.

3. Θάμαρ. 5. Ῥαχάβ—Ῥούθ] *Thamar, Rahab, Ruth*. “Why,” says *Chrysostom*, “having begun the genealogy with *men*, does he make any mention of *women*? and why, if he names women, does he pass by the most illustrious, such as Sarah and Rebekah, and enumerate some famous for ill? One of these was born of unlawful wedlock, another a harlot, and the third was a stranger; and he introduces also the wife of *Uriah*.” “This was so designed,” says *Jerome*, “in order that He who had come for the sake of sinners might, being born of sinners, blot out the sins of all, and because He came not now as a Judge, but as a Physician, to heal our diseases.” And *Jerome* (in *Jovinian*, p. 165) suggests another reason; viz. that these women were types of the Heathen world, recovered from sin and misery, and espoused as a Church to Christ.

As *Chrysostom* says, “God married our nature, which was in poverty, and misery, and exile, and estranged from Him, and had committed harlotry against Him. Such was the Church; but she left her Father’s house (Ps. xlv. 10), was espoused to Christ, and became the mother of princes.”

Perhaps, also, in this mention of *Thamar, Rahab*, and *Ruth*, in our Lord’s Genealogy, we may see an evangelical protest, by anticipation, against the novel dogma of the original and actual sinlessness of *Mary*, grounded by some on the plea that He Who was without sin could only be born of one who was sinless. See on Luke i. 27.

That *Rahab* here mentioned was the *Rahab* of Jericho, see *Mill*, p. 132—138. *Patrit. ii. 49—51*. As *Bengel* observes, this may be presumed from the article τῆς Ῥ.

The mention of *Rahab* shows that the Evangelists had access to materials that we have not, for it is no where said in the Old Testament that *Rahab* was mother of *Boaz*. The same remark may be applied to *Cainan* in Luke iii. 36.

5. Ὠβὴδ] Some editors have Ἰωβὴδ, on good MSS. authority: but the reading of the LXX is not lightly to be abandoned. Besides Ἰωβὴδ is inconsistent with the Hebrew etymon יבד, and seems to have arisen from a supposed connexion with Ἰάβ. See below, v. 10, where Ἀμὼς, for Ἀμὼν (ימון), seems to be due to a similar confusion with Ἀμὼς, the name of the Prophet, and of Isaiah’s father.

6. Δαυὶδ τὸν βασιλέα] *David the King*. The repetition of these words is a clue to the design of this Genealogy, showing the *Royalty* of Christ, Messiah the *King*.

—Σολομῶνα] On the form Σολομῶνα (found here in B, C, E, K, L, M, S, U, V), preferable to Σολομώντα, the reading of *Elz.*

and some MSS. Cp. xii. 42. Luke xi. 31. John x. 23. Acts iii. 11. v. 12, see *Winer*, p. 63.

8. Ἰωράμ δέ] The Evangelist omits three names here, Ahaziah, Joash, and Amaziah, 2 Kings viii. 25. 1 Chron. iii. 11. 2 Chron. xxii. 1; xxiv. 27 (*Jerome*), because the race of Jehoram was mingled with the seed of Jezebel, 2 Kings viii. 16, 26, therefore its memory is blotted out from the Genealogy of Christ, even to the third generation. Three generations were omitted intentionally, and thus there became fourteen generations. (*Hilary*.) Cp. *Surenhus*, p. 126, who shows that it was not unusual for the Hebrews to omit names designedly (see above, v. 3) in their genealogies, as in Ezra, cap. vi., compared with 1 Chron. i. 3—15, five generations are omitted. See also *Lightfoot*.

—Ὀζιαν] *Uzziah*, called also *Azariah* (*help of God*), 2 Kings xiv. 21. 1 Chron. iii. 12, for God had mercy on him, and did not destroy him when he profaned the sanctuary, 2 Chron. xxvi. 21. *Surenhus*, p. 126.

11. Ἰωσίας δέ ἐ. τ. Ἰεχονίαν καὶ τοὺς ἀδελφοὺς αὐτοῦ] *Porphyry* hence derived an objection (see *Jerome*). For Jechoniah, the father of Salathiel, was not the same as Jechoniah the son of Josiah; but was the grandson of Josiah by Joakim or Jeconiah. Cp. 1 Chron. iii. 15. 2 Kings xxiii. 34; xxiv. 6. 2 Chron. xxxvi. 8.

To this *S. Jerome* replies, that under the same word Jechoniah two different persons are to be understood; and thus the fourteen generations are complete. This is to be explained thus. Josiah had four sons, Johanan, Eliakim (or Jeconiah), Zedekiah = Mattaniah, Joahaz = Shallum. The Jechoniah first mentioned by the Evangelist is the same as Eliakim or Joakim, who was the father of Joachin, or Jechoniah (or Jeconiah) the second mentioned by the Evangelist. It is observable, in confirmation of this view, that יְחִיָּה (Jechoniah), the grandson of Josiah, is called also Ἰωάχιμος by *Josephus*, Antt. x. 8, and by some MSS. of the LXX, in 2 Kings, xxiv. 6 (see *Rosenmüller*), as well as by the name Ἰεχονίας. Cp. other authorities in *Mill*, p. 108, and *Hervey*, p. 70—72.

The second tessarodecad begins with David and ends with Jechoniah = Joakim. The third begins with Jechoniah, and ends with Christ (*Jerome* in *Daniel i.*).

S. Augustine supposes that the same Jechoniah is reckoned twice—“in figuram Christi à Judæis ad gentes transeuntis;” and as a “*lapis angularis*.” Serm. li. 15. De Cons. Ev. ii. 4.

—ἐπὶ τῆς μετοικεσίας] ἐπὶ (see Mark ii. 26): in the time of the transmigration, which began under Joakim, 2 Kings xxiv. 7. 2 Chron. xxxvi. 6, was repeated at several times, Jer. lii. 28—30. He does not call it αἰχμαλωσίας or captivity: for

That was not effected then;

Though the city was destroyed, yet the family of David, to which the promise was given, was only removed;

And though Salathiel was born after the migration, yet not after the seventy years’ captivity.

—Βαβυλῶνος] On this use of the genitive, see x. 5. *Winer*, G. G. p. 169.

12. ἐγέννησε] *begat*, by adoption, or other legal assumption (see p. 1): not by natural procreation; for Jeconiah had no natural successor in the royal line (Jer. xxii. 30), but the regal line of Solomon terminated with him (cp. *S. Basil*, iii. p. 362, and *Bengel* here), and the royal inheritance passed into another channel, derived through Nathan from David, to whom it was

Σαλαθιήλ δὲ ἐγέννησε τὸν Ζοροβάβελ· ¹³ Ζοροβάβελ δὲ ἐγέννησε τὸν Ἀβιούδ·
 Ἀβιούδ δὲ ἐγέννησε τὸν Ἐλιακείμ· Ἐλιακείμ δὲ ἐγέννησε τὸν Ἀζώρ· ¹⁴ Ἀζώρ
 δὲ ἐγέννησε τὸν Σαδῶκ· Σαδῶκ δὲ ἐγέννησε τὸν Ἀχείμ· Ἀχείμ δὲ ἐγέννησε
 τὸν Ἐλιοῦδ· ¹⁵ Ἐλιοῦδ δὲ ἐγέννησε τὸν Ἐλεάζαρ· Ἐλεάζαρ δὲ ἐγέννησε τὸν
 Ματθάν· Ματθάν δὲ ἐγέννησε τὸν Ἰακῶβ· ¹⁶ Ἰακῶβ δὲ ἐγέννησε τὸν Ἰωσήφ,
 τὸν ἄνδρα Μαρίας, ἐξ ἧς ἐγεννήθη ἸΗΣΟΥΣ ὁ λεγόμενος ΧΡΙΣΤΟΣ.

divinely promised that there should be no failure of royal progeny, 2 Sam. vii. 8—16. 1 Chron. xvii. 7—15. Ps. lxxix. 3. 35; cxxii. 12, but no such promise of perpetuity was made to Solomon. Salathiel, or *Shealtiel* (Ezra iii. 2. 8; v. 2), who followed Jechoniah, was son of Neri (Luke iii. 27).

The following is from *Grotius*. "Mihi certissimum est, à Matthæo spectari *Juris successionem*.

"Nam eos qui *Regnum obtinuerunt*, quod erat τῶν πρωτογόνων, privato nemine admittito, recenset.

"Cum Salathieli (nam cur diversos Salathieles putemus non video) Neri parentem adscribit Lucas, privatum hominem, Matthæus autem Jechoniam, apertissimum est, à Luca *jus sanguinis*, à Matthæo *jus successionis* et præcipuè *jus ad Regiam dignitatem*, spectatum; quod *jus*, sine liberis mortuo Jechonia, et si qui alii erant à Salomonis posteris, ad Salathielem, caput familiæ Nathanis, legitimo ordine devolutum est; nam inter Davidis filios Salomonem Nathan sequebatur.

"Lucæ numerus plenior est, quàm Matthæi. Matthæus non numerari à se personas, sed generis summam breviter indicare in τεσσαρεσκαίδεκάδας tres memoriæ causâ digestam satis apertè profitetur. Nam et inter Joramum Regem et Oziam, qui Azarias, Achaziam, Joam, Amaziam, silentio transmittit, nempe ut ordini ad memoriæ facilitatem instituto consulat: quod in *Juris successionis* demonstranda parum refert. Nam, ut dici solet, *hæres hæredis mei hæres meus est*. At qui *naturalem* seriem sequi velit, quod facit Lucas (eam enim ob causam, à Davide ad Salathielem usque, *privatæ fortunæ homines* memorat, ne ab eo ordine discedat) eum decet de gradu ad gradum, quâ sanguis ducit, progredi, quod eum fecisse non dubitamus. At si quis tempora rectè putet à Zorobabele ad Christum, videbit secundum id quod plerumque accidit, totum id tempus personis ab illo recitatis rectè expleri. Quare hinc quoque discimus à Matthæo τὸ νομικόν, à Luca τὸ φυσικόν spectari."

— Ζοροβάβελ] Zorobabel, i.e. the royal seed זְרָא (zera) at Babylon (Chrys.); and the prince, or head and leader, of the Jews on their return from captivity (Hagg. i. 1. 12; ii. 2. Ezra ii. 2; iii. 2. 8; v. 2. Neh. xii. 1), and so was a remarkable type of CHRIST. (Mill, p. 158.)

From Zorobabel the family of David starts, as it were, afresh; it branches out into two lines by the two sons of Zorobabel, Abiud (in St. Matt. i. 13), and Rhesa (in St. Luke iii. 27). Zorobabel, here (and in Luke iii. 27, and in Ezra, Nehemiah, and Haggai) called the son of Salathiel, is called the son of Pedaiah in 1 Chron. iii. 19, probably by a levirate marriage. Cp. Mill, 138, 139.

13. Ἀβιούδ] Perhaps Hodaiah (1 Chron. iii. 24). See further on Luke iii. 27.

15. Ματθάν] Perhaps the same as the Ματθάρ in St. Luke iii. 24, whose name is written Ματθάν in some MSS. and by some of the Fathers, Aug. qu. 46, in Deut., Greg. Naz., and Epiphani. See the authorities quoted in Mill, p. 77. 189—192. Hervey, 129, 130. Patrit. ii. p. 80. 82.

We now see another reason why the Genealogy of St. Luke was added to that of St. Matthew.

It was necessary to show that Joseph was the son of David. St. Matthew traces David's line through Solomon.

But that line ended in Jechoniah, in the captivity.

And yet we see that Jechoniah has a successor assigned him by St. Matthew, viz. Salathiel.

Now how does it appear that Salathiel so adopted was of David's line?

From the Genealogy of St. Luke, who traces him from David, through David's son Nathan.

The two Genealogies coalesce for two generations, i.e. in Salathiel and in his son ZOROBABEL. But then they diverge again in two lines by Zorobabel's two sons Abiud and Rhesa.

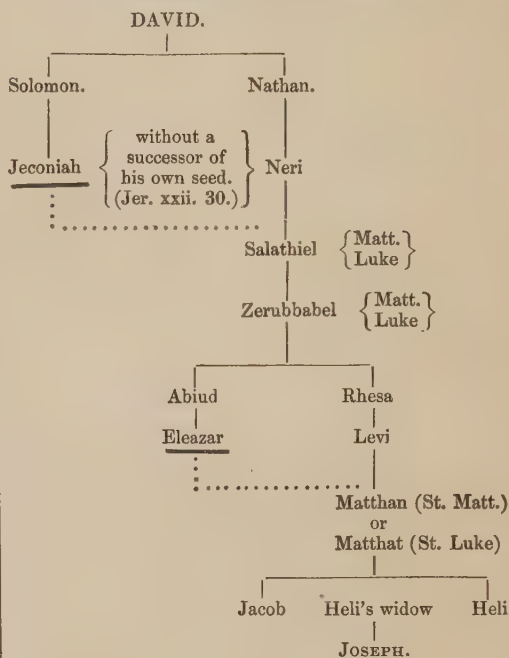
Now it may be, that as David's line by Solomon failed in Jechoniah, and was to be supplied from David's line by Nathan given by St. Luke; so perhaps Zorobabel's line through Abiud (which St. Matthew gives) may have failed likewise, and was to be supplied by Zorobabel's line through Rhesa given by St. Luke.

There seems to be some intimation of such a failure. As David's two lines coalesce in Salathiel, just above Zoro-

babel, so Zorobabel's two lines seem to coalesce in Matthan or Matthat (see note on v. 15), just above Jacob, the grandfather of Joseph.

Or suppose that Matthan and Matthat are not identical. There are two lines from Zorobabel. And it might have been alleged that Joseph was not sole heir of Zorobabel and David, if it had not been shown, as it is shown by the Genealogy of St. Luke, added to that of St. Matthew, that both lines terminate in Joseph.

The following diagram will illustrate what has now been said.



16. Ἰακῶβ δὲ ἐγέννησε τὸν Ἰωσήφ] Jacob begat Joseph, who is therefore called by the angel 'Son of David,' vñs Δαυὶδ, i. 20. Cp. Luke i. 27. By virtue of his marriage with Mary, Joseph is called by the Holy Spirit the husband of Mary (i. 16. 19), and she is called his wife (i. 20), and the husband is head of the wife (Ephes. v. 23), and therefore he had a *jus paternum* over her offspring; and God authorized this by giving to Joseph the paternal office of imposing the name on her Son (i. 21). Cp. Luke ii. 41. 43.

Consequently, her firstborn and only Son had an hereditary claim to Joseph's privileges, whatever they were, by virtue of Joseph's descent from 'David the King,' and therefore the angel says (Luke i. 32), God shall give him the throne of his father David. (Cp. Aug. Sermon. 51.) We nowhere read that Joseph had any children by natural generation, or that the Blessed Virgin was more than once a mother; therefore the direct line of David's race seems to have been ended in Christ. Cp. Olshausen on Luke iv. 22.

There is an ancient tradition that Joseph had the cognomen of Panther, and the same name is assigned by some to Jacob his father. Epiphanius, 78, hæc. § 7. Cp. Mill, p. 189. Patrit. p. 101.

Damascene (de Fid. Orth. iv. 14) says that Melchi and Panther were brothers; that Panther was the father of Barpanther; and Barpanther the father of Joakim, the father of Mary.

Celsus (ap. Origen. i. 32) "Jesum Pantheræ patrem ortum aiebat."

Epiphanius. (hæc. 66; al. 78) says, and so the Talmud (Patrit. 101), that Joseph and Cleophas (Alphæus) were brothers; by the same father, Panther. Cp. Euseb. iii. 11.

($\frac{2}{x}$) ¹⁷ Πᾶσαι οὖν αἱ γενεαὶ ἀπὸ Ἀβραὰμ ἕως Δαυὶδ γενεαὶ δεκατέσσαρες· καὶ ἀπὸ Δαυὶδ ἕως τῆς μετοικεσίας Βαβυλῶνος γενεαὶ δεκατέσσαρες· καὶ ἀπὸ τῆς μετοικεσίας Βαβυλῶνος ἕως τοῦ ΧΡΙΣΤΟΥ γενεαὶ δεκατέσσαρες.

($\frac{3}{v}$) ¹⁸ Τοῦ δὲ Ἰησοῦ Χριστοῦ ἡ γένεσις οὕτως ἦν· μνηστευθείσης γὰρ ^{n Luke 1. 27, 34, 35.} τῆς μητρὸς αὐτοῦ Μαρίας τῷ Ἰωσήφ, πρὶν ἢ συνελθεῖν αὐτοὺς εὗρεθῇ ἐν γαστρὶ ἔχουσα ἐκ Πνεύματος ἁγίου. ($\frac{4}{x}$) ¹⁹ Ὁ Ἰωσήφ δὲ ὁ ἀνὴρ αὐτῆς δίκαιος ὢν καὶ μὴ θέλων αὐτὴν παραδειγματίσαι ἐβουλήθη λάθρα ἀπολύσαι αὐτήν· ^{o Deut. 24. 1.} ταῦτα δὲ αὐτοῦ ἐνθυμηθέντος, ἰδοὺ ἄγγελος Κυρίου κατ' ὄναρ ἐφάνη αὐτῷ λέγων, Ἰωσήφ, υἱὸς Δαυὶδ, μὴ φοβηθῆς παραλαβεῖν Μαριάμ τὴν γυναῖκά σου, τὸ γὰρ ἐν αὐτῇ γεννηθὲν ἐκ Πνεύματος ἁγίου· ^{p Luke 1. 31. & 2. 21.} ἡ τέξεται δὲ υἱόν, καὶ καλέσεις τὸ ὄνομα αὐτοῦ ἸΗΣΟΥΝ, αὐτὸς γὰρ σώσει τὸν λαὸν αὐτοῦ ἀπὸ τῶν ἁμαρτιῶν αὐτῶν. ^{Acts 4. 12. & 10. 43. & 13. 38, 39.}

²² Τοῦτο δὲ ὅλον γέγονεν, ἵνα πληρωθῇ τὸ ῥηθὲν ὑπὸ Κυρίου διὰ τοῦ προφή-

17. Πᾶσαι αἱ γενεαὶ — δεκατέσσαρες] Observe αἱ —. Not all generations, but all the generations recited by the Evangelist. (See Winer, G. G. 101.)

δεκατέσσαρες, fourteen = twice seven; a number, in Scripture, symbolizing completeness. The sixth seventh brings us to Christ.

It is observable, that the number fourteen may be expressed in Hebrew by letters which make the word David, דוד. (Surenhus. p. 143.)

The three fourteens, or six sevens of this Genealogy = forty-two, a number which had been already distinguished in Holy Writ as the number of Mansions or Stations by which the People of God came to the Land of Promise. "So," says S. Jerome, "by forty-two generations the seed of the faithful is brought to Christ." On the number forty-two, often signifying in Scripture a time of trial leading to rest, see on Rev. xi. 2, 3; xii. 14; xiii. 5.

18. Τοῦ δέ] See *Irenæus*, iii. 16.

— ἡ γένεσις] the origin, not simply birth; and therefore this reading (γένεσις), authorized by B, C, P, S, Z, Δ, and received by most modern editors, seems preferable to that of Elz. γέννησις.

— οὕτως ἦν] was thus, i. e. as follows.

— μνηστευθείσης] being espoused. Why was our Lord conceived of a Virgin espoused?

That the lineage of Mary might be shown through the Genealogy of Joseph.

That she might not be stoned as an adulteress.

That in her flight to Egypt she might have a protector and comforter.

The martyr *Ignatius*, the disciple of St. John (ad Ephes. 19) adds another reason, that his birth might be concealed from the devil. (*Origen*, Hom. 6, in Luc., and S. Jerome.) Compare also the words of *Chrys.* God concealed from the Jews at first that Jesus was born of a Virgin. He kept the mystery as it were in shade for a time, as He did other mysteries, which He revealed more fully by degrees. If after our Lord had wrought so many miracles as He did they were loth to believe that He was born of a Virgin, it is not probable that they would have received this truth before those miracles were wrought. Even Joseph, a just and good man, required the evidence of an angel to "convince him" (and his conviction, and his consequent reception of the Virgin as his wife, is the strongest assurance that could be given us for our conviction). "Hence the Apostles in their preaching did not begin with proclaiming our Lord's birth from a Virgin; and the Virgin herself kept it in reserve for a time; she said even to her Son, 'Thy Father and I have sought thee, sorrowing.'" (Luke ii. 48.) (*Chrys.*) S. Ambrose adds (in Luc. 1), "Maluit Dominus quosdam de sua generatione, quam de matris pudore, dubitare." Cp. below on Luke i. 27.

— εὗρεθῇ] she was found. ἐφάνη (*Euthym.*). The Angel and the Evangelist state the fact, but not how it was done. We know not how He who is infinite was in the womb, how He who comprehends all things was conceived by a woman. Do not inquire how such things were done, but receive what is revealed, and do not repine for what is hidden. (*Chrys.*) A salutary caution is given by *Greg. Naz.* (Orat. xx. p. 382): ἀκούεις γέννησιν τὸ πῶς μὴ περιεργάζου—εἰ δὲ πολυπραγμονεῖς, κἀγὼ σοι πολυπραγμονῶ τὸ κράμα ψυχῆς καὶ σώματος. "On the Incarnation of our Lord," see *Barrow*, Sermons xxiii. and xxiv.

19. δίκαιος] just, good. "Sæpe in N. T. ubi aliquis δίκαιος dicitur, plures omnino virtutes comprehendi solent." *Vorst*, de Hebr. p. 56. Cp. Luke i. 6; ii. 25. Acts x. 22.

— παραδειγματίσαι] to expose her to shame. This reading is adopted in C, E, K, L, M, P, S, U, V, Δ. Some editors have authorized δειγματίσαι from B, Z.

— ἐβουλήθη] was minded. On the distinction between βούλομαι and θέλω, see on 2 Cor. i. 17. Philemon 13.

20. ἰδοὺ] lo! הִנֵּה (*hinneh*), a Hebrew formula introducing the history of some remarkable event; very frequent in the Gospels of St. Matthew and St. Luke, and in the Acts; not so common in St. John's Gospel, but very frequent in the Apocalypse; rare in St. Paul's Epistles.

— ὄναρ] No communications by dreams are mentioned in the N. T. except those to Joseph at the beginning of the Gospel, ii. 13. 19. 22, and to the Magi, ii. 12, and to Pilate's wife, a Gentile, xxvii. 19 (cp. *Bengel* on Acts xvi. 9).

— υἱὸς Δαυὶδ] son of David. See v. 17. "Recognosce quod promissum est domui David (Isa. vii. 13, 14) de qua tu es et Maria, et vide impletum in eâ." (*Gloss. Ord.*)

21. καλέσεις τὸ ὄνομα—ἁμαρτιῶν] thou shalt call his name. See below, v. 25 and v. 16, and on the sense of καλεῖν τὸ ὄνομα see *Vorst*, de Hebr. p. 349. The meaning is, Thou shalt give Him this name, and He shall be in act what His Name, Ἰησοῦς, or Saviour, signifies; αὐτὸς γὰρ, for He, Ipse, by Himself, and no other, shall save His people, not (as many will suppose) from their temporal enemies the Romans, but from their deadly foes, their own sins. Cp. *Aug.* de Cons. Ev. ii. 2.

On the typical relation between Jesus or Joshua the son of Nun and Jesus the son of Mary, see *Cyriil Hierosol.* Catech. x. § 11, p. 142, and *Bp. Pearson* on the Creed, Art. ii. and below on x. 2.

— αὐτός] "Casu recto, semper habet emphasis—hic maximam." (*Bengel.*) [ipse, solus, nemo alius." Cp. 1 Pet. ii. 24, and see on Matt. iii. 12. Luke i. 17. *Winer*, G. G. p. 136.

22. γέγονεν] has been done.

— ἵνα πληρωθῇ] That it might receive its full and final accomplishment; intimating that though other previous results may have emerged from the prophecy, they were only partial, prelusive, and preparatory to this fulfilment, which was the aim and end of the prophecy. The ἵνα is not therefore ἐκβατικόν, but preserves its true sense as αἰτιατικόν. Cp. *Bengel* here, and see *Lee* on Inspiration, pp. 105, 328.

The emphatic word in this formula is ΠΛΗΡΩΘΗ, intimating that now the Prophecy, which had been gradually mounting to this point, had attained its zenith, or culminating point. Or, to use another figure; the Ancient Prophecies concerning the Messiah are like beautiful vessels, which received a partial infusion, from time to time, in certain preparatory events, which kept up the memory of them, and refreshed the hope and faith of the believer, in the coming Deliverer, till they were all filled up to the brim, and ran over in Christ, who is the fulness of all in all. See further below, ii. 17. 23.

In strictness of language, an action is already done in the counsels of God before He utters a prophecy that it will be done. "Non res sunt propter prophetias, sed prophetiæ propter res." (*Luc. Brug.*) But prophecies are God's promises to man. God is here speaking to men. And He says that such an event happened in order that a prophecy, which concerned Christ, might be fulfilled visibly to us, and so we might believe that Jesus is the Christ.

⁴ του λέγοντος, ²³ ἴδου, ἡ παρθένος ἐν γαστρὶ ἔξει, καὶ τέξεται υἱόν, καὶ καλέσουσι τὸ ὄνομα αὐτοῦ Ἐμμανουήλ, ὃ ἐστὶ μεθερμηνεύμενον Μεθ' ἡμῶν ὁ Θεός.

²⁴ Διεγερθεὶς δὲ ὁ Ἰωσήφ ἀπὸ τοῦ ὕπνου ἐποίησεν ὡς προσέταξεν αὐτῷ ὁ ἄγγελος Κυρίου, καὶ παρέλαβε τὴν γυναῖκα αὐτοῦ, ²⁵ καὶ οὐκ ἐγίνωσκεν αὐτὴν ἕως οὗ ἔτεκε τὸν υἱὸν αὐτῆς τὸν πρωτότοκον, καὶ ἐκάλεσε τὸ ὄνομα αὐτοῦ ἸΗΣΟΥ.

On the consistency of this with Human Freewill, see on Acts iv. 28, and cp. *Spanheim*, *Dub. Evang.* 33.

— διὰ τοῦ προφήτου] *by means of the prophet*. Observe how the Jewish Publican St. Matthew proves to the *Jews*, for whom his Gospel was specially designed, that Jesus of Nazareth is He of whom *their Hebrew prophets* did write, as the Christ;

(1) as to the *person* of His *Mother* and as to His *Birth* from a *Virgin* (i. 23).

(2) as to the *place* of His *Birth*, *Bethlehem* (ii. 6).

(3) as to His sojourn in *Egypt* (ii. 15).

(4) as to the *place* of His education, *Nazareth*, see on ii. 23 and Luke ii. 5.

(5) as to His *Forerunner*, *John the Baptist* (iii. 3).

(6) as to the *place* of His preaching and Ministry, *Galilee* (iv. 15, 16).

23. ἡ παρθένος] the *Virgin*. So the LXX, a conclusive argument against all *Jewish* objections to St. Matthew's translation of this text, Isa. vii. 14. For the LXX version was made by *Jews*, and was read in their Synagogues (*Tertullian*, *Apol.* 18. Cp. *Grinfield*, *Scholia Hellenist.* p. viii—x). Cp. *Justin M. c. Tryph.* § 67. *Iren.* iii. 21, *Euseb.* v. 8, who relate that the word rendered the *Virgin* by St. Matthew was falsely translated a *young woman* by the two Jewish Proselytes *Theodotion* and *Aquila*.

Besides the word ἡ ἀλμαῖ (ha-almah)—from root ἄλμ (alam) 'to hide,' 'to keep at home,' as Eastern virgins were kept, and therefore rendered ἀπόκρυφος by *Aquila*—is well translated ἡ παρθένος, which is more descriptive of the Blessed Virgin than *Betulah* would have been, for it denotes youth, as well as virginity. See *Jerome* on Isa. vii. vol. iii. p. 70. *Surenhus.* p. 152. *Spanheim*, *Dub. Ev.* 34. *Bp. Pearson* on the Creed, Art. iii. pp. 323—325.

For the New Test. Quotations of the Old Test. in relation to the *Septuagint* Version, see *Grinfield*, ed. *Hellen.* p. 4, and *Citata et Parallele*, p. 1447.

The article ἡ, *Hebr.* הַ, the *Virgin*, is to be observed, "mag-nam habet emphasim, Virgo per excellentiam dicta." (*Valck.* p. 19.) "Insignis illa Virgo cujus Filius erat contritus semen serpentis." (*Glass.* Phil. p. 319.) "Singularis illa Virgo." (*Cp. Aug. Serm.* 191.)

The *Virgin*.—The Prophet *Isaiah*, speaking in the spirit, had a vision of the *Virgin* as present, who would conceive and bear a Son, *Emmanuel*, God with us. He sees before him the *Messiah*; a most satisfactory proof to the *House of David*, then menaced by enemies, that it would not be destroyed; whereof, also, the Prophet gave assurance by bringing with him his own son, whose name *Shear-jashub* (vii. 3), though it spake of captivity,—which was to come to *Judah* from that very power, *Assyria*, to which the faithless king of the house of *David*, *Ahaz*, now looked for help instead of to God,—yet spoke also of *return* from captivity, "a remnant shall return."

See *Theodoret* and *Chrys.* in Isa. vii. *Athanas.* de Incarn. pp. 33. 60. *Jerome*, iii. 70, who well expounds the prophecy thus: "O domus David, non mireris ad rei novitatem, si Virgo Deum pariat, qui tantam habebat potestatem ut multo post tempore nasciturus te nunc liberet invocatus." There was a punishment to *Ahaz* the King for his stubbornness. He should not see the *Sign*; it should appear many ages afterwards; but the *effects* of the *Sign* should be felt by the house of *David*, even in the age of *Ahaz*. *Emmanuel*, yet *un-born*, should deliver it. And the truth, now revealed, that He should be born of a *Virgin* of that house, was a sure pledge that the house of *David* would not perish.

The prophet goes on to say, v. 15, 16, "butter (milk) and honey shall he eat until he know to refuse the evil and choose the good," that is (as *Irenaeus*, *Jerome*, *Chrys.*, and *Basil* explain it), though He is "EMMANUEL," "God with us," yet He shall be also an infant, and have a human body, and (not be born, like the first Adam, in full manhood, but) pass through *infancy* and childhood, and gradually come to maturity. For an excellent modern exposition, see *Hengstenberg*, *Christol.* i. pp. 11. 45, and

Patrit. ii. 139—146, who also refutes the opinion recently propounded by some, that the *Jews* did not expect the *Messiah* to be born of a *Virgin*. And see *Justin M. c. Tryph.* §§ 18. 67.

St. Matthew fitly refers to this prophecy, in speaking of the *birth* and *infancy* of Christ, "God manifest in the flesh." The Prophet, having the *Virgin* and her *Divine* child before his eyes, naturally makes the growth of the *Messiah*, from birth to years of discernment, the measure of time of an event then about to happen. He turns to *Ahaz*, and says, "Before the child born of the *Virgin* shall know to reject the evil and choose the good, the land which thou abhorrest, i. e. thy enemy's land, shall be forsaken of both its kings." (Cp. *Vitringa* on *Isaiah*, l. c.) This destruction did take place in a very few years afterwards (2 Kings xv. 29. 2 Chron. xxviii. 5), and so was a proof of the truth of the prophecy, and a pledge of its fulfilment in the *Virgin* and in Christ of the House and Seed of *David*.

Though St. Matthew traces our Lord's Genealogy through *Joseph*, yet he takes care that we should not suppose that He was the son of *Joseph* κατὰ σάρκα, by stating, at the same time, that He was born of a *Virgin*.

— καλέσουσι τὸ ὄνομα αὐτοῦ Ἐμμανουήλ] they shall call His Name *Emmanuel*. He shall be (see on v. 21 and ii. 23) *Emmanuel*, ἡμᾶς, 'God with us;' i. e. God, not united to any one person among men already existing, but God in us, i. e. in the common nature of us all, and so He is Jesus, or Saviour of the World. See *Hooker*, V. lii. 3. *Tertullian* c. Jud. 1. *Jerome* (in Isa. vii. 14). The deliverance of *Ahaz*, and of the kingdom of *David*, is ascribed by the Prophet to Christ, who even then proved Himself God with His People, and would afterwards show Himself to be the Saviour of all.

On this mode of speaking, by which a Person or Thing is said to be called what its actions or attributes prove it to be, although it never actually bears the name, see *Chrys.* in 1 Cor. xv. 45 (where is a similar phrase), who says, "Christ is no where literally called *Emmanuel*, but his Actions proclaim this Name for Him."

25. οὐκ ἐγίνωσκεν αὐτὴν ἕως οὗ] "Non sequitur, ergo post." (*Bengel.*) "Helvidius," says *Hooker*, V. xlv. 2, "greatly abused these words of Matthew, gathering that a thing denied with special circumstance doth import an opposite affirmation, when that circumstance is expired."—οὐκ ἐγίνωσκεν αὐτὴν ἕως οὗ ἔτεκεν υἱόν— and it might be added, οὐκ ἐγίνωσκεν αὐτὴν μετὰ τὸ τεκεῖν,—if it were not the first duty of a student of Holy Scripture to know when to be silent. See next note.

— υἱόν] αὐτῆς—not of *Joseph*.—τὸν υἱὸν αὐτῆς τὸν πρωτότοκον D and others, and so *Vulg.* "filium suum primogenitum." Cp. Luke ii. 7, and so *Jerome*, who says, "From this passage some have imagined (*Helvidius*, *Jovinian*, and the *Ebionites*), most erroneously, that Mary had other children, whereas it is the practice of Scripture to designate as the *firstborn* that child who is born first, not that child who is followed by other children." See S. *Jerome* here, and adv. *Helvidium*, tom. iv. pars 2, pp. 130—142. *Aug.* de Catech. Rud. 40, and *Serm.* 188 and 191. See also *Bp. Pearson* on the Creed, Art. iii. on the term *ἑμμανουήλ*, p. 326. *Chennitii* Harmon. cap. vii. and *Glass.* Phil. Sac. pp. 319 and 452, and *Dr. W. H. Mill*, p. 309. *Patrit.* ii. p. 125. Similar instances of the use of 'until' after a negative may be seen in Gen. viii. 7; xxviii. 15 Deut. xxiv. 6. 1 Sam. xv. 35. 2 Sam. vi. 23. See below, xvi. 28; xxii. 44; xxviii. 20.

Concerning those who are called our Lord's *brethren*, see *Routh*, R. S. i. 16. 43. 212—249; ii. 32. 234. *Dr. Mill*, 224—236, and the note below on xii. 46.

One *Joseph* was appointed to be a guardian of the Saviour's human body before His first birth from the *Virgin's* womb. Another *Joseph* was appointed to be a guardian of it before His Resurrection, or second birth from the *Virgin* tomb (*Matt.* xxvii. 57—60. Luke xxiii. 50. John xix. 41). And both one and the other *Joseph* is called *ἄνθρωπος δικαῖος* in Holy Writ (*Matt.* i. 19. Luke xxiii. 50).

— ἐκάλεσε] he called, i. e. *Joseph* exercised a paternal right over Him as *Jesus* the name He then received as *man*. See v. 21.

II. ¹ α Τοῦ δὲ Ἰησοῦ γεννηθέντος ἐν Βηθλεὲμ τῆς Ἰουδαίας, ἐν ἡμέραις α Luke 2. 4, 6, 7.
 Ἡρώδου τοῦ βασιλέως, ἰδοὺ μάγοι ἀπὸ ἀνατολῶν παρεγένοντο εἰς Ἱεροσόλυμα 1 Kings 4. 30.
 λέγοντες, ² β Ποῦ ἐστὶν ὁ τεχθεὶς βασιλεὺς τῶν Ἰουδαίων; εἶδομεν γὰρ αὐτοῦ b Luke 2. 11.
 τὸν ἀστέρα ἐν τῇ ἀνατολῇ, καὶ ἤλθομεν προσκυνῆσαι αὐτῷ. ³ γ Ἀκούσας δὲ Num. 24. 17.

CH. II. 1. Τοῦ δὲ Ἰησοῦ γεννηθέντος] *When Jesus was born.* As to the day of Christ's birth, see *Patrit. de Evangelis*, pp. 280—291, and the comparative tables inserted by him p. 277, who maintains, p. 290, the ancient Tradition (sanctioned by *Hippolyt.*, *Athanas.*, *Jerome*, *Ambrose*, *Aug.*), which fixed the Nativity on Dec. 25; see also *Bp. Pearson*, *Minor Works* (ed. Churton), i. pp. 153—162.

It was kept by the Western Church in early times on the 25th Dec., and *that* day was thence received by the Eastern Church at the middle of the fourth century, where it was called *Θεοφάνια*, γενέθλια. See *Monit. ad Greg. Nazian. Orat. xxxviii.* p. 662. *Chrys.* Hom. de Nativ. iii. p. 352, ed. Bened. *Casaubon*, Exc. Baron. p. 166. *Patrit.* 281, and note below on Luke ii. 8.

The word *Epiphany* came afterwards to be applied to the day of the arrival of the Magi, and also of Christ's Baptism, τὰ ἅγια φῶτα (*Greg. Naz.* p. 677), and the word *Θεοφάνια* was also applied to that day. See *Hippolyt.* homily with that title, and *Greg. Thaumaturg.* p. 30.

For Sermons on the Nativity, see *Aug. Sermon.* 184—196, vol. v. 1278—1309. *Bp. Andrewes*, i. 1—302. *Barrow*, iii. 427—450. *Serm.* 75. *Williams* on the Nativity, pp. 80—91.

As to the year of the Nativity, see on ii. 20.

On the place of the Nativity, see *Justin Martyr* (c. Tryphon. § 78), who describes it as a cave near the village of Bethlehem, and says also that the Magi coming from Arabia found Him there (ἐν σπηλαίῳ τινὶ σύνεγγυς τῆς κώμης), which *Jerome* calls (ad Eustoch. and ad Paulin.) "*specus Salvatoris*," Cp. *Origen* c. Cels. i. 51. *Euseb.* v. Const. iii. 41. 43, who speak of a cave.

— *Βηθλεὲμ*] *Bethlehem*. *סֹהַר-בֵּית*, 'the house of bread,' of the Living Bread that came down from heaven (John vi. 35. *Greg.* M. Hom. in Ev. i. 8); called Bethlehem *Ephrata* (Ruth i. 2; iv. 11. Mic. v. 2) for its fertility; and Bethlehem *Judah* to distinguish it from a Bethlehem in Zabulon, Josh. xix. 15 (*Jerome*), six miles south of Jerusalem.

On the prophetic signification of *Names* in N. T. see on xxvi. 36; xxvii. 33.

— Ἡρώδου τοῦ β.] *Herod* made king by Roman influence, particularly of M. Antony, and called 'Herod the Great' (*Joseph.* A. xiv. 11. 18). On his history and character, see *Joseph.* A. xiv.—xvii. *Casaubon*, Exc. Baron. Art. 3—5. *Mill*, p. 335—342. *Winer*, R.-W.-B. i. p. 481.

— μάγοι] *Magi*. Not such as were known among the Greeks as professors of Magical Arts (see *Origen* c. Celsus, i. p. 35), but such as those whose title before the time of Zoroaster was *Magus* or *Magh* (whence *mag* in Jerem. xxxix. 3), the sacerdotal caste of the Medes and Persians (*Cic. Div.* i. 23. *Plin.* N. H. xxiv. 29. *Justin.* i. 9. 7. *Hyde* de vet. Pers. rel. c. 31. *Patrit.* ii. p. 317), dispersed in the ἀνατολή and called *Μαγωναῖοι* by *Epiphanius*, p. 1094, and not idolaters, but hating idolatry, εἰδῶλα βδελυρόμενοι. Hence perhaps they were distinguished among the Heathens by God (as *Cyrus* had been in an eminent manner, and as the Persians were favoured generally for their freedom from idolatry, and their hatred of it), and were chosen as the ἀπαρχή, or firstfruits, of Gentilism, to behold and worship Christ. See *Dr. Jackson's Works*, v. 404—411.

It is observable that the Prophecy concerning Messiah the Prince delivered in the East by the Prophet *Daniel* (ix. 24), who was Prime Minister of the East for two dynasties, is connected with *Cyrus*, as a *terminus à quo*, and with the edict due in the first instance to him who was of the same origin as the *Magi*, and favoured (as it would seem) by Almighty God for the same reasons as they, and made an instrument in God's hands for punishing the Idolatry of Babylon.

Cp. *Casaubon*, Exc. Baron. ii. num. 19, who regards them as *toparchæ*; see *Tertullian*, adv. Jud. 9, ad Marcion. iii. 13, "*Magos reges ferè habuit Oriens*," and they were of the sacred caste. Cp. *Spanheim*, Dub. Ev. ii. 20, and *Mill*, p. 331—342, and Dissertation in *Patrit.* ii. p. 309. *Williams* on the Nativity, p. 121—139.

We find them described as *three* in *Leo M.* (A.D. 450), p. 88: "*Tribus Magis stella novæ claritatis apparuit*;" and p. 90, "*adorant in tribus Magis omnes populi Universitatis Auctorem*."

On the time of their visit, see on chap. ii. 11.

On the *Epiphany*, see *Aug. Sermones* 199—204.

— ἀπὸ ἀνατολῶν] *from the east*. Though, probably, of Persian origin, yet it does not therefore follow that they now came directly from *Persia*. The Fathers are divided in opinion between

Persia and *Arabia*. See the authorities in *Patrit.* ii. pp. 317, 318. Perhaps both opinions are true, viz. that, being of *Persian* extraction (as is most likely), they came now from *Arabia*. The prophecies of the Old Testament seem to point that way. Ps. lxxii. 10. Isa. lx. 1—7. Also the gifts which they bring. Isa. lx. 6.

Perhaps their visit to the Prince of Peace was typified by that of the Queen of *Sheba* to *Solomon* (1 Kings x. 1. 2 Chron. ix. 1).

Time will show whether these μάγοι ἀπὸ ἀνατολῶν were typical of the βασιλεῖς ἀπὸ ἀνατολῶν ἡλίον in Rev. xvi. 12.

— παρεγένοντο] *they came*. After the Circumcision and Presentation in the Temple (*Bengel*). Cp. on v. 11.

— Ἱεροσόλυμα] *St. Matthew* only uses Ἱερουσαλὴμ once, in quoting Christ's words, xxiii. 37. *St. Mark* never. *St. Luke* rarely uses Ἱεροσόλυμα in his Gospel, often in Acts; and often uses Ἱερουσαλὴμ in both. *St. John* never uses Ἱερουσαλὴμ in his Gospel; four times in his Apocalypse, where he never uses Ἱεροσόλυμα.

2. εἶδομεν αὐτοῦ τὸν ἀστέρα] *we saw his star*.

The main reason which led them to believe that the *Star* they saw was the *Star* of a *King* born in *Judæa*, was the persuasion then prevalent in the Eastern world; see *Sueton.* in Vesp. c. 4. *Tacit.* Hist. v. 13. *Patrit.* ii. 352. *Joseph.* B. J. i. 5. 5; vii. 31. *Dio Cass.* xlv. 1.

This persuasion was grounded on the prophecy of *Balaam* delivered in the East, Numbers xxiv. 17. "This star (says *Jerome*) arose in the East according to the prophecy of *Balaam*, whose successors the *Magi* were, and it was ordained to be a rebuke to the Jews that they might learn Christ's Nativity from the Gentiles; and the Wise Men are led by it to *Judæa*, that the Priests being interrogated by them where Christ was to be born, might be left without excuse for ignorance of His Advent." (*S. Jerome*.) And more,

This persuasion was also grounded on the prophecy of *Daniel* (ix. 24—26) delivered in the East, that *Messiah the Prince*, who was to be born in *Judæa*, should arise at that time and have universal dominion.

That his appearance would be signified by a *Star*, would have been suggested by *Balaam's* prophecy; and the name *Barcochba*, or Son of a *Star*, given by the Jews to one of their false Messiahs (*Euseb.* iv. 6), shows the prevalent expectation in this respect.

What the ἀστήρ or *Star* was?

It has been supposed by some to have been a conjunction of Planets. *Kepler*, *Münter*, and *Ideler*, *Handbuch der Chronologie*, ii. p. 410. *Winer*, Real-W. ii. p. 523. *Wieseler*, p. 62. But this is a groundless conjecture. Cp. *Spanheim*, Dub. Ev. ii. 27, 28. *Mill*, pp. 322. 360—372, where this opinion is confuted, and *Patrit.* ii. p. 331. The luminary is not called ἀστρὸν, a constellation, but ἀστήρ, a single star; and it is described as standing over the house where the young child was (v. 9). And primitive testimony calls it a new star. *S. Ignat.* (ad Ephes. 19) says ἀστήρ ἐν οὐρανῷ ἔλαμψεν, ὑπὲρ πάντας τοὺς ἀστέρας, καὶ ξενισμὸν παρέχεν ἢ καινότης αὐτοῦ. So *Chrys.* and *Aug.* c. Faust. ii. 5, who says that it was created at the Nativity. Cp. *Protev. Jacob.* § 21. It is called 'lingua cæli' by *Aug.* (Serm. in Epiph.)

In the History of the Old Testament we have a similar instance of a luminous moveable body created in the Pillar of Fire (Exod. xiii. 21) to lead the People of Israel through the wilderness to the promised land. See *Chrys.*, whose Comment on this history is deserving of attention. "This star was not like other stars; for it was visible in the daytime; and it led the wise men to Palestine, and then disappeared for a time; it had, as it were, a rational power, and may be compared to the pillar of fire which led the people in the wilderness; and it descended from its altitude in heaven, and marked the place where the young child lay, and stood over His head.

"And why did it appear? to penetrate the insensibility of the Jews, and to take all excuse from them, if they would not receive Christ. He Who had now come from heaven was about to abrogate the ancient Polity, and to invite the world to His worship, and to be adored in Sea and Land. He begins with opening a door to the Gentiles, in His desire to teach *His own people* by means of strangers. For since the Jews would not attend to what their own Prophets had said concerning His Advent, He brought foreigners from afar in quest of the King of the Jews, who hear first from the language of *Persia* what they would not learn from

Ἡρώδης ὁ βασιλεὺς ἐταράχθη, καὶ πάντα Ἱεροσόλυμα μετ' αὐτοῦ ⁴ καὶ συναγαγὼν πάντας τοὺς ἀρχιερεῖς καὶ γραμματεῖς τοῦ λαοῦ ἐπυνθάνετο παρ' αὐτῶν, ποῦ ὁ Χριστὸς γεννᾶται; (⁵ ^{vii}) ⁵ Οἱ δὲ εἶπον αὐτῷ, Ἐν Βηθλεὲμ τῆς Ἰουδαίας· οὕτω γὰρ γέγραπται διὰ τοῦ προφήτου, ⁶ Καὶ σὺ Βηθλεὲμ, γῆ Ἰούδα, οὐδαμῶς ἐλαχίστη εἶ ἐν τοῖς ἡγεμόσιν Ἰούδα· ἐκ σοῦ γὰρ ἐξελεύσεται ἡγούμενος, ὅστις ποιμανεῖ τὸν λαόν μου τὸν Ἰσραήλ.

e Micah 5. 2.
John 7. 42.

their own Prophets; in order that if they are disposed to listen they may have a strong motive to obedience; but if they are contentious, they may be without excuse. Observe also, God in His condescension teaches us by things familiar to us. He teaches the Magi by the stars with which they were conversant. He calls us by our occupations. So St. Paul preached to the Athenians by an inscription from their altar (Acts xvii. 23), and by a verse from their Poets (Acts xvii. 28), and instructs the Jews from the rite of circumcision, and from their own sacrifices.

"And when God has taught us by our own occupations, He raises us higher, if we listen to Him, as He did those wise men, whom He first taught by a star, and afterwards by a vision (v. 12). As Solomon says, 'Give instruction to a wise man and he will be yet wiser (Prov. ix. 9).'"

There is a remarkable confirmation of St. Matthew's account in *Chalcid*, in Timæum, in the edition of *S. Hippolytus* by *Fabrianus*, p. 325.

A miraculous sign in the heavens was a fit harbinger of the birth of Him who made the heavens (Col. i. 16), as also of his death (xxvii. 45); and so it will be at his Second Coming to judge the world (xxiv. 30). Cp. *Arnoldi*.

A question arises, How is it that the Star has not been noticed by *heathen writers*?

Suppose this to be so, then it may be replied, that if (as appears to be the case) the Magi were the firstfruits of the Gentile World coming to Christ, and the Star appeared to them *as such*, it is probable that it was manifested specially and singly to them.

God often reveals to some what He conceals from others at the same place, at the same time. The Angel in the way was not at first visible to Balaam, but it was to the ass (Num. xxii. 23) on which he was; and by this contrast God revealed to Balaam his own blindness. The servant of Elisha did not see the horses and chariots around his master till his master prayed that his eyes might be opened (2 Kings vi. 17). The sound in the heavens was heard by those who journeyed with Saul (Acts ix. 7; xxii. 9), but the words were articulate to Saul alone. Thus God showed that they were addressed to him. The darkness at the Crucifixion seems to have been local at Jerusalem; intimating to them at mid-day that they were then spiritually at midnight.

The Star then, it is probable, was visible to the Magi alone. It was a message from heaven to them.

— *προσκυνῆσαι*] to adore by prostration, see iv. 9, and 1 Cor. xiv. 25. Gen. xliii. 26, LXX. *Herod*. i. 134; and the authorities in *Welstein's* note here.

3. *ἐταράχθη*] was troubled, lest he, an usurper, should be dispossessed by the rightful king. And Jerusalem was troubled with him, as fearing his anger; and as ill prepared for the severe discipline of the Messiah's coming (Mal. iii. 2, 3; iv. 1). (*Chrys.*)

— *Ἱεροσόλυμα*] Feminine form, iii. 5, and so *Josephus* and *Philo*. (*Meyer*. *Winer*, p. 64.) *Welstein* regards it as a neuter plural with πόλις understood.

4. *ἀρχιερεῖς*] Chief Priests. A word suggestive of the confusion now introduced into the nominations to the office of High Priest, when the True High Priest came from heaven to "purify the sons of Levi" (Mal. iii. 3). Instead of one High Priest for life, there were many High Priests, made and unmade, in rapid succession. As *Spanheim* says (Dub. Ev. ii. 37), "Ἀρχιερωσύνη confusa, Christo exhibitio. Summum sacerdotium pessimè habitum, Herodis et Romanorum licentia." See below on Luke iii. 2.

They who had held the office, and the deputies of the High Priest, were now included in the term.

Also (as some suppose) the Heads of the twenty-four ἐφημερίαι, or courses of Priests. *Grotius*, *Welstein*, and *Winer*, Real-W. ii. p. 271. Cp. *Patrit.* ii. 354, 355, who observes that the Chief Priest was called ἱερεὺς (not ἀρχιερεὺς) by LXX, and see on Acts iv. 23.

— *γραμματεῖς*] סופרים (*sopherim*), scribes learned in the Law of Moses and the Prophets, probably Members or Assessors of the Sanhedrim (*Lightfoot*, ii. 422. 652), who supposes them to have been Levites, and Masters of colleges and schools (1. 439. 469. 654.) Cp. *Welstein* here.

— ποῦ ὁ Χρ. γεννᾶται;] what is Christ's birthplace? See *Winer*, p. 238.

5. Οἱ δὲ εἶπον] But they said. They could send others to Christ, but would not go themselves, like many of the builders of the Ark, who provided a refuge for others, but were themselves drowned by the Flood. (*Aug. Sermon*. 373, 374.)

So now the Jews carry the Scriptures, but do not believe them. "Codicem portat Judæus unde credat Christianus." (*Aug.* in Ps. lvi.)

Here is a strong argument for Christianity. We bring documents in its proof which are in the hands of the Jews our enemies, and no one therefore can say that they have been forged or tampered with by us. See *Justin M. ad Græcos*, c. 13. *S. Aug.* in Ps. xl. lvi.; c. *Faust.* xii. 13.

— οὕτω γὰρ γέγραπται] Observe the perfect tense in this formula (γέγραπται), signifying, that what is cited has been written, and remains written. (See *Winer*, § 40, p. 243.) The quotation is from Micah v. 2.

The Exposition given by the Chief Priests and Scribes of Micah's prophecy is adopted here by St. Matthew. The Holy Spirit authorizes it as true; and the mode of it, giving briefly the sense of Prophecy (not the exact words), and prefacing the exposition with an οὕτω γέγραπται διὰ τοῦ προφήτου, is a remarkable exemplification of the manner in which the official Jewish Expositions of St. Matthew's age dealt with Scripture, and may serve to confute the cavils of some against the Holy Spirit dealing with His own Prophecies in a similar way in the Gospels, particularly in the first and second Chapters of St. Matthew. Indeed, we may suppose that the Spirit who deigned to speak by a Balaam and a Caiaphas, guided here the words of the authorized Expounders of Scripture at Jerusalem in this interpretation, which He adopts by St. Matthew as His own.

It seems, at first, as if here the Scribes deny what Micah affirms:

But here, as elsewhere, the Holy Spirit, speaking in the New Testament, records the sense (and not the letter) of what had been spoken by Him through the Prophets in the Old Testament.

He begins with calling Micah's "Bethlehem Ephrata" by its newer name, "Bethlehem Judah" (for Ephrata was now obsolete), and thus prepares us to understand that His words are not to be regarded as a literal quotation, but as a *Paraphrase*.

It is to be remembered, that, in Micah's age, Bethlehem was of small account, its very name, as "the City of David," being transferred to Jerusalem, and its glories being eclipsed by those of the capital. And so it was little. But yet Micah was inspired to predict (what then seemed very improbable) its future grandeur and glory, for "out of thee shall go forth One to be a Ruler in Israel; and His Goings forth are from of Old, from the Days of Eternity."

Thus the Holy Ghost proclaimed by Micah the human birth and the Eternal Generation of Christ. On the two goings forth of Christ, one from Eternity, and the other in time at Bethlehem, and both mentioned here by Micah, see *Waterland*, Sermon. vii. vol. ii. p. 144.

The Prophet had spoken of the greatness of Bethlehem, then small in the world. And now, that the Prophecy is fulfilled, and now that Bethlehem, once little, is become more great than it was even in the age of David, the Holy Spirit delivers the sense of His own prophecy, as spoken of old by Micah, and says, "Thou, Bethlehem Judah (so small and despised by men), art by no means the least among the princes of Judah." Compare *Po-cocke*, i. p. 134, and *Lightfoot*, i. 440. *Hengstenberg*, Christol. 916, who well says, "The apparent contradiction that Micah calls Bethlehem 'small,' the Evangelist 'by no means small,' had been satisfactorily explained by ancient and modern Interpreters. Thus *Euthym.* ad loc. εἰ καὶ, τὸ φαινόμενον, εὐτελὲς εἶ, ἀλλὰ γε τὸ νοούμενον οὐκ ἐλαχίστη. Hence *Michaelis*, 'Parvam vocat Michæas, respiciens statum externum; minime parvam Matthæus, respiciens nativitatem Messiae.'"

6. ἐν τοῖς ἡγεμόσιν] among the rulers. Micah has *Alephëy, thousands*. But the word is here elevated to a higher meaning, i. e. to *Aluphrim, leaders*; not without reference to the ἡγούμενος who was to come forth from Bethlehem and rule the Rulers (*Hengst.*), being no other than King of Kings and Lord of Lords.

($\frac{6}{x}$) ⁷ Τότε Ἡρώδης λάθρα καλέσας τοὺς μάγους ἠκρίβωσε παρ' αὐτῶν τὸν χρόνον τοῦ φαινομένου ἀστέρος· ⁸ καὶ πέμψας αὐτοὺς εἰς Βηθλεὲμ εἶπε, Πορευθέντες ἀκριβῶς ἐξετάσατε περὶ τοῦ παιδίου, ἐπὰν δὲ εὕρητε, ἀπαγγείλατέ μοι, ὅπως καὶ γὰρ ἐλθὼν προσκυνήσω αὐτῷ.

⁹ Οἱ δὲ ἀκούσαντες τοῦ βασιλέως ἐπορεύθησαν· καὶ ἰδοὺ ὁ ἀστὴρ, ὃν εἶδον ἐν τῇ ἀνατολῇ, προῆγεν αὐτοὺς, ἕως ἐλθὼν ἔστη ἐπάνω οὗ ᾧ ἦν τὸ παιδίον· ¹⁰ ἰδόντες δὲ τὸν ἀστέρα ἐχάρησαν χαρὰν μεγάλην σφόδρα, ¹¹ καὶ ἐλθόντες εἰς τὴν οἰκίαν εἶδον τὸ παιδίον μετὰ Μαρίας τῆς μητρὸς αὐτοῦ, καὶ πεσόντες προσεκύνησαν αὐτῷ, καὶ ἀνοίξαντες τοὺς θησαυροὺς αὐτῶν προσήνεγκαν αὐτῷ δῶρα, χρυσὸν καὶ λίβανον καὶ σμύρναν. ¹² Καὶ χρηματισθέντες κατ' ὄναρ μὴ ἀνακάμψαι πρὸς Ἡρώδην, δι' ἄλλης ὁδοῦ ἀνεχώρησαν εἰς τὴν χώραν αὐτῶν.

¹³ Ἀναχωρησάντων δὲ αὐτῶν, ἰδοὺ ἄγγελος Κυρίου φαίνεται κατ' ὄναρ τῷ Ἰωσήφ λέγων, Ἐγερθεὶς παράλαβε τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ, καὶ φεύγε εἰς Αἴγυπτον, καὶ ἴσθι ἐκεῖ ἕως ἂν εἴπω σοί· μέλλει γὰρ Ἡρώδης ζητεῖν

d Ps. 72. 10.
Isa. 60. 6.

This was a very natural modification. For the Israelites were distributed into *Alaphim*, families or thousands, which were presided over by Princes of thousands (Exod. xviii. 21. Num. i. 16. Judg. vi. 15). Hence the *Heads* of families are fitly put for the families themselves. He who was the Head of the thousands was rightly called the Head of the Rulers themselves, and the City in which He was born was pre-eminent among them. Cp. *Surenhus.* p. 174.

⁹ ἰδοὺ, ὁ ἀστὴρ] *behold, the star.* The following is from *Chrys.* "The star which they saw in the East went before them. It had been hidden from them, in order that they might inquire of the Jews," "and that the appearance might be made known to all. And when they had learnt from the Prophet, it appeared to them again. Observe here the sequence of events. First, the star sets them forth on their journey, then they are received by the Jews—their people and King—who introduce to them the Prophet, the written Word of God," "which teaches them concerning what had appeared. And thus they are brought to Bethlehem, and then the star re-appears and goes before, and leads them by the hand in broad daylight, that they may be assured that the star is not an ordinary one, and brings them to Bethlehem to the cradle of Christ. Thus they receive an additional assurance of faith, and they rejoice greatly because they have found what they had sought, and have become messengers of the truth, and have not journeyed in vain. The star stood over the head of Christ, showing that He who was born is Divine, and it invites and induces them to fall down and worship."

"Here also let us recognize a prophetic figure of what would afterwards take place,—that the Gentiles would come to Christ, and anticipate the Jews in coming to Him. Let us arise, and (though kings and people are troubled, and conspire against Christ) hasten to Bethlehem,—the house of spiritual bread,—to worship Him." *Chrys.*

—ἐπάνω] *above* the house, to distinguish it from other dwellings. Some of the Fathers supposed the visit to have taken place while our Lord was still in the φάτνη at Bethlehem. *Justin M. c.* Tryph. § 78, and *Aug.* Sermon 200, "In præsepi tum jacebat et Magos ab oriente ducebat, abscondebatur in stabulo, agnoscebatur in celo." So *Greg. Nyssen.* in *Natal.*, and *Chemnitz*, cap. x., and others in *Patrit.* p. 340. *Euseb., Epiphani., Theophyl.*, suppose that Mary had removed to a house in Bethlehem, and *Eusebius* (Qu. ad Stephan. Mai 16) and *Epiphani.* (hæres. 51) are of opinion that the Parents returned to Bethlehem often, on account of the wonderful events there revealed to them. Cp. on ii. 22, a passage cleared up by this consideration. And this is probable, and that the Visit of the Magi at Bethlehem was after the Presentation in the Temple (which was forty days after the birth), and so *Photius* (quæst. Amphiloch. 36).

The Parents would not have taken the child Jesus to Jerusalem for the Presentation (Luke ii. 22) after the alarm of Herod had been excited by the Magi.

Herod would not have extended his cruelty to children of two years old (v. 16).

The flight into Egypt seems to have been immediately after the Visit of the Magi (v. 13).

It is not probable that Christ should have been manifested to the Gentiles before His manifestation in the Temple at Jerusalem.

Immediately after the Presentation, the Parents and the child Jesus returned to Nazareth. See on ii. 23, Luke ii. 39.

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It seems, therefore, that the sequence of events was this: Nativity.

Presentation in the Temple.

Return to Nazareth.

Return to Bethlehem (probably on the occasion of one of the great annual Feasts at Jerusalem).

Visit of Magi.

Flight to Egypt.

Settlement at Nazareth. See on Luke ii. 51 and *Patrit.* ii. 328—331.

10. σφόδρα] *ῥῆμα.*

11. εἶδον] *they saw.* So the best MSS.—*Elz.* has εἶδον.

—πεσόντες προσεκύνησαν—δῶρα—σμύρναν] *they fell down and worshipped Him, and opened their chests and offered to Him gifts, gold, and frankincense and myrrh.*

The Magi did three things:

They fulfilled in part a prophecy concerning Christ. Ps. lxxii. 10. 15. Isa. lx. 6.

They themselves had a prophetic character. They pre-figured Heathendom coming to worship Christ. And if they were of royal race (as seems probable), they were prophetic of the future subjection of all Kings to Christ, as King of Kings and Lord of Lords.

And (as subsequent events have shown) their offerings had a symbolical and prophetic character.

Gold—signifying all that is most costly to be given to Christ the Universal Lord. Ps. lxxii. 15, "To Him shall be given of the gold of Arabia: Prayer (typified by the Frankincense) shall be made daily unto Him."

Frankincense—the fragrant incense of Prayer (Ps. cxli. 2. Rev. v. 8) offered through Him and by Him as our Great High Priest, within the veil (Levit. xvi. 12, 13) before the mercy-seat of God, in the Golden Censer of His merits.

Myrrh—"they did it for His burial." He had myrrh presented to Him on the Cross (Mark xv. 23), and myrrh for the embalming of His body in the tomb (John xix. 39).

Cp. *Iren.* iii. 9. *Origen*, c. Cels. i. 60, whence *S. Ambrose* (in Luc. ii.), "Aurum regi, tunc Deo, myrrham defuncto." And *Leo M.* Sermon 30. *S. Greg.* (hom. x.), "Auro Regem, thure Deum, myrrhâ mortalem prædicant." And the verse, "Myrrham homo, Rex aurum, suscipe thura Deus." Cp. *Patrit.* p. 344—9. *Routh*, R. S. iv. 43. *Mill*, p. 378.

Thus their act was like a Creed. In their prostration and presents, the Heathen World fell down and did homage to Christ, yet an Infant at Bethlehem; and they presignified the Time when all Kings and Nations will fall down before Him sitting on His judgment-seat and Royal Throne at the Great Day.

13. φεύγε εἰς Αἴγυπτον] *fly into Egypt.*

The Infant Jesus by His Divine Power makes all things, even the mighty and wise of this world, to minister to Himself. Augustus Cæsar, the Heathen Master of the World, had ministered to the evidence of His Messiahship at Bethlehem by the imperial decree that all should be enrolled, in their own cities.

And now Egypt is made to minister to Christ.

Egypt, the nurse of Ancient Learning, and the ancient enemy of God's People, is now made the asylum of Him who was born King of the Jews,—flying from Judæa itself.

The Ancient Fathers saw here a partial accomplishment of

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τὸ παιδίον τοῦ ἀπολέσαι αὐτό. ¹⁴ Ὁ δὲ ἐγερθεὶς παρέλαβε τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ νυκτὸς, καὶ ἀνεχώρησεν εἰς Αἴγυπτον· ¹⁵ καὶ ἦν ἐκεῖ ἕως τῆς τελευτῆς Ἡρώδου, ἵνα πληρωθῇ τὸ ῥηθὲν ὑπὸ Κυρίου διὰ τοῦ ὁ προφήτου λέγοντος, Ἐξ Αἰγύπτου ἐκάλεσα τὸν υἱόν μου.

e Hos. 11. 1.

¹⁶ Τότε Ἡρώδης ἰδὼν ὅτι ἐνεπαίχθη ὑπὸ τῶν μάγων ἐθυμώθη λίαν, καὶ ἀποστείλας ἀνείλε πάντας τοὺς παῖδας τοὺς ἐν Βηθλεὲμ καὶ ἐν πᾶσι τοῖς ὁρίοις αὐτῆς ἀπὸ διετοῦς καὶ κατωτέρω κατὰ τὸν χρόνον ὃν ἠκρίβωσε παρὰ τῶν μάγων. ¹⁷ Τότε ἐπληρώθη τὸ ῥηθὲν διὰ Ἱερεμίου τοῦ προφήτου λέγοντος,

the prophecy, Isa. xix. 1. And there was an ancient tradition, "idola in Ægypto ad ingressum Christi corruisse." See *Athanasius* de Incarn. 33, p. 60, and cp. *S. Jerome*, *Palladius*, and others quoted by *à Lapide*.

On the bearing of this action on the much controverted subject "*de fugā in persecutione*," see *Athanas.* Apol. de fugā suā, § 12, p. 259. Cp. Luke iv. 30. John viii. 59; xi. 54. Acts ix. 25.

The following is from *Chrys.* "Wherefore this double flight? that of the wise men to Persia? that of the child to Egypt? The first—that the wise men might be preachers of the truth to their own country. The second, because if our Lord had remained, and had fallen into Herod's hand, and *not been killed*, it might have been suggested by some that He had *not really taken human flesh*. Observe; the Angel does not say take *thy* child, but the young child; nor does he say, *thy wife*, but *his mother* for the birth had now taken place, and Joseph's suspicions were dispelled; and the Angel reveals the cause of the flight,—Herod is about to seek his life,—and tells him to remain in Egypt till he gives him notice to leave it. Observe, also, Joseph is not perplexed by this, but takes the child and flies into Egypt accordingly."

¹⁵ ἵνα πληρωθῇ τὸ ῥηθὲν] in order that it might be fulfilled which was spoken. Not ὑπὸ τοῦ προφήτου, but τὸ ῥηθὲν ὑπὸ Κυρίου διὰ τοῦ προφήτου, i. e. The Holy Spirit here declares by St. Matthew what had been in His own mind when He uttered those words by Hosea, xi. 1. And who shall venture to say that he knows the mind of the Spirit better than the Spirit Himself? See 1 Cor. ii. 11.

On this formula of quotation from the Old Testament see i. 22; ii. 17. 23; and below, xii. 17.

—Ἐξ Αἰγύπτου ἐκάλεσα τὸν υἱόν μου] Out of Egypt I called my Son.

This was spoken, in the *first* instance, of the ancient Church of God, delivered by Him in its Infancy from Egypt, at and by means of the Passover—prefiguring Christ. Egypt was the land "in quā primum occisione agni salutiferum Crucis signum et Pascha Domini fuerat præformatum." (*Leo M.* Sermon. xxxii.) Cp. Gal. iv. 1—4.

The Holy Spirit applies this saying to Christ; and He thus teaches us to regard Christ as One with His Church in all ages of her history. This was one of the exegetical canons of *Tichonius*, approved by *Augustine*, iii. 100—103. And so *Bengel*, "Totus Christus caput et corpus est."

In the persecution of the literal Israel in Egypt, He teaches us to see a persecution of Christ. Cp. Acts ix. 4, 5, "Why persecutest thou Me?" In all their affliction He was afflicted, and the Angel of His presence saved them. (Isa. lxiii. 9.) He was with them in the Exodus, and led them through the Red Sea; they drank of that Spiritual Rock that followed them, and that Rock was Christ. (1 Cor. x. 4—9.) They were in Him, and He in them.

Hence also we learn to regard what is said by the Holy Spirit concerning Israel as God's Son, as having a prelude reference to what is declared in the Gospel concerning the only-begotten Son of God; and to see, under the guidance of the Holy Spirit speaking in the Gospel, its *πλήρωσις*, or *accomplishment* in Christ. Hence *S. Jerome* (in Hos. xi. 1) says, "The Evangelist cites this text because it refers typically to Christ; and in this and other prophecies the coming of Christ is foreshown, and yet the thread of History is not broken." And *Grotius* says (i. 22), "Historia Christi nos admonet ita directam à Deo prophetæ mentem fuisse, ut quod de Israël dicebatur *rectius* (and we may add, plenius, imò plenissime) in Christum conveniret." See also *Mill*, p. 411.

Thus, in His dealings with His own Prophecies, the Holy Spirit opens to us new lights as to their meaning, lights which we could never have hoped to receive. As we shall see in the quotations in St. Matthew's Gospel from the Prophetic Books, the Prophecies of Holy Scripture are like centres of successive concentric circles, and they have successive fulfilments in them. But the external circumference of them all, and to which they all

tend, and in which they are all enfolded and fully accomplished, is CHRIST.

¹⁶ τοὺς παῖδας—ἀπὸ διετοῦς] The males, from the child who was two years old. Cp. 1 Chron. xxvii. 23. 2 Chron. xxxi. 16. The allegations of *Strauss* and others (cp. *Meyer*, p. 74) against this narrative of the massacre at Bethlehem, on account of the *silence of Josephus*, are refuted by *Mill*, pp. 321—359, and had been solidly confuted by anticipation by *Dr. Jackson* on the Creed, vol. vii. pp. 259—299; and see *Welstein* here, p. 251; and *Afford*, p. 14.

It may be added that *Josephus* was already committed, by personal interest, to a private interpretation of the prophecies concerning the Messiah, in favour of *Vespasian* and of *Rome*; and the reasons of worldly policy which unhappily led him to speak in flattering and equivocal language concerning Christianity (see on Acts xxvi. 28), would induce him to suppress any evidence in favour of the true King of the Jews (cp. *Arnoldi*).

Herod might have supposed that the Star was significant of the child *already born*, and not *to be born*, and therefore might have extended the range of his cruelty in *time* (cp. *Patrit.* p. 381), as he did in *place*, by killing those in all the regions near (*ὅρια*) Bethlehem (v. 16), as well as at Bethlehem itself. For a valuable ancient exposition see *Basil Seleucen.* 37, p. 188. The following, slightly modified, is from *Chrys.* "Why was Herod allowed to perpetrate this murder? Why did Christ fly, and suffer these children to be slain? Why did the Angel deliver Peter from prison, and thus expose the keepers to death? Christ was not the cause of slaughter, but the cruelty of the king was. Remonstrate with Herod, not with God. But why did God *allow* this? What shall we say, but what may be always replied to such questions? There are many who act unjustly, and no man can be injured but by himself. How can we say that these children were injured in being cut off by death? they who were so soon brought to a placid harbour of everlasting peace! This is part of the answer, not the whole, which is well known to Him who ordereth these things. And remember, that Herod, who perpetrated this wicked deed, was soon called to his account, and died a wretched death, as you may have read in the history of *Josephus*." On the murder of the Innocents, it is beautifully observed by *Leo M.* (Sermon. xxxi.), "Christus, ne ullum Ei tempus esset absque miraculo, ante usum lingue potestatem Verbi tacitus exerebat, et quasi jam diceret, *Sinite parvulos venire ad Me* (xix. 14), *talium enim est regnum celorum*, novā gloriā coronabat Infantes, ut disceretur neminem divini incapacem esse sacramenti, quando etiam illa ætas gloriæ apta esset martyrii." On Christ's love for Infants see *ibid.* Sermon. xxxvi. p. 98. See also *Bp. Taylor*, *Life of Christ*, sect. vi.

¹⁷ Τότε ἐπληρώθη] Then, and not till then, the prophecy (Jer. xxxi. 15) received its *full* and *final* accomplishment.

It had been *partially* and *provisionally* verified in the first instance in the murder, by the Babylonians, of the children of Judæa, particularly of the region where Rachel, the mother of Joseph and Benjamin, was buried (Gen. xxxv. 17—20; xlviii. 7). Cp. Ps. cxxxvii. 8, 9, and the Chaldee Paraphrase on Jer. xxxi. 15; xl. 1, and *Mill*, pp. 402—407.

But it was now fully accomplished, and no other fulfilment was to be expected.

The Holy Spirit, speaking by St. Matthew, teaches us here and elsewhere in these first two chapters (see i. 22; ii. 23. Cf. viii. 17; xii. 17; xiii. 35; xxi. 4; xxvii. 9. 35), that the Prophecies spoken by Himself in the Old Testament are *not exhausted* at once, but have a perennial flow through successive ages, till they arrive at their height and spring-tide in Christ. As *Lord Bacon* says (Adv. of Learning, ii. p. 101), "Divine Prophecies, being of the nature of their Author, with whom a *thousand years* are as *one day*, are not punctually fulfilled at once, but have springing and germinant accomplishment throughout many *ages*,"—and (it may be added) have, at length, their summer blossom and autumnal ripeness in Christ. See also *Bp. Horne's* Preface to the Psalms, p. xiv.

Christ's coming is the consummation for which all History

¹⁸ Ὁ Φωνὴ ἐν Ῥαμᾷ ἡκούσθη, θρήνος καὶ κλαυθμὸς, καὶ ὀδυρμὸς f Jer. 31. 15.
πολὺς, Ῥαχὴλ κλαίουσα τὰ τέκνα αὐτῆς, καὶ οὐκ ἤθελε παρακλη-
θῆναι, ὅτι οὐκ εἰσί.

¹⁹ Τελευτήσαντος δὲ τοῦ Ἡρώδου, ἰδοὺ ἄγγελος Κυρίου κατ' ὄναρ φαίνεται
τῷ Ἰωσήφ ἐν Ἀιγύπτῳ ²⁰ λέγων, Ἐγερθεὶς παράλαβε τὸ παιδίον καὶ τὴν μη- g Exod. 4. 19.
τέρα αὐτοῦ, καὶ πορεύου εἰς γῆν Ἰσραὴλ· τεθνήκασι γὰρ οἱ ζητοῦντες τὴν
ψυχὴν τοῦ παιδίου. ²¹ Ὁ δὲ ἐγερθεὶς παρέλαβε τὸ παιδίον καὶ τὴν μητέρα
αὐτοῦ, καὶ ἦλθεν εἰς γῆν Ἰσραὴλ. ²² ἀκούσας δὲ ὅτι Ἀρχέλαος βασιλεύει ἐπὶ
τῆς Ἰουδαίας ἀντὶ Ἡρώδου τοῦ πατρὸς αὐτοῦ, ἐφοβήθη ἐκεῖ ἀπελθεῖν· χρημα-
τισθεὶς δὲ κατ' ὄναρ ἀνεχώρησεν εἰς τὰ μέρη τῆς Γαλιλαίας, ²³ καὶ ἔλθων κατ-
ώκησεν εἰς πόλιν λεγομένην Ναζαρεθ, ὅπως πληρωθῇ τὸ ῥηθὲν διὰ τῶν προφη- h Isa. 11. 1.
τῶν ὅτι Ναζωραῖος κληθήσεται. Jer. 23. 5.
Zech. 3. 8.

prepares the way, and toward which all Prophecy tends, and yearns. All the afflictions and all the consolations of the literal Israel find their fulfilment there. And from the divine and inestimable specimens of Prophetic Interpretation which are given by the Holy Spirit in these two Chapters of St. Matthew, we learn to read History and Prophecy aright.

²⁰ τεθνήκασι they are dead, a phrase alluding to the Egyptian history of Moses, Exod. iv. 19. See LXX; and a gentle way of saying—*Herod is dead*. The Plural for Sing. showing lenity and forbearance, particularly in speaking of the dead. Cp. *Glass*. Phil. Sac. p. 421. *Winer*, 158. *Meyer* here. See below, ix. 18.

Herod died just before the Passover, A.U. 750. *Joseph*. Antt. xvii. 6, 1; 8, 4. *Ideler*, Chronol. ii. p. 391. *Winer*, R.-W. i. p. 560. *Clinton*, F. H. iii. p. 254, and F. R. ii. App. p. 236.

Our Lord was, probably, then more than a year old; and, therefore, his birth was not later than A.U. 749. Cp. *Welstein* here.

A similar result is obtained from Luke iii. 1. 23, where our Lord is said to have been about thirty years of age in the fifteenth year of Tiberius. For Tiberius was admitted by Augustus "in partem imperii" two or three years before the death of Augustus Caesar, which took place in Aug. A.U. 767 (*Tacit*. Ann. i. 3. *Sueton*. Tiber. 20, 21. *Vell. Pat.* ii. 121); and so the fifteenth year of Tiberius corresponds with A.U. 779, or 780, and since our Lord was then thirty years old, he was born A.U. 749, or 750.

Our Lord's Death took place in the consulate of the two Gemini, A.U. 782. *Tertullian*, adv. Jud. 8. *Aug*. Civ. D. xviii. 54. His Ministry (it is probable) commenced when He was thirty years old, and lasted three years and a half. (See *Kuin*, and others on John v. 1.) Therefore He was born A.U. 748, or 749.

The common era *Anno Domini* (due to Dionysius Exiguus A.D. 525, and thence called the Dionysian era), which makes the first year from the Incarnation to coincide with A.U. 754, begins about four years too late. On this subject see *Wieseler*, Chronol. Synops. p. 67, who places the Nativity in A.U. 750. *Greswell's* Dissertations, x. vol. i., who places our Lord's birth on April 5, A.U. 750. *Gieseler*, Ch. Hist. § 20. *Mill*, p. 341, who observes that the year of Rome 750 is the year at which the older tradition fixes the Nativity. *Clinton*, F. H. ii. App. p. 238, places it in the spring of B.C. 5 = A.U. 749.

As to the time of year in which our Lord was born, see Luke ii. 8. John i. 14.

²² Ἀρχέλαος Archelaus. Nine years afterwards banished by Augustus to Vienne, in Gaul; when Judæa became a Roman province as an appanage to Syria. (*Joseph*. A. xviii. 1.)

— βασις ἐπὶ Not King of —, but set βασιλεύειν ἐπὶ —. (See *Joseph*. xvii. 13.)

— ἐφοβήθη ἐκεῖ ἀπελθεῖν—ἀνεχώρησεν δέ he was afraid to go to Judæa, and retired to the borders of Galilee. It has hence been alleged by some (e. g. *Meyer*) that St. Matthew was not aware of what is mentioned by St. Luke, viz. Joseph's and Mary's previous abode at Nazareth (Luke i. 26; ii. 4).

But this is groundless;

It was very natural that Joseph and Mary (though formerly resident at Nazareth in Galilee) should now desire to settle at Bethlehem Judah, the city of David, on account of the prophecies connected with it—and the marvel of which it had just been the scene—in the history of the new-born child, who was to sit on the throne of his Father David, and whom therefore they might well wish to bring up in the City of David. See above on ii. 11.

The word ἀπελθεῖν also, used here, intimates a departure from, and ἀνεχώρησεν may imply here a return to a former abode, Nazareth, see Luke i. 26, 27. For this sense of ἀνεχώρησεν see ii. 12; iv. 12.

— Γαλιλαίας of Galilee. Where a "King of the Jews" would not be so much an object of jealousy to the ruling powers as in Judæa.

²³ ὅπως πληρωθῇ that it might be fulfilled. This formula here does not mark the intention of Joseph's mind, but the design of God, who guided him. Cp. 2 Cor. iv. 7, and *Alford* here.

— Ναζωραῖος κληθήσεται he shall be called a Nazarene.

A prophecy no where found *literatim* in the Old Testament.

But (as has been already seen, i. 22; ii. 15. 17) the Holy Spirit in the New Testament gives the sense of the Prophecies spoken by Himself in the Old, and not always the exact words. See *Jerome* ad Pammach. Ep. 33, pp. 252—254, who sums up his disquisition on these Prophecies by saying, "ex his perspicuum est Apostolos et Evangelistas in interpretatione veterum Scripturarum sensum quæsisse non verba." Cp. *Surenhus*. pp. 2. 151, 152. 218, for some excellent remarks on this subject.

And therefore St. Matthew does not refer here to any one Prophet, but says generally that it was spoken διὰ, through the Prophets, that He should be called a Ναζωραῖος. *S. Jerome* says here, "Pluraliter Prophetas vocando Matthæus ostendit non verba de Scripturis à se sumpta sed sensum."

The word κληθήσεται signifies "he shall be" (see *Vorst* de Hebr. p. 155, and above, i. 23, and below, v. 19. Luke i. 32. 76), "and be known to be,"—remarkably fulfilled by the title on the Cross.

But how was Christ described in ancient Prophecy as Ναζωραῖος or a Nazarene?

As the Branch or Netser from the root of Jesse, Isa. xi. 1; where see *Jerome* and *Vitringa*. *S. Jerome* says, also, ad Pammach. p. 252, "Exiet virga de radice Jesse et Nazaræus de virgâ Ejus crescit;" and cp. Isa. xiv. 19. And though the word for Branch in other prophecies (Jer. xxiii. 5; xxxiii. 15. Zech. iii. 8; vi. 12) is not נֶטֶר (netser), but נֶטֶם (tsemah), yet Netser expresses the sense of them all.

The other derivation of Ναζωραῖος from Nazir, a Nazarene, seems to be at variance with history and grammar: for Christ was not a Nazarite, but is contrasted with the Baptist, who was one. Matt. xi. 19. Luke vii. 34.

The City Nazareth is spelt, properly, with tsadi, and not with zain. Cp. *Mill*, p. 422.

And it was indeed a marvellous thing that the Root of Jesse of Bethlehem Judah should flourish at NAZARETH in Galilee.

And from this word Netser, or branch, the City Nazareth derived its name, "quia urbs florida et virgultis consita." See *Jerome* in Isa. xi. 1.

And the Holy Spirit teaches us, that by growing up at Nazareth, the city of branches, He whose "Name is the Branch" thus fulfilled an ancient prophecy that he should be Ναζωραῖος. See below on Luke ii. 51.

This word, derived by the enemies of Christianity from an obscure village of despised Galilee, Nazareth, was inscribed as His title on the Cross, and was applied in contempt to the followers of Christ (Acts xxiv. 5), who gloried in it (see Acts ii. 22; iii. 6; iv. 10; vi. 14; xxvi. 9); and Christ applied it to Himself in heaven (Acts xxii. 8); for it proclaimed that He is the Branch, and the Giver of eternal life to all who are grafted in Him, the true Vine.

Cp. note below on Mark xvi. 6 and *Hammond* here, pp. 11, 12, and *Dr. Jackson* on the Creed, vi. 219—221, "He turned aside into the parts of Galilee (Matt. ii. 22), to the place of Christ's conception: and thus by his doubtful resolution, the will of the Lord which he had spoken by the Prophet, is fulfilled; to wit, that Christ, from

III. ($\frac{7}{III}$) ¹ Ἐν δὲ ταῖς ἡμέραις ἐκείναις παραγίνεται Ἰωάννης ὁ βαπτιστὴς κηρύσσων ἐν τῇ ἐρήμῳ τῆς Ἰουδαίας, ² καὶ λέγων, Μετανοεῖτε, ἥγγικεν γὰρ ἡ βασιλεία ^a τῶν οὐρανῶν· ($\frac{8}{I}$) ³ ^b Οὗτος γὰρ ἐστὶν ὁ ῥηθεὶς διὰ Ἡσαίου τοῦ προφήτου λέγοντος, Φωνὴ βοῶντος ἐν τῇ ἐρήμῳ, Ἐτοιμάσατε τὴν ὁδὸν Κυρίου, εὐθείας ποιεῖτε τὰς τρίβους αὐτοῦ· ($\frac{9}{VI}$) ⁴ Αὐτὸς δὲ ὁ Ἰωάννης ^c εἶχε τὸ ἔνδυμα αὐτοῦ ἀπὸ τριχῶν καμήλου, καὶ ζώνην δερματίνην περὶ τὴν ὀσφύν αὐτοῦ· ἡ δὲ τροφή αὐτοῦ ἦν ^d ἀκρίδες καὶ ^e μέλι ἄγριον.

⁵ ^f Τότε ἐξεπορεύετο πρὸς αὐτὸν Ἱεροσόλυμα, καὶ πᾶσα ἡ Ἰουδαία, καὶ πᾶσα ἡ περίχωρος τοῦ Ἰορδάνου, ⁶ καὶ ἐβαπτίζοντο ἐν τῷ Ἰορδάνῳ ὑπ' αὐτοῦ ἑξομολογούμενοι τὰς ἁμαρτίας αὐτῶν.

($\frac{10}{V}$) ⁷ Ἴδὼν δὲ πολλοὺς τῶν Φαρισαίων καὶ Σαδδουκαίων ἐρχομένους ἐπὶ τὸ βάπτισμα αὐτοῦ εἶπεν αὐτοῖς, ⁸ Γεννήματα ἐχιδνῶν, τίς ὑπέδειξεν ὑμῖν φυγεῖν ἀπὸ τῆς ^h μελλούσης ὀργῆς; ⁹ ποιήσατε οὖν καρπὸν ἄξιον τῆς μετανοίας, ⁹ καὶ μὴ δόξετε λέγειν ἐν ἑαυτοῖς, ⁱ Πατέρα ἔχομεν τὸν Ἀβραάμ· λέγω γὰρ ὑμῖν, ὅτι δύναται ὁ Θεὸς ἐκ τῶν λίθων τούτων ἐγείραι τέκνα τῷ Ἀβραάμ. ¹⁰ Ἦδη δὲ ἡ ἀξίνη πρὸς τὴν ρίζαν τῶν δένδρων κείται· ^j πᾶν οὖν δένδρον μὴ ποιοῦν καρπὸν καλὸν ἐκκόπτεται, καὶ εἰς πῦρ βάλλεται. ($\frac{11}{I}$) ¹¹ ^k Ἐγὼ μὲν ὑμᾶς βαπτίζω ἐν

a Dan. 2. 11.
b Isa. 40. 3.
Mark 1. 3.
Luke 3. 4.
John 1. 15, 23.

c 2 Kings 1. 8.
Zech. 13. 4.
d Lev. 11. 22.
e 1 Sam. 14. 25, 26.
f Mark 1. 5.
Luke 3. 7.

g Luke 3. 7—9.
ch. 12. 34.
h 23. 33.
i Rom. 5. 9.
1 Thess. 1. 10.
j 1 John 8. 33, 39.
Acts 13. 26.

j Luke 13. 7, 9.
John 15. 6.
k Mark 1. 8.
Luke 3. 16.

the place of his conception and education, should be called *Nazaraeus*; a name, in their intendment that sought to fasten it first upon him, of disgrace and scorn, but by the disposition of the Almighty a known title of greatest honour, convicting such as used it otherwise, even whilst they spake it, of blasphemy. For this city's name, it is by interpretation, the city of plants. Whence if the Jew captiously demand, *Was it ever heard that any prophet should arise out of Nazareth?* We may answer (as our Saviour did to Pilate), 'Infidel! thou hast said it, though unwittingly, as Caiaphas thy predecessor did foretell His dying for the people: for didst thou never hear of a man whose name was the *Branch*, never of a plant *Netzer*, that should grow out of the root of Ishai? What if thou canst not revile this Jesus whom we preach, but thou must acknowledge him *Hanotzeri surculus ille*, or *surcularius ille*, or *germen illud*, the *Plant*, the *Branch*?' For though the objector meant to disgrace him, yet God had ordained his glory, as well out of his enemies' mouths, that meant him mischief, as out of the mouths of babes that meant him neither good nor ill. And it is very suitable to the ways of God's providence to suggest by ambiguous words or speeches unto the attentive hearer, conceits quite contrary to their meaning that uttered them."

CH. III. 1. Ἰωάννης ὁ βαπτιστής] *John the Baptist*. So called by *Josephus*, A. xviii. 5. 2.

Heathens were baptized on reception into Judaism, and John by baptizing the Jews taught them that *they* now needed as great a change, as from Heathenism to their own religion. Thus a preparation was made by John's baptism to a still higher ascent, viz. to the Baptism instituted by Christ. (*Remig.*) On the doctrine of *Repentance* as preached by him, see *Bp. Andrewes'* Sermons, i. p. 417, and 435.

— ἐρήμῳ τῆς Ἰουδ.] in the wilderness, west of Jordan. It seems that John first began to preach in the wilderness of Judæa (cf. Luke i. 80; iii. 3), then baptized near *Bethany* (John i. 28), and in the region about Jordan (Luke iii. 3), and at *Ænon*, near *Salim* (John iii. 23).

2. βασιλεία τῶν οὐρανῶν] the kingdom of heaven. A phrase used only by St. Matthew. St. Mark and St. Luke, writing more especially for Gentiles who were to be disabused of their notion of local Deities, and to be taught the Unity of God, use *βασιλεία τοῦ Θεοῦ*. See below, iv. 17. And on the true character of the Kingdom of Heaven, or Christian Church, as distinguished from the Kingdoms of Earth, and from the temporal Kingdom expected by the Jews, see Daniel ii. 44; vii. 14. 27; our Lord's Parables, xiii. 11—52. Cp. *Mede's Works*, p. 103.

3. Οὗτος] This is he. St. John's words concerning himself (John i. 23); cp. on Matt. xvi. 18.

— Κυρίου] the Lord, Jehovah, Christ. See Luke i. 76; ii. 11.

4. Αὐτὸς δέ] Although John was so great, yet such was his fare and garb,—in which he resembled Elijah, 2 Kings i. 8.

— ἐνδυμα] raiment. Here (says *Chrys.*) was an invitation to the Jews, beholding in St. John's garb and appearance an image of the great Elias (2 Kings i. 8), and being reminded of his character and history, in contrast with the effeminacy of his own age.

— ἀκρίδες] locusts. A common food in the East, Levit. xi. 22. *Plin.* ii. 29; vi. 30. *S. Jerome* (in Jovinian. ii.): "Locustas prisci edebant, vel elixas vel tostas et in pollinem redactas; imò vel sole vel sale et fumo duratas in totum annum servabant."

5. ἐξεπορεύετο] *they went forth*; excited by the wonder, that after so long an interval of silence a Prophet had risen up among them; for the grace of Prophecy had ceased, and was now revived after a long time: and the burden of his prophecy was strange, not concerning battles, and pestilences, and famines, and Babylonians, and Persians, and the taking of their city, and other such things as they had heard from the old Prophets—but the kingdom of heaven, and the punishment of hell. (*Chrys.*)

— πᾶσα] all, "major vel magna pars." *Glass.* Philol. S. p. 882. Or some from all parts of —. (*Bengel.*) Exod. ix. 6; xxxii. 3. Matt. viii. 34. Phil. iv. 13.

— Ἰορδάνου] *Jordan*. Ἰορδάνης = ἵγρ, either from ἵγρ (*yarad*), descendit (*Reland*, Pal. iii. 63), or from ἵγρ (*yor*), *fluvius*, and ἵγρ (*Dan*), its source at the foot of Lebanon. (*Joseph.* A. xv. 13.)

7. Φαρισαίων καὶ Σαδδουκαίων] *Pharisees and Sadducees*. On these sects see *Wetstein* here, *Lightfoot* i. 654. *Jahn*, Archæol. § 317—320. The Pharisees did not submit to John's Baptism, Luke vii. 30.

— Γεννήματα ἐχιδνῶν] *Generations of Vipers*. Cp. Ps. lviii. 4. Isa. xiv. 29. Matt. xii. 34; xxiii. 33,—with an allusion perhaps to the ὄφις ἀρχαῖος, the old *Serpent* whose progeny some among them are called, John viii. 44, 45.

A remarkable proof of St. John's honesty and courage. He rebukes the sins of the rulers, who were ready to flatter him. Cp. St. Paul's language, Tit. i. 12, and note.

9. μὴ δόξετε λ.] Let not this be your *δόξα*. "Sic non debetis placere vobis." (*Bengel.*) Cf. below, vi. 7. *Winer*, G. G. 540.

— ἐκ τῶν λίθων τούτων] from these stones. In the desert by the river's side,—"ut ex glebâ Adamum." (*Beng.*)

And so God did. For, as Joshua, the type of Jesus, took up twelve stones from the bed of the same river *Jordan* (Josh. iv. 1—9), and set them up on the western bank there, for a memorial, so Jesus, the true *Joshua*, after His baptism in the same river, began to choose His twelve Apostles (see on x. 2) from obscure and unlearned men, like rude and unbewn stones of the wilderness, and to make them to be the θεμέλιοι λίθοι of His Church (Rev. xxi. 14), which is the true family of Abraham, the Israel of God, the heavenly Jerusalem, the city that hath foundations, whose builder is God. (Heb. xi. 10.)

And so, daily, God raises up children to Abraham from stones of the desert (*Iren.* iv. 7. 2), when by his grace He softens the stony heart of the heathen, who worship stocks and stones,—and of the infidel, and turns them to Christ. (*Jerome.*) Aug. in Joan. 42. 5. We become Abraham's seed by faith, but are changed into the Devil's by unbelief. (*Hilary.*)

10. ἀξίνη—κεῖται] the axe lieth. A warning of judgment. Cp. Luke xiii. 7. *Greg.* Hom. in Ev. xx. 9.

11. ἐν] Hebr. 2, denoting the instrument; ὕδατι, with water only, without the spiritual grace to be given by means of water in the Baptism instituted by Christ. Cp. Acts i. 5; xi. 16; xix. 4. *Greg.* Hom. in Ev. vii. 3.

ὕδατι εἰς μετάνοιαν ὁ δὲ ὀπίσω μου ἐρχόμενος ἰσχυρότερός μου ἐστίν, οὗ οὐκ εἰμὶ ἱκανὸς τὰ ὑποδήματα βαστάσαι ¹ αὐτὸς ὑμᾶς βαπτίσει ἐν Πνεύματι ἁγίῳ καὶ πυρὶ (¹² $\frac{12}{v}$) ^{12 m} οὗ τὸ πτύον ἐν τῇ χειρὶ αὐτοῦ, καὶ διακαθαριεῖ τὴν ἅλωνα αὐτοῦ, καὶ συνάξει τὸν σῖτον αὐτοῦ εἰς τὴν ἀποθήκην αὐτοῦ, "τὸ δὲ ἄχυρον κατακαύσει πυρὶ ἀσβέστω.

1 Mal. 3. 2.
Acts 2. 3, 4.
m Mal. 2. 3.

n Mal. 4. 1.
ch. 13. 30.

(¹³ $\frac{13}{x}$) ^{13 o} Τότε παραγίνεται ὁ Ἰησοῦς ἀπὸ τῆς Γαλιλαίας ἐπὶ τὸν Ἰορδάνην πρὸς τὸν Ἰωάννην τοῦ βαπτισθῆναι ὑπ' αὐτοῦ. ¹⁴ Ὁ δὲ διεκώλυεν αὐτὸν λέγων, Ἐγὼ χρεῖαν ἔχω ὑπὸ Σοῦ βαπτισθῆναι, καὶ Σὺ ἔρχῃ πρὸς με; ¹⁵ ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπε πρὸς αὐτὸν, Ἀφες ἄρτι οὕτω γὰρ πρέπειν ἐστὶν ἡμῖν

o Mark 1. 9.
Luke 3. 21.

— δ—ἐρχόμενος] *the coming One*. On this name of the Christ see xi. 3, and John x. 8.

— ἰσχυρότερός μου] *stronger than I*. For I call to repentance, but He remits sin. I preach the kingdom of heaven, He bestows it. I baptize with water, He with the Spirit also. (*Raban.*) On the difference of the Baptism of John and the Baptism instituted by Christ, see Acts xix. 4. *Aug.* c. lit. Petil. ii. 32—37. *Cyril*, in Joh. i. 26. *Patrist.* ii. p. 450—453.

— ὑποδήματα βαστάσαι] *to carry his shoes*. "Servus ejus esse." *Vorst*, *Adag.* N. T. 815. *Cp. Wetstein.* St. Luke says, iii. 16, λῦσαι τὸν ἰμάντα τῶν ὑποδημάτων. "If," says *Aug.* de Consens. Ev. ii. 12, "there is any real discrepancy between the two expressions, then we may be sure that the Baptist used them both; but if he only meant to express our Lord's greatness and his own littleness, then the same sense is preserved, whether he used the one or the other. And thus considered, they afford salutary instruction, that in reading the Scriptures we are to inquire after the *mind* of the speaker." See above, *Introduction* to the Gospels, and below on Luke vi. 17.

— πυρὶ] *with fire*.

To purify, illumine, transform, inflame with holy fervour and zeal, and carry upward, as Elijah was carried up to heaven in a chariot of fire. A prophecy specially fulfilled at Pentecost when the Holy Spirit descended in tongues of fire. Acts ii. 3. (*Cyril Hierosol.* Catech. 3, p. 44.)

There is a threefold baptism with fire, says *Jerome*. With the fire of the Holy Ghost at Pentecost. With the fiery trials of this life. Luke xii. 49. 1 Pet. i. 7; iv. 12. See on Mark ix. 49. With that fire of which St. Paul speaks, which shall try every man's work, what it is, at the Great Day. (1 Cor. iii. 13.)

12. οὗ τὸ πτύον—αὐτοῦ] *whose fan is in His hand*. The pronouns thus repeated bring out the great truth, that no one has the judicial fan but Christ; that it is *His* fan, and in *His* hand, and that the whole world is *His* floor.

The Baptist—greater than a Prophet—passes from a view of the First Advent to a vision of the Second. Christ has come as Saviour; and He is seen by him coming as Judge. His fan is in His hand; the Visible Church Universal, the World itself, is His threshing-floor, in which wheat and chaff now lie mingled together; He stands over it, to winnow the one from the other by the fan of His all-searching Judgment. Cp. Ps. i. 4, 5.

The Baptist, the Herald of Christ, proclaims to the people the Future Judge, lest they should imagine that Christ, submitting to John's baptism, was inferior to John. "Observe," says *Chrys.*, "after baptism, he immediately speaks of the fan of judgment, in order that you might not imagine that Baptism is enough, without good fruit. For every tree that bringeth not forth good fruit is hewn down and cast into the fire. Let none of us, therefore, be chaff, tossed about with the wind, or puffed away by temptations, or separate ourselves by schism, but let us remain on the threshing-floor of the Church. Let us also remember, that on the Christian floor, the grain may become chaff and the chaff grain. God now tries the grain, and is long-suffering toward the chaff, that we may escape the fire, and inherit heaven."

S. Aug. (Serm. 4. 32, p. 37), "Ecclesia est una catholica et tolerat peccata hominum quos non potest purgare de aréa dominicá antequam veniat Ille ultimus Ventilator, qui falli non potest, ut purget aream suam." See also Serm. 88. 19, p. 686, and Serm. 223, p. 1408, "Quantum est hoc quod premit palea? Nos grana sinus. Audite me, paleæ; granorum conjunctio grana vos faciat."—"In aréa sunt viatores, in horreo victores." (*Bengel.*)

On the Parables describing the mixed state of the Church Visible on earth see below, xiii. 3 and 30.

— ἄχυρον] *Not merely chaff* (χυρὸς) γῆς (*mots*), but 'stubble,' 'stalk,' and indeed all that is not grain. See *Wetstein*.

Chaff alone would have been of little use for heating the

κλίβανος, or oven; but stubble, &c. was commonly used in the East for fuel. See vi. 30.

Hence the comparison here with the *unquenchable fire* of Gehenna, or Hell. And hence a warning is implied by the Baptist, that whatsoever is not good grain will be cast into it at the Great Day.

He also compares the Visible Church, which is the world, to an ἅλως, area, a circular threshing-floor, where chaff and grain,—bad and good,—now lie mingled together, till He who will winnow them shall come. And thus He teaches faith, patience, constancy, charity, zeal, and fear.

13. ὁ Ἰησοῦς—βαπτισθῆναι] *Jesus comes to be baptized*. Why did Jesus come to be baptized?

"To sanctify Water to the mystical washing away of sin." See *Ignat.* Eph. 18, ἵνα τὸ ὕδωρ καθαρίσῃ. Hence *S. Cyril Hierosol.* (Cat. 44, p. 45), ἡγήσατο τὸ βάπτισμα βαπτισθεὶς αὐτὸς, and *Jerome* (adv. Lucif. p. 293), "Dominus lavacro suo non tam mundatus est, quam universas aquas mundavit," and *Greg. Naz.* (p. 538), "He who was baptized as man, cleanses our sins as God." Cp. p. 687, and cp. *Ambrose* in Luc. ii. 83. *Aug.* in Joh. iv. 11. He came to baptize water by being baptized in it.

The Author of the Sermon in *S. Aug.* Appendix 135, 1, says, "The Holy Spirit who had been present with Christ in His mother's womb, now shone around him in the water; He now sanctifies the water, who then purified Mary,"—a strong testimony against the modern dogma that she was exempt from original sin.

It has been supposed by some of the Fathers (see *Chrys.* here) that our Lord instituted the Sacrament of Baptism at His own Baptism, when Water was sanctified by His Baptism in it; when the Three Persons of the Blessed Trinity, in whose Name Baptism is administered, declared themselves by sensible signs. As was the case of the other Sacrament, He transmuted the Levitical shadow of the Passover into the Evangelical substance of the Holy Eucharist, so (it has been thought by some) He blended the spiritual reality of His own Baptism with that which was an adumbration of it.

In fact, it appears that soon after this, Christ did administer His Baptism (John iii. and iv.), though it was not made imperative on all till the outpouring of the Holy Spirit on the Day of Pentecost, when the New Law was fully promulgated, and the Old ceased to oblige.

He came to the Baptism of His servant, in order that we, who are Christ's servants, should rejoice to come to the Baptism of our Master. (*Aug.* in Joh. Tract. v. 3.)

He came to fulfil all righteousness by obedience and humility. For "I am come to take away, by My obedience, the curse of the Law consequent on Disobedience to it." (*Chrys.*) See on v. 16, and notes below on Luke iii. 21. 23.

14. διεκώλυεν] *was earnestly hindering*.

— Ἐγὼ χρεῖαν ἔχω] *I have need to be baptized of Thee*. And therefore they who were baptized with John's baptism were afterwards baptized into Christ, Acts xix. 3—5.

And the Baptist himself was baptized into Christ, if not "baptismo fluminis" (as some of the fathers have thought), yet "baptismo fluminis," in his mother's womb (Luke i. 15), and "baptismo sanguinis," as a Martyr for Christ.

Hence *Greg. Naz.* p. 687, says, "I have need," &c. So spake the λόγος to Him who is the Light; the Voice, to the Word; the Friend, to the Bridegroom; He who was greater than all who had been born of women, to Him Who is the Firstborn of every creature; John, to CHRIST.

And Christ replied, Suffer it to be so now, for He knew that He would afterwards baptize the Baptist.

For other expositions of this passage, see *S. Hippolytus*, i. p. 263. *Greg. Thaumaturg.* p. 30.

15. ἀποκριθεὶς] A word censured as a solecism by the Grammarians. (See *Phrynich.* Eclog. p. 40.) Such Barbarisms as

p Mark 1. 10.

q Isa. 11. 2.
& 42. 1.
Luke 3. 22.
John 1. 32, 33.
r John 12. 28.
s Isa. 42. 1.
ch. 12. 18.
Mark 1. 11.
Luke 9. 35.
Col. 1. 13.
a Mark 1. 12, &c.
Luke 4. 1, &c.

πληρῶσαι πάσαν δικαιοσύνην. Τότε ἀφήσιν αὐτόν· (¹⁴/₁) ¹⁶ p βαπτισθεὶς δὲ ὁ Ἰησοῦς εὐθὺς ἀνέβη ἀπὸ τοῦ ὕδατος· καὶ ἰδοὺ ἀνεψύχθησαν αὐτῷ οἱ οὐρανοί, καὶ εἶδεν ^q τὸ Πνεῦμα τοῦ Θεοῦ καταβαῖνον ὡσεὶ περιστέραν, καὶ ἐρχόμενον ἐπ' αὐτόν· ¹⁷ καὶ ἰδοὺ ^r φωνὴ ἐκ τῶν οὐρανῶν λέγουσα, ^s Οὗτός ἐστιν ὁ Τίός μου ὁ ἀγαπητός, ἐν ᾧ εὐδόκησα.

IV. (¹⁵/_{II}) ¹ a Τότε ὁ Ἰησοῦς ἀνήχθη εἰς τὴν ἔρημον ὑπὸ τοῦ Πνεύματος, πειρασθῆναι ὑπὸ τοῦ Διαβόλου. (¹⁶/_V) ² καὶ νηστεύσας ἡμέρας τεσσαράκοντα

these, distinguishing the Greek Testament from all other books of its age, place it in a position of its own, and render its triumph over the learning and eloquence of the world more wonderful and illustrious.

— Ἄφες ἄρτι] See v. 14.

— πληρῶσαι—δικ.] Quoted by *Ignatius* ad Smyrn. c. i. p. 431. See on v. 17.

16. ἀνεψύχθησαν οἱ οὐρανοί] *The heavens*, which had been shut by the sin of Adam are now opened at the baptism of Christ. (*Greg. Naz.* p. 688.)

The opening of the Heavens, the Descent of the Holy Ghost, and the Voice from heaven, designating Christ, now thirty years of age, as the well beloved Son of God, were not only ministerial to His Baptism, as such, but to His public Ordination, and Inauguration in His Ministry, by the visible Uncction of the Holy Ghost lighting upon Him (Isa. lxi. 1, and Luke iv. 14), and by an audible commission from God for the public performance of His prophetic office of preaching the Gospel. Cp. *Ep. Pearson*, Art. ii. p. 178. 185.

— ὡσεὶ περιστέραν] as a dove. σωματικῶς εἶδει, Luke iii. 22. Not by any hypostatic union of the Holy Spirit with a Dove, but for a visible sign of the invisible influences of the Holy Spirit, Who for a like reason descended in the likeness of fiery tongues on the Apostles at the day of Pentecost (Acts ii. 3). As *Aug.* says (de Trin. ii. 5), "In order that the hearts of men, moved by the visible and transitory appearance, might contemplate the invisible and eternal essence."

Aug. compares this manifestation to the flame which appeared to Moses in the bush. Cp. *S. Cyril Hierosol.* p. 46. The Fathers make no doubt that a Dove was visible.

Also, by the appearance of a Dove at Christ's Baptism, the Holy Spirit may have designed to remind the world of what took place at the Creation. The word used in Genesis i. 2, to express the moving of the Holy Spirit on the face of the Waters at the Creation is *merachepeth*, was fluttering with a tremulous motion, as a dove does (cp. Deut. xxxii. 11); and so prepared the way for this manifestation of the Holy Ghost at the inauguration of the New Creation in the Baptism of Christ. In the tract *Chagigah*, it is said on that passage (Gen. i. 2), "Spiritus Dei ferebatur super aquas, ut Columba."

We may suppose also (with *Chrys.* here. *Ambrose* on Luke iii. 21. *Greg. Naz.* p. 688) that, as at the Deluge, which was the Baptism of the Old World, the return of the Dove to the Ark, with the Olive Branch in its mouth, was the signal of the cessation of God's wrath, and the return of peace to the world, so the Dove was now visible as an emblem of reconciliation and peace in Christ. (Eph. ii. 11—17. Col. i. 20.)

The Dove, also, is an emblem of those graces, the fruits of the Spirit (Gal. v. 22), which are given in Baptism,—love, joy, holiness, and peace (Matt. x. 16), and which are to be cherished by all who are baptized into the mystical body of Christ.

Hence *S. Clement Rom.* fr. viii. Μακάριος ὁ γινώσκων ὅτι τὸ πνεῦμα Ἅγιον δόσις ἐστὶ τοῦ Πατρὸς. Καὶ τοῦτο ἐν τύπῳ Περιστερᾷ παρέσχε· τὸ γὰρ ζῶον ἀκακίαν ἔχει καὶ ἄχολόν ἐστι· Ἀκακὸς δὲ ὁ Πατὴρ Πνεῦμα ἔδωκεν ἄκακον, ἀνόργητον, ἀπικραν-τον, τέλειον, ἁμάντων ἀπὸ σπλάγχχνων ἰδίῳ προϊέμενος, ἵνα ῥυθμίσι τοὺς αἰῶνας, καὶ τοῦ ἀοράτου δῶ τὴν ἐπὶ γῆρα.

In reference to the event recorded here by St. Matthew, the Arabian impostor had a dove which he taught to fly to his ear, and from which he pretended to derive inspiration; and so he bare witness to the truth of this history.

The distinct appearance of the Holy Ghost at Christ's Baptism, together with the Voice from heaven, "This is My beloved Son," brings out clearly the distinctness of each of the Three Persons of the EVER BLESSED TRINITY; and was an appropriate prelude to the fuller Revelation of the Doctrine of the Ever Blessed Trinity, in Whose Name the whole world is now to be baptized, according to the institution of Christ.

The Mystery of the Trinity is shown in the baptism of Christ. The Lord is baptized; the Spirit descends in the likeness of a Dove; the Voice of the Father is heard, bearing witness to His Son. And the Dove settles on the Head of Jesus, lest any

one should imagine that the Voice was for *John*, and not for Christ (*Jerome*), and in order that we might know that at our own Baptism the Holy Spirit descends on us, and that we are bedewed with the unction of celestial glory, and are made the Sons of God by adoption in Christ. (*Hilary*.)

"Gloriosissima apparitio S. Trinitatis, et documentum quid fiat, quando nos baptizamus; nam non Sibi baptizatus est Christus." (*Bengel*.)

Indeed, in a certain sense, Mankind was baptized in Christ; for, as *Athanasius* says (Or. i. c. Arian. 46, p. 355), "Christ declares that He sanctifies Himself for our sakes (John xvii. 19). When He had taken our flesh, and the Holy Spirit descended on Him at Jordan, He descended on us because He bare our flesh; and the Spirit descended then, not that the Word might be improved, but that we might be sanctified, and be made partakers of His unction. When the Lord as Man was baptized in Jordan, we were baptized in Him. The Word was not anointed by the Spirit, but our Flesh which He had assumed, was; in order that the unction then received by Him might flow from Him upon all." (Ps. xlv. 7; cxxxiii. 2.)

— ἐπ' αὐτόν] on Him (Jesus), and seen by others. See John i. 32. ἐφ' αὐτῶν would have limited the sight to Jesus. Cp. *Winer*, p. 137.

17. ὁ Τίός μου ὁ ἀγαπητός] He is supposed by men to be *Joseph's* son; but He is the Son of ΜΕ (not ἐμός, but μου), and He is My ἀγαπητός, My Only Son. (*S. Hippol.* p. 263. *S. Athanas.* adv. Arian. iv. 29. *Patrist.* ii. p. 488.)

— εὐδόκησα] 'acquievi.' I rested with delight. See Luke ii. 14. Matt. xii. 18; xvii. 5. 2 Pet. i. 17, and *Winer*, Gr. Gr. p. 249.

For a valuable primitive comment on these incidents in vv. 13—16, 17, see *Justin M.* Tryph. 88.

CH. IV. 1. Τότε] Then. Our Lord is tempted immediately after His Baptism; showing that the Devil attacks those who are sanctified, and that he desires particularly to gain a victory over them. (*Hilary*.) Thou hast received arms from God's armoury, not that thou shouldest fly, but fight. He does not restrain the troop of temptations hastening to assail thee; in order that thou mayest learn by resisting them through Grace, that He has made thee stronger than they; and in order that from a sense of danger thou mayest live humbly, and not be elated by thy gifts; and that the Tempter may learn, by finding thee proof against temptation, that thou hast renounced him and his works, and that by resisting temptations thou shouldest acquire more strength to resist, and that from the eagerness of the Tempter to rob thee of thy spiritual blessings, thou shouldest learn their value, and the value of those other benefits which are still reserved for thee. (*S. Chrys.*)

— ὑπὸ τοῦ Πνεύματος] by the Spirit; the Holy Spirit. On the distinct personality and Divinity of the Holy Ghost see *Athanas* Epist. ad Serapion. p. 518—540, and p. 557; and for a refutation of the most prevalent errors on His Nature and Person, *Greg. Naz.* Orat. xxxi. p. 556. *Bp. Pearson* on the Creed, Art. viii. p. 575.

— ἐρημον] the wilderness. Later curiosity has specified the desert of *Quarantania* (between the Mount of Olives and Jericho) as the scene of the Temptation; just as it has fixed on a certain Mountain as the Mountain of Beatitudes, for the scene of the *Sermon on the Mount*, and on Mount Tabor for the *Transfiguration*, &c. But the Holy Spirit has left all these matters, in Christ's History, uncertain; probably with the same design that He had in not mentioning the burial-place of Moses,—viz. to guard against *Superstition*. See below on v. 1, and on Luke i. 39. Cf. *Bengel* on xvii. 1.

See also below, on Mark i. 13, and *Michaelis* and *Webster* here, on the opinion that the Temptation was in the desert of Arabia.

— πειρασθῆναι] to be tempted. Why was He tempted? "Ideo," says *Aug.* in Ps. lx., "tentatus est Christus ne vincatur à Tentatore Christianus." And because the trial of earth is necessary for the triumphs of heaven. "Quando tentaris cognosce quia paratur Corona. Tolle Martyrum cruciatus, tulisti beatitudines." (*Ambrose*, in Luke iv.)

καὶ νύκτας τεσσαράκοντα ὕστερον ἐπέινασε. ³ Καὶ προσελθὼν αὐτῷ ὁ πειράζων εἶπεν αὐτῷ, Εἰ Τῖς εἰ τοῦ Θεοῦ, εἰπὲ ἵνα οἱ λίθοι οὗτοι ἄρτοι γένωνται. ⁴ Ὁ δὲ ἀποκριθεὶς εἶπε, Γέγραπται, ^b Οὐκ ἐπ' ἄρτω μόνῳ ζήσεται ὁ ^b Deut. 8. 3. ἄνθρωπος, ἀλλ' ἐπὶ παντὶ ῥήματι ἐκπορευομένῳ διὰ στόματος Θεοῦ. ⁵ Τότε παραλαμβάνει αὐτὸν ὁ Διάβολος εἰς τὴν ἁγίαν πόλιν, καὶ ἵστησιν αὐτὸν ἐπὶ τὸ πτερύγιον τοῦ ἱεροῦ, ⁶ καὶ λέγει αὐτῷ, Εἰ Τῖς εἰ τοῦ Θεοῦ, βάλε σεαυτὸν κάτω γέγραπται γάρ, ^c ὅτι ^c τοῖς ἀγγέλοις αὐτοῦ ἐντελεῖται περὶ σοῦ, ^c Ps. 91. 11, 12. καὶ ἐπὶ χειρῶν ἀρουσί σε, μήποτε προσκόψῃς πρὸς λίθον τὸν πόδα σου. ⁷ Ἐφῆ αὐτῷ ὁ Ἰησοῦς, Πάλιν γέγραπται, ^d Οὐκ ἐκπειράσεις Κύριον ^d Deut. 6. 16. τὸν Θεόν σου. ⁸ Πάλιν παραλαμβάνει αὐτὸν ὁ Διάβολος εἰς ὄρος ὑψηλὸν

On the History and doctrinal import of the Temptation see *Iren.* v. 21. *Leo M.* Sermon. xxxviii.—xlvi. p. 98. *Bp. Andrewes*, v. p. 479—558. *Chemnitz*, Harmony, xix. *Dr. Mill's Sermons* at Cambridge, 1844, p. 25—51. *Williams* on the Nativity, p. 239—260.

— ἐπὶ τοῦ Διαβόλου] *by the Devil*. If Christ, the Second Adam, was to be tempted, in order to be like us (Heb. ii. 18; iv. 15), it must be, as the first Adam was, by the Devil; for He could not be tempted from *within*. "Tentari Christus potuit," says *Greg. M.* Hom. I. xvi., "sed Ejus mentem peccati delectatio non momordit. Ideo omnis diabolica illa Tentatio foris non intus fuit."

2. νηστεύσας ἡμ. τεσσ.—ὑ. ἐπέινασε] *having fasted forty days He was afterwards an hungered*. So Luke iv. 2. Moses and Elias were enabled to fast Forty Days, "potestate extrinsecus datā," Christ "potestate propria," which He did not choose to exert beyond that time, and so presented Himself in the *infirmity* of manhood to the Tempter. He was an *hungered*. Cp. an excellent Exposition in *Iren.* v. 21. "Christ," says *Greg. Naz.* p. 538, "hungered as man, and fed the hungry as God. He was hungry as man, and yet He is the Bread of Life. He was athirst as man, and yet He says, Let him that is athirst come to Me and drink. (Rev. xxii. 17.) He was weary, and is our Rest; He was weighed down with sleep, and yet is buoyed upon the sea. He pays tribute, and is a King; He is called a Devil, and casts out devils; prays, and hears prayer; weeps, and dries our tears; is sold for thirty pieces of silver, and redeems the world; is led as a sheep to the slaughter, and is the Good Shepherd; is mute like a sheep, and is the Everlasting Word; is the Man of sorrows, and heals our pains; is nailed to a tree, and dies upon it, and by the tree restores us to life; has vinegar to drink, and changes water to wine; lays down His life, and takes it again; dies and gives life, and by dying destroys death."

On the term of *forty days* in the history of the *Flood*, the *Spies* of Canaan, the defence of Goliath, the penitence of Ezekiel, &c., see *Maltonat*, here, who observes: "Non potest fortuitō fieri quod tam sæpe fit."

Observe the recurrence of *Forty Days* in the History of Christ. He was forty days before the Presentation in the Temple, forty days in the wilderness before His entrance on His Ministry, forty days after His Resurrection before He presented Himself in the Heavenly Temple to God. The term seems often to intimate in Holy Scripture a season of probation and preparation for some public manifestation of glory. See below on Acts i. 3.

On the *Quadragesimal* or Lent Fast, see *S. Jerome* here. *Aug. Ep.* ad Januar. 55. *Greg. M.* Hom. i. 16. *Bp. Gunning's* History of the Lent Fast, pp. 46—60. 200—232, Oxf. 1845. *Bingham*, xxi. 1.

3. ὁ πειράζων] Participle for noun. See viii. 33. Mark vi. 14, ὁ βαπτίζων. Cp. *Winer*, p. 316. *Arnoldi*.

— Εἰ Τῖς εἰ τοῦ Θεοῦ] If thou art indeed what thou wast lately proclaimed to be by the Voice from heaven at Thy baptism, *the Son of God* (iii. 17). How can that be, since Thou sufferest *hunger*? In what sense then art Thou Τῖς Θεοῦ? This is what Satan would now explore.

Satan begins with flattery, and, as he had done, and done successfully, with the first Adam, by a temptation from the appetite. (*Chrys.*)

He proceeds, as with our first Parents, by a temptation of spiritual pride, Vain-Glory, and Ambition—"Ye shall be as gods, knowing good and evil." (Gen. iii. 1—15.)

— εἰπὲ ἵνα—γένωνται] ἵνα, in order that; and as a mean and cause, whereby. See xvi. 20. Mark v. 10. *Winer*, 299.

4. Γέγραπται] *It is written*. "Viciti adversarius testimonii Legis, non potestate Virtutis. Pugnavit, ut et nos pugnaremus. Viciti, ut et nos vinceremus. Ob hoc se tentari permisit, ut Cujus munimur auxilio Ejus erudiremur exemplo." (*S. Leo*, Sermon.

xxxvii. de *Quadrages.*) Christ quenches the false Scripture darts of the Devil with the true shield of Scripture. (*Jerome.*) And note, that his quotations are all from the Law of God, to show the invincibility of Obedience to His Commandments. "Our Lord defeats the Tempter, not by Miracles, but by Scripture. He routs him by what all may wield,—the sword of the Spirit,—which is the word of God (Eph. vi. 17). Hence learn the value of Scripture, and the impotence of Satan against it." (*Origen* on Luke iv. Cp. *Greg. Hom.* in Ev. xvi. 5.)

Observe also that all His quotations are from *one* only of the five books of Moses.

The Philistine had been defying the armies of Israel for *forty days*. David took five smooth pebbles out of the brook and put them in his pastoral bag; but one of them was enough to lay the Philistine low (1 Sam. xvii. 40—49).

The Son of David,—the Shepherd of Israel,—after *forty days*, overthrows the ghostly Goliath by one pebble of the five; and by one book of the Pentateuch, which He took from the flowing stream of Judaism, which was soon to pass away like a winter torrent, while no jot or tittle was to fail of that moral Law which He the Good Shepherd put into the pastoral scrip of the Gospel. See *Augustine* in Ps. vol. iv. p. 2278, v. p. 230.

— ἐπὶ παντὶ ῥήματι] by every thing that He appoints for that purpose,—as manna and quails in the desert.

Life does not depend ἐπ' ἔρῳ upon bread, but man lives by God's Word which created and sustains all things. If therefore man obeys that word he will not want food, though he may not have bread. And this Christ proves by the Word of God, which cannot deceive.

5. τὴν ἁγίαν πόλιν] *the Holy City*. Jerusalem, still preserving a memorial of its holiness in its modern name, *El-kuds*, 'the Holy.' Cp. *Winer*, R.—W. p. 546.

— τὸ πτερύγιον] The article τὸ indicates something single of its kind; and therefore πτερύγιον cannot mean a porticus or corridor; nor would there be any special eminence in πτερύγιον so understood. It rather signifies the apex of the *fastigium*, ἀέτωμα, or tympanum of the Temple. Cp. the use of the word (τὸ πτερύγιον τοῦ ἱεροῦ), also τοῦ ναοῦ by *Hegesippus* (in *Euseb.* ii. 23, and *Routh*, R. S. i. 210. 239), in his account of the martyrdom of St. James: there, also, it is evidently a pointed eminence; and it would seem that a person there standing would be visible and audible to a large concourse of people, such as we may suppose collected in the court of the Israelites,—στῆθι ἐπὶ τὸ πτερύγιον τοῦ ἱεροῦ, ἵνα ἄνωθεν ᾗς ἐπιφανῆς, καὶ ᾗ εὐακουστά σου τὰ ῥήματα παντὶ τῷ λαῷ—πτερύγιον = ἀκρωτήριον in *Hesych.* The *Schol.* on Aristoph. Av. 1110 says, τὰς τῶν ἱερῶν στέγας περὰ καὶ ἀετοῦς καλοῦσι. See *Welstein*.

If so, the appeal would be,—If Thou art the Son of God, cast Thyself down into the court below, that if Thou art the Son of God, Thou mayest be adored by the assembled Priests and People in Thy Father's House.

Satan lies in wait in "high and holy places;" especially does he tempt there to Spiritual Pride. (*Gloss. Remig.*)

6. βάλε σ. κ. γέγραπται γάρ] *cast thyself down; for it is written*:

This is the language of the Devil, who desires that we should fall. Observe, he may tempt us to fall, but he cannot make us fall. He may persuade us to cast ourselves down, but he cannot cast us down.

Observe also, the Devil expounds Scripture falsely; for if the text from the Psalm (xci. 11) which he quotes, refers to Christ, he ought to have added what there follows against himself,—"Thou shalt tread upon the Lion and the Adder: the young Lion and the Dragon shalt Thou tread under Thy feet." Ps. xci. 13. (*S. Jerome.*) Although the Devil quotes Scripture falsely, Christ does not desist from quoting it. He uses it aright against him who abused it.

λίαν, καὶ δείκνυσιν αὐτῷ πάσας τὰς βασιλείας τοῦ κόσμου καὶ τὴν δόξαν αὐτῶν,
⁹ καὶ λέγει αὐτῷ, Ταῦτα πάντα σοι δώσω, ἐὰν πεσὼν προσκυνήσῃς μοι. ¹⁰ Τότε
 λέγει αὐτῷ ὁ Ἰησοῦς, Ὑπαγε ὀπίσω μου, Σατανᾶ, γέγραπται γὰρ, ^e Κύριον
 τὸν Θεόν σου προσκυνήσεις, καὶ αὐτῷ μόνῳ λατρεύσεις. (¹⁷/_{VI}) ¹¹ Τότε
 ἀφίησιν αὐτὸν ὁ Διάβολος, καὶ ἰδοὺ ἄγγελοι προσήλθον καὶ διηκόνουν αὐτῷ.
 (¹⁸/_{IV}) ¹² ^f Ἀκούσας δὲ ὅτι Ἰωάννης παρεδόθη ^g ἀνεχώρησεν εἰς τὴν Γαλιλαίαν
 (¹⁹/_{VII}) ¹³ καὶ καταλιπὼν τὴν Ναζαρεθ ἐλθὼν κατώκησεν εἰς Καφαρναοὺμ τὴν
 παραθαλασσίαν, ἐν ὁρίοις Ζαβουλὼν καὶ Νεφθαλεὶμ, ¹⁴ ἵνα πληρωθῇ τὸ ῥηθὲν
 διὰ Ἡσαΐου τοῦ προφήτου λέγοντος, ¹⁵ Ἦ γὴ Ζαβουλὼν καὶ γὴ Νεφθα-
 λεὶμ, ὁδὸν θαλάσσης, πέραν τοῦ Ἰορδάνου, Γαλιλαία τῶν ἐθνῶν
¹⁶ ὁ λαὸς ὁ καθήμενος ἐν σκοτει φῶς εἶδεν μέγα, καὶ τοῖς καθ-
 ημένοις ἐν χώρα καὶ σκιᾷ θανάτου φῶς ἀνέτειλεν αὐτοῖς.
 (²⁰/_{VI}) ¹⁷ ^k Ἀπὸ τότε ἤρξατο ὁ Ἰησοῦς κηρύσσειν καὶ λέγειν, Μετανοεῖτε,
 ἥγγικεν γὰρ ἡ βασιλεία τῶν οὐρανῶν. ¹⁸ ¹ Περιπατῶν δὲ παρὰ τὴν θάλασσαν
 τῆς Γαλιλαίας εἶδε δύο ἀδελφούς, Σίμωνα τὸν λεγόμενον Πέτρον, καὶ Ἀνδρέαν
 τὸν ἀδελφὸν αὐτοῦ, βάλλοντας ἀμφίβληστρον εἰς τὴν θάλασσαν, ἦσαν γὰρ
 ἁλιεῖς, (²¹/_{II}) ¹⁹ καὶ λέγει αὐτοῖς, Δεῦτε ὀπίσω μου, καὶ ^m ποιήσω ὑμᾶς ἁλιεῖς
 ἀνθρώπων ²⁰ ⁿ οἱ δὲ εὐθέως ἀφέντες τὰ δίκτυα ἠκολούθησαν αὐτῷ.
 (²²/_{VI}) ²¹ ^o Καὶ προβάς ἐκεῖθεν εἶδεν ἄλλους δύο ἀδελφούς, Ἰάκωβον τὸν τοῦ

9. ἐὰν πεσὼν προσκυνήσῃς μοι] *if Thou wilt fall down and worship me.* Satan is ever seeking to be worshipped. Idolatry is due to his Pride (by which he fell from heaven), craving adoration on earth. Cp. *Hooker*, I. iv. 3. It has been supposed by some (see *à Lapide* here), that when it was known in heaven that the Second Person of the Blessed Trinity designed to unite Himself with some other Nature, the Evil Angels were envious that He did not take the nature of Angels (Heb. ii. 16), and that some of them fell through Envy and Pride, while, on the contrary, the Good Angels rejoice in God's act of Love, though the nature of Man is thereby exalted above their own (Luke ii. 14). But Satan and his Angels, in their nature, are ever at work to pervert the honour due to the Man Jesus Christ, into homage to some other creature—and specially to themselves. See below on Eph. ii. 2.

10. Σατανᾶ] Ἰαφ (Satan), Adversary. See Zech. iii. 1. Our Lord reserves this name for the Tempter when he claims adoration, and thus declares the Satanic character of Idolatry.

— προσκυνήσεις—λατρεύσεις] Deut. vi. 13, where the original signifies literally, 'thou shalt fear and serve.' But, since the Tempter had claimed worship as an outward sign of awe, our Lord uses a word which signifies adoration. As to λατρεύσεις, the LXX often render the word ἰαφ (to serve) by λατρεύω (Exod. iii. 12; iv. 23). See further on Luke iv. 8.

11. διηκόνουν] were ministering, i. e. food. *Hammond*.

12. Ἀκούσας] "Decrescente Joanne crevit Christus." (*Bengel*). On the subsequent history of the Baptist, see on xi. 2.

— παρεδόθη] was delivered into prison. St. Matthew speaks of John's history as already well known to his readers.

— Γαλιλαίαν] Galilee. Then very populous. *Joseph. B. J.* iii. 2. 10. 7. *Lightfoot*, ii. 56. St. Matthew here passes over the events narrated in John i. 37; iv. 47.

13. Καφαρναοὺμ] *Capernaum*, from *καφάρ* (*caphar*), a town, and *נחם* (*nucham*), comfort. *χωρίον παρακλήσεως* (*Hesych.*), villa consolationis (*Hieron.*). See on John vi. 59. Hence Καφαρναοὺμ, the reading of B, D, Z, is preferable to Καπερναοὺμ. Cp. *Winer*, R.-W. p. 210, and *Robinson* (Palest. iii. 282, and *Later Researches*, p. 345), who places it as *Khan Minyeh*, at the n.w. angle of the Lake. Capernaum erat florentissima Galilææ civitas, in finibus Sabulonitarum et Naphthalitarum, ad mare Galilææ sita. v. *Lightfoot*. Hor. Hebr. et Talm. in Joh. ii. 12, p. 139. Quod accuratius autem hujus urbis, quæ Christo domicilium præbuerat, situm describeret Evangelista, addidit τὴν παραθαλασσίαν, maritimam, sitam ad lacum Gennesaret.

Lacus Gennesaret, ἡ λίμνη Γεννησαρέτ, Luc. v. 1. *Joseph. B. J.* iii. 35. longus fuit, altitudo Josepho I. i. centum stadia, latus stadia quadraginta, Joh. vi. 1; xxi. i. dicitur θάλασσα τῆς Τιβεριάδος à civitatibus Gennesaret et Tiberiade, adjacentibus; et θάλασσα τῆς Γαλιλαίας infra v. 18. et simpliciter θάλασσα vii. 24. Lacus autem, λίμνη, vocatur θάλασσα, mare, more Hebræorum, qui non modo mare, sed etiam lacum nominare solent, I Regg. xviii. 32. (*Kuin.*) Cp. *Winer*, R.-W. i. 407.

14. ἵνα πληρωθῇ τὸ ῥηθὲν] in order that the prophecy which, as far as the mournful part of it is concerned, was in some degree verified in the abduction by Tiglath Pileser (2 Kings xv. 29), and by the religious debasement of those cities, might now have its full and final accomplishment in the light of the Gospel of Redemption, diffused by the preaching of Christ and His Apostles, who were Galileans, in that land first, which was first overshadowed by the darkness of captivity. Cp. *Jerome* in Isa. ix. 1, and *Mede*, p. 100, and see above on i. 22.

15. ὁδὸν θαλάσσης] the way of the sea. *Isa. ix. 1. ὁδὸν* may, perhaps, be explained by reference to the verb expressed in the Original, and here understood, or it may have the force of an adverb, as πέραν (prop. an accusative) and ἔρη. Other explanations are given in *Winer*; G. G. 206. *Meyer* interprets it seawards.

— πέραν] ἔρη, understood here by some to mean near. But it seems to retain here its usual meaning, beyond, (see iv. 25; xix. 1. Mark iii. 8. John i. 28; iii. 26,) and either to refer to our Lord's miracles and teaching in *Peræa* (where, in fact, our Lord began His ministry, being baptized there, at *Bethany*, in *Peræa*. John i. 28; cp. *Winer*, R.-W.-B. in voce); or else it here describes *Galilee*, which was beyond Jordan to the *Assyrians*, of whom the Prophet is speaking.

17. βασιλεία τῶν οὐρανῶν] the Kingdom of Heaven. The fifth, universal, and heavenly and everlasting kingdom, foretold by Daniel (ii. 44; vii. 14. 27), which is to supersede all kingdoms of the earth, and to destroy all that resist it. See on iii. 2. Rev. v. 10.

18—22. Περιπατῶν] See the Homily of *Greg. M.* in *Evang.* i. 5, p. 1451.

18. δύο ἀδελφούς] two brothers. He chose three pairs of brothers; building the Gospel on the foundations of natural affection; and He sent out His Apostles and Disciples two and two. See x. 2—4. Mark vi. 7. Luke x. 1. So He had laid the foundations of the Law on two Brothers—Moses and Aaron.

We may observe here that the *Dual* number is never found in the New Testament. Cp. *Winer*, p. 160.

19. ἁλιεῖς ἀνθρώπων] fishers of men. Luke v. 10, ἀνθρώπους ἔση (ῥαγῶν) in the σαγήνη of the Gospel, to be drawn through the sea of the world, and enclosing both bad and good fish, and at length to be drawn to the shore—when the separation will be made. Matt. xiii. 47, 48. See on Luke v. 5, 6, and John xxi. 6—11.

Our Lord chose fishermen at their nets: "Volens superbiorum cervicibus frangere, non quæsit per oratorem piscatorem, sed de piscatore lucratus est oratorem." (*Aug.* in Joan. tr. 7. 1 Cor. i. 26—30. 2 Cor. iv. 7.)

Hence, and for other reasons, Christians are compared to *ἰχθύες*, fish, in the sea of the world, and enclosed in the net of the Church, and drawn to the shore of everlasting life. One other reason is suggested by *Tertullian* (de Baptism. 1), "Nos pisciculi secundum ἰχθύν Nostrum (Ἰησοῦν χ. Θεοῦ υἱόν) in aquâ nascimur."

Ζεβεδαίου καὶ Ἰωάννην τὸν ἀδελφὸν αὐτοῦ, ἐν τῷ πλοίῳ μετὰ Ζεβεδαίου τοῦ πατρὸς αὐτῶν, καταρτίζοντας τὰ δίκτυα αὐτῶν, καὶ ἐκάλεσεν αὐτούς· ²² οἱ δὲ εὐθέως ἀφέντες τὸ πλοῖον καὶ τὸν πατέρα αὐτῶν ἠκολούθησαν αὐτῷ.

(²³/₁) ²³ ^p Καὶ περιῆγεν ὁ Ἰησοῦς ὅλην τὴν Γαλιλαίαν διδάσκων ἐν ταῖς συναγωγαῖς αὐτῶν, καὶ κηρύσσων τὸ εὐαγγέλιον τῆς βασιλείας, καὶ θεραπεύων πᾶσαν νόσον καὶ πᾶσαν μαλακίαν ἐν τῷ λαῷ· ²⁴ καὶ ἀπῆλθεν ἡ ἀκοὴ αὐτοῦ εἰς ὅλην τὴν Συρίαν· καὶ προσήνεγκαν αὐτῷ πάντας τοὺς κακῶς ἔχοντας ποικίλαις νόσοις καὶ βασάνοις συνεχόμενους, καὶ δαιμονιζομένους, καὶ σεληνιαζομένους, καὶ παραλυτικούς· καὶ ἐθεράπευσεν αὐτούς· ²⁵ ^q καὶ ἠκολούθησαν αὐτῷ ὄχλοι πολλοὶ ἀπὸ τῆς Γαλιλαίας καὶ Δεκαπόλεως, καὶ Ἱεροσολύμων καὶ Ἰουδαίας, καὶ πέραν τοῦ Ἰορδάνου.

V. (²⁴/_x) ¹ Ἰδὼν δὲ τοὺς ὄχλους ἀνέβη εἰς τὸ ὄρος· καὶ καθίσαντος αὐτοῦ προσῆλθον αὐτῷ οἱ μαθηταὶ αὐτοῦ· (²⁵/_v) ² καὶ ἀνοίξας τὸ στόμα αὐτοῦ ἐδίδασκεν αὐτοὺς λέγων, ³ ^a Μακάριοι οἱ πτωχοὶ τῷ πνεύματι, ὅτι αὐτῶν ἐστὶν ^a Luke 6. 20.

23. περιῆγεν—ὅλην τ. Γαλιλαίαν] On the reading, cp. ix. 35. Mark vi. 6, and see *Mede*, p. 67, and *Prideaux*, Connex. i. 406—430.

— συναγωγαῖς] the Synagogues. As to their uses see below on Luke iv. 16, and *Weststein* here.

— θεραπεύων κ. τ. λ.] healing. Whenever God introduces a new Revelation He works miracles; thus giving pledges of His power, to those whom He requires to receive His Laws. *Chrys.*, whose remarks here may serve as a reply by anticipation to *Hume's* objection to the evidence from Miracles.

— πᾶσαν] 'every kind of.'

24. ἡ ἀκοὴ α.] See on Rom. x. 16.

— βασάνοις] βάσανος, 'touchstone,' perhaps from Hebr. *ḥāḥan* (*bachan*), *probat*, thence any trial, torture, or pain, and *Βασανιστής*, xviii. 34, *tortor*.

— δαιμονιζομένους] possessed with devils. The opinion (of *De Wette*, *Meyer*, &c.) that the δαιμονιζόμενοι of the Gospel were merely afflicted with ordinary diseases, is refuted by the facts—

That they are distinguished from such persons by Christ Himself, see Matt. x. 1. Luke iv. 40, 41. Mark iii. 15; xvi. 17.

That they act and speak as possessed with evil spirits, whom Christ addresses as distinct from the persons possessed by them, and who give to those persons supernatural power; see Mark v. 3—15; ix. 25.

That when the devils go out of a possessed person, they enter into other creatures; Mark v. 12.

That the Devils had a clearer knowledge of Christ than was shown by others, even His disciples, at the beginning of His Ministry (viii. 29. Mark iii. 11. Cp. *Arnoldi*, p. 138).

As to the allegation, that if men were possessed with devils in Palestine then, such cases would be frequent in other countries and times, it may be observed,

That we do not know the nature and extent of diabolical agency. But the Holy Ghost who wrote the Gospels does.

That Satan exerted his power with extraordinary energy in our Lord's age and country, because he knew that "the stronger than he" was come. And he was permitted by Christ to put forth his power then, with extraordinary force, that by collision with him, in his fiercest fury, the power and mercy of Christ, in casting him out, might be more manifest, gracious, and glorious.

It has sometimes been urged against the truth of these possessions, that they are never mentioned by St. John (*Meyer*, p. 115). But St. John's silence is a proof of their truth. The other Gospels were read in the Church, and were current in the world, when St. John wrote; and if any thing further had been requisite, concerning these possessions, he would have added it in his Gospel. His silence therefore in this matter, as in many others, is the *silence of approval*. See John vii. 20; viii. 48, 49. 52; x. 20, 21.

CH. V. 1. εἰς τὸ ὄρος] the mountain. The article τὸ does not point to any particular hill frequented by our Lord; but it signifies the hill country, distinguished from τὸ πεδῖον, or the level ground, where He had just been, and which He had left, to ascend the ὄρος. So ἡ ἔρημος is not the wilderness, but open pasture land, distinguished from ἡ πόλις, or inhabited places (see on Luke xv. 4. John vi. 10); and ἡ πέτρα is not any particular rock, but stony

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soil, opposed to good ground, vii. 24. See Luke viii. 6; ix. 28.

Christ had four places of spiritual retirement from the bustle of the world—all, in a certain sense, exemplary,—

1. τὴν ἔρημον, the wilderness, for Fasting and Temptation, conflict with Satan.
2. τὸ ὄρος, the mountainous region, for Prayer, Teaching, Miraculous Feeding, Transfiguration, finally, Ascension.
3. τὸ πλοῖον, the ship, a type of the Church, for Preaching and Miracles.
4. The Garden of Gethsemane, for the Agony.

The Mosaic Law had been given from a Mountain; so now the Gospel, but without the thunders and lightnings of Sinai. The Law had also blessings and cursings on two opposite Mountains (Deut. xxvii. 12, 13); but the Gospel at its delivery has one Mountain—of Beatitudes.

From Luke vi. 12—49, it would appear that our Lord had gone up to an elevated and sequestered place, in order to retire from the crowd and to pray, before He chose His Apostles, and in order that He might then instruct them in His doctrine, before He sent them forth to preach. In these respects his conduct was specially exemplary to those who hold office in the Church.

Τὸ τόπος πεδινὸς (not the plain, but a level place) in Luke vi. 17, is quite consistent with τὸ ὄρος of St. Matthew, and is a circumstance added by St. Luke. Our Lord went up εἰς τὸ ὄρος, and He chose a τόπος πεδινὸς in it, in order that He might instruct His disciples who were seated near him.

On the relation of the two Evangelical narratives of the SERMON on the MOUNT, see further on Luke vi. 20.

2. ἀνοίξας τὸ στόμα αὐτοῦ] having opened His mouth. He who before had opened the mouth of Moses and all the Prophets, now opens His own mouth. He who had taught the world by them concerning Himself, now teaches in His own person, God with us (John x. 8. Heb. i. 1, 2. *Gregor.* Moral. iv. 1), and He delivers in the Sermon on the Mount a perfect Code of Christian Duty. *Aug.* on Sermon. in Mon. 1. See also *Leo M.* Sermon. xcv. p. 181. For an Exposition of this Sermon, and its fruits in human Society, see *Justin M.* Apol. i. 15, 16. Cp. *Aug.* iii. 1492 sqq. *Bp. Andrewes*, v. 419—440. *Chemnitz*, Harmon. li. *Bp. Taylor's* Life of Christ, sect. xii. *Williams* on the Nativity, pp. 420—460. *Burton*, p. 85, and *Trench*.

3. Μακάριοι] "Blessed"—repeated eight times. Seven is the number of rest after labour, Eight is the number of blessedness and glory after rest. See on Luke xxiv. 1.

These Eight Beatitudes afford a glimpse of the eternal blessedness which will succeed the Rest of Paradise; and be consummated in the Beatific Vision of God.

The Law was given on a Mountain, that of Sinai, with the sound of thunder and lightning; the Gospel is given on a Mountain, with words of blessing repeated eight times. Cp. John i. 17.

Now Christ calls all to Him with announcement of blessing; hereafter He will say to those who have disobeyed the Gospel, "Depart from Me, ye cursed," Matt. xxv. 41.

Observe also that the promise of the 'Kingdom of Heaven' is annexed to the first and eighth Beatitudes (v. 3 and v. 10).

This is the consummation of blessedness; the recurring note of the beatific octave. Also, in the eighth Beatitude, the word "blessed" is repeated twice, for the sake of greater certainty and emphasis. See above, Introduction to the Gospels.

"Hæ octo Christi Beatitudines sunt quasi octo Christi Parad-

D

b Luke 6. 21.
Isa. 61. 2.
c Ps. 37. 11. & 76.
9. & 42. 2.
d Luke 6. 21.
Ps. 42. 2.
Isa. 55. 1.
& 65. 13.
e ch. 6. 14.
Mark 11. 25.
James 2. 13.
f Ps. 24. 4.
Heb. 12. 14.
1 Cor. 13. 12.
1 John 3. 2.
g 2 Cor. 13. 11.
Ps. 34. 13.
1 Pet. 3. 8—11.
h 1 Pet. 3. 14.
2 Tim. 2. 12.
i Luke 6. 22.
1 Pet. 4. 14.
k Luke 6. 23.
James 1. 2.
Acts 7. 52.
ch. 23. 34. &c.
l Mark 9. 50.
Luke 14. 34. 35.
m Phil. 2. 15.
n Mark 4. 21.
Luke 8. 16.
& 11. 33.

o 1 Pet. 2. 12.

p Rom. 3. 31.
& 4. 4. & 10. 4.
q Luke 16. 17.

r James 2. 10.
ver. 3.

ἡ βασιλεία τῶν οὐρανῶν ($\frac{26}{x}$)^{4 b} μακάριοι οἱ πενθοῦντες, ὅτι αὐτοὶ παρακληθή-
σονται ($\frac{27}{y}$)^{5 c} μακάριοι οἱ πραεῖς, ὅτι αὐτοὶ κληρονομήσουσι τὴν γῆν
($\frac{28}{z}$)^{6 d} μακάριοι οἱ πεινῶντες καὶ διψῶντες τὴν δικαιοσύνην, ὅτι αὐτοὶ χορτασ-
θήσονται ($\frac{29}{x}$)^{7 e} μακάριοι οἱ ἐλεήμονες, ὅτι αὐτοὶ ἐλεηθήσονται ^{8 f} μακάριοι οἱ
καθαροὶ τῇ καρδίᾳ, ὅτι αὐτοὶ τὸν Θεὸν ὄψονται ^{9 g} μακάριοι οἱ εἰρηνοποιοί, ὅτι
αὐτοὶ υἱοὶ Θεοῦ κληθήσονται ^{10 h} μακάριοι οἱ δεδιωγμένοι ἕνεκεν δικαιοσύνης, ὅτι
αὐτῶν ἐστὶν ἡ βασιλεία τῶν οὐρανῶν ($\frac{30}{y}$)^{11 i} μακάριοί ἐστε, ὅταν ὀνειδίσωσιν
ὑμᾶς καὶ διώξωσι, καὶ εἰπωσι πᾶν ποιηρὸν ῥῆμα καθ' ὑμῶν ψευδόμενοι ἕνεκεν
ἐμοῦ ^{12 k} χαίrete καὶ ἀγαλλιᾶσθε, ὅτι ὁ μισθὸς ὑμῶν πολὺς ἐν τοῖς οὐρανοῖς·
οὕτω γὰρ ἐδίωξαν τοὺς προφῆτας τοὺς πρὸ ὑμῶν.

($\frac{31}{x}$)^{13 l} Ὑμεῖς ἐστε τὸ ἅλας τῆς γῆς· ἐὰν δὲ τὸ ἅλας μωρανθῇ, ἐν τίνι
ἀλισθησεται; εἰς οὐδὲν ἰσχύει ἔτι, εἰ μὴ βληθῆναι ἔξω, καὶ καταπατεῖσθαι
ὑπὸ τῶν ἀνθρώπων. ($\frac{32}{x}$)^{14 m} Ὑμεῖς ἐστε τὸ φῶς τοῦ κόσμου· οὐ δύναται
πόλις κρυβῆναι ἐπάνω ὅρους κειμένη ^{15 n} οὐδὲ καίουσιν λύχνον καὶ τιθέασιν
αὐτὸν ὑπὸ τὸν μόδιον, ἀλλ' ἐπὶ τὴν λυχνίαν καὶ λάμπει πᾶσι τοῖς ἐν τῇ
οἰκίᾳ. ^{16 o} Οὕτω λαμψάτω τὸ φῶς ὑμῶν ἔμπροσθεν τῶν ἀνθρώπων, ὅπως
ἴδωσιν ὑμῶν τὰ καλὰ ἔργα, καὶ δοξάσωσι τὸν πατέρα ὑμῶν τὸν ἐν τοῖς
οὐρανοῖς.

($\frac{33}{x}$)^{17 p} Μὴ νομίσητε ὅτι ἦλθον καταλῦσαι τὸν νόμον ἢ τοὺς προφῆτας·
οὐκ ἦλθον καταλῦσαι, ἀλλὰ πληρῶσαι. ($\frac{34}{y}$)^{18 q} Ἀμὴν γὰρ λέγω ὑμῖν, ἕως
ἂν παρέλθῃ ὁ οὐρανὸς καὶ ἡ γῆ, ἰῶτα ἐν ἧ μία κεραία οὐ μὴ παρέλθῃ ἀπὸ τοῦ
νόμου, ἕως ἂν πάντα γένηται. ($\frac{35}{x}$)^{19 r} Ὅς ἐὰν οὖν λύσῃ μίαν τῶν ἐντολῶν
τούτων τῶν ἐλαχίστων, καὶ διδάξῃ οὕτω τοὺς ἀνθρώπους, ἐλάχιστος κληθήσεται

doxa." "Inde incipit *Beatitudo divino iudicio unde ærumna æstimatur humano.*" *S. Ambrose* (de Offic. i. 6). On the *Beatitudes* see *Gregory Nyssen's* Eight Discourses, i. 762—837.

— ἡ βασιλεία τ. ο.] In all the Beatitudes, the *Kingdom of Heaven* is promised in a form corresponding to the grace which is beatified. *Aug.* (de Serm. in M.), who asks (on Ps. xciii.), "Regnum cœlorum quo emitur? Paupertate, regnum; dolore, gaudium; labore, requies; vilitate, gloria; morte, vita;" "adde (says à Lap.) luctu, consolatio; esurie, satietas; miseratione, misericordia; munditie, visio; pace, filiatio Dei."

S. Ambrose adds (in Luc. vi.), that there seems to be a graduated scale here of grace and glory.

And this seems to be done with a silent reference to the promises of the Law;

To prevent misconceptions as to the nature and ends of His *own* promises in the Gospel, Christ promises the kingdom of *heaven*,—not an *earthly* Canaan.

He then speaks of *παράκλησις*, or *comfort*.

Next, He promises inheritance of the earth—with reference to the promised land of milk and honey.

Then He speaks of satiety, opposed to *Kibroth-hattaavah* (Numb. xi. 34).

Then, of mercy, as opposed to *lex talionis*.

Then He promises the vision of God,—Jerusalem (*visio pacis*).

Then He describes the children of God,—true Israel, spiritual *Jezeel*.

5. κλ. τὴν γῆν] *the land*; i. e. of promise, of the *living* (Ps. xxxvii. 11; cxlii. 5); for, Earth is the land of the *dying*; heaven is the land of the *living*. *Cyril*, in Isa. lviii. *Jerome* here. *Aug.* Serm. liii. 2—6. "The new heaven and the new earth wherein dwelleth Righteousness." 2 Pet. iii. 13. Rev. xxi. 1—27.

8. αὐτοὶ τ. Θεὸν ὄψονται] They shall have a vision of *God*. The wicked will see Christ their Judge, as Son of Man (Rev. i. 7), but only the pure in heart will be able to see *God*.

9. κληθήσονται] shall *be*, and be owned to be — (ii. 23) even by the children of the world.

13, 14. ἅλας—φῶς] Ye are the *Salt* to purify the earth, to season all things as sacrifices to God (see on Mark ix. 49); and ye are the *Light* to enlighten it; but so that men may glorify not you, but Him who enables you to be both the one and the other. (Cp. *Aug.* Serm. liv. and cxlix. 12.)

"Ye are the salt of the earth," says *Chrys.* "He does not send His disciples—as the Prophets of old—to one Nation, but to *all*. He calls them the salt of the *earth*,—of the earth then corrupted by sin. Not that the Apostles could deliver it from this

corruption, but when it was delivered by Christ, they were to keep it in a healthy state. Hence He teaches those virtues which are most *diffusive* in their nature, and which conduce to the general good and common salvation of all; not by flattering, but by making the wound smart, if necessary, as salt does. He reminds them also of their own perils, consequent on the greatness of their commission. Others may fall and be forgiven; but if the Teacher falls, his punishment is extreme. If the salt hath lost its savour, &c." (Mark ix. 50.) If the teacher errs, by what other teacher will he be corrected? Let Bishops and Doctors look to it; for *mighty men will be mightily tormented*. Wisdom vi. 6. (*Jerome.*) "Quo sale sal conditur? non datur sal salis." *Maldon. Jansen.* Christ calls His disciples the "Light of the World," and He is the "Light of the World" (John viii. 12): they are lighted from Him; He as Light of Light; they as candles, He as the Sun.

15. τὸν μῶδ.] *the bushel of the house.*

17. πληρῶσαι] *to fulfil*. Christ fulfilled the Law and the Prophets, by obedience, by accomplishment of Types, Ceremonies, Rites, and Prophecies, and by explaining, spiritualizing, elevating, enlarging, and perfecting the Moral Law, by writing it on the *heart*, and by giving *grace* to obey it, as well as an example of obedience; by taking away its curse; and by the doctrine of free Justification by Faith in Himself, which the Law prefigured and anticipated, but could not give. On this subject, see the excellent remarks of *S. Irenæus*, iv. 12, 13, and 16, where it is shown that Christ is the Author of the Law as well as the Gospel. And so He is said to abrogate the Law. He fulfilled the Law, as a painter fills up a cartoon. (*Theophyl.*) "Abolito non dissolvendo sed absolvendo, non delendo sed perficiendo." (*Maldon.*)

As *Aug.* says, "Ante Christi Adventum Lex jubebat non juvabat; post, et jubet et juvat."

18. Ἀμὴν] Hebr. אָמֵן (*Amen*). Truth, Isa. lxx. 16. It had been used in the LXX for Hebr. אָמֵן in 1 Chron. xvi. 36. Neh. v. 13, and elsewhere. St. Luke uses ἀληθῶς for it, ix. 27, or ναὶ, xi. 51.

No one in the N. T. ventures to say Ἀμὴν, λέγω ὑμῖν, but HE only who is the AMEN (Rev. iii. 14), the Truth Itself (John xiv. 6). In the last Gospel—that of St. John—the word Ἀμὴν is invariably repeated,—never in any other.

— ἰῶτα] *a yod*, the least letter of the alphabet; *κεραία*, something still less, *apex literæ*. Cf. *Procop.* Gaz. 1 Sam. xxi. 2, τὰ στοιχεῖα βῆθ (α) καὶ κάθ (ς) βραχυτάτης κεραίας μόνον διαλαττούσης. (*Kuin.*) In the Hebrew Bible there are above 66,000 yods.—"Colligi hinc potest integritas Scripturæ, nam Scriptura nisi integra esset non posset perspicui impleta." (*Bengel.*)

ἐν τῇ βασιλείᾳ τῶν οὐρανῶν ὅς δ' ἂν ποιήσῃ καὶ διδάξῃ, οὗτος μέγας κληθήσεται ἐν τῇ βασιλείᾳ τῶν οὐρανῶν. ²⁰ Ἄγω γὰρ ὑμῖν, ὅτι ἐὰν μὴ περι-
σεύσῃ ἢ δικαιοσύνη ὑμῶν πλείον τῶν γραμματέων καὶ Φαρισαίων, οὐ μὴ εἰσέλθῃτε εἰς τὴν βασιλείαν τῶν οὐρανῶν.

^s Luke 11. 39.
ch. 23. 25—27.

²¹ Ἠκούσατε ὅτι ἐρρήθη τοῖς ἀρχαίοις, Οὐ φονεύσεις, ὅς δ' ἂν φονεύσῃ, ἔνοχος ἔσται τῇ κρίσει. ²² Ἐγὼ δὲ λέγω ὑμῖν, ὅτι πᾶς ὁ ὀργιζόμενος τῷ ἀδελφῷ αὐτοῦ εἰκὴ ἔνοχος ἔσται τῇ κρίσει ὅς δ' ἂν εἴπῃ τῷ ἀδελφῷ αὐτοῦ ῥακά, ἔνοχος ἔσται τῷ συνεδρίῳ ὅς δ' ἂν εἴπῃ μωρὲ, ἔνοχος ἔσται εἰς τὴν γέενναν τοῦ πυρός. ²³ Ἐὰν οὖν προσφέρῃς τὸ δῶρόν σου ἐπὶ τὸ θυσιαστήριον, κἀκεῖ μνησθῇς ὅτι ὁ ἀδελφός σου ἔχει τὸ κατὰ σοῦ, ²⁴ ἄφες ἐκεῖ τὸ δῶρόν σου ἔμπροσθεν τοῦ θυσιαστηρίου, καὶ ὑπάγε, πρῶτον διαλλάγηθι τῷ ἀδελφῷ σου, καὶ τότε ἔλθων πρόσφερε τὸ δῶρόν σου. ⁽³⁶⁾ ²⁵ Ἴσθι εὐνοῶν τῷ ἀντιδίκῳ σου ταχὺ, ἕως ὅτου εἰ μετ' αὐτοῦ ἐν τῇ ὁδῷ, μήποτε σε παραδῷ ὁ ἀντίδικος τῷ κριτῇ, καὶ ὁ κριτὴς σε παραδῷ τῷ ὑπηρέτῃ, καὶ εἰς φυλακὴν βληθήσῃ. ²⁶ Ἀμὴν λέγω σοι, οὐ μὴ ἐξέλθῃς ἐκεῖθεν, ἕως ἂν ἀποδῷς τὸν ἔσχατον κοδράντην.

^t Exod. 20. 13.
Deut. 5. 17.

^u 1 John 3. 15.

^v Luke 12. 58.

^x Luke 12. 59.

⁽³⁷⁾ ²⁷ Ἠκούσατε ὅτι ἐρρήθη, Οὐ μοιχεύσεις. ²⁸ Ἐγὼ δὲ λέγω ὑμῖν, ὅτι πᾶς ὁ βλέπων γυναῖκα πρὸς τὸ ἐπιθυμῆσαι αὐτήν ἤδη ἐμοίχευσεν αὐτήν ἐν τῇ καρδίᾳ αὐτοῦ. ²⁹ Εἰ δὲ ὁ ὀφθαλμός σου ὁ δεξιὸς σκανδαλίζει σε, ἔξελε αὐτὸν καὶ βάλε ἀπὸ σοῦ· συμφέρεي γάρ σοι ἵνα ἀπόληται ἐν τῶν μελῶν σου, καὶ μὴ ὅλον τὸ σῶμά σου βληθῇ εἰς γέενναν. ³⁰ Καὶ εἰ ἡ δεξιὰ σου χεὶρ σκανδαλίζει σε, ἔκκοψον αὐτήν καὶ βάλε ἀπὸ σοῦ· συμφέρεи γάρ σοι ἵνα ἀπόληται ἐν τῶν μελῶν σου, καὶ μὴ ὅλον τὸ σῶμά σου βληθῇ εἰς γέενναν.

^y Exod. 20. 14.
Deut. 5. 18.
^z Job 31. 1.

^a ch. 18. 8.
Mark 9. 43, 45,
47. Col. 3. 5.

19. ἐλάχιστος—μέγας] *least—great*. An intimation that there will be different degrees of glory in a future state. See the use of βασι. τ. ο. in v. 20, and cp. on x. 15, and on 1 Cor. iii. 12—15.

Accordingly as we treat the Word of God, so will God treat us. Cp. John xvii. 6. 11. Rev. iii. 10. (Beng.)

21. τοῖς ἀρχαίοις] *to those of old* (Chrys., Theoph., Maldon., Beng.), at the beginning of God's written Revelation, as contradistinguished from ὑμῖν, 'to whom I now speak face to face.' See Aug. Retr. i. 22, and Chrys., Hilar., and Theophyl.

Our Lord not only opposes the Pharisaic corruptions of the Decalogue, but He unfolds it. He gives the kernel of it, its spirit, in opposition to those who dwell *only* on the letter; for the letter (i. e. taken *alone*) killeth, but the Spirit (*added* to it) giveth life. (Rom. vii. 14. 2 Cor. iii. 6.)

22. τῇ κρίσει] *the judgment*. The *Din Mishpat*, or inferior court (of twenty-three judges), distinguished from the Superior Tribunal of the *Sanhedrim* (of seventy-two judges). On these courts, see Joseph. B. J. i. 20. 5. Ant. iv. 8. 14, and Maldonat. here. Buxtorf, Lex. Talmud. p. 514.

Our Lord says, that the ratio of anger and its penalties is to contumelious words and their penalties, what the ratio of the former Court is to the latter. And above all, is the Tribunal of γέεννα τοῦ πυρός, for mere contemptuous expressions, and how much more for malignant actions! Against *them* He sets a double fence, by condemning passionate words and angry thoughts.

— ῥακά] Hebr. קר = *kenós, vacuus*.

— μωρὲ] The mention of an Oriental word ῥακά in the first clause, and of the Sanhedrim, where crimes of blasphemy were punished, makes it probable that there is a reference to the Hebrew מורא (*morah*), apostate. Cf. Mintert in v.

— ἔνοχος εἰς] *liable to come to*. Winer, G. G. 191.

— γέενναν] *Gehenna*. גֵּי הַחַיִּים (*vallis*), הִינְנוֹם *Hinnom*, the valley at the foot of Moriah, and in which Siloa flows (Jerome on x. 28), on the South-East of Jerusalem (Robinson, Palestine, i. 404), desecrated by the idolatrous fires of Moloch (Jer. vii. 31. Isa. xxx. 33), and called *Tophet*, from *Tuph*, the tympanum used to drown the cries of children there immolated. Cp. Joshua xviii. 16, where the LXX have γαλιέννα.

This valley was "the type of hell," and Milton accurately describes it as such, Par. Lost i. :—

"First Moloch, horrid King, besmeared with blood
Of human sacrifice, and parents' tears,
Though for the noise of drums and timbrels loud
Their children's cries unheard that passed through fire
To his grim idol Him the Ammonite

Worshipped in Rabba and her watery plain,
In Argob and in Basan to the stream
Of utmost Arnon. Nor content with such
Audacious neighbourhood, the wisest heart
Of Solomon he led by fraud to build
His temple right against the Temple of God,
On that opprobrious hill, and made his grove
The pleasant valley of *Hinnom*, *Tophet* thence
And black *Gehenna* called, the type of *Hell*."

23. δῶρον] *gift*. Thy *corban*. Mark vii. 11.

— θυσιαστήριον] the brazen altar, before the porch of the Temple. He does not say, *If thou* hast aught against thy brother, but if *he* has aught against thee; that the duty of reconciliation may be laid on thee. (Jerome.)

25. τῷ ἀντιδίκῳ] *thine adversary*. An allusion to Roman Law. The Plaintiff might 'in *ius rapere*;' the Defendant might 'concordare,' till he came before the Magistrate, when law must take its course. Our *adversary*, as long as we are in sin, is God Himself in His Word, and it is necessary for us to agree with Him by repentance and obedience—for when we have come to the end of our mortal journey, there is no further opportunity for reconciliation. Woe then to us if we do not come to terms with Him while we are in the way with Him. Augustine (Serm. 40 and 109). See below on Luke xii. 58.

26. ἕως ἂν] *until thou hast paid the last farthing* (lit. the 1/4th part of an as) that is due, i. e. *never*; for the debt which thou owest by sin is infinite, and can only be paid by the blood of Christ, which is available only to the penitent. Cf. v. 22. See Jerome here, and Ambrosius in Luke xii. 59, and below on xii. 32; xviii. 34. Such as God finds us at our Death, such will He judge us at the last Day. Cyprian (de Mortal. 2). "In what things I find thee, in those things will I judge thee," were words of Christ Himself. See Grabe, Spicileg. i. p. 14. 327, and S. Hippolytus. Fragment, printed by the present Editor, p. 307. See also Chrys. here ad iv. 24. All these testimonies contain a protest against the notion that pardon for the dead can be obtained by works and prayers of the living. See below on Luke xvi. 2, 3.

28. ἐπιθυμῆσαι] *to lust after*. This condemnation of *evil desires* was a new doctrine to the Pharisees, who condemned only overt acts.

29. Εἰ δὲ ὁ ὀφθαλμός] *If thine eye offend thee*. If the love of wife or children intercepts our view of the true light, we ought to renounce it. Hence the High Priest might not defile himself for his Father or for his Mother (Levit. xxi. 11); he must know no other affection but that of Him to whose worship he is dedicated. (Jerome.)

b Deut. 24. 1.
ch. 19. 7.
Mark 10. 4.
Luke 16. 18.
1 Cor. 7. 10.

c Lev. 19. 12.
Exod. 20. 7.
Deut. 5. 11.
& 23. 23.
Numb. 30. 3.
d James 5. 12.
Ecclus. 23. 9.
Isa. 66. 1.
e Ps. 48. 2.

³¹ b Ἐρρήθη δὲ, ὅτι ὅς ἂν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ, δότω αὐτῇ ἀποστάσιον. ³² Ἐγὼ δὲ λέγω ὑμῖν, ὅτι ὅς ἂν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ, παρεκτὸς λόγου πορνείας, ποιεῖ αὐτὴν μοιχᾶσθαι καὶ ὅς ἔαν ἀπολελυμένην γαμήσῃ, μοιχᾶται.

³³ c Πάλιν ἠκούσατε ὅτι ἔρρήθη τοῖς ἀρχαίοις, Οὐκ ἐπιорκήσεις, ἀποδώσεις δὲ τῷ Κυρίῳ τοὺς ὅρκους σου. ³⁴ d Ἐγὼ δὲ λέγω ὑμῖν μὴ ὁμόσαι ὅλως, μήτε ἐν τῷ οὐρανῷ, ὅτι θρόνος ἐστὶ τοῦ Θεοῦ. ³⁵ e μήτε ἐν τῇ γῇ, ὅτι ὑποπόδιόν ἐστι τῶν ποδῶν αὐτοῦ· μήτε εἰς Ἱεροσόλυμα, ὅτι πόλις ἐστὶ τοῦ μεγάλου βασιλέως· ³⁶ μήτε ἐν τῇ κεφαλῇ σου ὁμόσης, ὅτι οὐ δύνασαι μίαν τρίχα λευκὴν ἢ μέλαιναν

³¹. Ἐρρήθη] *It was said*. The connexion is, He had said, Cut off a hand, pluck out a right eye; and they might imagine, therefore, that they might be allowed to put away their wives. He corrects this. For the hardness of their hearts Moses permitted the Jews to put away their wives, but *if* they did so, they were to give a bill of Divorce. (Deut. xxiv. 1. Jer. iii. 1. Matt. xix. 7. Mark x. 4.)

Our Lord allows a man to put away his wife for one cause, and one only. Our Lord reminds His hearers of the former law, which He does not destroy, but correct. (*Chrys.*) Moses did what he did, not to concede divorce, but to prevent murder. (*Jerome.*) The Gospel of Christ not only commands husbands to live at peace with their wives, but lays the guilt of adultery at their door, if the wife, being divorced, marries another; and tolerates no other cause of divorce but fornication on the part of the wife. (*Hilary.*)

— ἀποστάσιον] *a bill of divorce*. The words used by the LXX in Deut. xxiv. 1 are σῆμα ῥήθη (sepher kerithuth) a bill of cutting off, from ῥῥη (karath), ‘abscedit’ (cf. Isa. l. 1); and this word shows that our Lord is speaking here concerning *divortium à vinculo*; not concerning separation only *à mensâ et toro*. See v. 32.

³². παρεκτὸς λόγου πορνείας] *except for the matter of fornication*. λόγος = ῥῥη, verbum, negotium, causa. Vorst, Hebr. 373.

It is generally supposed by Divines of Rome that ἀπολύω does not here signify to *divorce*, in its strict sense of severing the *vinculum matrimonii* (which they suppose to be in all cases indissoluble), but means only to separate *à mensâ et toro* (see Conc. Trid. Sess. xxiv. can. 7. Bellarmine de Matrimonio), and that Matrimony is in all cases pronounced indissoluble by our Lord in Mark x. 11. Luke xvi. 18. This is the common opinion of Roman Divines; but some of them, e.g. Caietan and Catharinus, do not concur in it. See *à Lapide* and *Maldonat.* on Matt. xix. 9. The latter, p. 255—260, gives a clear statement of the different opinions on this point.

But our Lord’s conversation here with the Pharisees is concerning divorce *à vinculo*; and ἀπολύω is used in the natural sense of *dissolvere vinculum*, as expressed in the bill of Divorce (Deut. xxiv. 1), see above, v. 31; and the exception contained in *παρεκτὸς λόγου πορνείας*, is repeated by our Lord in Matt. xix. 9. And it cannot be supposed that any thing taught by our Lord in the “Sermon on the Mount” has been repealed. See *Hammond* on Divorces, vol. i. p. 595, who observes, that Mark and Luke are here to be interpreted by Matthew; and so *Bp. Cosin*, “On Dissolution of Marriage,” iv. p. 490; and *Bp. Taylor*, Ductor Dub. I. v. r. 8. *Bp. Hall*, “Cases of Conscience,” Decade iv. c. 2 and 3.

On comparing the passages of the three Evangelists above quoted on this subject, and also the words of St. Paul (1 Cor. vii. 10, 11), it appears that *in no case* does our Lord advise Divorce; and that in only one case (πορνεία) does He tolerate it. Cf. *Greg. Naz.* p. 650, Χριστὸς οὐ κατὰ πάσαν αἰτίαν, ἀλλὰ συγχωρεῖ μὲν μόνον χωρῆσθαι τῆς πόρνης, τὰ δὲ ἄλλα πάντα φιλοσοφεῖν κελεύει.

Cp. *Aug.* ep. 89, and other authorities quoted in the Editor’s Occasional Sermons, No. 40, on the subject of Divorce, and below, xix. 9, and notes on 1 Cor. vii. 10—12, and *Bp. Cosin*, iv. 489.

But in no case does our Lord permit a person to marry a woman who has been divorced. See the following notes.

S. Jerome (ad Amandum, vol. iv. 162), “Qui dimissam acceperit adulter est, sive ipsa dimiserit virum, sive à viro dimissa sit. Adulter est qui eam acceperit. Vivente viro adultera est mulier, si alteri nupserit;” and *Ep. ad Ocean.* p. 658, “Præcepit Dominus uxorem non debere dimitti, exceptâ causâ fornicationis; et si dimissa fuerit, manere inuptam; et Evangelii vigore nubendi caussatio, viventibus viris, feminis amputatur.”

— ποιεῖ α. μοιχᾶσθαι] *makes her to commit adultery*, by tempting her to contract a second marriage.

— ὅς ἔαν ἀπολελυμένην γαμήσῃ] He does not say τὴν ἀπολ.,

but He says generally *he who marries a divorced woman is guilty of adultery*.

He who marries any woman that has been put away “quâcunque de causâ” (*Lucas Brugensis*) committeth adultery. As *Bp. Middleton* well observes, the sense is “*any one* that is divorced; the principle of this distinction is important.” And it is observable, that in the two other parallel passages, viz. Matt. xix. 9, and Luke xvi. 18, the word ἀπολελυμένη stands in the same absolute form, with *no* article prefixed, as *Winer* rightly renders it, p. 111, “*der eine von einem Manne entlassene heirathet.*”

But if a woman is divorced, does she not cease to be the wife of him from whom she is divorced? and how then can he who marries her be guilty of adultery?

The reason is, that a hope of union with another man who is not her husband, is the main thing which makes a woman unfaithful to him who is her husband. Take away that hope, and the principal cause of adulteries is removed. There is the root of the evil; and our Lord, in His Sermon on the Mount, goes to the root of the evil, by condemning all such unions as adulterous.

Besides, by marrying her he precludes the possibility of her return to her husband. See further on xix. 9.

³⁴. μὴ ὁμόσαι ὅλως] *swear not at all; i. e. sponte tuâ*. Do not voluntarily proffer, much less vainly protrude, an oath. “Non ames, non affectes, non appetas jusjurandum.” Cp. *Aug. Serm.* 307, 308, and de Mend. 15.

Our Lord here again goes to the root of the evil, as seen in the teaching and practice of the Pharisees, see Matt. xxiii. 16—Do not swear at all.

But this does not prohibit a person from being sworn, on a grave and solemn occasion. The verb ὀμῶ is used only in *Niphal* (i. e. to be made to swear), and *Hiphil* (to cause to swear); as much as to intimate that no one ought to swear, except when compelled to do so (see *Bythner* on Ps. xv. 4).

The word is derived from ὀμῶ (*sheba*) seven; a perfect and sacred number. Cp. ὀμῶ (*saba*) to be filled, and ἡβῶ *shabbath* (Sabbath) rest; so that an Oath is, as it were, intended to be a sacred rest—a Sabbath from strife. (Heb. vi. 16.) For, as the Holy Spirit says by St. Paul, An oath for confirmation is to men an end of strife. (Heb. vi. 16.) Strife is an evil, and so an Oath arises from what is evil, v. 37, ἐκ τοῦ πονηροῦ.

But the evil may be, and ought to be overcome with good: for an Oath, on such an occasion, is an appeal to God, as Omnipresent, Omniscient, and Omnipotent, and as the Searcher of all hearts, and the Future Judge of all men; i. e. it is an act of Divine Worship, as the Prophet Jeremiah teaches (Jer. iv. 2), and therefore the Psalmist says, “all they that swear by Thee shall be commended.” (Ps. lxxiii. 12.)

Hence the sin of the Jews not only in swearing rashly and lightly, but also in swearing by creatures; “He who swears venerates or loves that by which he swears; and in the law it was ordered that they should not swear, except by God: but the Jews, who swore by Angels, and the city and temple, honoured the creatures with the honour due to God.” (*Jerome.*)

The case of swearing is similar to that of taking away life. It is *malum per se*: but Swearing in a Court of Justice is an occasion of asserting God’s Supremacy, and so an act of Worship, as the punishment of Death inflicted in obedience to God’s law, and in His Name (Gen. ix. 6. Rom. xiii. 4), is an occasion of proclaiming His Justice and dominion over the lives of all His creatures.

See *Bp. Andrewes*, De Jurejurando Theolog. Disputatio, 1591, and Catechistical Doctrine, p. 239, and Sermons, v. 70—82. *Dr. Barrow*, Sermon xv. vol. i. p. 330. *Bp. Cosin*, on Eccl. Courts, pt. 3. *Bp. Sanderson*, De Juramenti Obligatione, vol. iv. 244 (ed. *Jacobson*, Oxford, 1854), and *Bp. Beveridge* on Article XXXIX., and below, xxvi. 63, and note on Gal. i. 20.

ποιῆσαι. ³⁷ *Ἐστω δὲ ὁ λόγος ὑμῶν ναὶ καὶ, οὐ οὐ· τὸ δὲ περισσὸν τούτων ἐκ τοῦ πονηροῦ ἐστίν.

³⁸ ¹ *Ἠκούσατε ὅτι ἐρρήθη, Ὁφθαλμὸν ἀντὶ ὀφθαλμοῦ, καὶ ὀδόντα ἀντὶ ὀδόντος.

³⁹ ² *Ἐγὼ δὲ λέγω ὑμῖν μὴ ἀντιστῆναι τῷ πονηρῷ, (⁸⁸/_V) ἀλλ' ὅστις σε ῥαπίσει ἐπὶ τὴν δεξιάν σου σιαγόνα, στρέψον αὐτῷ καὶ τὴν ἄλλην· ⁴⁰ καὶ τῷ θέλοντί σοι κριθῆναι, καὶ τὸν χιτῶνά σου λαβεῖν, ἄφες αὐτῷ καὶ τὸ ἱμάτιον· (³⁰/_V) ⁴¹ ^h καὶ ὅστις σε ἀγγαρεύσει μίλιον ἐν, ὑπάγε μετ' αὐτοῦ δύο. ⁴² Τῷ αἰτοῦντί σε δίδου, καὶ τὸν θέλοντα ἀπὸ σοῦ δανείσασθαι μὴ ἀποστραφῆς.

(⁴⁰/_V) ⁴³ ⁱ *Ἠκούσατε ὅτι ἐρρήθη, Ἀγαπήσεις τὸν πλησίον σου, καὶ μισήσεις τὸν ἐχθρόν σου. ⁴⁴ ^k *Ἐγὼ δὲ λέγω ὑμῖν, ἀγαπάτε τοὺς ἐχθροὺς ὑμῶν, εὐλογεῖτε τοὺς καταρωμένους ὑμᾶς, καλῶς ποιεῖτε τοῖς μισοῦσιν ὑμᾶς, καὶ προσεύχεσθε ὑπὲρ τῶν ἐπηρεάζοντων ὑμᾶς καὶ διωκόντων ὑμᾶς, ⁴⁵ ^l ὅπως γένησθε υἱοὶ τοῦ πατρὸς ὑμῶν τοῦ ἐν οὐρανοῖς, ὅτι τὸν ἥλιον αὐτοῦ ἀνατέλλει ἐπὶ πονηροὺς καὶ ἀγαθοὺς, καὶ βρέχει ἐπὶ δικαίους καὶ ἀδίκους. (²⁴¹/_V) ⁴⁶ ^m *Ἐὰν γὰρ ἀγαπήσῃτε τοὺς ἀγαπῶντας ὑμᾶς, τίνα μισθὸν ἔχετε; οὐχὶ καὶ οἱ τελῶναι τὸ αὐτὸ ποιοῦσι; ⁴⁷ ⁿ καὶ ἐὰν ἀσπάσῃσθε τοὺς ἀδελφοὺς ὑμῶν μόνον, τί περισσὸν ποιεῖτε; οὐχὶ καὶ οἱ ἐθνικοὶ τὸ αὐτὸ ποιοῦσιν; ⁴⁸ ^o *Ἔσεσθέ οὖν ὑμεῖς τέλειοι, ὥσπερ ὁ πατὴρ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς τέλειός ἐστι.

f Exod. 21. 24.
Deut. 19. 21.
Lev. 24. 20.
g Prov. 20. 22.
& 24. 29.
Luke 6. 29.
Rom. 12. 17, 19.
1 Cor. 6. 7.
1 Thess. 5. 15.
1 Pet. 3. 9.
h Deut. 15. 8, 10.
Luke 6. 35.
i Lev. 19. 18.
Exod. 34. 12.
Deut. 7. 2.
k Luke 6. 27, &c.
Rom. 12. 14, 20.
l 1 Pet. 3. 9.
Luke 23. 34.
Acts 7. 60.
m Luke 6. 32.
n Luke 6. 33.
o Lev. 11. 44.
& 19. 2.
& 20. 7, 26.
1 Pet. 1. 15, 16.
Luke 6. 36.

³⁷. τὸ δὲ περισσὸν τούτων ἐκ τοῦ πονηροῦ] See last note. It is also ἐκ τοῦ πονηροῦ in that it arises from irreverence; and so in every sense is ἐκ τοῦ πονηροῦ, i.e. it is from the Evil One who is the author of strife and profaneness.

³⁹. μὴ ἀντιστῆναι τῷ πονηρῷ] not to resist evil. See Rom. xii. 19. 21. Do not retaliate, do not render evil for evil. On the use of the negative, for the sake of comparison, see on Matt. ix. 13.

The Levitical law of retaliation (Exod. xxi. 24. Lev. xxiv. 20. Deut. xix. 21), though strictly just in itself, was often abused for the gratification of vindictive passions, and for the infliction of evil as such, and not for the repression of crime for the sake of society. This is what our Lord forbids; He commands to check all private feelings of personal hatred and revenge, and to make private sacrifices on all occasions in a spirit of forbearance, patience, meekness, and love, though (as our Lord teaches, Matt. xviii. 15—17. Luke xvii. 3) a regard for public justice, and the welfare of society and of the offender himself, may render it necessary (as it does) to restrain and punish crime.

Thus, for the Law of Retaliation as then practised by the Jews, Our Lord substitutes the Law of Love.

This and the following precepts (see S. Aug. de Serm. D. i. 59) are to be understood as having regard “ad præparationem cordis, non ostentationem operis.” Some conform to the letter of these commands, without being animated by the spirit of them. “Multi,” says Aug. i. 58, “alteram maxillam præbere noverunt, diligere verò eum à quo feriuntur ignorant.” But we must pray and strive to be animated by the spirit, and then we shall not contravene the letter.

—ὅστις σε ῥαπίσει] whosoever shall smite thee. Do not retaliate, but be prepared rather to bear more injuries. “Si quis te percuiderit, noli tu percutere, sed para te adhuc percutienti.” S. Aug. de Serm. Dom. i. 56, i. e. be ready to suffer in a good cause. Our Lord did not thereby forbid to take legal means of self-protection or remonstrance (John xviii. 23. Acts xxii. 25). But He taught by precept as by example, “non solum in alteram maxillam cædi pro salute omnium, sed etiam crucifigi.” S. Aug. ibid.

⁴⁰. χιτῶνα—ἱμάτιον] χιτῶν from Hebr. כִּתְוֹן (kethoneth), the inner garment, tunic; ἱμάτιον, ἱμάς (beged), the outer robe, “toga Romanis, pallium Græcis.” St. Luke inverts the order, vi. 29. You must be ready to sacrifice private comforts and advantages—“decedere de tuo ipsius jure” (see Aug. l. c. i. 59), for the sake of charity and peace.

This precept does not require nor permit any one to surrender public rights, which are not his own χιτῶν or ἱμάτιον, much less Christian principles and Christian truth; for which we are to contend earnestly (Jude 3), and of which we are not to divest ourselves, or to allow any one to strip us—for then we should be naked indeed (Rev. iii. 17, 18), nor allow any one, as far as in us lies, to strip others, and to rob Christ.

⁴¹. ὅστις σε ἀγγαρεύσει] Ἀγγαρος, a Persian word for a royal

courier (connected with this is the Hebrew יִגְרֶתֶת (iggereth), a letter), who had authority to press horses, &c. into his service in execution of his mission. See Blomfield and others in Æschyl. Agam. 292. The word ἀγγαρία (angaria) (whence *avania* and *avanie*, in Ital. and Fr.) is used in the Talmud for any forced work. If any one shall press thee to do him service,—especially if he has a public claim on thee for duty,—do not contend, but do it heartily.

The word ἀγαρεύω is applied by the Evangelists to Simon the Cyrenian, pressed into the service of bearing the cross of Christ. Matt. xxvii. 32. Mark xv. 21. This is our ἀγγάρευμα, to bear cheerfully the cross of Christ, and follow Him to Calvary.

⁴². Τῷ αἰτοῦντί σε δίδου] “Omni petenti, non omnia petenti, ut id des quod dare justè et honestè potes. Omni petenti dabis, quamvis non semper id quod petit dabis, et aliquando melius ali-quid dabis cum petentem injusta correxeris.” S. Aug. (de Serm. in M. i. 67.)

—δανείσασθαι] to borrow. “Ne voluntatem alienas ab eo qui petit, quasi et pecunia tua vacabit et Deus tibi non redditurus est: sed cum id ex præcepto Dei facis, apud illum qui hæc jubet infructuosum esse non potest.” (S. Aug. ibid. i. 68.) On the question concerning the legality of Usury, see on Matt. xxv. 27.

⁴⁴. ἀγαπάτε τοὺς ἐχθρούς] love your enemies. This is the Christian “Lex Talionis.” Be not overcome of evil, but overcome evil with good. (Rom. xii. 21.)

⁴⁵. ὅπως γένησθε] that ye may become.

—βρέχει] for βῆι, the popular word, still in use in Greece. So βροχή for ὑετός, βουνός for ἔπος, ψαπλ (from ὑψάριον) for ἰχθός, and numerous other words used in the New Test., instead of the more refined forms, and still surviving in the vernacular Romaic. See the Introduction to St. Luke.

⁴⁶. τελῶναι] Publicans. Tax-gatherers, Jewish subalterns and lessees of the Roman Publicani, and therefore doubly odious to those of their own nation. The Talmud classes them with thieves and assassins, and regards their repentance as impossible.

⁴⁸. Ἔσεσθε—τέλειοι] Ye shall be perfect. We who are created in God’s image, and restored in Christ, and made partakers of the divine nature in Him, are bound by the conditions of our creation, redemption, and sanctification, to endeavour to be like Him here, that we may have the fruition of His glorious Godhead hereafter. Ephes. v. 1. 1 Pet. i. 15. 1 John ii. 1. Cp. Matt. xix. 21.

This Scripture was abused by the Pelagians, who argued that either it is possible for men to be perfect, i. e. sinless; or else Christ must be supposed to command an impossibility. See Jerome, adv. Pelag. (vol. iv. p. 491), who says,

“Many imagine what is here commanded to be impossible. But Christ never commands impossibilities; but He prescribes such kind of perfection as was attained by David in the case of Saul and Absalom, and by Stephen the martyr in praying for his murderers, and by St. Paul in wishing to be accused for his persecutors. Acts vii. 60. Rom. ix. 3.”

VI. ($\frac{42}{x}$) ¹ Προσέχετε τὴν δικαιοσύνην ὑμῶν μὴ ποιεῖν ἔμπροσθεν τῶν ἀνθρώπων πρὸς τὸ θεαθῆναι αὐτοῖς· εἰ δὲ μήγε, μισθὸν οὐκ ἔχετε παρὰ τῷ πατρὶ ὑμῶν τῷ ἐν τοῖς οὐρανοῖς. ² ^a "Ὅταν οὖν ποιῇς ἐλεημοσύνην, μὴ σαλπίσσης ἔμπροσθέν σου, ὥσπερ οἱ ὑποκριταὶ ποιοῦσιν ἐν ταῖς συναγωγαῖς καὶ ἐν ταῖς ρύμαις, ὅπως δοξασθῶσιν ὑπὸ τῶν ἀνθρώπων· ἀμὴν λέγω ὑμῖν, ἀπέχουσι τὸν μισθὸν αὐτῶν. ³ Σοῦ δὲ ποιούντος ἐλεημοσύνην, μὴ γνώτω ἡ ἀριστερά σου τί ποιεῖ ἡ δεξιὰ σου· ⁴ ^b ὅπως ἡ σου ἡ ἐλεημοσύνη ἐν τῷ κρυπτῷ· καὶ ὁ πατήρ σου ὁ βλέπων ἐν τῷ κρυπτῷ αὐτὸς ἀποδώσει σοι.

⁵ Καὶ ὅταν προσεύχῃ, οὐκ ἔσῃ ὥσπερ οἱ ὑποκριταί· ὅτι φιλοῦσιν ἐν ταῖς συναγωγαῖς καὶ ἐν ταῖς γωνίαις τῶν πλατειῶν ἐστῶτες προσεύχεσθαι, ὅπως φανῶσι τοῖς ἀνθρώποις. Ἀμὴν λέγω ὑμῖν, ὅτι ἀπέχουσι τὸν μισθὸν αὐτῶν. ⁶ Σὺ δὲ ὅταν προσεύχῃ εἰσελθε εἰς τὸ ταμιεῖόν σου, καὶ κλείσας τὴν θύραν σοι πρόσευξαι τῷ πατρὶ σου τῷ ἐν τῷ κρυπτῷ· καὶ ὁ πατήρ σου ὁ βλέπων ἐν τῷ κρυπτῷ ἀποδώσει σοι ἐν τῷ φανερῷ.

($\frac{43}{v}$) ⁷ ^c Προσευχόμενοι δὲ μὴ βαττολογήσητε ὥσπερ οἱ ἐθνικοί· δοκοῦσι γὰρ ὅτι ἐν τῇ πολυλογίᾳ αὐτῶν εἰσακουσθήσονται· ⁸ μὴ οὖν ὁμοιωθῆτε αὐτοῖς· οἶδε γὰρ ὁ πατήρ ὑμῶν ὧν χρεῖαν ἔχετε πρὸ τοῦ ὑμᾶς αἰτῆσαι αὐτόν. ⁹ ^d Οὕτως οὖν προσεύχεσθε ὑμεῖς, Πάτερ ἡμῶν ὁ ἐν τοῖς οὐρανοῖς, ἁγιασθήτω τὸ ὄνομά

CH. VI. 1. δικαιοσύνην] *justitiam*, Vulg., *righteousness*; applied to visible acts of righteousness; specially to almsgiving. See Dan. ix. 24, where בְּטִידְקָה (*b'tsidkah*), i. e. ἐν δικαιοσύνῃ, is rendered by LXX and Theodotion ἐν ἐλεημοσύναις. Cp. 2 Cor. ix. 10, where δικαιοσύνη has a similar sense. It is used in LXX for חֶסֶד (*chesed*), i. e. *mercy*, e. g. Prov. xx. 28. Isa. lxiii. 7.

Here the general word δικαιοσύνη is used by our Lord as introductory to precepts on its three special branches, Almsgiving, Prayer, and Fasting, *vv.* 2—18.

— πρὸς τὸ] i. e. with that intention. We are to be seen to do good, but not to do good to be seen. Cp. v. 16. Gal. i. 10.

². "Ὅταν ποιῇς ἐλεημοσύνην] *When thou doest alms*; so He says v. 5, *when thou prayest*; and so in v. 16 He says, *when ye fast*. He could hardly have taught more forcibly the duty of *Almsgiving*, and of *Prayer*, and of *Fasting*, than by thus *taking for granted* that all His disciples *will give alms*, and *pray*, and *fast*; and by teaching them *how* to do what He assumes that they *will do*.

— μὴ σαλπίσῃς] *do not sound a trumpet*. The allusion is to the use of *Trumpets* to summon public assemblies to see some fair spectacle, or hear some great thing. Num. x. 3, &c. 2 Kings ix. 13. Ps. lxxxi. 3.

— ὑποκριταί] *ὑποκριτής*, properly a *histrion* or actor who *ὑποκρίνεται τῷ χορῷ*, i. e. is an interlocutor with the chorus; and wears a mask (*προσωπεῖον, personam*), and plays a part. Hence the word is applied in Christian Ethics to those who "*tegnut sub personā quod sunt, et ostentant in personā quod non sunt*." (*Aug.*) On the use of the word *ὑποκριτής* see below, xxii. 13.

Our Lord follows up the metaphor. The hypocrite acts a part on this world's stage, to be seen of men; but *your Theatre* is to be the Omniscience of God your heavenly Father, and the presence of the World and of Angels at the judgment to come. If you wish to be glorious, conceal your good deeds here, and they will have a brighter crown hereafter. (*S. Chrys.*) He calls them *hypocrites*, i. e. *actors, wearing a mask*; pretending to pray to God, they look around for the praise of men.

— ἀπέχουσι] *They bear off with them their full reward*; *'id quod iis debetur.'* On the use of *ἀπό* see xxii. 21.

³. μὴ γνώω] *let not thy left hand know*; much less let it hold the trumpet to thy mouth, — *σεαυτὸν λάνθανε*. (*Theoph.*)

⁴. τῷ κρυπτῷ] Observe the article here and v. 6; not a secret place merely, but *in secret*, — shutting out worldly considerations.

⁶. ταμιεῖον] as Daniel did. Dan. vi. 10. The word *ταμιεῖον* is used by the LXX, in Gen. xliii. 30, for the *private chamber* to which Joseph retired to weep. See also in Exod. viii. 3, and *passim*. On the other form *ταμιών* see *Winer*, p. 86.

The Fathers give also a figurative sense to this precept, e. g. *S. Ambrose* (Cain and Abel, c. 9) thus: Enter into the secret chamber (τὸ κρυπτόν) of *thine own mind* wherever thou art, shut the door thereof against the world, and commune with God. So *S. Jerome*, "Claude ostium, et mente ora, uti faciebat Anna mater Samuelis." "*Hoc orationis cubiculum*," says *S. Ambrose*, "*ubique tecum est*." We may enter the κρυπτόν or chamber of

our own hearts, even in a crowd, — "*et ubique secretum est, cuius arbiter nullus est nisi solus Deus*," "*Qui*," as *S. Cyprian* de Orat. says, "*non vocis sed cordis auditor est*."

⁷. Προσευχόμενοι μὴ βαττολογήσητε] "*Bátτος dicitur fuisse Poëta quidam qui multa inaniter garriebat eademque molestissime inculcabat*." (*Mintert* in v. Cp. *Suidas* in v.) Hence *βαττολογεῖν*, to use *vain repetitions*; to repeat for repetition's sake.

Our Lord repeated the same words in prayer in His Agony, Matt. xxvi. 44. He teaches us here that the essence of prayer is not in the utterance of the lips, but in the colloquy of the heart with God; and by His own practice in His Agony He instructs us that the affection of the heart is stimulated and sustained by the ministry of the lips saying the same words.

⁸. οἶδε γάρ] But since God knows what we need before we ask, why should we pray? Not to inform Him, but to exercise ourselves in communion with Him. (*Chrys.*) We are not narrators, but suppliants. It is one thing to inform the ignorant, and another thing to beseech the Omniscient. (*Jerome.*)

⁹. Οὕτως οὖν προσεύχεσθε] Our Lord here, by this Prayer— Authorizes *forms* of prayer. And in "the Lord's Prayer" our Lord adopts petitions already in use in *Forms of Prayer* among the Jews. See *Vitringa* de Synagog. iii. 692. *Lightfoot* and *Schoettgen*, pp. 61—65. Cp. on vi. 34.

Compare the prescribed form of priestly Benediction, Num. vi. 23. Deut. xxvi. 13.

He also delivers a particular *form* of prayer to be used, and to serve as a pattern for the subject and order of our desires and prayers; and therefore as a guide for our practice.

On this Prayer see *Tertullian* de Oratione, p. 129, Paris 1695, who calls the Lord's Prayer "*Breviarium Evangelii*," and *S. Cyprian* de Oratione Dominica. p. 395, ed. Ven. 1728. *Aug.* de Serm. M. ii. 4—8, and Serm. 56—58, "*ad Competentes post symbolum traditum*." *Gregor. Nyssen.* in de Orat. Domin. i. p. 712—761. *Origen*, περὶ εὐχῆς, i. 226, and *S. Cyril Hierosolym.* Catech. 23, p. 329. *Bp. Andrewes*, v. 350—476, who calls it "*a compendium of faith*," and *Mede*, 1—18.

As the Decalogue is in two tables, so the Lord's Prayer is in two parts; making together seven petitions, — the first three relating to God, the latter four to man. (*Aug.*) *Bp. Andrewes*, v. p. 381.

— Πάτερ ἡμῶν] *Father of us*. Not *ἡμέτερε*. He lays the Foundation of Prayer in *Love*. If God is our *Father*, we should honour Him as His *children*; and if He is the father of *us* (ἡμῶν), we should love *one another as brethren*. Let us remember also, for our comfort and joy, *Who* it is that authorizes and encourages us to use these words, the Son of God, co-equal and of One Substance with the Father.

The whole *Trinity* is addressed in the Lord's Prayer, cp. *Tertullian* de Orat. 2, "*In Patre Filius adoratur, Ego enim, inquit, et Pater unum sumus*." (*John* x. 30.)

— ἁγιασθήτω τὸ ὄνομα] *Hallowed be Thy Name*. God's *Name*, ὄνομα, Hebr. שֵׁם (*Shem*), has a comprehensive meaning.

σου.¹⁰ ἐλθέτω ἡ βασιλεία σου. °γενηθήτω τὸ θέλημά σου, ὡς ἐν οὐρανῷ καὶ ἐπὶ γῆς.¹¹ τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον δὸς ἡμῖν σήμερον.¹² καὶ ἄφες ἡμῖν τὰ ὀφειλήματα ἡμῶν, ὡς καὶ ἡμεῖς ἀφίεμεν τοῖς ὀφειλέταις ἡμῶν.¹³ καὶ μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμόν, ἀλλὰ ῥύσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ.

($\frac{44}{vi}$)¹⁴ Ἐὰν γὰρ ἀφῆτε τοῖς ἀνθρώποις τὰ παραπτώματα αὐτῶν, ἀφήσει καὶ ὑμῖν ὁ Πατὴρ ὑμῶν ὁ οὐράνιος.¹⁵ Ἐὰν δὲ μὴ ἀφῆτε τοῖς ἀνθρώποις τὰ παραπτώματα αὐτῶν, οὐδὲ ὁ Πατὴρ ὑμῶν ἀφήσει τὰ παραπτώματα ὑμῶν.

($\frac{45}{x}$)¹⁶ Ὡς δὲ νηστεύετε, μὴ γίνεσθε ὥσπερ οἱ ὑποκριταί, σκυθρωποί· ἀφανίζουσιν γὰρ τὰ πρόσωπα αὐτῶν, ὅπως φανῶσι τοῖς ἀνθρώποις νηστεύοντες· ἀμὴν λέγω ὑμῖν, ὅτι ἀπέχουσι τὸν μισθὸν αὐτῶν.¹⁷ Σὺ δὲ νηστεύων ἀλειψαί σου τὴν κεφαλὴν, καὶ τὸ πρόσωπόν σου νύβαι·¹⁸ ὅπως μὴ φανῇς τοῖς ἀνθρώποις νηστεύων, ἀλλὰ τῷ Πατρί σου τῷ ἐν τῷ κρυπτῷ· καὶ ὁ Πατὴρ σου ὁ βλέπων ἐν τῷ κρυπτῷ ἀποδώσει σοι.

¹⁹ Μὴ θησαυρίζετε ὑμῖν θησαυροὺς ἐπὶ τῆς γῆς, ὅπου σὴς καὶ βρώσις ἀφανίζει, καὶ ὅπου κλέπται διορύσσουσιν καὶ κλέπτουσιν· ($\frac{46}{v}$)²⁰ θησαυρίζετε δὲ ὑμῖν θησαυροὺς ἐν οὐρανῷ, ὅπου οὔτε σὴς οὔτε βρώσις ἀφανίζει, καὶ ὅπου κλέπται οὐ διορύσσουσιν οὐδὲ κλέπτουσιν·²¹ ὅπου γὰρ ἔστιν ὁ θησαυρὸς ὑμῶν, ἐκεῖ ἔσται καὶ ἡ καρδιά ὑμῶν.

See *Mede*, p. 5. It signifies whatever belongs to God,—His Essence, Attributes, House, Day, Word, Ministers, &c. See Exod. xxiii. 21. Levit. xxiv. 11. 16. 1 Sam. xvii. 45. Ps. viii. 1; xx. 1. 7; xlviii. 10; cxlii. 1; cxlviii. 5. 13; Mal. i. 11. 14.

This is to be our first aim and desire in all things—the glory of God, 1 Cor. x. 31. (*Chrys.*)

10. γενηθήτω] *let it be done*, as by angels in heaven, so by us on earth. (*Jerome.*)

11. τὸν ἄρτον—τὸν ἐπιούσιον] *Bread*—the Hebrew עֶשְׂרִי, a synecdoche for “quicquid ad vitam sustentandam utile est.” Gen. xliii. 25. 31. 32.

The word ἐπιούσιον, a new word, as *Origen* observes (de Orat.), peculiar to the New Testament, and marking the newness of the precept involved in this petition, seems to be formed in the same way as περιούσιος (superfluous), and is contrasted with it, and signifies what is necessary, not περι-ούσιον, but sufficient for our οὐσία or existence; hence ἔρτος ἐπιούσιος is the same as ἔρτς עֶשְׂרִי (*lehem hukki*) in Agur's prayer, Prov. xxx. 8; and this petition appears to be derived from it. (*Mede.*)

It has been said by many learned modern interpreters, that ἐπιούσιος is derived from ἡ ἐπιούσα ἡμέρα (*to-morrow*), and cannot come from ἐπὶ and οὐσία, for it would be ἐπούσιος.

But this opinion does not seem satisfactory. It is hardly consistent with Matt. vi. 34, to pray *to-day* for *to-morrow's* bread.

Ἐπιούσιος, from ἐπὶ and οὐσία, may be compared with ἐπιόρδος, ἐπίσιος, ἐπίσπος, ἐπίορκος, ἐπίοπος, where the vowel *i* is not elided.

And so the Ancient Church understood the phrase; e.g. *Chrys.* ἄρτον ἐπὶ τὴν οὐσίαν διαβαίνοντα, and *Basil.* reg. brev. 253, τὸν ἄρτον τὸν πρὸς τὴν ἐφήμερον ζῶν τῇ οὐσίᾳ ἡμῶν χρησιμεύοντα. *Theoph.* ἐπὶ τῇ οὐσίᾳ καὶ συστάσει αὐτάρκη, and *Euthym.* and *Suidas*, and *Etymol. M.* ὁ ἐπὶ τῇ οὐσίᾳ ἡμῶν ἄρμός. So also the *Peschito* and *Philoxenian* Versions, and *S. Cyril Alex.* on Luke xi. 3, p. 341, ed. *Payne Smith*, and *S. Cyril Hierosol.* p. 329, speaking of daily bread in a spiritual sense, ὁ ἐπὶ τὴν οὐσίαν τῆς ψυχῆς κατασπασόμενος, and so the Greeks now understand it. See the Athenian ed. of *Euthym.* 1842, p. 110.

The Version of the Western Church has *supersubstantialis*.

See also *Joseph Mede's* excellent Essay, p. 125, who observes that the petition may be thus paraphrased, τὸν ἄρτον ἡμῶν, μὴ περιούσιον, ἀλλὰ τὸν ἐπιούσιον δὸς ἡμῖν σήμερον. *Schoettgen* here (pp. 63. 71. 72) cites passages from the Rabbis, which show that even among the most pious of the Jews it was not usual to pray for the things of the *morrow*.

The Fathers comprehend also under this bread, the spiritual food of the Word and Sacraments. *Tertullian* de Oratione 6, “Panem spiritualiter intelligamus, Christus enim panis noster.” “Hunc panem quotidie nobis postulamus,” says *S. Cyprian*, de Orat. Dom., as the Manna in the wilderness. (Cp. John vi. 33) So the English Catechism,—“all things that be needful for our souls and bodies.”

e Heb. 13. 21.
Ps. 103. 20, 21.
f Luke 11. 3.
g Luke 11. 4.
h Eph. 4. 32.
h ch. 26. 41.
John 17. 15.

i Mark 11. 25.
Ecclus. 28. 2.
k ch. 18. 35.

l Isa. 58. 5.
Joel 2. 12, 13.

m ch. 19. 21.
Luke 12. 33.
1 Tim. 6. 6, 9, 18, 19.
Heb. 13. 5.

12. ἄφες τὰ ὀφειλήματα] *forgive our debts*. “ἀφιέναι respondet verbo Chald. et Syr. ܐܦܝܢܐ, quod non modo valet, *dimittere, relinquere, sinere*, sed etiam *condonare, remittere*, et tunc ei fere jungitur ܐܦܝܢܐ ὀφείλημα, v. *Buxtorf*. Lex. Talm. h v. atque sic etiam h. l. ἀφιέναι notat, *condonare, remittere*, Hebr. ܐܦܝܢܐ; ut ap. τοὺς δ' Ps. xxv. 18, ἄφες τὰς ἁμαρτίας μου” ad Num. xiv. 19. Is. lv. 7. Voces ܐܦܝܢܐ et ܐܦܝܢܐ etiam de peccatis usurpantur, v. *Buxtorfii* Lex. Talm. p. 714 s. et *Probstius* de Hebraism. N. T. p. 74 ss. hinc et ap. Luc. xi. 4. Vor ὀφειλήματα legitur ἁμαρτίας, et infra v. 14. ὀφειλήματα commutatur cum παραπτώματα.” (*Kuin.*) See below on Eph. i. 7.

Hence *S. Augustine* argues against the Pelagians, that no one is without sin. *S. Aug.* de Peccat. ii. 10, and c. Epist. Parmen. ii. 10. *S. Cyprian* (de Orat. Dom.) says “hinc docetur homo peccare se quotidie.”

—ἀφίεμεν] *we forgive*. The Vatican MS. and Z, and *Origen* have ἀφίκαμεν, *we have forgiven them*; before we come to ask forgiveness of Thee.

3. μὴ εἰσενέγκῃς] Quoted by *S. Polycarp*, Phil. 7. God tempts no one (James i. 13; cp. *Aug.* de Serm. in M. ii. 9); but He sometimes permits the Tempter to try the faith and patience of His servants, as Job (i. 12; ii. 6), and our Lord Himself (iv. 1). We are taught to pray here that God would not lead us into Temptation, i. e. allow us to *run into it*—“Ne nos induci patiaris.” (*Tertullian*)—(though the Tempter may be allowed to attack us), much less *go in* quest of it; and thus we are reminded of our frailty, and acknowledge it, and our need of grace, and of watchfulness against Satan, and of prayer for the Holy Spirit. Cp. Christ's own prayer in His Agony. See Matt. xxvi. 39, and *Bp. Andrewes*, v. 458. 467, on this text.

—τοῦ πονηροῦ] *the wicked one*. Πονηρὸς is to be distinguished from κακὸς, because it always signifies moral evil; whereas κακὸς sometimes means physical evil only.

The Doxology ἐτι σοῦ ἔστιν ἡ βασιλεῖα καὶ ἡ δύναμις καὶ ἡ δόξα εἰς τοὺς αἰῶνας ἀμὴν is found in E, G, K, L, M, S, U, V, Δ, but is not in B, D, Z, Lr, or in the oldest Versions and Fathers; and was probably added in the beginning of the fourth century, from the primitive usage of Christian Churches in reciting the Lord's Prayer in their public Liturgies.

Mr. Humphry (on Acts xxi. 14) and *Prof. Blunt* (on the Christian Church, p. 38) well compare 2 Tim. iv. 18, where St. Paul adopts the substance and order of the last two petitions in the Lord's Prayer with the Doxology.

16. Ὡς δὲ νηστεύετε] *When ye fast*. Our Lord is speaking here of private fasts, not of fasts imposed by public authority. Fasting was prescribed by the Old Law; but with the exception of the annual fast on the day of Atonement (Lev. xvi. 1—34; xxiii. 27—29. Cp. Numbers xxix. 7), the times were left, for the most part, to private discretion. Some (e.g. the Pharisees) fasted twice a week (Monday and Thursday), Luke xviii. 12. (*Lightfoot*.) Our Lord anticipates that His disciples *will* fast. On the duty, design, and proper meaning of fasting, see *Basil*, de Jejunio ii. p. 1—15. 621.

n Luke 11. 34.

($\frac{47}{v}$) ²² Ὁ λύχνος τοῦ σώματός ἐστιν ὁ ὀφθαλμός· ἐὰν οὖν ὁ ὀφθαλμός σου ἀπλοῦς ᾖ, ὅλον τὸ σῶμά σου φωτεινὸν ἔσται· ²³ ἐὰν δὲ ὁ ὀφθαλμός σου πονηρὸς ᾖ, ὅλον τὸ σῶμά σου σκοτεινὸν ἔσται· εἰ οὖν τὸ φῶς τὸ ἐν σοὶ σκότος ἐστὶ, τὸ σκότος πόσον.

o Luke 16. 13.
Rom. 6. 16, 22.
1 John 2. 15, 16.

($\frac{48}{v}$) ²⁴ Οὐδεὶς δύναται δυσὶ κυρίοις δουλεύειν· ἢ γὰρ τὸν ἓνα μισήσει, καὶ τὸν ἕτερον ἀγαπήσει· ἢ ἐνὸς ἀνθέξεται, καὶ τοῦ ἑτέρου καταφρονήσει. Οὐ δύνασθε Θεῷ δουλεύειν καὶ μαμωνᾷ.

p Luke 12. 22.
Phil. 4. 6.
1 Tim. 6. 8.
1 Pet. 5. 7.
Ps. 55. 22.
q Luke 12. 23.
r Job 38. 41.
Ps. 147. 9.
Luke 12. 24.
s Luke 12. 25.

($\frac{49}{v}$) ²⁵ Διὰ τοῦτο λέγω ὑμῖν, μὴ μεριμνᾶτε τῇ ψυχῇ ὑμῶν, τί φάγητε καὶ τί πίητε, μηδὲ τῷ σώματι ὑμῶν, τί ἐνδύσθησθε· οὐχὶ ἡ ψυχὴ πλεόν ἐστι τῆς τροφῆς, καὶ τὸ σῶμα τοῦ ἐνδύματος; ²⁶ ἐμβλέψατε εἰς τὰ πετεινὰ τοῦ οὐρανοῦ, ὅτι οὐ σπεύρουσιν, οὐδὲ θερίζουσιν, οὐδὲ συνάγουσιν εἰς ἀποθήκας· καὶ ὁ πατὴρ ὑμῶν ὁ οὐράνιος τρέφει αὐτά· οὐχ ὑμεῖς μᾶλλον διαφέρετε αὐτῶν; ²⁷ τίς δὲ ἐξ ὑμῶν μεριμνῶν δύναται προσθεῖναι ἐπὶ τὴν ἡλικίαν αὐτοῦ πῆχυν ἓνα; ²⁸ καὶ περὶ ἐνδύματος τί μεριμνᾶτε; καταμάθετε τὰ κρίνα τοῦ ἀγροῦ πῶς αὐξάνει· οὐ κοπιᾷ, οὐδὲ νῆθει· ²⁹ λέγω δὲ ὑμῖν, ὅτι οὐδὲ Σολομὼν ἐν πάσῃ τῇ δόξῃ αὐτοῦ περιεβάλετο ὡς ἐν τούτων. ³⁰ Εἰ δὲ τὸν χόρτον τοῦ ἀγροῦ σήμερον ὄντα καὶ αὔριον εἰς κλίβανον βαλλόμενον ὁ Θεὸς οὕτως ἀμφιέννυσιν, οὐ πολλῷ μᾶλλον ὑμᾶς, ὀλιγόπιστοι; ³¹ μὴ οὖν μεριμνήσητε λέγοντες, τί φάγωμεν, ἢ τί πίωμεν, ἢ τί περιβαλώμεθα; ³² πάντα γὰρ ταῦτα τὰ ἔθνη ἐπιζητεῖ· οἶδε γὰρ ὁ πατὴρ ὑμῶν ὁ οὐράνιος ὅτι χρῄζετε τούτων ἀπάντων· ³³ ζητεῖτε δὲ πρῶτον τὴν βασιλείαν τοῦ Θεοῦ καὶ τὴν δικαιοσύνην αὐτοῦ, καὶ ταῦτα πάντα προστεθήσεται ὑμῖν· ³⁴ μὴ οὖν μεριμνήσητε εἰς τὴν αὔριον· ἡ γὰρ αὔριον μεριμνήσει ἑαυτῆς· ἀρκετὸν τῇ ἡμέρᾳ ἡ κακία αὐτῆς.

t Luke 12. 27.

u Luke 12. 28.

x Luke 12. 29, 30.

y Luke 12. 31.
Ps. 34. 10.
1 Tim. 4. 8.
1 Kings 3. 11—13.

a Luke 6. 37, 38.
Ps. 41. 2.
Rom. 2. 1.
& 14. 3, 4, 10, 13.
1 Cor. 4. 3—5.
James 4. 11, 12.
Mark 4. 24.
b Luke 6. 41, 42.

VII. ($\frac{50}{H}$) ¹ Μὴ κρίνετε, ἵνα μὴ κριθῆτε. ² ἐν ᾧ γὰρ κρίματι κρίνετε, κριθήσεσθε· καὶ ἐν ᾧ μέτρῳ μετρεῖτε, μετρηθήσεται ὑμῖν. ($\frac{51}{v}$) ³ Τί δὲ βλέ-

22. ὀφθαλμός ἀπλοῦς] “simplex oculus et purus simplicia intuetur et pura.” “Lippientes oculi,” says S. Jerome, “solent lucernas videre numerosas.” The ἄπλοῦς ὀφθαλμός, or single eye, is that which has only one object, clearly and distinctly reflected on the spiritual retina; viz. the glory of God. “It does not see double,” it does not look to serve God and Mammon. Thy body will be full of light, if thou hast one object in view, i. e. the glory of God seen in the way of obedience to His Law.

See Bp. Sanderson (Prælect. de Obligat. Consc. ii. § 11, vol. iv. p. 31), who observes, that singleness of purpose,—or good intention, properly so called,—here includes good means not less than a good end, and quotes S. Bernard, “Ut oculus sit simplex, duo sunt necessaria, charitas in intentione et in electione veritas.”

“Him, only him, the hand of God defends
Whose means are pure and spotless as his ends.”

24. μαμωνᾷ] Mammon, from Syriac ܡܡܘܢܐ (mammina), riches; which appears to be derived from ܡܡܢ (hamon), abundance. “Non dixit, qui habet divitias sed qui servit divitiis; qui divitiarum servus est custodit ut servus; qui servitutis excussit jugum, distribuit eas ut Dominus.” (Jerome.) Cp. Luke xvi. 9. 11. 13.

This verse is cited μνημονικῶς καὶ παραφραστικῶς by Clement Rom. ii. 6, λέγει ὁ Κύριος, οὐδεὶς οἰκείτης δύναται δυσὶ κυρίοις δουλεύειν· ἐὰν ἡμεῖς θέλωμεν καὶ Θεῷ δουλεύειν καὶ Μαμωνᾷ, ἀνίμφορον ἡμῖν ἐστί. Τί γὰρ ὄφελος, ἐάν τις τὸν ὅλον κόσμον κερδήσῃ τὴν δὲ ψυχὴν ζημιωθῇ; ἐστὶ δὲ οὗτος αἶων καὶ ὁ μέλλων δύο ἔχθροί· . . . οὐ δυνάμεθα τῶν δύο φίλοι εἶναι.

25. μὴ μεριμνᾶτε] be not careful; divided about, be not distracted by. Our Lord does not forbid provident forethought (cp. 1 Tim. v. 8), as was imagined by the Euchites, “qui volebant semper εἰχεσθαι et nunquam laborare,” against whom S. Augustine wrote his book “de Opere Monachorum” (vi. 797; xi. 446). “Dominus,” says S. Aug., “propter exemplum loculos habuit.” But he forbids anxious, restless, and distrustful solicitude about earthly things,—and this He does by seven considerations. 1. The care which God shows for our life and our bodies (see Chrys. and Jerome). 2. For the inferior creatures which exist for our sake. 3. Because all our care is vain without God. 4. From a consideration of the flowers and grass which God clothes and adorns. 5. Because such solicitude is unchristian and heathenish.

6. Because God adds every thing necessary to them who seek first His Kingdom. 7. Because sufficient unto the day is the evil thereof. Cp. Phil. iv. 6. 1 Pet. v. 7.

— τῆς τροφῆς] its food. τοῦ ἐνδύματος, its clothing.

27. ἡλικίαν] age. Perhaps it may here mean term or space of human life, compared to a race-course; and not stature as in Luke ii. 52; xix. 3, and so Theophylact. It would be a great thing to add a cubit (a foot and a half) to the stature, whereas our Lord is here speaking of something that is least, see Luke xii. 26. No one can add even a cubit's length to the term of life which God gives him. On this use of ἡλικία for age see John ix. 21. 23. Heb. xi. 11, and Weststein's note here.

28. κρίνα] κρίνον is properly the white lily,—the emblem of the Church,—Cant. ii. 1, 2; and also, in a secondary sense, a common name for all flowers. κρίνα = ἄνθη καλλιπνοῦσα. (Hesych.)

29. Σολομών] “Christus verus scivit Solomonis amictum.” (Beng.) On this text see also below, Luke xii. 27, 28.

30. εἰς κλίβανον] the kiln, or oven. From lack of timber in Palestine, χόρτος, grass, &c. was used as fuel. See above, iii. 10.

34. μεριμνήσει ἑαυτῆς] So B, C, G, L, S, V, and other MSS. —not τὰ ἑαυτῆς, i. e. to-morrow will be careful about itself; to-morrow will bring its own weight of cares; do not forestall them to-day. So φροντίζω with genit. Matth. G. G. § 326.

— ἡ κακία] vexatio or ærumna, not ἡ πονηρία, or malitia. See Tertullian c. Marcion. ii. 24. Jerome, Epist. 147, and above, v. 13. Cp. Gen. xlvii. 9.

This adage is found in the Talmud Berachot, fol. 9. 2. Vorst, de Adag. N. T. p. 806.

Our Lord adopts and spiritualizes several proverbial sayings in succession, which were known to the Jews. (See on verses 2, 3, 6 of the next Chapter.) In the same manner as in the Lord's Prayer He adopted and spiritualized petitions from the Jewish Liturgy (see above, vi. 9). He thus exemplified His own precept concerning new wine and new bottles (Matt. ix. 16, 17), and on bringing out of the storehouse things new and old (xiii. 52). In all these cases He animates the old letter with the new Spirit.

CH. VII. 1. Μὴ κρίνετε] Judge not ye. Quoted by S. Polycarp, Philipp. 2, p. 507, who also cites v. 3. 10. On this precept, see Dr. Barrow's Sermon xx. vol. i. p. 431. 456.

2. ἐν ᾧ μέτρω] ἐν preserves its usual sense here, in what mea-

πεις τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ τοῦ ἀδελφοῦ σου, τὴν δὲ ἐν τῷ σῷ ὀφθαλμῷ δοκὸν οὐ κατανοεῖς; ⁴ ἢ πῶς ἐρεῖς τῷ ἀδελφῷ σου, Ἀφες ἐκβάλω τὸ κάρφος ἀπὸ τοῦ ὀφθαλμοῦ σου· καὶ ἰδοὺ ἡ δοκὸς ἐν τῷ ὀφθαλμῷ σου; ⁵ ὑποκριτὰ, ἔκβαλε πρῶτον τὴν δοκὸν ἐκ τοῦ ὀφθαλμοῦ σου, καὶ τότε διαβλέψεις ἐκβαλεῖν τὸ κάρφος ἐκ τοῦ ὀφθαλμοῦ τοῦ ἀδελφοῦ σου.

(⁵²/_x) ⁶ Μὴ δώτε τὸ ἅγιον τοῖς κυσὶ, μηδὲ βάλητε τοὺς μαργαρίτας ὑμῶν ἔμπροσθεν τῶν χοίρων, μήποτε καταπατήσῳσιν αὐτοὺς ἐν τοῖς ποσὶν αὐτῶν, καὶ στραφέντες ῥήξῳσιν ὑμᾶς.

(⁵³/_v) ⁷ Ἀιτεῖτε, καὶ δοθήσεται ὑμῖν· ζητεῖτε, καὶ εὕρήσετε· κρούετε, καὶ ἀνοιγέσεται ὑμῖν, ⁸ πᾶς γὰρ ὁ αἰτῶν λαμβάνει, καὶ ὁ ζητῶν εὕρισκει, καὶ τῷ κρούοντι ἀνοιγέσεται· ⁹ ἢ τίς ἐστιν ἐξ ὑμῶν ἄνθρωπος, ὃν ἐὰν αἰτήσῃ ὁ υἱὸς αὐτοῦ ἄρτον, μὴ λίθον ἐπιδώσει αὐτῷ; ¹⁰ καὶ ἐὰν ἰχθὺν αἰτήσῃ, μὴ ὄφιν ἐπιδώσει αὐτῷ; ¹¹ εἰ οὖν ὑμεῖς πονηροὶ ὄντες οἴδατε δόματα ἀγαθὰ διδόναι τοῖς τέκνοις ὑμῶν, πόσῳ μᾶλλον ὁ πατήρ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς δώσει ἀγαθὰ τοῖς αἰτοῦσιν αὐτόν.

(⁵⁴/_v) ¹² Πάντα οὖν ὅσα ἂν θέλητε ἵνα ποιῶσιν ὑμῖν οἱ ἄνθρωποι, οὕτω καὶ ὑμεῖς ποιεῖτε αὐτοῖς· οὗτος γάρ ἐστιν ὁ νόμος καὶ οἱ προφῆται.

(⁵⁵/_v) ¹³ Εἰσελθετε διὰ τῆς στενῆς πύλης, ὅτι πλατεία ἡ πύλη, καὶ εὐρύχωρος ἡ ὁδὸς ἡ ἀπάγουσα εἰς τὴν ἀπώλειαν, καὶ πολλοὶ εἰσιν οἱ εἰσέρχόμενοι δι' αὐτῆς, ¹⁴ ὅτι στενὴ ἡ πύλη, καὶ τεθλιμμένη ἡ ὁδὸς ἡ ἀπάγουσα εἰς τὴν ζωὴν, καὶ ὀλίγοι εἰσιν οἱ εὕρισκοντες αὐτήν.

c ch. 21. 22.
Mark 11. 24.
Luke 11. 9.
John 14. 13.
& 15. 7. & 16. 23.
James 1. 5, 6.
1 John 3. 22.
d Luke 11. 11.

e Luke 11. 13.

f Luke 6. 31.
Tob. 4. 16.
Matt. 22. 40.
Rom. 13. 8, 10.
Gal. 5. 14.
1 Tim. 1. 5.
g Luke 13. 24.

sure, large or small, or just the contrary. On this adage, which is found in the *Talmud Sota*, cap. i., see *Vorst*, p. 801.

3. κάρφος] *note*. "Festuca, stipula, palea quæ in oculis involat" (à *Lapide*) "opponitur δοκῷ trabi." This proverb was already familiar to the Jews. See *Talmud Erachin*, c. 2, and *Baba Bathra*, c. 2, and next note.

6. κυσὶ] to dogs. By κύνας *S. Aug.* understands 'impugnatores veritatis,' by χοῖροι, 'contemptores.' Both were among the unclean animals of the Levitical Law (Lev. xi. 1—7); on whose moral significance see *W. Jones* of Nayland, *Zoologia Ethica*, vol. ii. p. 115, ed. 1826. See also his *Serm.* xxix. on this text.

This, like most of our Lord's proverbial sayings, appears to have been already current among the Jews. See *Wetst.* and *Vorst*, de *Adag. N. T.*, p. 780, ed. Lips. 1778, cap. i. of *Mifchar Happeninim*,—"Ne projiciatis margaritas coram porcis, et ne tradatis sapientiam ei qui ignorat præstantiam ejus."

As to our Lord's use of heathen proverbs, see below, on Luke v. 39. Acts xxvi. 14.

— ῥήξῳσιν] *rend* you. Pearls are like pulse; and the swine would be irritated by the casting any thing before them as if it were food, when they found that it was not food. Many proofs have been given of the savage violence of swine and dogs in the *East*. See *Wetstein* here, and *Winer*, R.-W.-B. i. p. 516, and ii. p. 438.

11. ὑμεῖς πονηροὶ] *ye, being evil*—. Scripture does not commend itself to the world by speaking well of it; more wonder is it that Scripture has been received by men as God's word. (Cp. *Beng.*)

12. ἵνα] On this use of ἵνα see Mark vi. 25; ix. 30. *Winer*, p. 301. It is the *và* of modern Greek.

— οὗτος ἐστιν ὁ νόμος καὶ οἱ προφῆται] *this is the Law and the Prophets*, i. e. the sum of the revealed will of God,—which among the Jews was known by the name "The Law and the Prophets." See Luke xvi. 16. Matt. xi. 13; xxii. 40.

13. Εἰσελθετε] *Tisch.*, *Lach.* read εἰσελθατε, the *Alexandrine* form. On these and other similar forms the following remarks from *Valckenaer* (Scholæ, ii. p. 466) deserve attention. "Observetur, formulam hanc esse *Alexandrinam*. Pro ἔφυγον, ἔλαβον, εἶδον, εἶπον, ἦλθον, εἶπον *Alexandrinum* pronunciabant in primâ personâ ἔφυγα, ἔλαβα, εἶδα—in tertiâ autem personis ἔφυγαν, ἔλαβαν, εἶδαν, ἦλθαν, εἶπαν. Talia reperitur ubiq. in *Vers. gr.* V. T., nusquam occurrunt apud Scriptores veteres Græcos, nisi quod εἶπα et εἶπαν Iones quoque adhibuerunt *Herodotus* et *Hippocrates*. Legat quis Libros, qui dicuntur, *Maccabæorum*, reperiet in i. *Libro* προσήλθαν, εἶπαν, εἶδαν, ἐξῆλθαν, alia et plura: nihil horum reperiet in *Libro* ii. iii. iv. cur non? quia *Lib.* i. scriptus veteri istâ dialecto *Alexandrinâ*; at

Libri ii. iii. iv. unum habent auctorem ab auctore *Libri primi* diversissimum, qui sermonis genere fuit usus elegantissimo, et multum dissimili normæ scribendi obviæ in *Libro primo*. Observetur et *Libri secundi* initium esse querendum nostris in Editt. in medio fere capite ii.; quæ præcedunt alterius sunt generis, itidem *Alexandrinum* more scripta, et malè conflata cum libello isto egregio, qui continet nihil aliud, nisi brevem historiam rerum à *Juda Maccabæo* gestarum, quas res *Auctor Libri* i. non tantum nobis enarravit, sed gesta Fratrum *Judæ*, temporumque sequentium."

14. ὅτι στενή] It is very remarkable that the preponderance of Manuscript authority is in favour of *τί στενή*, which reading is found in B*, C, E, G, K, L, M, S, U, V, Δ, and many Cursives and Versions, and has been adopted by *Meyer*, *Fritz.*, *Arnoldi*, *Tregelles*, not by *Tisch.* ed. 1858, and *Alf.*, who read *ὅτι* with B*, X, and *Origen*; and *ὅτι* is also supported by *S. Cyril*, in his newly-recovered commentary on St. Luke, p. 351, and p. 461, ed. *Payne Smith*, Oxf. 1859. It is to be observed, that B* has *ὅτι δέ*.

The reading *τί* seems to be inadmissible. It appears to be due to the idiom of a declining and barbarous Grecism, using that word as an *interjection*, as it is explained by *Theophyl.* and *Etymol. M.* in *Wetstein*, p. 343, *τί καλῇ*, and as is now common in the language of modern Greece, according to which, *τί στενή* would mean *how narrow!* But such an interjectional use is without example in the Greek Testament; and the passages cited in its behalf from the LXX (2 Sam. vi. 20. Cant. vii. 6) are not parallel, because *τί* is there not used with an *adjective*, but a *verb*.

Besides, the reader can hardly fail to feel, that such an exclamation as "*How narrow is the gate!*" is not in harmony with the didactic gravity of the subject, and the majestic dignity of the Speaker, in the passage before us.

It is observable also, that those Editors who have admitted *τί* into the text are not agreed as to its sense. See *Fritz.*, p. 293. *Meyer*, p. 165. *Arnoldi*, p. 197.

The narrowness of the gate appears from various historical types of salvation; i. e. Lot and his daughters in Sodom; Noah and seven persons in the Flood; Caleb and Joshua in the Wilderness; and from our Lord's saying, "Many are called, but few chosen." (Matt. xx. 16.)

The gate is strait; let the knowledge of its straitness stimulate our energies, and make us *strive* to enter it. See xi. 12. Luke xiii. 24. And though the gate is strait, yet wide is the city—the heavenly city—to which it leads, *στενή ἡ πόλις, οὐχ ἡ πόλις.* (*Chrys.*)

— τὴν [ωήν] Observe τὴν, the life: that which alone deserves

h Micah 3. 5.
ch. 24. 4, 5.
2 Tim. 3. 5.
Acts 20. 29.

i Luke 6. 44
2 Tim. 3. 1, seqq.
k Luke 6. 43.

l ch. 3. 10.
John 15. 2, 6.
Luke 3. 9.

m Hos. 8. 2.
Jer. 7. 4.
Luke 6. 46.
Rom. 2. 13.
James 1. 22.
n Luke 13. 24, 25.

o Luke 13. 27.
ch. 25. 12, 41.
2 Tim. 2. 19.

p Luke 6. 47, 48.

q Luke 6. 49.

r Mark 1. 22, 27.
Luke 4. 32.

($\frac{56}{x}$) ¹⁵ ^h Προσέχετε δὲ ἀπὸ τῶν ψευδοπροφητῶν, οἵτινες ἔρχονται πρὸς ὑμᾶς ἐν ἐνδύμασι προβάτων, ἔσωθεν δέ εἰσι λύκοι ἄρπαγες. ¹⁶ ⁱ Ἀπὸ τῶν καρπῶν αὐτῶν ἐπιγνώσεσθε αὐτούς· ($\frac{57}{v}$) ^{μῆτι} συλλέγουσιν ἀπὸ ἀκανθῶν σταφυλὴν, ἢ ἀπὸ τριβόλων σῦκα ; ($\frac{58}{v}$) ¹⁷ ⁱ οὕτω πᾶν δένδρον ἀγαθὸν καρποὺς καλοὺς ποιεῖ· τὸ δὲ σαπρὸν δένδρον καρποὺς πονηροὺς ποιεῖ· ¹⁸ ^k οὐ δύναται δένδρον ἀγαθὸν καρποὺς πονηροὺς ποιεῖν, οὐδὲ δένδρον σαπρὸν καρποὺς καλοὺς ποιεῖν· ¹⁹ ^l πᾶν δένδρον μὴ ποιοῦν καρπὸν καλὸν ἐκκόπτεται, καὶ εἰς πῦρ βάλλεται· ²⁰ ἄραγε ἀπὸ τῶν καρπῶν αὐτῶν ἐπιγνώσεσθε αὐτούς.

($\frac{59}{III}$) ²¹ ^m Οὐ πᾶς ὁ λέγων μοι, Κύριε, Κύριε, εἰσελεύσεται εἰς τὴν βασιλείαν τῶν οὐρανῶν, ἀλλ' ὁ ποιῶν τὸ θέλημα τοῦ πατρός μου τοῦ ἐν οὐρανοῖς. ($\frac{60}{v}$) ²² ⁿ Πολλοὶ ἐροῦσί μοι ἐν ἐκείνῃ τῇ ἡμέρᾳ, Κύριε, Κύριε, οὐ τῷ σῷ ὀνόματι προεφητεύσαμεν, καὶ τῷ σῷ ὀνόματι δαιμόνια ἐξεβάλομεν, καὶ τῷ σῷ ὀνόματι δυνάμεις πολλὰς ἐποιήσαμεν ; ²³ ^o καὶ τότε ὁμολογήσω αὐτοῖς ὅτι οὐδέποτε ἔγνων ὑμᾶς· ἀποχωρεῖτε ἀπ' ἐμοῦ οἱ ἐργαζόμενοι τὴν ἀνομίαν.

($\frac{61}{v}$) ²⁴ ^p Πᾶς οὖν ὅστις ἀκούει μου τοὺς λόγους τούτους καὶ ποιεῖ αὐτούς, ὁμοιωσάμενος αὐτὸν ἀνδρὶ φρονίμῳ, ὅστις ὠκοδόμησε τὴν οἰκίαν αὐτοῦ ἐπὶ τὴν πέτραν· ²⁵ καὶ κατέβη ἡ βροχὴ, καὶ ἦλθον οἱ ποταμοὶ, καὶ ἔπνευσαν οἱ ἄνεμοι, καὶ προσέπεσον τῇ οἰκίᾳ ἐκείνῃ, καὶ οὐκ ἔπεσε· τεθεμελίωτο γὰρ ἐπὶ τὴν πέτραν. ²⁶ ^q Καὶ πᾶς ὁ ἀκούων μου τοὺς λόγους τούτους, καὶ μὴ ποιῶν αὐτούς, ὁμοιωθήσεται ἀνδρὶ μωρῷ, ὅστις ὠκοδόμησε τὴν οἰκίαν αὐτοῦ ἐπὶ τὴν ἄμμον· ²⁷ καὶ κατέβη ἡ βροχὴ, καὶ ἦλθον οἱ ποταμοὶ, καὶ ἔπνευσαν οἱ ἄνεμοι· καὶ προσέκοψαν τῇ οἰκίᾳ ἐκείνῃ, καὶ ἔπεσε, καὶ ἦν ἡ πτώσις αὐτῆς μεγάλη.

($\frac{62}{II}$) ²⁸ ^r Καὶ ἐγένετο, ὅτε συνετέλεσεν ὁ Ἰησοῦς τοὺς λόγους τούτους, ἐξελήσσοντο οἱ ὄχλοι ἐπὶ τῇ διδαχῇ αὐτοῦ· ²⁹ ἦν γὰρ διδάσκων αὐτοὺς ὡς ἐξουσίαν ἔχων, καὶ οὐχ ὡς οἱ Γραμματεῖς.

to be called *life*. "Vita enim *præ*sens non est *vita*, sed potius *mors*." (Beng.)

15. ψευδοπροφητῶν] false teachers. See v. 22, and on Rom. xii. 6. 1 Cor. xi. 4; xiv. 6. Titus i. 12.

16. Ἀπὸ τῶν καρπῶν] From the fruits of *their teaching*: not from their acts alone, because acts seemingly virtuous are often nothing more than the Sheep's clothing in which the Wolf wraps himself in order that he may deceive and devour the Sheep. See *Bp. Sanderson*, Sermon ix. § 31, on 1 Tim. iii. 16, vol. i. p. 244. "Non ex foliis neque ex floribus," says *S. Bernard*, ep. 107, "sed ex fructu arbor bona malave dignoscitur;" and see *Waterland* on the Trinity, chap. v. vol. v. p. 106.

18. οὐ δύναται] cannot. Christ does not say that a good tree cannot become bad (as *Jovinian* and others inferred), or that man has no free agency (see *S. Jerome*), as the Manichæans said; but that while it is good it produces good fruits, as a consequence and proof of its goodness; and it cannot be called good, if it does not bring forth good fruit.

22. ἐν ἐκείνῃ τῇ ἡμέρᾳ] in that Day—the Great Day. Mal. iii. 17. Luke x. 12; xxi. 34. "They will then say to Me." Observe, having concluded His sermon, He presents Himself as our Judge, and describes the Judgment to come.

—προεφητεύσαμεν] preached. See v. 15. Balaam and Caiaphas prophesied. Pharaoh and Nebuchadnezzar had revelations of the future. Judas worked miracles. Such things are permitted, for a manifestation of God's power, for the conviction of sinners, and for the edification of others. (*S. Jerome*.)

So He said to His disciples, "Rejoice not that the spirits are subject unto you, but that your names are written in heaven." (Luke x. 20.) He teaches us, that faith will not profit us without works; no, nor will miracles. Hence St. Paul, "If I have faith so as to move mountains, and know all *mysteries*, but have not charity, it profiteth me nothing." (1 Cor. xiii. 2.) Let us then take good heed not to work iniquity, and let us not consider ourselves disparaged, because we do not work miracles now. We shall be none the worse at the day of Judgment on that account, when God will not require of us miracles, but holiness. (*Chrys.*)

23. οὐδ. ἔγνων] I never knew you as Mine.

24. ὁμοιώσω αὐτόν] I will liken, or compare him, see v. 26; not I will make him like,—a sense, however, which the word also bears sometimes in N. T., e. g. Acts xiv. 11.

25. ἡ βροχὴ] the rain. "Articulus significat pluviam non de futuram." (Beng.)

"The rain descended. A prophecy verified in the primitive Church, bearing all the brunt of the waves and storms of the world, of People, of Tyrants, of friends, of strangers, of the Devil himself persecuting her, and venting all the hurricane of his rage upon her. She stood firm, because she was built upon the Rock. So far from being injured, she was made more glorious by the assault." (*Chrys.*)

—ἐπὶ τὴν πέτραν] on the Rock, as distinguished from τὴν ἄμμον (26). See above on v. 1. "Mysticæ *petra* est Christus; 'Ille ædificat in Christo, qui quod audit ab illo facit.'" (*à La-pide*.)

Christ built His Church upon a Rock, *Petra* (Matt. xvi. 18), and Peter (Petrus) derived his name from this *Petra*. See Rom. ix. 33. 1 Cor. x. 4. 1 Pet. ii. 8. The foundation, which the Apostle laid as a Master-builder (1 Cor. iii. 10—16), is the one Lord Jesus CHRIST. On this solid and firm foundation, the Church of Christ is built. But all doctrines of Heresy are built on the sand, which is unstable, and cannot be consolidated; and they are built only to fall. (*S. Jerome*.) Cp. on Matt. xvi. 18.

28. Καὶ ἐγένετο] This Hebraism, so often repeated by the Evangelist St. Matthew (see ix. 10; xi. 1; xiii. 53; xix. 1; xxvi. 1; cp. *Vorst*, p. 601), served continually to remind the Jewish and Hellenistic reader of the connexion of the Gospel History with the narrative of the Old Testament. It would be difficult to find any other Books in the World where it occurs in the same manner as in the two Testaments.

29. ἦν διδάσκων—ὡς ἐξουσίαν ἔχων—οὐχ ὡς οἱ Γραμματεῖς] He was teaching them as one having authority, and not as the Scribes.

There were various points of difference between Christ and the Scribes; viz.

In the *subject* of teaching: Christ taught concerning grave spiritual matters; the Scribes, on frivolous trifles and superficial formalities. (See the Talmud, *passim*.)

Christ *did* what He *taught*. Not so the Scribes.

Christ taught with fervour and energy.

Christ confirmed His teaching by miracles.

Christ taught as the Divine Law-Giver; the Scribes as only doctors of the Law.

VIII. ($\frac{63}{11}$) ¹ Καταβάντι ^a δὲ αὐτῷ ἀπὸ τοῦ ὄρους ἠκολούθησαν αὐτῷ ὄχλοι ^a Mark 1. 40. Luke 5. 12. πολλοί. ² καὶ ἰδοὺ λεπρὸς προσελθὼν προσεκύνει αὐτῷ λέγων, Κύριε, ἐὰν θέλῃς, δύνασαι με καθαρίσαι. ³ καὶ ἐκτείνας τὴν χεῖρα ἤψατο αὐτοῦ ὁ Ἰησοῦς, λέγων, Θέλω, καθάρισθι, καὶ εὐθέως ἐκαθαρίσθη αὐτοῦ ἡ λέπρα. ⁴ ^b καὶ ^b Luke 5. 13. λέγει αὐτῷ ὁ Ἰησοῦς, Ὅρα μηδενὶ εἴπῃς, ἀλλ' ὕπαγε, ^c σεαυτὸν δεῖξον τῷ ἱερεῖ, ^c Mark 1. 44. καὶ προσένεγκον τὸ δῶρον ὃ προσέταξε Μωϋσῆς, εἰς μαρτύριον αὐτοῖς. ^d ^d Luke 7. 1. ($\frac{61}{11}$) ⁵ Εἰσελθόντι δὲ αὐτῷ εἰς Καφαρναοὺμ προσῆλθεν αὐτῷ ἐκατόνταρχος, παρακαλῶν αὐτὸν ⁶ καὶ λέγων, Κύριε, ὁ παῖς μου βέβληται ἐν-τῇ οἰκίᾳ παρα- λυτικός, δεινῶς βασανιζόμενος. ⁷ καὶ λέγει αὐτῷ ὁ Ἰησοῦς, Ἐγὼ ἐλθὼν θερα- πεύσω αὐτόν. ⁸ ^e καὶ ἀποκριθεὶς ὁ ἐκατόνταρχος ἔφη, Κύριε, οὐκ εἰμὶ ἱκανὸς ^e Luke 7. 6, 7. ἵνα μοῦ ὑπὸ τὴν στέγην εἰσελθῇς, ἀλλὰ μόνον εἰπέ λόγῳ, καὶ ἰαθήσεται ὁ παῖς μου. ⁹ ^f καὶ γὰρ ἐγὼ ἄνθρωπός εἰμι ὑπὸ ἐξουσίαν, ἔχων ὑπ' ἐμάντον ^f Luke 7. 8. στρατιώτας· καὶ λέγῳ τούτῳ, Πορεύθητι, καὶ πορεύεται· καὶ ἄλλῳ, Ἐρχου,

Christ in His teaching sought only the glory of God; the Scribes, that of men, and their own.

Christ gave divine *grace* to His hearers (if they were humble), to receive and do His Word. Not so they.

Christ's doctrine was perfect; that of the Scribes erroneous and defective.

CH. VIII. 1. αὐτῷ] repeated for greater emphasis and clearness. See iv. 16; v. 40; xxvi. 71. Mark v. 2. Winer, G. G., p. 133.

2. λεπρός] a leper. Our Lord enforces His Sermon by a Miracle, and begins with healing that disease, *Leprosy*, which was regarded by the Jews as almost incurable. Cp. Jahn, § 189.

Observe also, that there is a *moral meaning and dogmatic teaching in the Miracles*, which the Holy Spirit here records as wrought by our Lord after His Sermon on the Mount;

Leprosy was to the body what Sin is to the soul. Christ heals the Leper by His touch. Human Nature was typified by that Leper. He healed us all by His touch. He touched us by taking our Nature (see Heb. ii. 16), and thus cleansed us. "The blood of Jesus Christ," shed on the Cross, and poured, as it were, into our veins, "cleanseth us from all sin." (1 John i. 7.)

3. ἤψατο αὐτοῦ] He touched the leper. To show that He was above the Law, which forbade contact with leprosy (Lev. xiii. 46. Num. v. 2. *Terullian* adv. Marcion. iv. 9); and to prove that He is the *Source* of purification even to what is most unclean, whether in body or soul. He stretched out His hand and touched the leper, to show that He is not subject to the Mosaic law, but superior to it. Elisha did not touch Naaman the leper, but conformed to the strictness of the law, and sent him to Jordan to wash. But the Lord touches the leper; and thus shows that He heals not as a servant, but a Lord; His hand was not rendered unclean by touching the leper, but the whole body of the leper was cleansed by the touch of that holy hand. (*Chrys.*) See also on ix. 20.

—Θέλω, καθάρισθι] I will; be thou cleansed! "Volo; magna potestas" (*Beng.*) "Dicit 'Volo,' propter Photinum" (who said that Christ was a mere man); "imperat, propter Arium" (who denied His equality with the Father); "tangit, propter Manichæum" (who said that Christ had not human flesh, but was only a phantom). *Ambrose* in Luc. v. 12. Thus His Miracles refute Heresies; and teach the true Faith.

"Prima miracula," says *Beng.*, "confestim fecit, ne videretur cum labore facere; posteaquàm auctoritatem sibi constituerat, moram interdum adhibuit salutarem." Cp. Mark viii. 24.

S. Jerome adduces here a remarkable example of error, arising from the exclusive use of the Latin Version, "Volo munda-re," which many of the Latins, he informs us, then interpreted as if "mundare" were the active infinitive, instead of the passive imperative.—"I will, be thou clean." Christ says this to prove the truth of the leper's declaration.

Contrast here the mode of our Lord's working miracles with that of the Apostles. He says, "I will;" they say, "Why look ye so earnestly on us, as though by our own power or holiness we had made this man to walk?" And they ascribe the effect to Christ alone, His name, through faith in his name, hath made this man whole. Acts iii. 12—16. Cp. Acts ix. 34.

4. μηδενὶ εἰπῃς] tell no man. Why was this?

To give a lesson against vain-glory. To teach humility.

To avoid giving offence to His enemies by exciting their envy and jealousy. To allow them time to examine into the

evidence of His works and claims. To show them that He had no desire to raise a party for Himself, and to set up Himself as a rival to them. Not to expose the person healed to persecution as a disciple of Christ.

To wean them from their carnal and earthly notions of the Messiah; and to teach them what the true character of the Messiah was, viz. one of meekness and suffering as well as of power and of glory.

But yet the miracle was to be made known in an orderly manner by an appeal to the Priests who were legally appointed to examine the criteria of the case (Lev. xiii. 2; xiv. 2; xv. 29, 30), and who might thus be satisfied that He was not at variance with the Law, but revered and obeyed it.

And since the Priests were, for the most part, hostile to Jesus, their testimony would be of greater value; and if they were candidly disposed, they would thus be led to acknowledge Him to be what He professed to be, and what His works proved Him to be. And in His gracious tenderness to them, He would give them the opportunity of making a spontaneous acknowledgment of His Power, instead of having it forced upon them by others.

The Miracle is now made known to all by the Gospel.

—εἰς μαρτύριον αὐτοῖς] for a testimony to them that thou art really cleansed; and in order that they may testify to that effect; and recognize me to be the Christ; and (adds *Chrys.*) for a witness against them, if they will not believe,—which Christ foresaw would be the case; and as a witness for Me, that I have done my part that they should believe.

5. προσῆλθεν αὐτῷ ἐκ] The Centurion came by others whom he sent. See Luke vii. 3. "Non absurdè Matthæus, per alios facto accessu Centurionis ad Dominum, compendio dicere voluit, accessit ad Eum Centurio." (*Aug.* de Cons. Ev. i. 20, and see *Chrys.* here.) And it is common with Hebrew writers especially, to speak of a thing as done by him who orders others to do it. See *Kuin.* and xxvii. 26, and below on Acts i. 18.

This Centurion at Capernaum was a figure and precursor of the Gentile World coming to Christ (see v. 11), and received by Him (*Aug.* Sermon. 62),—a forerunner of the Centurion at Cæsarea, Cornelius (Acts x. 1).

—ἐκατόνταρχος] On the grammatical form of this word, and others like it (πατριάρχης, τετράρχης, στρατοπεδάρχης, χιλιάρχος), see *Winer*, p. 58. The MSS. vary between -άρχης and -αρχος, but -άρχης seems to have the preponderance of authority. The Romans in like manner have sometimes -archus, sometimes -arches, sometimes -archa. See the examples in *Winer*, p. 58.

6. ὁ παῖς] He does not say δοῦλος, but, as in Latin, puer, servant. See Luke vii. 3.

8. μοῦ] Emphatic.—Mei,—humillimi servi Tui, et miseri peccatores.

—εἰπέ λόγῳ] say by word. Do not come thither where my servant is; but only speak here, where Thou art. The centurion had a just notion of Christ's power. And our Lord greatly commended him, whereas Martha, who said, "I know whatsoever thou shalt ask of God, He will give it Thee" (John xi. 22), was re-proved, as having spoken amiss; and Christ thus teaches that He Himself is the Source of Blessings (*Chrys.*), which He could not be unless He were God.

9. ὑπὸ ἐξουσίαν] If I, who am under authority (i.e. of the 'tribunus legionis' and of the 'imperator'). command and receive ready obedience from my soldiers, how much more Thou, Who hast no superior! Thou canst command Thy ministers (Diseases, the Elements, &c.), and they will obey Thee!

- g Luke 7. 9. καὶ ἔρχεται καὶ τῷ δούλῳ μου, Ποίησον τοῦτο, καὶ ποιεῖ. ¹⁰ ἰ Ἀκούσας δὲ ὁ Ἰησοῦς ἐθαύμασε, καὶ εἶπε τοῖς ἀκολουθοῦσιν, Ἀμὴν λέγω ὑμῖν, οὐδε ἐν τῷ Ἰσραὴλ τοσαύτην πίστιν εὗρον. (⁶⁵/_v) ¹¹ ἡ Λέγω δὲ ὑμῖν, ὅτι πολλοὶ ἀπὸ ἀνατολῶν καὶ δυσμῶν ἤξουσιν, καὶ ἀνακλιθήσονται μετὰ Ἀβραὰμ καὶ Ἰσαὰκ καὶ Ἰακώβ ἐν τῇ βασιλείᾳ τῶν οὐρανῶν, ¹² ἰ οἱ δὲ υἱοὶ τῆς βασιλείας ἐκβληθήσονται εἰς τὸ σκότος τὸ ἐξώτερον· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων. (⁶⁶/_v) ¹³ κ Καὶ εἶπεν ὁ Ἰησοῦς τῷ ἑκατοντάρχῃ, Ὑπάγε, καὶ ὡς ἐπιστευσας γενήθητί σοι· καὶ ἰάθη ὁ παῖς αὐτοῦ ἐν τῇ ὥρᾳ ἐκείνῃ.
- (⁶⁷/_{ii}) ¹⁴ Καὶ ἔλθων ὁ Ἰησοῦς εἰς τὴν οἰκίαν Πέτρου εἶδε τὴν πενθερὰν αὐτοῦ βεβλημένην καὶ πυρέσσουσαν· ¹⁵ καὶ ἤψατο τῆς χειρὸς αὐτῆς, καὶ ἀφῆκεν αὐτὴν ὁ πυρετός· καὶ ἠγέρθη καὶ διηκόνει αὐτῷ.
- ¹⁶ Ὁψίας δὲ γενομένης προσήνεγκαν αὐτῷ δαιμονιζομένους πολλούς· καὶ ἐξέβαλε τὰ πνεύματα λόγῳ, καὶ πάντας τοὺς κακῶς ἔχοντας ἐθεράπευσεν, ¹⁷ ὅπως πληρωθῇ τὸ ῥῆθὲν διὰ Ἡσαΐου τοῦ προφήτου λέγοντος, Ἰαυτὸς τὰς ἀσθενείας ἡμῶν ἔλαβε, καὶ τὰς νόσους ἐβάστασεν.
- ¹⁸ Ἰδὼν δὲ ὁ Ἰησοῦς πολλοὺς ὄχλους περὶ αὐτὸν ἐκέλευσεν ἀπελθεῖν εἰς τὸ πέραν. (⁶⁸/_v) ¹⁹ m Καὶ προσελθὼν εἰς γραμματεὺς εἶπεν αὐτῷ, Διδάσκαλε, ἀκολουθήσω σοι ὅπου ἐὰν ἀπέρχῃ· ²⁰ καὶ λέγει αὐτῷ ὁ Ἰησοῦς, Αἱ ἀλώπεκες φωλεοὺς ἔχουσι, καὶ τὰ πετεινὰ τοῦ οὐρανοῦ κατασκηνώσεις, ὁ δὲ Τίδς τοῦ ἀνθρώπου οὐκ ἔχει ποῦ τὴν κεφαλὴν κλίνει.

1 Isa. 53. 4.
& 63. 9.
1 Pet. 2. 24.

m Luke 9. 57, 58.

10. ἐθαύμασε] *He wondered*. "Who had inspired that faith but He Who now admires it? In wondering at it He intimated that we ought to admire; He admires for *our good*, that we may imitate the Centurion's Faith. Such movements in Christ are not signs of perturbation of mind, but are exemplary and hortatory to us." (*S. Aug.*, lib. de Genes. c. Manich.) See a similar expression Mark vi. 6, ἐθαύμαζε διὰ τὴν ἀπίστιαν αὐτῶν. *He wondered because of their unbelief*. Not, however, that we are to imagine that this wonder was not real. Christ is *perfect man*, and the reality of His human affections, and His *regulation* of those affections, render Him a perfect example to us.

— οὐδὲ ἐν τῷ Ἰσραὴλ] Christ did not enter the Centurion's house, but his servant was healed by Him, present in majesty, but absent in body. So to Israel indeed, and to them alone, He showed Himself in the Flesh; but to the Gentiles He was preached by others. And then was fulfilled the saying, "A people that I have not known shall serve Me" (Ps. xviii. 43). The Jews saw and crucified Him; the Gentiles heard and believed. Cp. *Aug.* Sermon 62.

12. οἱ υἱοὶ τ. β.] *the children of the kingdom*. A Hebraism. Cf. on ix. 15.

— τὸ σκότος] *the darkness*—that which is indeed such. The righteous will be received into the glorious light of the heavenly palace, and there be refreshed at the spiritual banquet; but the children of the kingdom, those who rely on their carnal descent from Abraham, and do not acknowledge Me to be the Son of Abraham, in whom all Nations are blessed, they will be excluded from the glory of the royal palace, and cast into the outer darkness.

— ὁ κλαυθμὸς καὶ ὁ βρυγμὸς] *the weeping, &c.*; that which alone deserves the name; being more doleful than any other anguish,—both in duration and intensity. "In hac vitā dolor nondum est dolor." (*Beng.*) See the opposition in ἡ ζωὴ, vii. 14.

15. ἤψατο] *touched*. This was on the Sabbath-day. See Mark i. 29. Luke iv. 38; and thus He taught His disciples at first privately that it was lawful to do good on the Sabbath. The people did not bring the sick till sunset (v. 16), when the Sabbath was over. See Mark i. 32.

— διηκόνει] *she was ministering to Him*. By His touch He restored her immediately to health and strength. This no human physician could have done. After a fever a long convalescence ensues before health returns. But in the case of Christ's miracles, it was with Diseases as with the Sea. After a storm there is a swell, before the Sea sinks into a calm. But Christ reduced the fury of the Sea by a word to perfect calm, as He did the rage of the fever to perfect health. She arose and was ministering to Him, thus proving the cure and her own love to its Author; αὐτῷ is the reading of the best MSS. *Elz.* has αὐτοῖς.

16. Ὁψίας] "scil. *ῥας*, [quod addit Marc. xi. 11.] γενομένης, *vesperi*, Marc. i. 32. addit: ὅτε ἔδω ὁ ἥλιος, sed ἔσπερα est Hebr. ערב, et de omni tempore pomeridiano adhibetur. Duas fuisse

Hebræis vespas docent loci Exod. xii. 6. Levit. xxiii. 5. Matt. xiv. 15; una fuit ab horā ix, nostrā pomeridianā tertiā, usque ad horam sextam, altera ab horā nostrā sextā, usque ad noctis principium, ὁψία δευτέρα, quæ etiam simpliciter ὁψία et ἔσπερα dicebatur." *Kuin.*

— πολλοὺς] *many*. See how, as it were, with a single word the Evangelists sail over a sea of miracles! And that it might not seem incredible that so large a number should be healed in so short a time, the Evangelist introduces the Prophet Isaiah witnessing that so it should be in the time of the Messiah. *Chrys.*

17. ὅπως πληρωθῇ] *in order that it might be fulfilled*. From this citation of Isa. liii. 4 compared with 1 Pet. ii. 24, it appears that some of the prophecies of the Old Testament have a double sense,—physical and spiritual; and that the Holy Spirit in the New Testament has enabled us to see new lights, which otherwise would be only partially discerned, in those Prophecies. Cp. *Surenhus.* p. 222, and notes above on ii. 15. 23.

— ἔλαβε—ἐβάστασεν] *He Himself* (and no one else) *took, &c. and carried*. "λαμβάνειν" respondet Hebr. נָשָׂא, quod, ut נָשָׂא, cui h. l. respondet βαστάζειν, non tantum notat, *ferre, perferre*, sed etiam *depellere, auferre, tollere*, ut h. l. v. 40. xv. 26. v. Exod. xxxiv. 7. Levit. x. 12—17. Numb. xiv. 8, ubi Alexandrini habent ἀφαιρῆν· verbum βαστάζειν hoc modo occurrit etiam Joh. xx. 15." (*Kuin.*) Thus Christ is our Vicarious Proxy, and our all-sufficient Propitiation, and Satisfaction. See xx. 28. On αἶψαν in a similar sense see on John i. 29.

19. εἷς] *one*, 'unus e multis.' Cp. *Winer*, p. 106, and see xxi. 19, σὺν ἡμῖν.

— ἀκολουθήσω] *I will follow*. This Scribe saw the crowds following Christ on account of His miracles, and appears to have hoped for some worldly advantage from Him. This man's temper is to be inferred not so much from his own words as from our Lord's answer to them. Christ read his heart, and replied to it. You think perhaps that you will derive some worldly advantage from following Me; but do you not see that I have no resting-place, no, not even so much as the birds of the air?

Observe here generally, that the disposition of those whose conversations with Christ are recorded in the Gospel, may often be ascertained from His replies to them, rather than from their words to Him. He did not answer their words, but their thoughts. (*S. Chrys.*, who refers to Matt. xii. 47. Luke vii. 22. John i. 47; vii. 7.)

20. Αἱ ἀλώπεκες] *The foxes*. Our Lord would not draw any to Himself by promises of worldly ease. "Servus Christi nihil præter Christum habet," says *S. Jerome*, ad Heliodor. i.; and we may add "nihil avel." But, says *Aug.*, "pauci amant Christum propter Christum."

— ὁ δὲ Τίδς τοῦ ἀνθρώπου] *the Son of Man*. The article ὁ denotes that He is the Son of Man κατ' ἐξοχὴν, He who being

²¹ Ἄλλος δὲ τῶν μαθητῶν αὐτοῦ εἶπεν αὐτῷ, Κύριε, ὁ ἐπίτρεψόν μοι πρῶτον ^{n Luke 9. 59, 60. o 1 Kings 19. 20.} ἀπελθεῖν καὶ θάψαι τὸν πατέρα μου ²² ὁ δὲ Ἰησοῦς λέγει αὐτῷ, Ἀκολουθεῖ μοι, καὶ ἄφες τοὺς νεκροὺς θάψαι τοὺς ἑαυτῶν νεκρούς.

(⁶⁹ ¹¹) ²³ Καὶ ὁ ἐμβάντι αὐτῷ εἰς τὸ πλοῖον ἠκολούθησαν αὐτῷ οἱ μαθηταὶ ^{p Mark 4. 37, &c. Luke 8. 23, &c.} αὐτοῦ ²⁴ καὶ ἰδοὺ σεισμὸς μέγας ἐγένετο ἐν τῇ θαλάσῃ, ὥστε τὸ πλοῖον καλύπτεσθαι ὑπὸ τῶν κυμάτων· αὐτὸς δὲ ἐκάθευδε ²⁵ καὶ προσελθόντες οἱ μαθηταὶ ἤγειραν αὐτὸν λέγοντες, Κύριε, σῶσον, ἀπολλύμεθα ²⁶ καὶ λέγει αὐτοῖς, Τί δειλοί ἐστε, ὀλιγόπιστοι; ὁ τότε ἐγερθεὶς ἐπετίμησε τοῖς ἀνέμοις ^{q Ps. 65. 7. & 89. 9. & 107. 29.} καὶ τῇ θαλάσῃ, καὶ ἐγένετο γαλήνη μεγάλη ²⁷ οἱ δὲ ἄνθρωποι ἐθαύμασαν λέγοντες, Ποταπὸς ἐστὶν οὗτος, ὅτι καὶ οἱ ἄνεμοι καὶ ἡ θάλασσα ὑπακούουσιν αὐτῷ.

above all has taken on Him man's nature—the second Adam. A proper name (applied by Daniel vii. 13 to the Messiah. See on Matt. xvi. 13), which Christ applies to Himself (cp. *Lightfoot*, i. 537) when He speaks of His own Incarnation and its consequences. "Commendat nobis," says *S. Aug.*, de Cons. Evang. ii. 1, "quid misericorditer dignatus sit esse pro nobis; et velut mysterium commendans admirabilis incarnationis suæ nomen hoc sæpius auribus nostris insinuat."

²² λέγει] So B, C; not εἶπεν. There seems to be a contrast between the εἶπεν of these persons and the λέγει of our Lord; see *vv.* 19. 21.

— Ἀκολουθεῖ μοι] Follow thou Me. "Hoc dixit ei," says *S. Ambrose* (on Luke ix. 60), "cujus patrem jam sciebat mortuum." The person here described was a *disciple* (*v.* 21), one to whom Christ had already said, "Follow Me." (Luke ix. 59.) Our Lord, when He had called him, knew what would happen to his father; and our Lord, by precept and example, taught filial love and obedience (Luke ii. 51. Matt. xv. 6), and yet He here says, "Follow Me." Hence we may be sure that no duty to the parent was infringed by obeying Christ. But, as *S. Ambrose* says (lib. vii. in Luc. ix. 59), "Paterni funeris sepultura prohibetur, ut intelligas humana posthabenda divinis." Our Lord shows the vast importance and paramount duty of following Him immediately, alone, and with the whole heart, by contrasting with this duty, and subordinating to it, the natural desire and obligation of burying the dead (see *Tobit* xii. 12), and especially a dead parent. Hence *Chrys.* here, "You may say, was it not unnatural in a son not to bury his father? Yes; if he was absent from indifference. But *Jesus* forbade him to go, in order to show, that nothing, not even the most important work of natural duty and affection, is so momentous as care for the kingdom of heaven; and nothing, however urgent, should cause us to be guilty of a moment's delay in providing first for that. What earthly concern could be more necessary than to bury a father? a work too which might be dispatched speedily.—And yet the answer is, 'Let the dead bury their dead.' Follow thou Me." If, then, it is not safe to spend even so little time as is requisite for the burial of a parent, to the neglect of spiritual things, how guilty shall we be, if we allow slight and trivial matters to withdraw us, who are Christ's disciples, from His service! (Luke ix. 62.) But rather let us endeavour, with Christ's aid, to raise those who are spiritually dead and buried, from the death of sin to a life of righteousness, as He raised Lazarus from the tomb; and then we shall be His disciples indeed."

The strength of Abraham's faith was tried and proved by the command to slay his son. The strength of this man's faith was tried by the answer given to his request, "Suffer me first to bury my father."

See also below, xii. 46—50, where our Lord illustrates in His own conduct to His mother what He teaches here. And see the comment of *S. Augustine* on Luke ix. 59; and cp. Luke xiv. 26.

— ἄφες τοὺς νεκροὺς] Suffer those who have not been called by Me, who are as yet dead (John v. 25) in trespasses and sins; who have not risen to life in Me,—suffer them to bury their dead.

The words suffer the dead to bury their own dead have a double meaning.

They signify, Suffer those who are as yet spiritually dead, to bury their own relations who are naturally dead. Do not be uneasy about thy father's burial; there are enough besides thee to attend to that; and thus the word νεκροὺς has a double sense. Cp. John v. 25—28; xi. 25, 26.

And, secondly, they have a general moral sense, Suffer men who are dead in trespasses and sins, to attend to the concerns of this lower world, which is a mere body of death. (Rom. vii. 24.) Suffer men, who are spiritually dead, to be thus engrossed in their dead works—in their perpetual funerals. But I am The Resurrection and the Life; therefore follow thou Me: and "go

thou and preach the Gospel" (Luke ix. 60); preach it to them who are dead, and so raise them from that which is indeed death,—raise them from the grave of the soul, instead of following others to that of the body. Our Lord does not mean that the burial of the dead is not a good and necessary work (see on Acts viii. 2); but what He intends to say is, that the most pious act of ministration to the body, even of a deceased parent, is to be forborne by a son, when Christ calls him to His service, and if it would interfere with obedience to His command; and thus He shows the paramount importance of that service, and the primary duty of obedience to Him.

²³ τὸ πλοῖον] the ship. Observe τὸ. Cp. *v.* 18. "Jesus habebat scholam ambulantem." (*Bengel.*) This ship, which carried Christ, and in which He taught,—sometimes near shore, where the people stood; sometimes in calm, sometimes in storm,—was a beautiful emblem of the Church sailing over the waters of this world on her voyage to the harbour of Eternity.

²⁴ σεισμὸς μέγας] a great storm. He permitted the storm to arise, to try the faith of His disciples, and in order that by quelling it He might prove His Divine power.

— ἐκάθευδε] was sleeping. He fell asleep to exercise the faith of His disciples, εἰ ἄρα ἐν πειρασμοῖς ἀκλόνητοί εἰσι (*Theophyl.* in Luc. viii. 23). He fell asleep, as *Man*; when He was about to command the wind and the waves, as *God*.

He thus combined, as usual, a proof of His Manhood with the evidence that He was now about to give of His Godhead, so that they might never think of the one without being reminded of the other. See on John xi. 35.

He was sleeping. We have a type of this action in Jonas, who slept when the others were in peril, and was awakened and rescued those who were labouring in the storm, by the mysterious action of his own self-sacrifice. (*Jerome.*) The Church is a ship, and bears passengers of different sorts, and is tossed by the winds and waves of this world. Christ invites all to this ship. A storm arises; the sea is agitated; those who are on board fear; Christ is awakened; He rebukes the disciples, because they have little faith, and calms the storm. Those Churches are in danger of being wrecked, where the Word of God is not awake; where Christ is slumbering in us by reason of our sleep. But where faith watches, there is no fear of wreck from the powers of this world. *S. Hilary.*

²⁵ σώσον] save us. A mark of truth,—the Evangelists describe their own weaknesses. They were ambitious, and timorous, and ignorant, before the day of Pentecost. The Holy Ghost changed their hearts.

²⁶ Τί δειλοί ἐστε, ὀλιγόπιστοι,] Why are ye fearful, O ye of little faith? They had some faith, for they came to Christ; but it was a weak faith, for they awoke Him. They did not wait patiently, relying on the power and love of Him whose disciples they were, and who had led them into the storm.

They did not yet understand that while He slept as man, yet, as God, He neither slumbers nor sleeps.

Why are ye so fearful, O ye of little faith? By these words He censures all irregular ways of endeavouring to extricate ourselves from difficulties. Such irregular methods argue lack of faith. They are acts of irreverence,—like that of the disciples disturbing Christ in His slumber. If the times are such, that we can neither row nor sail in the vessel of the Church, we must wait patiently in the ship, till He arises and calms the storm. Then the words apply, "In quietness and confidence shall be your strength" (Isa. xxx. 15); and "Their strength is to sit still" (xxx. 7); and "Stand still and see the salvation of the Lord" (Exod. xiv. 13).

²⁷ οἱ ἄνθρωποι] The sailors, not disciples. Some allege (*Meyer*, 184) that this is at variance with Mark iv. 41. Luke viii. 25, as if the remark might not have been made by many.

r Mark 5. 1, &c.
Luke 8. 26, &c.

²⁸ Καὶ ἐλθόντι αὐτῷ εἰς τὸ πέραν εἰς τὴν χώραν τῶν Γεργεσηνῶν ὑπὴντησαν αὐτῷ δύο δαιμονιζόμενοι, ἐκ τῶν μνημείων ἐξερχόμενοι, χαλεποὶ λίαν, ὥστε μὴ ἰσχύειν τινα παρελθεῖν διὰ τῆς ὁδοῦ ἐκείνης. ²⁹ Καὶ ἰδοὺ ἔκραξαν λέγοντες, Τί ἡμῖν καὶ σοί, Ἰησοῦ, γιὲ τοῦ Θεοῦ; ἦλθες ὧδε πρὸ καιροῦ βασανίσαι ἡμᾶς; ³⁰ ἦν δὲ μακρὰν ἀπ' αὐτῶν ἀγέλη χοίρων πολλῶν βοσκομένη. ³¹ οἱ δὲ δαίμονες παρεκάλουν αὐτὸν λέγοντες, Εἰ ἐκβάλλεις ἡμᾶς, ἐπίτρεψον ἡμῖν ἀπελθεῖν εἰς τὴν ἀγέλην τῶν χοίρων. ³² καὶ εἶπεν αὐτοῖς, Ὑπάγετε· οἱ δὲ ἐξελθόντες ἀπῆλθον εἰς τὴν ἀγέλην τῶν χοίρων καὶ ἰδοὺ ὥρμησε πᾶσα ἡ ἀγέλη τῶν χοίρων κατὰ τοῦ κρημνοῦ εἰς τὴν θάλασσαν, καὶ ἀπέθανον ἐν τοῖς ὕδασι. ³³ οἱ δὲ βόσκοντες ἔφυγον, καὶ ἀπελθόντες εἰς τὴν πόλιν ἀπήγγειλαν πάντα, καὶ τὰ τῶν δαιμονιζομένων. ³⁴ καὶ ἰδοὺ πᾶσα ἡ πόλις ἐξῆλθεν εἰς συνάντησιν τῷ Ἰησοῦ, καὶ ἰδόντες αὐτὸν παρεκάλεσαν ὅπως μεταβῇ ἀπὸ τῶν ὁρίων αὐτῶν.

s Deut. 5. 25.
1 Kings 17. 18.
Luke 5. 8.
Acts 16. 39.

a ch. 4. 13.
b Mark 2. 3.
c Luke 5. 18.
d ch. 8. 10.
e Ps. 139. 2.
f ch. 12. 25.
g Mark 12. 15.
h Luke 5. 22.
i & 6. 8. & 9. 47.
j & 11. 17.

IX. (⁷⁰/_{II}) ¹ α Καὶ ἐμβὰς εἰς τὸ πλοῖον διεπέρασε, καὶ ἦλθεν εἰς τὴν ἰδίαν πόλιν. ² β Καὶ ἰδοὺ προσέφερον αὐτῷ παραλυτικὸν ἐπὶ κλίνης βεβλημένον· καὶ ἰδὼν ὁ Ἰησοῦς τὴν πίστιν αὐτῶν εἶπε τῷ παραλυτικῷ, Θάρσει, τέκνον, ἀφέωνταί σοι αἱ ἁμαρτίαι σου. ³ καὶ ἰδοὺ τινὲς τῶν γραμματέων εἶπον ἐν ἑαυτοῖς, Οὗτος βλασφημεῖ. ⁴ δ καὶ ἰδὼν ὁ Ἰησοῦς τὰς ἐνθυμήσεις αὐτῶν

²⁸ Γεργεσηνῶν] This seems to be the true reading here, called Γαδαρηνῶν by St. Mark v. 1, and St. Luke viii. 26; who mention only *one* daemoniac, "quia ille nobilior et famosior," says *S. Aug.*, de Cons. Ev. ii. 24. *So Chrys.* These circumstantial differences (*not* contradictions) show independence of knowledge, and are evidences of truth. See further on Mark v. 2. Luke viii. 31.

The reading in the text (Γεργεσηνῶν) is authorized by very strong MS. testimony. *Gadara* is mentioned by *Josephus* as the principal town of Peraea, and as a Greek city (hence the swine, Bell. Jud. iv. 8, 3. Ant. xiii. 13, 3; xvii. 13), and as sixty stadia from Tiberias. (*Joseph.* vit. 65.) Cp. *Stanley* on Palestine, 373.

Gerasa is mentioned by the same writer as on the eastern frontier of Peraea, and is called a city of Arabia by *Origen.* Cp. *Joseph.* Bell. Jud. iii. 3, 3; iv. 9, 1.

Gergesa is mentioned by *Origen* (in *Johan.* tom. iv. vol. i. 239, Lomm.) as near the Lake of Tiberias, and as the scene of the Miracle.

He speaks of the reading Γερασσηνῶν as a common one in the MSS. which he had seen, and appears to prefer Γεργεσηνῶν on the ground of local tradition: and he mentions Γαδαρηνῶν as found in some few MSS.

See *Bloomfield*, Excursus, p. 890, for some interesting topographical details. Probably the miracle took place on the confines, between the districts of Gadara and Gergesa; and some of the masters of the swine may have belonged to Gadara and some to Gergesa. The mention of both, as well as other circumstantial variations, bespeak independent knowledge in the Evangelists. *Tregelles* (p. 192) prefers Γαδαρηνῶν in *St. Matt.*, and Γερασσηνῶν in *St. Luke* and *St. Mark.*

²⁹ Τί ἡμῖν καὶ σοί] See on John ii. 4.
— πρὸ καιροῦ] before the season, i. e. before the day of Judgment.

The present text affords much light on the question concerning the present condition of Evil Spirits.

It is a popular opinion—one adopted even by *Milton* in the *Paradise Lost* (ii. v. 115—20; iii. 200—210)—that the Devils are already in Hell.

But this notion is erroneous.

As yet the Evil Spirit has great liberty and power in the world. He is called in Scripture, the Prince of this world; the God of this world; the Prince of the power of the air. (John xiv. 30. 2 Cor. iv. 4. Eph. ii. 2; vi. 12. 1 Pet. v. 8.)

But when the *καιρὸς*, or season of Judgment, is come, he will be cast into the Lake of Fire (Matt. xxv. 41. Rev. xx. 10), and there he will be tormented, βασανισθήσεται (Rev. xx. 10).

Cp. *Aug.* de Civ. Dei, viii. 23. *Joseph Mede*, Discourse iv. p. 23—25, and Luke viii. 31, and the note below on Eph. ii. 2.

³⁰ χοίρων] swine; which, being unclean, it was not lawful for Jews to keep. (*Lightfoot.*)

³¹ ἐπίτρεψον] permit. "Nec in porcorum gregem diaboli legio habuit potestatem, nisi eam de Deo impetrasset; tantum abest ut in oves Dei habeat." *Tertullian* (de fugā, 2).

³² ὥρμησε πᾶσα ἡ ἀνέλη] the whole herd rushed. How

many daemons were cast out from this one man by Christ, since they were able to fill this herd of swine, and drive them down into the deep! See here a visible proof of the power and fierceness of Satan and his associate fiends, who will hurry all those that admit them into their hearts, with furious impetuosity into the gulf of the Lake—the Lake of Fire. If the contemplation of this awful spectacle can save a single soul from everlasting death, let no one question the merciful design of this stupendous miracle, by which the devils themselves are made ministerial to the display of Christ's power, and to the publication of a warning against their own deadly designs.

³⁴ παρεκάλεσαν ὅπως μεταβῇ] they besought him to depart. An example of servile fear. Contrast the case of the Samaritans and the consequences (John iv. 40). Fear is the beginning of wisdom (Prov. ix. 10), but perfect love casteth out fear (1 John iv. 18).

CH. IX. 1. τὸ πλοῖον] the ship. See viii. 23.

— ἰδίαν πόλιν] his own city. Capernaum. iv. 13. Mark ii. 1.

² τὴν πίστιν αὐτῶν] their faith, as shown by the circumstances mentioned by St. Mark, ii. 3, 4. Luke v. 17—20.

— Θάρσει, τέκνον, ἀφέωνται] ἀφέωνται = ἀφείνται. Luke vii. 47, 48. 1 John ii. 12, Thy sins have been already forgiven thee. The Work precedes the Word; an evidence of Love and Power in the Agent and Speaker; τέκνον, son, a word of condescension and love, suggesting that Our Lord saw the operation of faith in the paralytic himself, who, with his shattered frame, would not have consented to be borne to the roof, unless he had believed that Christ was able to heal him.

Whosoever hath, to him shall be given, and he shall have more abundance (xiii. 12). The paralytic came with faith for bodily health, and he receives a greater gift,—health of the soul, and bodily health also.

³ βλασφημεῖ] he blasphemeth, usurps the prerogative of God. See below, xxvi. 65.

⁴ ἰδὼν ὁ Ἰησοῦς τὰς ἐνθυμήσεις] when Jesus saw their thoughts. The Pharisees accused Him of blasphemy because He forgave sin, for God only can do that. But He proved Himself God; for He showed that He knew their thoughts. God alone reads the heart (Jer. xvii. 10; xx. 12); and by healing the body, He who sees the soul proves that He is able to heal the soul. By the same power as that with which I read your thoughts, I have healed his soul. (Cp. *Jerome* here.) And so by what was visible He manifested what was invisible. The Pharisees perhaps thought Him a deceiver, because He professed to act upon what was invisible, the soul, and did not act upon what was visible, the body. Therefore He heals the body which they could see, in order that all may know that He can heal the soul which they cannot see.

At the same time He thus teaches, that the cause of disease is sin, and that when that is destroyed, the body will enjoy angelic health and beauty.

εἶπεν, Ἰνατί ὑμεῖς ἐνθυμεῖσθε πονηρά ἐν ταῖς καρδίαις ὑμῶν; ⁵ τί γάρ ἐστιν εὐκοπώτερον, εἰπεῖν, Ἀφέωνταί σου αἱ ἁμαρτίαι, ἢ εἰπεῖν, Ἐγείρε, καὶ περιπάτει; ⁶ ἵνα δὲ εἰδῆτε, ὅτι ἐξουσίαν ἔχει ὁ Υἱὸς τοῦ ἀνθρώπου ἐπὶ τῆς γῆς ἀφίεναι ἁμαρτίας, τότε λέγει τῷ παραλυτικῷ, Ἐγερθεὶς ἄρον σου τὴν κλίνην, καὶ ὑπάγε εἰς τὸν οἶκόν σου. ⁷ καὶ ἐγερθεὶς ἀπῆλθεν εἰς τὸν οἶκον αὐτοῦ. ⁸ ἰδόντες δὲ οἱ ὄχλοι ἐθαύμασαν, καὶ ἐδόξασαν τὸν Θεὸν τὸν δόντα ἐξουσίαν τοιαύτην τοῖς ἀνθρώποις.

(⁷¹/_{II}) ⁹ Καὶ παράγων ὁ Ἰησοῦς ἐκεῖθεν εἶδεν ἄνθρωπον καθήμενον ἐπὶ τῷ ^{e Mark 2. 14. Luke 5. 27.} τελώνιον, Ματθαῖον λεγόμενον, καὶ λέγει αὐτῷ, Ἀκολούθει μοι καὶ ἀναστὰς ἡκολούθησεν αὐτῷ. (⁷²/_{II}) ¹⁰ Καὶ ἐγένετο αὐτοῦ ἀνακειμένου ἐν τῇ οἰκίᾳ, καὶ ^{f Mark 2. 15, &c. Luke 5. 29, &c.} ἰδοὺ πολλοὶ τελῶναι καὶ ἁμαρτωλοὶ ἐλθόντες συνανέκειντο τῷ Ἰησοῦ καὶ τοῖς μαθηταῖς αὐτοῦ. ¹¹ καὶ ἰδόντες οἱ Φαρισαῖοι εἶπον τοῖς μαθηταῖς αὐτοῦ, Διὰ τί μετὰ ^{g ch. 11. 19. Luke 5. 30. & 15. 2. h Gal. 2. 15.} τῶν τελωνῶν καὶ ἁμαρτωλῶν ἐσθίει ὁ διδάσκαλος ὑμῶν; (⁷³/_{II}) ¹² ὁ δὲ Ἰησοῦς ἀκούσας εἶπεν αὐτοῖς, ^h Οὐ χρεῖαν ἔχουσιν οἱ ἰσχύοντες ἰατροῦ, ἀλλ’

— Ἰνατί ὑμεῖς ἐνθυμεῖσθε πονηρά] Why do you blaspheme in your hearts, by accusing Me of Blasphemy? From the very fact of My claiming power to forgive sins, you ought to have inferred that I possess it. For I have already proved My Divine Power and My Divine Truth by many Miracles. See the preceding Chapter, which is full of them.

Why, therefore, do you harbour evil thoughts in your hearts? Wicked thoughts they are, for they are directed against Him Who claims power, and has proved that He has power, to do what is even a greater work than the restoration of health, viz. to forgive sins;—they are directed against Him Who is God.

⁵ τί γάρ ἐστιν εὐκοπώτερον] for which is easier? It is easier to heal the body than the soul; and therefore I have proceeded to do what is the more difficult work of the two, i. e. to heal the soul. I have forgiven his sins. But you do not believe that I can do that. You even accuse Me of blasphemy for professing to do it: but you are guilty of blasphemy while you accuse Me of it. And therefore, ἵνα εἰδῆτε, in order that you may know that I can do it, I will do what is more easy, but is visible to you. I will give health to the body, that you may know by this outward sign that the inward act has been done. By that which you see,—namely, that the paralytic is enabled by My power to carry the burden on which his body lay, you shall be convinced that the weight of his sins has been taken off by Me from his soul.

Hence S. Athanasius demonstrates the Divinity of Christ, Adv. Arian. iii. 4, p. 438.

⁶ ἐξουσίαν ἔχει ὁ Υἱὸς τοῦ ἀνθρώπου ἐπὶ τῆς γῆς] the Son of Man hath authority on earth to forgive sins. Christ forgives sins not only as God, by His Omnipotence, but as Son of Man; because He has united man's nature to His own, and in that nature has fulfilled the law, and perfected obedience, and so merited to receive all power on earth (Matt. xxviii. 18) in that nature; which power He now exercises as Mediator, and will continue to exercise, till all enemies (Satan, Sin, and all their powers and adherents) are put under His Feet. As Son of Man He ever exercises this power of forgiving sin on earth, by means of the Word and Sacraments, and by the Ministry of Reconciliation (2 Cor. v. 18, 19), and by whatever appertains to what is called "the Power of the Keys." "Per eos dimittit (Dominus) peccata," says S. Ambrose on Luke v. 20, "quibus dimittendi tribuit potestatem." See Bp. Andrewes, Sermon ix. vol. iii. p. 263. 277—279.

Besides, by saying that sins are forgiven "upon earth," our Lord reminds us that after death there is no more place for repentance and forgiveness, for then the door will be shut. (Theophyl. on Luke v. 24.)

— Ἐγερθεὶς ἄρον σου τὴν κλίνην] Arise and take up thy bed and go to thine house. Here was a visible sign of invisible grace. He who restored health to the body, and gave a public proof of the restoration by enabling him to carry that whereon he lay bed-ridden, thus proved manifestly to all, that He had by His word raised him from that sick-bed of sin on which he lay, a paralytic in soul. He thus gave visible evidence of His power to work invisible cures; i. e. to give birth and health to the soul by His divine power, working in and by the means of grace. "Surge, excussâ paralyti, et, ut id probes toti populo, porta lectum tuum, ut jam curatus à Me portes eum, qui te paralyticum paulò antè portavit." (à Lap.) Rise, and carry that, which has hitherto carried thee; σου is emphatic here, and is so placed in the sentence.

Paralysis is a type of that spiritual state of bed-ridden inca-

pacidity and impotence which is called *acedia* (*ἀκηδία*), and is a proper subject of mercy and aid from others, and can only be cured by being carried and laid at the feet of Christ, Who alone can enable the soul to rise and carry its bed. Rom. vii. 24.

"Observe, that the couch of the Paralytic, which before was the proof of his sickness, was now made the proof of his cure." (Chrysolog.) The sin which once carried us when sick, is to be carried by us when we are restored to health, and thus it will be proved that Christ has indeed said to us, "Thy sins are forgiven thee." When the drunkard becomes an example of temperance, and the libertine becomes a pattern of holiness, he carries the bed on which he once lay; and he proves the power and love of his Saviour.

⁹ τελώνιον] the receipt of custom. Probably at or near Capernaum, where he collected port-duties and customs from those who traversed the lake.

— Ματθαῖον] Matthew; i. q. *ἡμαρ* (*Mattiyah*), i. e. *donum Dei*, i. q. Gr. *Θεόδωρος*. See Mark ii. 14. See the wisdom of the Apostle. He does not disguise his former life, as a publican, but calls himself by the name which he afterwards bore (*Matthew*), whereas the other Evangelists veil it with his other name, *Levi* (Mark ii. 14. Luke v. 27). (Jerome.)

In a like spirit, in the Apostolic catalogue he calls himself *Matthew the publican*,—which they do not; thus he identifies himself with the Matthew here called by Christ, and named *Levi* by the two other Evangelists. See on x. 3.

Hence it is clear, that Levi and Matthew are not (as some suppose) two different persons, but two different names of the same person. The difficulty which some have imagined in the mention of *Matthew* here without any note of his oneness with *Levi*, and in the mention of *Levi* by the other two Evangelists without any note of his oneness with *Matthew*, will disappear before the moral considerations stated above, combined with the reflection that all the Gospels were dictated by one Spirit, and form one whole, of which the component parts mutually illustrate one another.

That mode of Interpretation which severs one Gospel from another, can never lead to any good result.

Some Sceptics (Porphry and Julian) objected, that it was irrational for a man to rise and quit his calling immediately at the bidding of another. But many miracles had been wrought by Christ, and had been seen by the Apostles before they believed. And the radiance and majesty of the hidden Deity beaming in our Lord's countenance might easily draw many even on the first aspect; for if there is so much power in the magnet and in amber to attract objects to them, how much more could the Lord of All draw to Himself whom He would! (Jerome.)

Observe, our Lord calls him from the receipt of custom, that is, from the midst of his worldly business, as He called Saul in the heat of persecution. A signal proof of divine power. (Chrys.)

¹⁰ τῇ οἰκίᾳ] the house. St. Matthew's house. Observe his modesty. He does not mention that this was his own house, and that he made a *δοχὴ μεγάλη*, great feast for Christ (as St. Luke relates, v. 29, cp. Mark ii. 15); whence it appears that he left much to follow Christ. But of this he says nothing.

¹² Οὐ χρεῖαν] It is not a shame, but a glory, for a Physician to be surrounded by the sick. He is not contaminated by their sickness, but heals it. Who, therefore, is the true Physician? You, or Christ? All men are morally diseased, and need the

i Hos. 6. 6.
Micah 6. 6—8.
ch. 12. 7.
k 1 Tim. 1. 15.
l Mark 2. 18, &c.
Luke 5. 33, &c.
& 18. 12.

m John 3. 29.

n Acts 13. 2, 3.
& 14. 23.
l Cor. 7. 5.

o Mark 5. 22, &c.
Luke 8. 41, &c.

p Mark 5. 25
Luke 8. 43.

οἱ κακῶς ἔχοντες¹³ πορευθέντες δὲ μάθετε τί ἐστιν, ἡ¹⁴ ἔλεον θέλω, καὶ οὐ
θυσίαν¹⁵ οὐ γὰρ ἦλθον καλέσαι δικαίους, ἀλλὰ ἁμαρτωλοὺς.

¹⁴ Τότε προσέρχονται αὐτῷ οἱ μαθηταὶ Ἰωάννου λέγοντες, ἡ¹⁵ Διατί ἡμεῖς καὶ
οἱ Φαρισαῖοι νηστεύομεν πολλὰ, οἱ δὲ μαθηταί σου οὐ νηστεύουσιν; ¹⁵ καὶ
εἶπεν αὐτοῖς ὁ Ἰησοῦς, Μὴ δύνανται^m οἱ υἱοὶ τοῦ νυμφῶνος πενθεῖν, ἐφ'^o ὅσον
μετ' αὐτῶν ἐστιν ὁ νυμφίος; ἐλεύσονται δὲ ἡμέραι, ὅταν ἀπαρθῇ ἀπ' αὐτῶν
ὁ νυμφίος, καὶ ⁿ τότε νηστεύσουσιν. ¹⁶ Οὐδεὶς δὲ ἐπιβάλλει ἐπίβλημα ῥάκους
ἀγνάφου ἐπὶ ἱματίῳ παλαιῷ· αἶρει γὰρ τὸ πλήρωμα αὐτοῦ ἀπὸ τοῦ ἱματίου,
καὶ χεῖρον σχίσμα γίνεται ¹⁷ οὐδὲ βάλλουσιν οἶνον νέον εἰς ἀσκοὺς παλαιούς·
εἰ δὲ μήγε, ῥήγνυνται οἱ ἀσκοὶ, καὶ ὁ οἶνος ἐκχεῖται, καὶ οἱ ἀσκοὶ ἀπολούνται·
ἀλλὰ βάλλουσιν οἶνον νέον εἰς ἀσκοὺς καινοὺς, καὶ ἀμφοτέροι συντηροῦνται.

(⁷⁴ II) ¹⁸ Ὁ Ταῦτα αὐτοῦ λαλῶντος αὐτοῖς, ἰδοὺ ἄρχων εἰσελθὼν προσεκύνει
αὐτῷ λέγων, Ὁτι ἡ θυγάτηρ μου ἄρτι ἐτελεύτησεν ἀλλὰ ἐλθὼν ἐπίβες τὴν
χεῖρά σου ἐπ' αὐτήν, καὶ ζήσεται ¹⁹ καὶ ἐγερθεὶς ὁ Ἰησοῦς ἠκολούθησεν
αὐτῷ, καὶ οἱ μαθηταὶ αὐτοῦ.

²⁰ ^p Καὶ ἰδοὺ γυνὴ αἱμορροοῦσα δώδεκα ἔτη, προσελθοῦσα ὀπισθεν ἤψατο
τοῦ κρασπέδου τοῦ ἱματίου αὐτοῦ, ²¹ ἔλεγε γὰρ ἐν ἑαυτῇ, ἐὰν μόνον ἄψωμαι

Physician of Souls (see Isa. liii. 4—7); and therefore the sense of these words seems to be, “they who *imagine* themselves to be well, as ye Pharisees do, have no need, *feel* no want of, have no *desire* for, My healing care,—non *Me egetis*: but they who are sick, i. e. *are sensible* of their sins.” See note on next verse and on Luke xv. 7, οὐ χρεῖαν ἔχονσι μετανοίας. The words οὐ χρεῖαν ἔχονσι, signifying, do not *feel* the want, are used precisely in this way by the LXX in Prov. xviii. 2, οὐ χρεῖαν ἔχει σοφίας ἐνδεὴς φρενῶν.

¹³ πορευθέντες μάθετε] You who have come here to *teach* the Law, go and learn it.

—[ἔλεον] *Mercy*. Hos. vi. 6 *ἡσέδ* (*chesed*), which you Pharisees limit to external acts, of almsgiving, to the body; but it is an affection of the heart, showing itself generally in acts of mercy and tenderness and love both to body and soul. *Tisch.* and *Lachmann* prefer ἔλεος, the *neuter* form, and so *Winer*, p. 62; but many MSS. have the *masculine* in Matt. xii. 7; xxiii. 23. Titus iii. 5; and in the LXX, whence these words are quoted, the *masculine* is often found.

—καὶ οὐ θυσίαν] *and not sacrifice*: i. e. *mercy* rather than sacrifice; and so, that sacrifice is a vain abomination without it. A Hebrew use of the negative, in order to bring out more forcibly the need and value of the *one thing*, which is contrasted with, and preferred to, another, good in itself, and even prescribed by God, as sacrifice was. Cp. 1 Sam. viii. 7. Prov. viii. 10. Jer. vii. 22. Joel ii. 13. John vi. 27. Luke xiv. 12. 26. Heb. viii. 11. 1 Cor. i. 17. “Comparativus sæpe ita circumscribitur, ut alterum et quidem inferius ex duobus comparatis *negetur*, alterum affirmetur, cui excellentia tribuenda est.” See *Glass*. Phil. Sacra, p. 468 (lib. iii. tract. v.). *Winer*, p. 439, and cp. on 1 Cor. xv. 10.

On this text, as expressive of the true genius of Christianity, see *Bp. Butler's Analogy*, pt. ii. chap. i., near the end.

—οὐ γὰρ ἦλθον καλέσαι δικαίους] *I came not to call* those who *think* themselves righteous, but those who *confess* themselves sinners, to repentance. So *σοφοὶ* and *συνετοὶ*, those who *think* themselves wise. (Matt. xi. 25. Luke x. 21. 1 Cor. i. 19. See also on Luke vii. 48.)

It is a rule of frequent use in sacred criticism, that “*opinio* hominum sæpe pro *re ipsa* ponitur” (*Glass*. Phil. S. p. 699, e. g.), as here, they who in *their own opinion* are *δίκαιοι*, are called *δίκαιοι*. Thus St. Paul, 1 Cor. i. 21, speaks of the ‘*foolishness of preaching*,’ i. e. of what was *accounted* foolishness by men. Cp. Gal. i. 6. See also a similar use of verbs, Mark vi. 48.

This text is cited by *Clem. Rom.* ii. 2, thus: ὁ δὲ εἶπεν ὅτι πολλὰ τὰ τέκνα τῆς ἐρήμου (Isa. liv. 1). Ἐτέρα δὲ Γραφὴ λέγει, ‘οὐ γὰρ ἦλθον—ἁμαρτωλοῦς,’ whence it appears that the writer regarded the Gospel of St. Matthew as *Scripture* no less than *Isaiah*.

¹⁴ οἱ μαθηταὶ Ἰωάννου] *the disciples of John*. St. Luke says (v. 33) the *Pharisees*. Some Critics (*De Wette, Meyer*) have alleged that therefore one of the two Evangelists is *wrong*. But Mark (ii. 18) teaches us that *both* are *right*. An important lesson. What, if we had a *fifth Evangelist*? The few *seeming* discrepancies in the Four would then perhaps disappear. But they are

left to try our Faith. The Fifth Gospel will be the Coming of Christ.

¹⁵ οἱ υἱοὶ τοῦ νυμφῶνος] *the sons of the bridechamber*. *ἡνῆψ* *ἡ* (*beney hachathunnah*). The Hebrew *בן* (*ben*), *son*, is often used for a friend, disciple, follower, inhabitant, &c. So *υἱοὶ βασιλείας*, Matt. viii. 12; *υἱοὶ τοῦ αἰῶνος τούτου*, Luke xvi. 8; xx. 34; *οἱ υἱοὶ ὁμῶν*, Matt. xii. 27. (Cp. Zech. ix. 13, and see *Vorst*, de Hebr. cap. xxiv., and below, Matt. xxiii. 15, and on Luke x. 6. John xvii. 12.) Our Lord answers St. John's disciples by an allusion to their Master's words (John iii. 29), “He that hath the *bride* is the *bridegroom*, but the friend of the bridegroom (i. e. their Master, John) rejoiceth to hear the bridegroom's voice.”

By His Incarnation the Son of God has married our nature, and espoused to Himself a Church, and He therefore calls Himself the *Bridegroom*, cp. xxv. 1; and as long as He was present in His body on earth the children of the bridechamber could not fast; but now that He is gone away into heaven, they must fast till He returns, and the Marriage of the Lamb and of the Bride is come (Rev. xix. 7), and then they will no more fast, but celebrate an eternal festival.

¹⁶ ῥάκους ἀγνάφου] newly woven cloth; and before it has been dressed and dyed by the fuller; ‘*panni rudis*,’ ‘*impexi*,’ ‘*impoliti*.’ St. Luke, v. 36, has ἐπίβλημα ἱματίου καινοῦ.

¹⁷ ἀσκοὺς παλαιούς] ‘*utres veteres*,’ *leather skins* that are *old*; used as bottles. See Josh. ix. 4. 13.

“*Utres veteres*, *Pharisæi*; *novi*, *discipuli*; *vinum*, *Evangelium*.” (*Beng.*) “My disciples have not yet been made new by the Holy Spirit, and I must deal with them accordingly. (John xvii. 12.) I must not commit too much to them which is not fitted to their as yet imperfect condition. He thus bequeaths a law to His own disciples, that when they make converts they should treat them with gentleness.” (*Chrys.*) See also *Jerome* here.

¹⁸ εἰσελθὼν] So C, D, E, M, X, and some Cursives and Versions. Others ἐλθὼν or εἰς ἐλθὼν. There is a force in the preposition *eis*. Our Lord was sitting at meat in St. Matthew's house (v. 10). The ἄρχων entered the house in quest of Him; and our Lord rose up (v. 19) from table, to go with him, and heal his daughter.

²⁰ Καὶ ἰδοὺ, γυνή] See further on Mark v. 26. “Statuam hujus mulieris et Domini eam sanantis suo ævo mansisse narrat Euseb. vii. 18.” (*Beng.*)

According to *Eusebius* (l. c.) the woman on whom the miracle was wrought was a native of *Cæsarea Philippi* (Panaea), where are springs of the Jordan, and she erected a statue in honour of the Saviour her Benefactor there, and of herself kneeling before Him as a suppliant.

—ἤψατο] *she touched*. According to the law of Moses (Lev. xv. 19), whoever *touched* a woman with an issue of blood was unclean. She touches Christ to be made clean. And our Lord said, “Daughter, thy faith hath made (not *will* make, but hath already made) thee clean.” (*Jerome*.) Compare the case of the leper, viii. 3.

—τοῦ κρασπέδου] *the fringe*. See Num. xv. 38. Christ observed that law also. (*Beng.*) On this miracle see notes Luke viii. 45.

τοῦ ἱματίου αὐτοῦ, σωθήσομαι ²² ὁ δὲ Ἰησοῦς ἐπιστραφεὶς καὶ ἰδὼν αὐτὴν εἶπε, Θάρσει, θύγατερ· ἢ πίστις σου σέσωκέ σε· καὶ ἐσώθη ἡ γυνὴ ἀπὸ τῆς ὥρας ἐκείνης. q Luke 7. 50. & 8. 48. & 17. 19. & 18. 42.

²³ Καὶ ἐλθὼν ὁ Ἰησοῦς εἰς τὴν οἰκίαν τοῦ ἄρχοντος, καὶ ἰδὼν τοὺς αὐλητὰς καὶ τὸν ὄχλον θορυβούμενον λέγει αὐτοῖς, ²⁴ Ἄναχωρεῖτε οὐ γὰρ ἀπέθανε τὸ κοράσιον, ἀλλὰ καθεύδει· καὶ κατεγέλων αὐτοῦ· ²⁵ ὅτε δὲ ἐξεβλήθη ὁ ὄχλος, εἰσελθὼν ἐκράτησε τῆς χειρὸς αὐτῆς, καὶ ἠγέρθη τὸ κοράσιον· ²⁶ καὶ ἐξῆλθεν ἡ φήμη αὕτη εἰς ὅλην τὴν γῆν ἐκείνην. r Mark 5. 38. & Luke 8. 51. s Acts 20. 10.

(⁷⁵/_x) ²⁷ Καὶ παράγοντι ἐκείθεν τῷ Ἰησοῦ ἠκολούθησαν αὐτῷ δύο τυφλοὶ κράζοντες καὶ λέγοντες, Ἐλέησον ἡμᾶς, υἱὲ Δαυὶδ· ²⁸ ἐλθόντι δὲ εἰς τὴν οἰκίαν προσήλθον αὐτῷ οἱ τυφλοὶ, καὶ λέγει αὐτοῖς ὁ Ἰησοῦς, Πιστεύετε ὅτι δύναμαι τοῦτο ποιῆσαι; λέγουσιν αὐτῷ, Ναί, Κύριε· ²⁹ τότε ἤψατο τῶν ὀφθαλμῶν αὐτῶν λέγων, Κατὰ τὴν πίστιν ὑμῶν γενηθήτω ὑμῖν· ³⁰ καὶ ἀνεψύχθησαν αὐτῶν οἱ ὀφθαλμοί· καὶ ἐνεβριμήσατο αὐτοῖς ὁ Ἰησοῦς λέγων, Ὁράτε, μηδεὶς γινωσκέτω· ³¹ οἱ δὲ ἐξελθόντες διεφήμισαν αὐτὸν ἐν ὅλῃ τῇ γῇ ἐκείνῃ. t ch. 15. 22. & 20. 30, 31. Mark 10. 47, 48. Luke 18. 38, 39. u ch. 8. 4. & 12. 16. & 17. 9. Luke 5. 14.

³² Ἀὐτῶν δὲ ἐξερχομένων, ἰδοὺ προσήνεγκαν αὐτῷ ἄνθρωπον κωφὸν, δαιμονιζόμενον· ³³ καὶ ἐκβληθέντος τοῦ δαιμονίου ἐλάλησεν ὁ κωφός· καὶ ἐθαύμασαν οἱ ὄχλοι λέγοντες, Οὐδέποτε ἐφάνη οὕτως ἐν τῷ Ἰσραὴλ· ³⁴ Οἱ δὲ Φαρισαῖοι ἔλεγον, Ἐν τῷ ἄρχοντι τῶν δαιμονίων ἐκβάλλει τὰ δαιμόνια. v Luke 11. 14. w ch. 12. 24. Mark 3. 22. Luke 11. 15. x ch. 12. 24. Mark 3. 22. Luke 11. 15. y Mark 6. 6. Luke 13. 22. ch. 4. 23.

(⁷⁶/_{II}) ³⁵ Καὶ περιῆγεν ὁ Ἰησοῦς τὰς πόλεις πάσας καὶ τὰς κώμας, διδάσκων ἐν ταῖς συναγωγαῖς αὐτῶν, καὶ κηρύσσων τὸ εὐαγγέλιον τῆς βασιλείας, καὶ θεραπεύων πᾶσαν νόσον καὶ πᾶσαν μαλακίαν.

(⁷⁷/_{VI}) ³⁶ Ἰδὼν δὲ τοὺς ὄχλους ἐσπλαγχνίσθη περὶ αὐτῶν, ὅτι ἦσαν ἐσकुλμένοι καὶ ἑρριμμένοι, ὥσεὶ πρόβατα μὴ ἔχοντα ποιμένα. z Mark 6. 34. Num. 27. 17. 1 Kings 22. 17, 19. Zech. 10. 2.

(⁷⁸/_V) ³⁷ Τότε λέγει τοῖς μαθηταῖς αὐτοῦ, Ὁ μὲν θερισμὸς πολὺς, οἱ δὲ ἐργάται ὀλίγοι· ³⁸ δεήθητε οὖν τοῦ κυρίου τοῦ θερισμοῦ ὅπως ἐκβάλῃ ἐργάτας εἰς τὸν θερισμὸν αὐτοῦ. zz Luke 10. 2. John 4. 35. Ps. 68. 11. 2 Thess. 3. 1.

23. αὐλητὰς] *players on the flute*. Concerning hired mourners among the Jews see Eccles. xii. 5. Jerem. ix. 17. Amos v. 16.

24. οὐ γὰρ ἀπέθανε] *she is not dead, but sleepeth*. See *Theophyl.* on Luke viii. 52. "He says this because He was about to awake her, as from a sleep;" for death is only a sleep when Christ calls and says "Arise." Cp. John xi. 11. Surely this is far better Criticism, than that of some later Interpreters, who say that the damsel had only fallen into a trance; a supposition which is contradicted by St. Luke viii. 55, "her spirit came again." It is well said by Bengel, "*non mortua est; Deo enim vivunt omnes mortui.*" (Luc. xx. 36.) Et puella ob resuscitationem mox futuram enumeranda erat *dormientibus*." See therefore here, not only a miracle, but a prophecy; i. e. a twofold proof of divine power.

25. ἠγέρθη τὸ κοράσιον] *the damsel arose*. Among the numerous examples of dead persons raised to life by Christ, the following are mentioned in the Gospels:—

The daughter of Jairus here; dead, but not carried out of the house. (Cp. Mark v. 22. Luke viii. 41.)

The widow's son at Nain; dead, and being carried to the grave. (Luke vii. 11.)

Lazarus; dead, and buried. (John xi. 39.)

Lastly, Himself.

These appear to be mentioned in order to show Christ's power over death in every form. They may also remind us, that He has provided means in His Church for reviving the soul in every stage of *spiritual mortality* by His Divine Virtue acting in and by those means; see on Luke viii. 54. Cp. John v. 25. Eph. ii. 1. 5, 6. It is observable that He connects this power with His own Resurrection. See John xx. 22—24.

On the difference of Christ's demeanour in the cases above specified, see on Luke viii. 54.

30. ἐνεβριμήσατο] *He sternly charged them*. See Mark i. 43; xiv. 5. John xi. 33. He rebuked them, because they had low notions of the Messiah's Kingdom, and thought that He would aspire to worldly fame and glory. See on viii. 4.

31. οἱ δὲ ἐξελθόντες διεφήμισαν] *they went forth and noised abroad His fame*. True glory is not to be obtained by courting it, but by declining it. *Sequentem fugit, fugientem sequitur*.

35. καὶ τὰς κώμας] Not only the towns but the *villages*, in order that men may learn not to despise what is little and lowly; and not seek to preach the Word in large cities only, but take care also to sow the seed of the Gospel in small hamlets. *Theophyl.* (in Marc. v. 16.)

36. ἐσπλαγχνίσθη] *was moved with compassion*. σπλάγχνα is the word by which the LXX render רַחֲמִים (*rachamim*), *misericordia*, Prov. xii. 10, which is connected with רֶחֶם (*venter*), whence probably the word σπλάγχνα was suggested to the LXX. Cp. Gen. xliii. 30. 1 Kings iii. 26; and see the excellent remarks of Vorstius, de Hebr. N. T., p. 35—37.

This use of σπλαγχνίζομαι and σπλάγχνα is limited to the LXX and N. T. It bespeaks the connexion between them, and their separation from other compositions. The singular intimations of *Mercy* in the Bible may well have a language of their own. — ἐρριμμένοι] *cast down* like weary persons, exhausted, and lying helpless on the road.

37. θερισμός] By the word *harvest* He connects the Gospel with the Law, which was the *seed-time*. An argument against the *Marcionites* and *Manichæans*, who would sever the one from the other, and set the one against the other. The seed was sown in hope of the harvest, and there would have been no harvest without the seed. See John iv. 38.

38. δεήθητε] *pray ye*. "Vide quanti sint preces!" (Beng.) — ἐκβάλῃ] *send forth*. The Hebrew נָחַץ and נָחַץ not only signifies *ejicere* but *emittere*. See Matt. xiii. 52. Mark i. 12. Luke x. 35. John x. 4. Matt. x. 34, βαλεῖν εἰρήνην: and perhaps there may be some reference to the divine impulse of the Holy Ghost which constrains men unwilling and unable of themselves to labour in so great a work, and makes them feel and say, *Vae mihi, si non evangelizavero!* 1 Cor. ix. 16.

a Mark 5. 13, 14.
Luke 6. 12.
& 9. 1.

X. ($\frac{79}{11}$)¹ a Καὶ προσκαλεσάμενος τοὺς δώδεκα μαθητὰς αὐτοῦ ἔδωκεν αὐτοῖς ἐξουσίαν πνευμάτων ἀκαθάρτων, ὥστε ἐκβάλλειν αὐτὰ, καὶ θεραπεύειν πᾶσαν νόσον, καὶ πᾶσαν μαλακίαν.

b Luke 6. 14.
John 1. 42.
Mark 3. 16, 17.
Acts 1. 13.

($\frac{80}{11}$)² b Τῶν δὲ δώδεκα ἀποστόλων τὰ ὀνόματά ἐστι ταῦτα· πρῶτος Σίμων, ὁ λεγόμενος Πέτρος, καὶ Ἀνδρέας ὁ ἀδελφὸς αὐτοῦ·³ Ἰάκωβος ὁ τοῦ Ζεβεδαίου, καὶ Ἰωάννης ὁ ἀδελφὸς αὐτοῦ· Φίλιππος, καὶ Βαρθολομαῖος· Θωμᾶς καὶ Ματθαῖος ὁ τελώνης· Ἰάκωβος ὁ τοῦ Ἀλφαίου, καὶ Λεββαῖος ὁ ἐπικληθεὶς Θαδδαῖος·

c Luke 6. 15, 16.

⁴ c Σίμων ὁ Κανανίτης, καὶ Ἰούδας ὁ Ἰσκαριώτης, ὁ καὶ παραδοὺς αὐτόν.

CH. X. 1. ἔδωκεν αὐτοῖς] *He gave to them.* Mark the difference between Christ and all others who exercised miraculous power. Christ is the Author of it, others are recipients; He the Source, they only streams and channels of grace.

— ἐξουσίαν πνευμάτων] *authority over spirits.* 'Genitivus objecti.' See on Luke vi. 12.

2. δώδεκα ἀποστόλων] *of the Twelve Apostles.* See Mark iii. 16. Luke vi. 14; and cp. on Acts i. 13. The number Twelve (3 × 4) in Scripture seems to be significant of perfection and universality. "Hi sunt operarii," says Aug. in Ps. lix., "qui mittendi erant et quadrati orbis partes ad fidem Trinitatis vocaturi." The symbolical meaning of Numbers in Holy Scripture deserves more study and attention than it has received in recent times. "God doeth all things in number and measure and weight." (Wisdom xi. 20.) From an induction of particulars it would appear that 3 is an arithmetical Symbol of what is Divine, and 4 of what is Created. 3 + 4 = 7 is the union of the Two; hence signifying Rest, a Sabbath; 3 × 4 = 12 is the blending and indwelling of what is Divine with what is created: e. g. as in Israel, the people of God: and in the heavenly Jerusalem, Rev. xxi. 14 (cp. Bähr, Symbolik i. 201, and Arnoldi here).

The Twelve Apostles were regarded by the ancient Church as typified by the Twelve Sons of Israel (cp. Matt. xix. 28, and Maldonat. here), the Twelve wells at Elim (Exod. xv. 27. See S. Jerome, xlii.), and perhaps by the Twelve Stones of the Urim and Thummim on the breastplate of the High Priest, the type of Christ (Exod. xxviii. 15-21); the Twelve Loaves of shewbread; the Twelve Spies of the promised land, the type of heaven; the Twelve Stones taken from the bed of Jordan. See Bp. Pearson on the Creed, Art. ii. p. 145. Joshua, or Jesus, the Son of Nun, begins his office at the banks of Jordan, where Christ is baptized, and enters upon the public exercise of His prophetic office. He chooseth there twelve men out of the people to carry Twelve stones over with them, as our Jesus thence began to choose His Twelve Apostles, those foundation stones in the Church of God, whose names are in the twelve foundations of the wall of the holy city, the new Jerusalem (Rev. xxi. 14).

They seem also to be represented by the Twelve Stars in the crown of the Woman in the Wilderness, who typifies the Church on Earth (Rev. xii. 1). It is supposed by some (e. g. à Lapide) that the twelve precious stones in the High Priest's breastplate (Exod. xxviii. 15-21), are similar to those mentioned as the twelve θεμέλιοι λίθοι of the Church glorified, in Rev. xxi. 19, 20. See above on iii. 9, and below on xvi. 18.

These duodenary types of the Apostolic body are irreconcilable with the notion of a Supremacy in any one of the Twelve. See below on xvi. 18.

— ἀποστόλων] *Apostles.* The word ἀπόστολος is used by the LXX for שְׁלִיחַ (sheliach), (*Lightfoot*), which does not signify a messenger simply, but one who executes the office of him by whom he is sent.

— πρῶτος Σίμων] *first Simon.* St. Peter is always first in all the catalogues of the Apostles; as Judas is always last; and (says Aug.) "As Stephen was first among the Deacons." (See on Acts vi. 5.) Cp. Gen. xli. 8, πρῶτος τοκοῦ Πουβήν.—The twelve Apostles are the twelve Patriarchs of the Spiritual Israel, and the relation of St. Peter to the other Apostles appears to be similar to that of Reuben to his brethren: a relation of primacy, not of supremacy. He was "primus inter pares, non summus supra inferiores."

Suppose, for argument's sake, that this privilege of primacy was to descend to the successors of St. Peter; and suppose also that the Bishops of Rome are St. Peter's successors,—yet, as Reuben the firstborn was deprived of his birthright because he went up to his father's bed (Gen. xlix. 4. 1 Chron. v. 1), so, if the Bishop of Rome puts himself in the place of Christ, as if he were husband of Christ's Spouse the Church, he forfeits whatever privilege may belong to him on the ground of his supposed succession to St. Peter. See Barrow on the Pope's Supremacy, vol. iv. p. 204, "Christ is the One Spouse of the Church, which title, one would think, the Bishop of Rome might leave peculiar

to our Lord, there being no Vice-husbands; yet hath he been bold ever to claim that, as may be seen in the Constitutions of Pope Gregory X., in one of their general Synods." Sext. Decret. i. tit. vi. c. 3.

Christ calls Judas 'the son of perdition' (John xvii. 12). And there is a Power which sits in the Christian Church, and is called in Scripture 'the son of Perdition' (2 Thess. ii. 2-4). And if he, who calls himself the successor of St. Peter, the first of the Apostles, imitates that Power, then it may be, that in him may be verified the saying, "he that exalteth himself shall be abased;" "and many that are first shall be last;" and he that claims to be a Peter may prove to be a Judas.

— Ἀνδρέας ὁ ἀδελφός] *Andrew his brother.* On the choice of brothers to be apostles see on iv. 18.

3. Βαρθολομαῖος] *Bartholomew*, from ἄρ (bar), *filii*, and ῥήρ (tolmay), supposed by some to be the same as *Ptolemy* (see Winer, R.-W.-B. p. 140, note), and *Bartholomew* is thought by some to be the same as *Nathanael* of Cana in Galilee, which is *Winer's* opinion. See also R. Nelson on St. Barthol.'s Festival. Cp. *Lightfoot*, Hor. Hebr. p. 325, and further on John i. 46, and *Mintert*, Lexicon in v. In this case the relation of the name *Nathanael* to *Bartholomew* would be the same as *Simon* to *Barjona*.

— Θωμᾶς] *Thomas*, דָּק (teom), i. q. Gr. δίδυμος, *geminus*, 'a twin.' John xi. 16; xx. 24, and *Lightfoot* in loc.

— ὁ τελώνης] *the publican.* Observe St. Matthew's humility in preserving this title, which is not added to his name by the other Evangelists; and also in putting himself after St. Thomas. (*Jerome*.) Cp. Mark iii. 18. Luke vi. 15, and see above, ix. 9.

This addition (ὁ τελώνης) is also a confirmation of the genuineness of St. Matthew's Gospel; and it is an argument that this Gospel in its Greek form is from St. Matthew himself. It well became the charity of others (e. g. of St. Mark and St. Luke) not to add this appellation (a publican) to a brother's name; and it also well became the humility and thankfulness of the Apostle and Evangelist St. Matthew himself, to add it, in evidence of his Master's love and condescension to himself, and as an encouragement to others.

— Ἀλφαίου] *Alpheus*. Probably the same as Κλεόπας, Luke xxiv. 18. See *Papias*, Galland. i. p. 319; *Mintert*, in v.: the ἡ in ῥήρ (*halephay*) being hardened into a K, as περρ (*pesah, pesek*), whence πάσχα, the passover. Cp. below on xii. 46, and *Routh*, R. S. i. 16. 207. 215. 219. 255. 260, 261. 279, 280; he is called the father of Symeon, and the brother of Joseph (*Euseb.* iii. 11). *Mill*, Diss. ii. 236, 237. *Patrit.* ii. p. 44. *Arnoldi* on xii. 47.

— Θαδδαῖος] *Thaddæus*. Probably the same name as *Judas*; from ἡδᾶ (hodah), *laudavit*, and by this name, as well as by his name *Lebbæus* (from לב, *leb, heart*), *Jude*, the brother of James, was distinguished from Judas the traitor. Cp. *Routh*, R. S. ii. 26. *Dr. Mill*, Diss. ii. p. 251.

Another derivation is from ῥᾶ (*tad, qu. Angl. teat*), *manma*. See *Buxtorf*, Lex. Talm. p. 2565.

4. Κανανίτης] or Καναναῖος, as it is in B, C, D, L, and *Vulg.* Not 'Canaanite,' nor 'Cananite,' but, as St. Luke renders it, Ζηλωτής (Luke vi. 15), from καννᾶ (*kanna*), 'a zealot,' cf. Ps. lxi. 9, i. e. a person zealous for the glory of God. Cf. *Jerome* in *Caten.* Aur. in Marc. iii. 18.

On the character of the ζηλωταί in this age, see *Joseph. B.* J. iv. 6, 3, and *Welstein* and *Hammond* here. If Simon was one of that class, he had much to unlearn, like Saul, in the School of Christ.

— Ἰσκαριώτης] *Iscaiot*, from ישׁ (ish, *vir*) and קֶרֶת (Keryoth) a city of Juda. Jos. xv. 25. See *Gloss* and *Remig.* on xxvi. 14.

— ὁ παραδοὺς] A mild word for *prodoûs*. "Eligitur et Judas," says S. Ambrose, on Luke vi. 16, "non per imprudentiam, sed per providentiam. Quanta est veritas quam nec adversarius Minister infirmat! Christus voluit deseri, ut tuo socio desertus moderate feras." And by this choice of Judas He showed an example of toleration; and that His Word and Sacraments "be effectual because of Christ's institution and promise, although they

($\frac{81}{x}$) ⁵ Τούτους ^d τοὺς δώδεκα ἀπέστειλεν ὁ Ἰησοῦς παραγγέλλας αὐτοῖς ^{d ch. 15. 24.}
λέγων, Εἰς ὁδὸν ἐθνῶν μὴ ἀπέλθῃτε, καὶ εἰς πόλιν Σαμαρειτῶν μὴ εἰσέλθῃτε, ^{Acts 13. 46.}
⁶ πορευέσθε δὲ μᾶλλον πρὸς τὰ πρόβατα τὰ ἀπολωλότα οἴκου Ἰσραὴλ.
($\frac{82}{II}$) ⁷ ^e πορευόμενοι δὲ κηρύσσετε λέγοντες, Ὅτι ἤγγικεν ἡ βασιλεία τῶν ^{e Luke 9. 2.}
οὐρανῶν. ⁸ Ἀσθενούντας θεραπεύετε, νεκροὺς ἐγείρετε, λεπροὺς καθαρίζετε, ^{k Luke 9. 3.}
δαιμόνια ἐκβάλλετε· δωρεὰν ἐλάβετε, δωρεὰν δότε. ⁹ ^f Μὴ κτήσησθε χρυσόν, ^{f Mark 6. 8.}
μηδὲ ἄργυρον, μηδὲ χαλκὸν εἰς τὰς ζώνας ὑμῶν· ^{g Luke 9. 3.}
¹⁰ μὴ πήραν εἰς ὁδόν, μηδὲ ^{h Luke 9. 3.}
δύο χιτῶνας, μηδὲ ὑποδήματα, μηδὲ ῥάβδους· ἄξιός ^{g 1 Cor. 9. 7, 11.}
αὐτοῦ ἐστίν. ($\frac{83}{II}$) ¹¹ ^h Εἰς ἣν δ' ἂν πόλιν ἡ κώμην εἰσέλθῃτε, ἐξετάσατε τίς ^{1 Tim. 5. 18.}
ἐν αὐτῇ ἄξιός ἐστι, κακεῖ μέναιτε, ἕως ἂν ἐξέλθῃτε· ($\frac{84}{V}$) ¹² εἰσερχόμενοι δὲ ^{2 Tim. 2. 6.}
εἰς τὴν οἰκίαν ἀσπάσασθε αὐτήν· ^{Rom. 15. 27.}
¹³ καὶ ἐὰν μὲν ἡ ἡ οἰκία ἀξία, ἐλθέτω ^{Gal. 6. 6.}
ἡ εἰρήνη ὑμῶν ἐπ' αὐτήν· ^{h Mark 6. 10.}
ἐὰν δὲ μὴ ἡ ἀξία, ἡ εἰρήνη ὑμῶν πρὸς ὑμᾶς ἐπι- ^{h Luke 9. 4.}
στραφήτω. ($\frac{85}{II}$) ¹⁴ ⁱ Καὶ ὅς ἐὰν μὴ δέξῃται ὑμᾶς, μηδὲ ἀκούσῃ τοὺς λόγους ὑμῶν, ^{i Luke 10. 5.}
ἐξερχόμενοι τῆς οἰκίας ἡ τῆς πόλεως ἐκείνης ^{k Ps 35. 13.}
ποδῶν ὑμῶν. ¹⁵ ⁿ Ἀμὴν λέγω ὑμῖν, ὁ ἀνεκτότερον ἔσται γῇ Σοδόμων καὶ Γο- ^{1 Mark 6. 11.}
μόρρῶν ἐν ἡμέρᾳ κρίσεως, ἢ τῇ πόλει ἐκείνῃ. ^{Luke 9. 5.}
($\frac{86}{V}$) ¹⁶ ^p Ἴδού ἐγὼ ἀποστέλλω ὑμᾶς ὡς πρόβατα ἐν μέσῳ λύκων· γίνεσθε ^{10. 10, 11.}
οὖν φρόνιμοι ὡς οἱ ὄφεις, καὶ ἀκέραιοι ὡς αἱ περιστρεφαί. ($\frac{87}{I}$) ¹⁷ ^q Προσέχετε ^{m Neh. 5. 13.}
^{p Luke 10. 3.}
^{Rom. 16. 19.}
^{q ch. 23. 34.}
^{Heb. 22. 19.}

be ministered by evil men" (Art. XXVI.). Cf. *Greg. Nazianz.* p. 712, and note on Acts viii. 36, and cp. on Acts vi. 5, the case of Nicolas the Deacon.

5. Τούτους τοὺς δώδεκα] Of these twelve, half the number consisted of *three pairs of brothers*. See above, iv. 13.

— ὁδὸν ἐθνῶν] *way to the Gentiles*. (Meyer.) See iv. 15. It was not till after His Crucifixion by the Jews, and His Resurrection, that our Lord said, 'Go and teach *all nations*.' He sends His Apostles first to the Jews, that they might not plead, that they rejected Him because He sent His disciples to the Gentiles and Samaritans. (Jerome.)

8. δωρεὰν δότε] *freely give*. A warning against *simony*. *Greg.* (Mor. in Ev. i. 4.) "Gratia vocatur quia gratis datur." (Aug.)

9. Μὴ κτήσησθε] *Do not procure*. By this charge he frees them from suspicion of avarice; and He would relieve them from all worldly anxiety, and teach them to devote themselves wholly to the preaching of the Word; next He would prove to them His own power: and therefore He afterwards asked them, When I sent you without purse and scrip and shoes lacked ye any thing? (Luke xxii. 35.) For He intended to send them forth as teachers of the world, to live the life of Angels without secular distractions. He also gave this charge, in order to teach *others* the duty of maintaining the Ministers of the Gospel (for the labourer is worthy of his hire); and therefore maintenance is a debt due to the teachers from the taught. (Chrys.)

Hence the Apostle says, 'Let him that is taught in the word communicate unto him that teacheth, in all good things' (Gal. vi. 6); and that they who sow spiritual things to others should reap their carnal things (1 Cor. ix. 11). (Jerome.)

— χρυσόν—χαλκόν] A climax. Not *gold* or *silver*,—no, nor even *copper*.

10. μηδὲ δύο χιτῶνας] *nor two tunics*, which were sometimes worn, especially by travellers,—one an upper χιτῶν, the other an under one, for warmth. *Winer*, R.-W. i. p. 652.

— μηδὲ ὑποδήματα] *nor shoes*; but He allows *σανδάλια* (Mark vi. 9), *soleas*, i. e. coverings merely for the sole of the foot, and fastened with ἱμάντες, or thongs across the instep. Cp. Acts xii. 8, ὑποδησαι τὰ σανδάλια σου.

— μηδὲ ῥάβδους] *nor yet staves*. This is the reading of 13 uncial and 150 cursive MSS., and is received by *Tisch.* for *Elz.* μ. ῥάβδον. St. Mark (vi. 8) has ἵνα μηδὲν ἀρῶσιν εἰς ὁδὸν εἰ μὴ ῥάβδον μόνον. St. Luke (ix. 3) has μήτε ῥάβδους. The sense is the same in all. The Apostles are to go as they are; they are not to *procure* any thing: 'ne minimam quidem rem' (Aug. de Cons. Ev. ii. 30); not even so light and common a thing as a staff, which was, as it were, nothing (see Gen. xxxii. 10, "with my staff I passed over this Jordan"). They among them who have *no staff* are not to *purchase* one (μὴ κτήσησθε). They among them who *have* one may *take* it (αἰρεῖν), but nothing more. They are to depend on the power and love of Christ, and on that alone.

If *all* of them were to go *without* a ῥάβδος at all, our Lord

would probably have specified the ῥάβδος particularly in the question which He afterwards put to His Apostles, "When I sent you forth," &c. See Luke xxii. 35.

A *spiritual* significance has also been elicited from these words by ancient expositors. Take no *purse*; for, we are to have no venal affections in the discharge of our Ministerial office. Our Apostleship is not to be made a trade. Take no *scrip*; for, we must leave behind us all anxiety about worldly things. Take not *two tunics*—it is enough to have put on Christ once, and let us not seek any other robe (such as heresy or Judaism) but Him. Take *no shoes*; as it was said to Moses, "Put thy shoes from off thy feet, for the place whereon thou standest is holy ground" (Exod. iii. 5. Acts vii. 33). Nor a *staff*; for Christ is "the Rod of Jesse" (Isa. xi. 1), and His Rod and Staff comfort us (Ps. xxiii. 4). *Hilary*.

13. ἡ εἰρήνη ὑμῶν] *your peace*. Therefore Prayers and Benedictions are not in vain, though they may not take effect in behalf of those for whom they are designed; they redound to the good of him who offers them, and return with a blessing into his bosom. (Ps. xxxv. 13.)

On the use of *Benedictions* in the Church of God, see Num. vi. 22. Deut. xxi. 5. Luke x. 5. *Hooker*, V. xxv. 2; V. lxx. 1, and lxvi. 1.

15. ἀνεκτότερον] *more tolerable*. Hence it appears, that in the world to come, there will be *different degrees* of punishment, as well as *different degrees* of bliss and glory. In the words of *Hooker* (App. bk. v. p. 571), "*Degrees* in wickedness will have answerable *degrees* in the weight of their endless punishment." See above, v. 19; below, xi. 22. 24; xxiii. 15, and Luke xii. 47, 48, and the notes below on 1 Cor. iii. 15; 2 Cor. ix. 6. *S. Jerome* c. Jovinian., and *Bp. Bull's* Sermon on that subject, Sermon. vii. vol. i. p. 168.

16. πρόβατα ἐν μ. λύκων] *sheep in the midst of wolves*. He thus prophesies what they will have to encounter; and He will prove his own power, when the *sheep overcome the wolves*, and not only are not destroyed though in the midst of wolves, but *change the wolves into sheep*. This they were to do, though they were but twelve in number, and though the world was filled with wolves. Let us thence learn, that as long as we are Christ's sheep we shall conquer, although many thousand wolves rage about us; but when we begin to be wolves we shall be destroyed; for we lose the aid of the Shepherd Who came not to feed the wolves, but the sheep. *Chrys.*

This is quoted from memory by *Clemens R.* ii. 5, who adds some words, probably from oral tradition. Λέγει ὁ Κύριος, ἔσεσθε ὡς ἄρνια ἐν μέσῳ λύκων· ἀποκριθεὶς δὲ ὁ Πέτρος αὐτῷ λέγει, ἐὰν οὖν διασπαράξωσιν οἱ λύκοι τὰ ἄρνια; εἶπεν δ' Ἰησοῦς τῷ Πέτρῳ, Μὴ φοβέσθωσαν τὰ ἄρνια τοὺς λύκους μετὰ τὸ ἀποθανεῖν αὐτὰ; καὶ ὑμεῖς μὴ φοβεῖσθε τοὺς ἀποκτείνοντας ὑμᾶς καὶ μηδὲν ὕμιν δυναμένους ποιεῖν· ἀλλὰ φοβεῖσθε τὸν μετὰ τὸ ἀποθανεῖν ὑμᾶς ἔχοντα ἐξουσίαν ψυχῆς καὶ σώματος τοῦ βαλεῖν εἰς γέενναν πυρός.

— γίνεσθε] *become*.

— ὄφεις—περιστρεφαί] *serpents—doves*. See Gen. iii. 1; viii.

r Mark 13. 9.
Luke 12. 11.
Acts 12. 1.
& 25. 23.
s Luke 12. 12.
& 21. 14, 15.
t Mark 13. 11.
Acts 2. 4.
2 Pet. 1. 21.
u Micah 7. 5, 6.
Luke 21. 16.

x Mark 13. 13.
Luke 21. 17.
ch. 24. 13.
y Matt. 16. 28.

z Luke 6. 40.
John 13. 16.
& 15. 20.
a ch. 12. 24.
Mark 3. 22.
Luke 11. 15.
b Mark 4. 22.
Luke 8. 17.
& 12. 2.
1 Pet. 3. 14.

c Luke 21. 18.
Acts 27. 34.
2 Sam. 14. 11.
d Mark 8. 38.
Luke 9. 26.
& 12. 8.
2 Tim. 2. 12.
Rev. 3. 5.

δὲ ἀπὸ τῶν ἀνθρώπων παραδώσουσι γὰρ ὑμᾶς εἰς συνέδρια, καὶ ἐν ταῖς συναγωγαῖς αὐτῶν μαστιγώσουσιν ὑμᾶς· ¹⁸ καὶ ἐπὶ ἡγεμόνας δὲ καὶ βασιλεῖς ἀχθήσεσθε ἕνεκεν ἐμοῦ, εἰς μαρτύριον αὐτοῖς καὶ τοῖς ἔθνεσιν· (⁸⁸/_{II}) ¹⁹ ὅταν δὲ παραδιδῶσιν ὑμᾶς, μὴ μεριμνήσητε πῶς ἢ τί λαλήσητε· δοθήσεται γὰρ ὑμῖν ἐν ἐκείνῃ τῇ ᾧρα τί λαλήσετε· ²⁰ οὐ γὰρ ὑμεῖς ἐστε οἱ λαλοῦντες, ἀλλὰ τὸ Πνεῦμα τοῦ πατρὸς ὑμῶν τὸ λαλοῦν ἐν ὑμῖν. ²¹ Παραδώσει δὲ ἀδελφὸς ἀδελφὸν εἰς θάνατον, καὶ πατὴρ τέκνον· καὶ ἐπαναστήσονται τέκνα ἐπὶ γονεῖς, καὶ θανατώσουσιν αὐτούς· ²² καὶ ἔσεσθε μισούμενοι ὑπὸ πάντων διὰ τὸ ὄνομά μου· ὁ δὲ ὑπομείνας εἰς τέλος οὗτος σωθήσεται. (⁸⁹/_X) ²³ Ὅταν δὲ διώκωσιν ὑμᾶς ἐν τῇ πόλει ταύτῃ, φεύγετε εἰς τὴν ἄλλην· ἀμὴν γὰρ λέγω ὑμῖν, οὐ μὴ τελήσητε τὰς πόλεις τοῦ Ἰσραὴλ, ἕως ἂν ἔλθῃ ὁ Υἱὸς τοῦ ἀνθρώπου. (⁹⁰/_{III}) ²⁴ Οὐκ ἔστι μαθητὴς ὑπὲρ τὸν διδάσκαλον, οὐδὲ δούλος ὑπὲρ τὸν κύριον αὐτοῦ· ²⁵ ἄρκετὸν τῷ μαθητῇ ἵνα γένηται ὡς ὁ διδάσκαλος αὐτοῦ, καὶ ὁ δούλος ὡς ὁ κύριος αὐτοῦ. (⁹¹/_X) Εἰ τὸν οἰκοδεσπότην Βεελζεβούλ ἐπεκάλεσαν, πόσῳ μᾶλλον τοὺς οἰκιακοὺς αὐτοῦ; ²⁶ Μὴ οὖν φοβηθῆτε αὐτούς· (⁹²/_{II}) οὐδὲν γὰρ ἔστι κεκαλυμμένον, ὃ οὐκ ἀποκαλυφθήσεται καὶ κρυπτὸν, ὃ οὐ γνωσθήσεται· (⁹³/_V) ²⁷ ὃ λέγω ὑμῖν ἐν τῇ σκοτίᾳ, εἶπατε ἐν τῷ φωτί· καὶ ὃ εἰς τὸ οὐς ἀκούετε, κηρύξατε ἐπὶ τῶν δωματίων. ²⁸ Καὶ μὴ φοβεῖσθε ἀπὸ τῶν ἀποκτεινόντων τὸ σῶμα, τὴν δὲ ψυχὴν μὴ δυναμένων ἀποκτεῖναι· φοβήθητε δὲ μᾶλλον τὸν δυνάμενον καὶ ψυχὴν καὶ σῶμα ἀπολέσαι ἐν γεέννῃ. ²⁹ Οὐχὶ δύο στρουθία ἀσσαρίου πωλεῖται; καὶ ἐν ἐξ αὐτῶν οὐ πεσεῖται ἐπὶ τὴν γῆν ἄνευ τοῦ Πατρὸς ὑμῶν. ³⁰ Ὅτι τῶν δὲ καὶ αἱ τρίχες τῆς κεφαλῆς πᾶσαι ἡριθμημέναι εἰσὶ· ³¹ μὴ οὖν φοβηθῆτε πολλῶν στρουθίων διαφέρετε ὑμεῖς. ³² Πᾶς οὖν ὅστις ὁμολογήσῃ ἐν ἐμοὶ ἔμπροσθεν τῶν ἀνθρώπων, ὁμολογήσω καὶ γὰρ ἐν αὐτῷ ἔμπροσθεν τοῦ Πατρὸς μου τοῦ ἐν οὐρανοῖς· (⁹⁴/_{II}) ³³ ὅστις δ' ἂν

8 and 11. The Devil appeared as a serpent; the Holy Spirit appeared as a dove. And we may learn something from the Tempter (cp. Luke xvi. 8). as well as from the Holy Spirit.

It is said that the serpent shows his wisdom in guarding his head, whatever other part of his body is struck. So let us be ready to sacrifice any thing but our faith; and let us guard our head, Christ. (*Hilary, S. Jerome.*) "Et Serpens deponit tunicam veterem ut novus exultet." (*Aug. Serm. 64.*) The innocence of the Dove is shown in likeness to the Holy Ghost. (*S. Jerome.*)

19. τί λαλήσετε] On this use of τί for δ, and δ, τι, see Mark vi. 36. Luke xvii. 8. *Winer*, p. 152.

20. οἱ λαλοῦντες] "Similis usus articuli in Joh. vi. 63." (*Beng.*)

— ἅλλα τὸ Πνεῦμα] but the Holy Ghost. An argument for the Inspiration of the Writers of the New Testament. If He was in them, when speaking to a few, surely He did not desert them when writing for the world. See John xiv. 26.

21. γονεῖς] accus. for γονεάς, cp. *Winer*, p. 60. So γραμματεῖς xxiii. 34.

23. φεύγετε] flee. It was a question discussed in early times, whether flight was allowable in time of persecution. See above, ii. 13. *Tertullian* (de fugâ in persecutione) argues that our Lord's permission was only temporary; but this is contravened by *S. Jerome* (Catal. Script. in *Tertullian.*). See also *Nazian.* (Orat. i. in *Julian.*), and the excellent directions on the subject in *S. Athanasius* (Apolog. de fugâ suâ, p. 258—266; cp. à *Lapide*).

The answer seems to be given in our Lord's words: "The hireling fleeth because he is a hireling, and careth not for the sheep." (John x. 13.) "The good shepherd giveth his life for his sheep." (John x. 11.) If a person has a flock committed to his care, and that flock will be scattered or torn by wolves, if he flies,—then he must not fly. See *S. Aug.* Ep. 218 ad *Honorat.* ii. 1260—2. Cp. Acts viii. 1; ix. 25; xiv. 6; xv. 38. 2 Tim. iv. 10. The question may be illustrated from the history of *Polycarp*, Martyr. pp. 593—600, and of Archbishop *Laud*, whom Grotius advised to escape (see *Pocock's* Life, p. 83, ed. 1816).

— τὴν ἄλλην] the other, the next,—showing that there will always be some other to fly to.

— πόλεις τοῦ Ἰσραὴλ, ἕως ἂν ἔλθῃ] the cities of Israel, until

the Son of man come. In a primary sense, you will not have completed your missionary work in Judæa before I come to judge Jerusalem. Cp. Acts viii. 1. (*Jerome.*)

In a secondary and larger sense,—the Missionary Work of the Church for the spiritual Israel will not cease till the Second Coming of Christ. Cp. Matt. xxiv. 14.

There is a successive series of 'Comings of Christ,' all preparatory to, and consummated in, the Great Coming. Cp. on xvi. 28.

25. Βεελζεβούλ] Beelzebub. The Deity of the Ekronites was called by them בַּלְזַבּוּז (Baal-zebub), 'Lord of flies,' i. q. Θεὸς ἀπόμυιος or μυίαγρος (2 Kings i. 2); and this name was in ridicule and contempt changed by the Israelites to בַּלְזַבּ (Baal-zebel), 'Dominus stercoris,' and thence applied to the Prince of the Devils. *Lightfoot* ad loc. *Goodwin*, Moses and Aaron iv. 3. *Jahn*, Archæol. § 408, p. 566, ed. Vienn. 1814, interprets it 'Deus habitaculi;' but see *Winer* in v.

Hitherto our Lord has given precepts to His Apostles for the discharge of their duty.

He now supplies motives, viz.:

His own example.

God will display the truth of the Gospel and His own glory even by means of those who persecute them.

God is more to be feared than man.

God cares for the least of his own;

And He will give them reward and honour in the presence of the Holy Angels.

27. ἐπὶ τῶν δωματίων] On the roofs,—flat (cp. Acts x. 9), used for public proclamations (Isa. xv. 3. Jer. xix. 13; xlviii. 38), and other similar purposes. See on Luke v. 19, and the passages quoted in *Jahn*, Archæol. § 34. *Winer*, R.-W.-B. v. 'Dach.'

29. ἐν—οὐ πεσεῖται] You may buy two sparrows for a small coin, and yet not one of the two will fall without God's notice and will. No bodily change or chance is to be feared by those who are Christ's, since even our hairs are all numbered by Him Who preserves us. (*Hilary.*)

32. ἐν ἐμοὶ] in Me. Something more than 'confess Me.' ἐν shows the ground on which the confession rests. Cp. Luke xii. 8.

ἀρνήσηταί με ἔμπροσθεν τῶν ἀνθρώπων, ἀρνήσομαι αὐτὸν καὶ γὰρ ἔμπροσθεν τοῦ Πατρὸς μου τοῦ ἐν οὐρανοῖς. ⁽⁹⁵⁾ ³⁴ ° Μὴ νομίσητε ὅτι ἦλθον βαλεῖν ^e Luke 12. 49, 51. εἰρήνην ἐπὶ τὴν γῆν· οὐκ ἦλθον βαλεῖν εἰρήνην, ἀλλὰ μάχαιραν· ³⁵ ἦλθον γὰρ διχάσαι ἄνθρωπον κατὰ τοῦ πατρὸς αὐτοῦ, καὶ θυγατέρα κατὰ τῆς μητρὸς αὐτῆς, καὶ νύμφην κατὰ τῆς πενθερᾶς αὐτῆς· ³⁶ ° καὶ ἐχθροὶ τοῦ ἀνθρώπου ^f Micah 7. 6. οἱ οἰκιακοὶ αὐτοῦ. ⁽⁹⁶⁾ ³⁷ ° Ὁ φιλῶν πατέρα ἢ μητέρα ὑπὲρ ἐμέ οὐκ ἔστι μου ^g Luke 14. 26. ἄξιος· καὶ ὁ φιλῶν υἱὸν ἢ θυγατέρα ὑπὲρ ἐμέ οὐκ ἔστι μου ἄξιος· ³⁸ ° καὶ ^h ch. 16. 24. ὅς οὐ λαμβάνει τὸν σταυρὸν αὐτοῦ καὶ ἀκολουθεῖ ὀπίσω μου, οὐκ ἔστι μου ^{Mark 8 34.} ἄξιος. ⁽⁹⁷⁾ ³⁹ ° Ὁ εὐρὼν τὴν ψυχὴν αὐτοῦ ἀπολέσει αὐτήν, καὶ ὁ ἀπολέσας τὴν ² Esd. 6. 24. ψυχὴν αὐτοῦ ἔνεκεν ἐμοῦ εὕρήσει αὐτήν. ⁽⁹⁸⁾ ⁴⁰ ° Ὁ δεχόμενος ὑμᾶς ἐμέ ^g Luke 9. 23. δέχεται· καὶ ὁ ἐμέ δεχόμενος δέχεται τὸν ἀποστείλαντά με. ⁽⁹⁹⁾ ⁴¹ ° Ὁ δεχόμενος ⁱ ch. 16. 25. προφήτην εἰς ὄνομα προφήτου μισθὸν προφήτου λήψεται· καὶ ὁ δεχόμενος ^{Mark 8. 35.} δίκαιον εἰς ὄνομα δικαίου μισθὸν δικαίου λήψεται. ⁽¹⁰⁰⁾ ⁴² Καὶ ὅς ἐάν ποτίσῃ ^{Mark 9. 24.} ἕνα τῶν μικρῶν τούτων ποτήριον ψυχροῦ ὕδατος εἰς ὄνομα μαθητοῦ, ἀμὴν λέγω ^{John 12. 25.} ὑμῖν, οὐ μὴ ἀπολέσῃ τὸν μισθὸν αὐτοῦ. ^k ch. 18. 5. ^l Luke 10. 16. ^m John 13. 20. ⁿ Mark 9. 41. ^o Heb. 6. 10.

XI. ⁽¹⁰¹⁾ ¹ Καὶ ἐγένετο ^a, ὅτε ἐτέλεσεν ὁ Ἰησοῦς διατάσσωσιν τοῖς δώδεκα ^a Luke 7. 18, 19, &c. μαθηταῖς αὐτοῦ, μετέβη ἐκεῖθεν τοῦ διδάσκειν καὶ κηρύσσειν ἐν ταῖς πόλεσιν αὐτῶν.

⁽¹⁰²⁾ ² ° Ὁ ^b δὲ Ἰωάννης ἀκούσας ἐν τῷ δεσμοτηρίῳ τὰ ἔργα τοῦ Χριστοῦ, ^c πέμψας διὰ τῶν μαθητῶν αὐτοῦ εἶπεν αὐτῷ, ^d ³ Σὺ εἶ ὁ ^e ἐρχόμενος, ἢ ἕτερον ^d ch. 14. 3. ^e Gen. 49. 10. ^f Num. 24. 17. ^g Dan. 9. 24. ^h John 6. 14.

34. Μὴ νομίσητε ὅτι ἦλθον] *Think not that I came to send Peace.* This may appear paradoxical and at variance with the Angels' song (Luke ii. 14). But our Lord's design was to *educate His disciples by hard sayings*, says *Chrys.*, who adds, "No one should be able to say that He had flattered them by soft speeches. He would display all the evils they might expect to see. Here was a proof of His power, in that they who heard these things from Him received Him as their Lord, and were able to convert others."

Christ was no *cause* of the miseries He predicted as consequent on His coming; but the wickedness of men was. And yet as the manner of Scripture is, He speaks of Himself as *doing* these things. So it is said, "He gave them eyes that they should not see" (Ezek. xii. 2. John xii. 40). Lest they should expect perfection in this world, He describes the *result* of His coming, viz. strifes, schisms, seditions, controversies, wars—the consequence of man's sin and the devil's malice. *Chrys.* See below on xviii. 7. Though the Song of the Angels was '*Peace on earth*' (Luke ii. 14), yet in the same chapter we read that He was *set for the fall* as well as the rising of many (Luke ii. 34). His Gospel is a *savour of death* to some and of life to others (2 Cor. ii. 16). He is a *stone of stumbling* to the disobedient as well as precious to them that believe (1 Pet. ii. 7, 8). This is the condemnation, that Light is come into the world, and men loved darkness rather than light, *because their deeds were evil* (John iii. 19).

37. μου] *emphatic*; thrice repeated in this place.

38. λαμβάνει τὸν σταυρὸν αὐτοῦ] αὐτοῦ, *his cross*, as I shall carry *My* cross. Every one has *his own* cross to carry; as criminals did, when led to crucifixion.

Our Lord thus prophesies the *manner* of His own death—*crucifixion*. See below, xx. 19.

He knew what He would do, and what He would suffer; and this is ever to be borne in mind in interpreting His words. They must be explained from a consideration of *His Divine Prescience*. He has all things before Him *in a moment of time*. Often, if viewed merely with regard to what was known only to *His disciples* on the occasion when they were uttered, they will seem dim and obscure. Time explained them; and the Holy Ghost enabled them to understand them (see John xii. 16). If we forget this, we shall often miss their true meaning. See on John iii. 22, and at the end of that chapter; and John vi. 53, 54.

39. Ὁ εὐρὼν] Not 'he that findeth,' but he that '*hath found*,' or gained—i. e. he that hath made every provision for his worldly comfort, and so appears to *have gained* the treasure of which he was in quest—his life—he shall *lose* it; and he who *has sacrificed* his life for Christ shall *gain* it for ever. εὕρισκω is used thus Rom. iv. 1. Cp. Luke xii. 19, 20.

41. εἰς ὄνομα προφήτου] i. e. 'quā, quatenus, est propheta.'

(Vorst, Heb. 740.) But *εἰς τὸ ὄνομα* is more forcible than *ἐν τῷ ὀνόματι*. It signifies an inward movement of *love to*, and, as it were, identification *with*, the prophet (see xviii. 20), and consequently a reception of his message into the soul. He who receives a minister of Christ, *because* he is *such*, and with love and adhesion to *Christ*, the True Prophet (as distinguished from *men*, who are only His instruments), shall partake in the reward promised to those "who turn many to righteousness" (Dan. xii. 3).

The prophet to be received may be an unworthy person—a Judas. Our Lord, foreseeing this, says that the *office* is to be regarded, and not the *person*; and that *you* will not lose your reward, if you receive a prophet, though he who is received is unworthy. (*Jerome, Hilary*. Cp. Article XXVII.) Receive him in the *Name of a Prophet*; not for the sake of any secular pre-eminence or any worldly consideration, but because he is a prophet sent by Me, and authorized by Me to dispense to you *My Word* and Sacraments, and whatever *he* may be *personally*, yet if you receive what he brings to you from *Me*, you will receive a prophet's reward.

— ὁ δεχόμενος δίκαιον] רַחֵם (tsaddik), i. e. any good and holy man, though not a preacher of Christ. See Matt. xiii. 17, πολλοὶ προφῆται καὶ δίκαιοι. *Greg. M.* (Hom. in Ev. i. 20) thus illustrates this; "etsi fructum ulmus non habet, vitem tamen cum fructibus portans, hæc ipsa sua efficit quòd benè sustentat aliena." The Elm, though barren, helps the Vine, which it supports, to bear fruit.

42. ἕνα τῶν μικρῶν] μικρὸς, i. q. רַחֵם (katon), little, a disciple, as distinguished from רַב (rab), great, a master. Cp. xviii. 6. 10.

This is the third case here mentioned—whoever does the least act of kindness to one of the least of my disciples, in *My* name, and *because* he is my disciple—shall not lose his reward.

CH. XI. 2. ἐν τῷ δεσμοτηρίῳ] *in the prison*. Probably Machærus, on the southern frontier of Peræa. *Joseph. Ant.* xiv. 5. 2; xviii. 5. *Bell. Jud.* i. 8. 2; iii. 3. 3. Cp. *Euseb.* i. 11.

— τὰ ἔργα] the Miracles. Cp. Luke vii. 18.

— Χριστοῦ] "Opportunè scribit Christū, non Jesu, quia τὰ ἔργα eum esse Messiam probant." *Calmet*.

— πέμψας διὰ τῶν μαθητῶν] διὰ Β, C, D, P, Z, Δ, δύο, Ε, F, G, K, L, M, S, U, V, X (Elz.); but it is more likely that διὰ should have been altered by copyists into δύο than δύο into διὰ.

Many modern expositors have supposed that St. John, now a prisoner, wavered in faith, and put this question in doubt. But this notion is altogether alien from the tenour of the narrative, and irreconcilable with the words of Christ (see on v. 7), and at variance with the expositions of the Ancient Church. See *Chrys.* here. *Aug. Sermon*. lxi. *Jerome* here, and iv. 188. *Hilary. Greg. hom.* in Ev. vi. and *S. Basil Seleuc.* p. 179. *Ambrose* in Luc. vii.

Meyer, indeed, who adopts the modern notion (p. 216, 217),

d Isa. 29. 18.
& 35. 4—6.
& 42. 7.
John 11. 23.
& 3. 2. & 5. 36.
& 10. 25. 38.
& 14. 11
e Ps. 22. 26.
Isa. 61. 1.
Luke 4. 18.
James 2. 5.
f Isa. 8. 14, 15.
ch. 13. 57.
& 24. 10. & 26. 31.
Rom. 9. 32, 33.
g Luke 7. 24.

προσδοκῶμεν; ⁴ καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς, Πορευθέντες ἀπαγγέilate Ἰωάννῃ ἃ ἀκούετε καὶ βλέπετε ⁵ τυφλοὶ ἀναβλέπουσι, καὶ χῶλοι περιπατοῦσιν λεπροὶ καθαρίζονται, καὶ κωφοὶ ἀκούουσιν νεκροὶ ἐγείρονται, καὶ ⁶ πτωχοὶ εὐαγγελίζονται ⁷ καὶ μακάριός ἐστιν ὁς ἐὰν μὴ ⁸ σκανδαλισθῇ ἐν ἐμοί.

⁷ Τούτων δὲ πορευομένων ἤρξατο ὁ Ἰησοῦς λέγειν τοῖς ὄχλοις περὶ Ἰωάννου, Τί ἐξήλθετε εἰς τὴν ἔρημον θεάσασθαι; κάλαμον ὑπὸ ἀνέμου σαλευόμενον;

refers to *Tertullian* adv. *Marcion*. iv. 5 (cf. de Bapt. c. 10) for that opinion; but the sense of that passage is ambiguous. The following ancient testimonies may suffice;

John does not put this question from ignorance, for he himself had proclaimed Christ to be the Lamb of God. But as our Lord asked concerning the body of Lazarus, 'Where have ye laid him?' (John xi. 34.) in order that they who answered the question might, by their own answer, be led to faith, so John, now about to be slain by Herod, sends his disciples to Jesus, in order that by this occasion they who were jealous of the fame of Jesus (ch. ix. 14. John iii. 26), might see His mighty works and believe in Him, and that while their Master asked the question by them, they might hear the truth for themselves. *Jerome*.

S. Ambrose says well on Luke vii. 19, "Misit discipulos suos ad Christum Johannes, ut supplementum scientiæ consequantur, quia plenitudo Legis Christus est." See also *Theophyl.* on Luke vii. 18.

John had no doubts concerning Christ. In the Baptist, *the Law* is as it were in prison; its work is now done, and it sends its disciples to the Gospel, in order that they who do not believe, may see the proofs of its own sayings in the works of Christ. And St. John thus provides for the faith of his disciples by sending them to see Christ's miracles, by which they would be convinced that his own testimony to Christ was true, and that they were not "to look for another." (*Hilary*.) Our Lord refers to His own miracles, v. 4, and does not give a direct answer to the express question of St. John, but to the silent scruples of his messengers, whom He warns by the words "Blessed is he who is not offended in Me." If these words had been applicable to St. John, as some imagine, how could our Lord have given such an eulogy of St. John as He immediately proceeds to do? *Jerome*.

The design of this mission and history was to show the nature of St. John's own office, viz. that it was temporary, transitory, and manuductory to Christ; and to declare also the nature of the Evidences on which Christianity rests, viz. the mighty works of Christ.

Our Lord gives the clue to this, the true interpretation of the passage, when He says to the Jews (John v. 33), "Ye sent unto John and he bare witness unto the truth; but I receive not My witness (τὴν μαρτυρίαν) from man; he was indeed that burning and shining lamp (ὁ λύχνος, not τὸ φῶς), which I kindled in the world, and ye were willing for a season to rejoice in his light; but the witness which I have is a greater witness than that of John; the Works which My Father has given Me to finish,—the Works themselves that I am now doing, they bear witness of Me, that the Father hath sent Me." Cp. also John x. 37, 38.

We find (Luke vii. 18, 19) that St. John's disciples had come to him in the prison and spoken to him of Christ's miracles. It was no questioning or doubt in his own mind, but it was the announcement of these miracles which was the occasion of his sending to Jesus. And it was providentially ordered, that at the very time when John's messengers arrived, our Lord was engaged in working those miracles by which He showed His divine mission, and fulfilled the prophecies concerning the Messiah. See Luke vii. 21 and Isa. xxxv. 5; lxi. 1.

Christ put it into the heart of John in prison to send to Him, and to send at this very time, in order to show more clearly the true ground of belief in Christ. St. John the Baptist—the greatest of those who had been born of women—the divinely-appointed precursor and herald of Christ—comes, in the person of his disciples, to Christ—to Christ working the works of the Messiah. And now "his joy is fulfilled." He sits at Christ's feet, and hears His word. The λύχνος comes to the φῶς; the φωνὴ βοῶντος comes to the eternal Λόγος; the πρόδρομος comes to the Ὁδός; the Κήρυξ comes to the Κριτής; the twinklings of the φωσφόρος, or morning star, are lost in the full effulgence of the Divine ἥλιος,—the Ἀνατολὴ ἀφ' ὕψους,—the risen Sun of Righteousness.

John had said of Christ, "He must increase, but I must decrease" (John iii. 30), i. e. my light must wane and vanish, being absorbed in His. Thus he finishes his mission, by bringing all men, as far as he is able, with his last breath to Christ. And

thus in this history we see a Divine Sermon on the Evidences of Christianity. The groundwork of our faith is in the Works of CHRIST. There is the foundation of our belief. Hence St. John the Evangelist says at the close of the last Gospel (John xx. 30), "Many other signs truly did Jesus in the presence of His Disciples which are not written in this book; but these are written, that ye might believe that Jesus is the Christ the Son of God, and that believing ye might have life through His name."

And if it be asked, why we believe that the Gospels, in which these works are recorded, are true, we may reply,—Because these Works are described as having been performed in the presence and on the persons of multitudes of people; and because the Gospels were published in the age and country wherein those works are affirmed in them to have been done; and because the Gospels, which describe those wonderful Works, were received as true Histories, in that and other countries, by the Church of Christ, which gladly suffered persecution for receiving them as true, and because they were at length received as true by that very Power which persecuted the Church for receiving them—the Empire of Rome; and because they have been so received even to this day; and because the more they are examined, the more they prove themselves to be true.

The sending of his disciples to Jesus was the crowning act of St. John's ministry. He thus guarded against a schism between his own disciples and those of Jesus; he bequeathed his disciples to Christ; he had prepared the way for Christ in the Desert; he now prepares it in the Prison; and the happy result of this mission is intimated in those touching words, "His disciples took up the body of John and buried it, and came and told Jesus." (Matt. xiv. 12.)

3. ὁ ἐρχόμενος] *the Coming One*, *ἡβ* (*Habba*), i. e. the Messiah, whose *Coming* was expected from the beginning. Gen. xlix. 10. See particularly Ps. cxviii. 26, "Blessed is He that cometh." Cp. Isa. xxxv. 4. Mal. iii. 1. John vi. 14; xi. 27. Heb. x. 37. 1 John v. 6. Cp. ix. 39; xii. 46. See *Vorst de Hebr.* p. 713.

— προσδοκῶμεν] *may we, should we look for* —? the conjunctive mood.

4. ἀπαγγέilate] Eng. Version, 'show John again.' It is hardly necessary to remark, that 'again' does not here mean 'a second time,' but it represents the preposition, ἀπὸ, and ἀπαγγέilate means 'Go back and report to him.' He does not refer them to His own words, nor to those of His disciples and the people; but to the testimony of their own senses, 'Go and report to John what ye, his disciples, hear with your own ears, and see with your own eyes,' viz. *My works*. There is your answer.

5. τυφλοὶ] Our Lord here repeats the substance, and not the precise words, of several prophecies concerning the Messiah; to which he adds a caution derived from another prophecy foretelling that to some He would be a rock of offence. (Isa. viii. 14.)

On this mode of dealing with prophecy see *Surenhus.* p. 227. The same may be said of the prophecy of Malachi iii. 1, quoted by our Lord v. 10.

It is to be remembered generally, that our Lord as the Great Prophet held in His hand the "Key of the House of David" (Isa. xxii. 22. Rev. iii. 7); the "Key of Knowledge" (Luke xi. 52): one use of which was to *unlock Prophecy*; and therefore in quoting the prophecies He often inserts words, or modifies them, in order to make their sense more plain to the hearer.

7. πορευομένων] *as they departed*. He would not praise John in the presence of John's disciples, lest he should be suspected of flattery and collusion,—He waited till their departure. See Luke vii. 24.

— Τί ἐξήλθετε:] *What went ye out for to see?* Our Lord had answered the question of St. John's disciples by an appeal to their own senses. He now replies to the thoughts of the multitude concerning John,—thoughts suggested by the sound of John's message, of which they did not penetrate the sense, as He did, who had inspired John by His Holy Spirit to send the message at this time, and who reads John's heart. He now replies to the present thoughts of the multitude by an appeal to their own

⁸ ἀλλὰ τί ἐξήλθετε ἰδεῖν; ἄνθρωπον ἐν μαλακοῖς ἱματίοις ἡμφιεσμένον; ἰδοὺ οἱ τὰ μαλακὰ φοροῦντες ἐν τοῖς οἴκοις τῶν βασιλέων εἰσὶν ⁹ ἀλλὰ τί ἐξήλθετε ἰδεῖν; προφήτην; ναὶ, λέγω ὑμῖν, καὶ ^h περισσότερον προφήτου οὗτος γάρ ^h ch. 14. 5. & 22. 28. Luke 1. 76. & 7. 26. ¹⁰ ἔστι περὶ οὗ γέγραπται, (103/11) ¹⁰ Ἰδοὺ ἐγὼ ἀποστέλλω τὸν ἄγγελόν μου πρὸ προσώπου σου, ὃς κατασκευάσει τὴν ὁδὸν σου ἔμπροσθέν σου. (104/11) ¹¹ Ἀμὴν λέγω ὑμῖν, οὐκ ἐγήγερται ἐν γεννητοῖς γυναικῶν μείζων Ἰωάννου τοῦ βαπτιστοῦ· ὁ δὲ μικρότερος ἐν τῇ βασιλείᾳ τῶν οὐρανῶν μείζων αὐτοῦ ἐστιν. (105/11) ¹² Ἀπὸ δὲ τῶν ἡμερῶν Ἰωάννου τοῦ βαπτιστοῦ ἕως ἄρτι ἡ βασιλεία τῶν οὐρανῶν βιάζεται, καὶ βιασται ἀρπάζουσιν αὐτήν. (106/11) ¹³ Πάντες γὰρ οἱ προφῆται καὶ ὁ νόμος ἕως Ἰωάννου προεφήτευσαν ¹⁴ καὶ εἰ θέλετε ^k δεξασθαι, αὐτός ἐστιν Ἡλίας ὁ μέλλων ἔρχεσθαι. ¹⁵ Ὁ ἔχων ὦτα ἀκούειν ἀκουέτω. (107/11) ¹⁶ Τίνι δὲ ὁμοιώσω τὴν γενεὰν ταύτην; Ὁμοία ἐστὶ παιδίῳ ^k Mal. 4. 5. Luke 1. 17. ^l Luke 7. 31.

former acts. He first tells them what John is *not*, and then what he is.

What went ye out into the wilderness to see? *Not* a reed, planted in the morass of a weak and watery faith, and quivering in the wind of doubt. *Not* a Reed—but a Rock. *Not* a man of soft and effeminate disposition. No; for he preached in the wilderness; and when he went into a King's house, it was not in soft clothing, but in the hairy garb of an Elias; it was not to mingle in the splendours of the Court, but constantly to speak the truth, and boldly to rebuke vice; for which he is now in prison, and about to die.

It may be necessary to confirm this exposition from ancient authorities. "He replies to the thoughts of the crowd. They might imagine from St. John's message, and the words in which it was delivered, that the Baptist wavered in his faith, and that his imprisonment had shaken his constancy. Our Lord, therefore, reminds them of what John was, how he had acted, and how they themselves had behaved to him. What went ye out for to see? *Not* an inconstant and vacillating man. *Not* a reed shaken by the wind. But a man of inflexible resolution and invincible courage. What went ye out into the wilderness to see? *Not* a man of effeminate temper. *Not* a sycophant, who would flatter any for hope of gain. No; his rigorous fare, his simple garb, the very place in which you found him, refute this notion. If he had been such, he would have been in the court, and not in the desert. But what went ye out for to see? a Prophet; yea, I say unto you, and more than a Prophet. And then He refers to their own Scripture for the true character and office of John." *Chrysos., Hilary, Jerome* (ad Algasium, p. 183), *Ambrose* in Luc. viii. 23.

The following is from *S. Greg. M. Homil. p. 1454*. "Arundo vento agitata Johannes non erat, quem à statùs sui rectitudine nulla vocum varietas inflectebat. Discamus ergo arundines non esse. Solidemus animum inter auras linguarum positum; stet inflexibilis status mentis; non nos prospera elevent, non nos adversa perturbent; ut qui in solitudine fidei figimur, nequaquam rerum transeuntium mutabilitate moveamur."

11. οὐκ ἐγήγερται—μείζων] *there hath not arisen a greater than John the Baptist.* The greatness of John as compared with those who preceded him was seen in various particulars;

He was sanctified in the womb, and there prophesied of Christ, by leaping for joy;

He inaugurated the Baptism of Repentance, and he baptized Christ;

He announced the Advent of the kingdom of heaven;

He proclaimed Christ already come as the Bridegroom, the Lamb of God, the future Judge;

He was typified by Elias, one of the greatest of the old Prophets;

He was "plus Propheta, nam Eum quem præcurrendo prophetaverat, ostendendo monstrabat." (*Greg. M. l. c. Cp. à Lapide*.)

—ἐν γεννητοῖς γυναικῶν] *in those who are born of women:* as distinguished from those who are born again of Water and the Holy Ghost. John iii. 5. Titus iii. 5. Of those who were born by the natural birth, none was greater than John the Baptist, who was the forerunner of Him, Who is the Second Adam; and by virtue of Whose Incarnation, and of their Incorporation with Him, those who come after John in time are born spiritually, and so are greater than John.

—ὁ δὲ μικρότερος] He that is least among Christians who have been born of God (John i. 13; iii. 3—8), and have seen Christ fully set forth in His crucifixion and ascension, and have received the graces thence ensuing, and felt the fulness of the

blessings vouchsafed by God in the Kingdom of Heaven, or Christian Church; for (*as Maldonat. says*) "minimum maximi majus est maximo minimi."

And by reason of the greatness of these gifts, they who are less than John, are yet; by being in the Kingdom of Heaven fully opened, greater (*quoad statum*) than John the Baptist, who saw these things as yet future. (*Cp. Matt. xiii. 16. Luke x. 23.*) And see how this saying was fulfilled and explained in the graces poured on those who had been baptized by John, and afterwards received the full outpouring of the gift of the Holy Ghost, when they were baptized in the name of Christ, and were confirmed by the laying on of the hands of him who calls himself the least of the Apostles.—St. Paul (Acts xix. 6); and they—being born anew of the Holy Ghost—became greater than John, who was the greatest of the prophets, and of all who had been born of women.

The phrase ὁ μικρότερος is understood by some of the Fathers to mean Christ Himself (*Chrys., Macar. (p. 170), Aug., Hilary, Theophyl., and also by Estius, Fritzsche, Arnoldi*); and this interpretation so commended is not lightly to be set aside. *Cp. John i. 15. 27. 30.* "He that cometh after Me (in time) is preferred before Me." (*Matt. iii. 11.*)

And there is something in favour of this interpretation in the words οὐκ ἐγήγερται μείζων ἐν τοῖς γεννητοῖς γυναικῶν, i. e. in those who have been begotten by human fathers from women; which Christ was not.

No one has appeared among those springing from human parents greater than John the Baptist. But do not suppose that he is greater than I am. I am not γεννητὸς γυναικῶν, but Θεοῦ, and though after him in the Gospel (because he is my precursor), yet I am greater than he; and so μικρότερος, and yet elder; greater, μείζων, and yet less. *Rom. ix. 12.*

On the whole, it may well be supposed, that both the meanings here given, were in the mind of Christ when He spoke these words. *Cp. on Rom. xii. 19.*

12. βιά[ε]ται] *suffers violence; βιάως κρατεῖται (Hesych.), and cannot be entered except by those who strive for entrance* (vii. 13, 14. *Luke xiii. 24.*) *S. Ambrose*, in Luc. xi. 5, "Vim facimus Domino, non compellendo, sed flendo; non provocando injuriis, sed lacrymis exorando. O beata violentia, &c. Hæc sunt arma fidei nostræ," and *Greg. M.* "Joannes qui poenitentiam peccatoribus indixit (quæ vitam æternam percipiunt) quid aliud quam regno colorum fieri violentiam docuit? Ergo hæreditatem justorum rapiamus per poenitentiam," and by earnest prayer, "Hæc Deo grata vis est," *Tertullian* (Apol. 30). Hence Christ says (*Luke xiii. 24*), ἀγωνί[ε]σθε εἰσελθεῖν διὰ τῆς στενῆς πόλης.

13. ἕως Ἰωάννου] until John. *Cp. Luke xvi. 16.* The emphatic word is they prophesied, i. e. as concerning something future: i. e. they prophesied of Me and My kingdom. But now He that was to come is come. Hence the dignity and blessedness of John, who was chosen to proclaim His coming. "Usque ad Johannem Lex; ab eo Evangelium." *Cp. Athanas. de Incarn. xl.*

14. εἰ θέλετε δεξασθαι] *if ye are willing to receive it.* Our Lord knew that they looked for Elias in person, and therefore He endeavours to correct their error. So the Angel had said to Zacharias, the father of the Baptist (*Luke i. 17*), that John would come in the power and spirit of Elias, i. e. not in his person: and St. John had denied that he was Elias (*John i. 21*). See below on *Matt. xvii. 10, 11.*

16. Ὁμοία παιδίῳ] Like to children. A Hebrew adage (see *Vorst, p. 813*). By the children many interpreters understand the Baptist and our Lord. But this seems harsh. The γενεὰ itself is said to be δὲ μοῖα παιδῶν; and the querulous murmur of the children, complaining that others would not humour them in

ἐν ἀγοραῖς καθημένοις, καὶ προσφωνοῦσι τοῖς ἐταίροις αὐτῶν, ¹⁷ καὶ λέγουσιν, Ἠλλήσαμεν ὑμῖν, καὶ οὐκ ὤρχησασθε· ἐθρηνήσαμεν ὑμῖν, καὶ οὐκ ἐκόψασθε· ¹⁸ ἦλθε γὰρ Ἰωάννης μῆτε ἐσθίων μῆτε πίνων, καὶ λέγουσι, Δαιμόνιον ἔχει· ¹⁹ ἦλθεν ὁ Τίδς τοῦ ἀνθρώπου ἐσθίων καὶ πίνων, καὶ λέγουσιν, Ἰδοὺ ἄνθρωπος φάγος καὶ οἰνοπότης, τελωνῶν φίλος καὶ ἁμαρτωλῶν. Καὶ ἐδικαιώθη ἡ σοφία ἀπὸ τῶν τέκνων αὐτῆς.

m Luke 7. 35.

($\frac{108}{v}$) ²⁰ m Τότε ἤρξατο ὀνειδίζειν τὰς πόλεις, ἐν αἷς ἐγένοντο αἱ πλείσται δυνάμεις αὐτοῦ, ὅτι οὐ μετενόησαν· ²¹ Οὐαὶ σοι, Χοραζὶν, οὐαὶ σοι, Βηθσαιδὰν, ὅτι εἰ ἐν Τύρῳ καὶ Σιδωνί ἐγένοντο αἱ δυνάμεις αἱ γενόμεναι ἐν ὑμῖν, πάλαι ἂν ἐν σάκκῳ καὶ σποδῷ μετενόησαν.

n Lam. 4. 6.

τερρον ἔσται ἐν ἡμέρᾳ κρίσεως, ἢ ὑμῖν. ²³ n Καὶ σὺ, Καφαρναούμ, ἡ ἕως τοῦ οὐρανοῦ ὑψώτης, ἕως ἄδου καταβιβασθήσῃ· ($\frac{109}{x}$) ὅτι εἰ ἐν Σοδόμοις ἐγένοντο αἱ δυνάμεις αἱ γενόμεναι ἐν σοὶ, ἔμειναν ἂν μέχρι τῆς σήμερον· ²⁴ o πλὴν λέγω ὑμῖν, ὅτι γῇ Σοδόμων ἀνεκτότερον ἔσται ἐν ἡμέρᾳ κρίσεως, ἢ σοί.

p Luke 10. 21.

($\frac{110}{v}$) ²⁵ p Ἐν ἐκείνῳ τῷ καιρῷ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν, Ἐξομολογούμαι σοι, Πάτερ, Κύριε τοῦ οὐρανοῦ καὶ τῆς γῆς, ὅτι ἀπέκρυψας ταῦτα ἀπὸ σοφῶν καὶ συνετῶν, καὶ ἀπεκάλυψας αὐτὰ νηπίοις.

q ch. 28. 18.
John 3. 35.
& 13. 3. & 17. 2.

²⁶ Naὶ, ὁ Πατήρ, ὅτι οὕτως ἐγένετο εὐδοκία ἔμπροσθέν σου. ($\frac{111}{iii}$) ²⁷ q Πάντα μοι παρεδόθη ὑπὸ τοῦ Πατρός μου· ($\frac{112}{iii}$) καὶ οὐδεὶς ἐπιγινώσκει τὸν Υἱόν, εἰ μὴ ὁ Πατήρ· οὐδὲ τὸν Πατέρα τὶς ἐπιγινώσκει, εἰ μὴ ὁ Υἱός, καὶ ᾧ ἐὰν βούληται ὁ Υἱός ἀποκαλύψαι. ($\frac{113}{x}$) ²⁸ Δεῦτε

their fickle caprices, is compared to the discontented censoriousness of that generation of the Jews, particularly of the Pharisees, who could not be pleased with any of God's dispensations, and rejected John and Christ, as they had done the Prophets before them. The sense therefore is, Ye are like a troop of wayward children, who go on with their own game, at one time gay, at another grave, and give no heed to any one else, and expect that every one should conform to them. You were angry with John, because he would not dance to your piping; and with Me, because I will not weep to your dirge. John censured your licentiousness, I rebuke your hypocrisy; you vilify both, and "reject the good counsel of God," who has devised a variety of means for your salvation. (Luke vii. 30.)

19. Καὶ (*adversative*, as Hebr. *vau*, and yet) ἐδικαιώθη] *δικαία ἐλογίσθη*. (*Euthym.*)

These wayward children cannot be pleased; but all who are really *wise children* of God, although they may be called *babes* by those who think themselves wise men, approve all the methods, however various, of Divine Wisdom, and profit by them, and press into the kingdom of heaven. Cp. Luke vii. 29, οἱ τελῶναι ἐδικαίωσαν τὸν Θεόν, βαπτισθέντες τὸ βάπτισμα Ἰωάννου.

The wisdom of God is aptly called *πολυποικίλος* by St. Paul, Ephes. iii. 10, and this its property was shown in the diverse characters of the missions of John and Christ both tending to the same end.

21. Χοραζὶν] *Chorazin*. Near the Sea of Galilee, about two miles from Capernaum. (*Jerome.*) It is observable that the very names of these cities denounced by our Lord have perished; and that their precise site is unknown. Cp. *Robinson* on *Palest.* iii. 294.

—Βηθσαιδάν] *Bethsaida*, i. q. "רֵבָה (*beyth*), domus, et ἰσχυρὰ (*tsayada*), piscatio, venatio;" the town of St. Peter, Andrew, and Philip, a very appropriate name for those who were to become "*fishers of men*."

Our Lord had worked very many miracles in Chorazin and Bethsaida; and yet there is no mention in the Gospels of any miracle performed by Him there. How much is recorded, and yet how much is left unnoticed by them! John xxi. 25.

Chorazin and Bethsaida were on the Sea of Galilee. Hence He compares them with Tyre and Sidon,—*maritime* cities.

—ἂν μετενόησαν] *would have repented*. Hence, and from v. 23, it is proved, that our Lord's knowledge extended to *contingencies*, i. e. to what would have happened, if something else had happened. See 1 Sam. xxiii. 10—13, concerning what *would have happened*, if David had gone to Keilah.

22. Πλὴν λέγω] On this text, see the *Treatise* of *S. Athanas.* pp. 82—86.

23. Καφαρναούμ] *Capernaum*. "Beatior quàm Chorazin (præsentia Christi), sed ex peccato infelicior; ideo cum Sodomis confertur, non Tyro." (*Bengel.*)

25. Ἐξομολογούμαι] *I glorify Thee*. I signify my entire acquiescence in Thy doings, and thank Thee for them. The LXX use this word for ἡδονή (*hodonah*), "laudavit, celebravit, glorificavit." Cp. Luke ii. 38. 2 Sam. xxii. 50. *Vorst* de Hebr. p. 173.

Some interpreters suppose that this verse is to be interpreted as if it were ἀποκρύψας ἀπεκάλυψας, i. e. "quum abdidisses ab illis revelasses his" (see *Winer*, Gr. Gr. p. 505, and compare Rom. vi. 17), but this seems to be a distortion of the words. The sense is, I acquiesce in all Thy dispensations, and praise Thee for them.

Our Lord does not say, that God denied means of salvation to any; but He thanks Him, because He has revealed to the Apostles what He has hidden from the Pharisees (*Jerome*), and thus punishes pride and rewards meekness. He thus teaches the proud, that if they will *become humble* they will be able to see the wondrous things of God's law, and so escape the punishment due to pride, and receive the blessings promised to the meek (cp. Rom. vi. 17). He recognizes God as Supreme Ruler over all, and blesses Him in *all* His ways, whether of judgment or of mercy, and therefore He adds, οὕτως ἐγένετο εὐδοκία ἔμπροσθέν σου. He thus teaches us to submit our will and judgment to God's will and judgment in all things, and to say, "O Lord God Almighty, true and righteous are thy judgments." (*Rev.* xvi. 7.) "Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, Thou King of Nations." (*Rom.* xi. 22. *Rev.* xv. 3; xix. 2.)

—σοφῶν κ. σ.] Those who *think* themselves *wise*. Cp. on ix. 13, and 1 Cor. i. 20. *Aug.* (*Serm.* lxvii. and lxviii.) "nomine sapientium et prudentium superbos intelligi ipse exposuit."

—νηπίοις] *babes*. Those whom the *world* calls such, and who are νήπιοι τῇ κακίᾳ. 1 Cor. xiv. 20.

26. ὁ Πατήρ] On this use of the *nominate* see Matt. xxvii. 29, χαίρε, ὁ βασιλεὺς. Luke viii. 54, ἡ παῖς ἔγειρε. xii. 32, μὴ φοβοῦ τὸ μικρὸν ποιμνίον. Luke xviii. 11. *Winer*, p. 164.

27. οὐδὲ τὸν Πατέρα] Hence it was argued by some, that the God who was revealed in the Old Test. before the Incarnation, is not the God of the Gospel. For a refutation of this heresy, see *Iren.* iv. 6, who shows that *all* Divine Revelations are from God, through Christ, the Word of God. (Cp. xiii. 52.)

28. Δεῦτε] "Come all: not this man or that man, but *all*, all that labour and are heavy laden, all that are in distress, and in sin. Come, not that I may condemn you, but release you: come, because I desire your salvation; and I will give you rest. Come, take My yoke, and bear My burden; and be not fearful, when you hear of a yoke, for it is easy; nor of a burden, for it is light. But how is this compatible with what He said before, 'Strait is the gate, and narrow is the way, which leadeth to life?' (Matt. vii. 14.) Because strait it is, if we are lukewarm and listless; but if we obey Christ's precepts, and follow His example, the yoke *becomes* easy. And how are we to do this? By meekness. And

πρὸς με πάντες οἱ κοπιῶντες καὶ πεφορτισμένοι, καὶ γὰρ ἀναπαύσω ὑμᾶς. ^{29 r} Ἀρατε ^r Zech. 9. 9.
τὸν ζυγὸν μου ἐφ' ὑμᾶς, καὶ μάθετε ἀπ' ἐμοῦ, ὅτι πρῶός εἰμι καὶ ταπεινὸς τῇ ^{Phil. 2. 7.}
καρδίᾳ, καὶ εὐρήσετε ἀνάπανσιν ταῖς ψυχαῖς ὑμῶν, ^{30 s} ὁ γὰρ ζυγός μου χρηστός, ^s 1 John 5. 3.
καὶ τὸ φορτίον μου ἐλαφρόν ἐστιν.

XII. (¹¹⁴/₁₁) ^{1 a} Ἐν ἐκείνῳ τῷ καιρῷ ἐπορεύθη ὁ Ἰησοῦς τοῖς σάββασιν διὰ ^a Mark 2. 23.
τῶν σπορίμων, οἱ δὲ μαθηταὶ αὐτοῦ ἐπείνασαν, καὶ ἤρξαντο τίλλειν στάχνας ^{Luke 6. 1.}
καὶ ἐσθίειν. ² Οἱ δὲ Φαρισαῖοι ἰδόντες εἶπον αὐτῷ, Ἴδου οἱ μαθηταί σου ^{Deut. 23. 25.}
ποιοῦσιν ὃ οὐκ ἔξεστι ποιεῖν ἐν σαββάτῳ. ³ Ὁ δὲ εἶπεν αὐτοῖς, Οὐκ ἀνέγνωτε ^b 1 Sam. 21. 6.
τί ἐποίησε Δαυὶδ, ὅτε ἐπείνασεν, καὶ οἱ μετ' αὐτοῦ; ^{4 b} πῶς εἰσῆλθεν εἰς τὸν ^{Exod. 25. 30.}
οἶκον τοῦ Θεοῦ, καὶ τοὺς ἄρτους τῆς προθέσεως ἔφαγεν, οὓς οὐκ ἔξδον ἦν αὐτῷ ^{& 29. 33}
φαγεῖν, οὐδὲ τοῖς μετ' αὐτοῦ, εἰ μὴ τοῖς ἱερεῦσι μόνοις; (¹¹⁵/_x) ^{5 c} Ἡ οὐκ ^{Lev. 24. 6, 9.}
ἀνέγνωτε ἐν τῷ νόμῳ, ὅτι τοῖς σάββασιν οἱ ἱερεῖς ἐν τῷ ἱερῷ τὸ σάββατον ^c Num. 28. 9.
βεβηλοῦσι, καὶ ἀναίτιοί εἰσι; ⁶ Λέγω δὲ ὑμῖν, ὅτι τοῦ ἱεροῦ μεῖζόν ἐστιν ^d Hos. 6. 6.
ὁδε. ^{7 d} Εἰ δὲ ἐγνώκετε τί ἐστιν, “Ἐλεον θέλω καὶ οὐ θυσίαν,” οὐκ ἂν ^{ch. 9. 13.}
κατεδικάσατε τοὺς ἀναιτίους. ⁸ Κύριος γάρ ἐστι τοῦ σαββάτου ὁ Υἱὸς τοῦ ^e Mark 3. 1.
ἀνθρώπου. ^f Luke 6. 6.

(¹¹⁶/₁₁) ^{9 e} Καὶ μεταβὰς ἐκεῖθεν ἦλθεν εἰς τὴν συναγωγὴν αὐτῶν. ^{10 f} καὶ ἰδὼν ^f Luke 13. 14.
^{& 14. 3.}
^{John 9. 16.}

therefore our Lord begins His divine Sermon, Blessed are the poor in spirit (Matt. v. 3), thus you will find rest for your soul. Hence St. Paul calls his own afflictions a light burden (2 Cor. iv. 17. Cp. Rom. viii. 18. 35), and on the other hand, no yoke so hard, no burden so heavy as that of sin.” Cp. Zech. v. 7, 8. (Chrys.). See also Bp. Sanderson, iii. 366.

29, 30. τὸν ζυγὸν μου] My yoke. Christ here speaks of His yoke and of His burden (φορτίον). A metaphor from cattle ploughing and carrying—an emblem of Christian life—especially the ministerial. Isa. xxxii. 20. Eccus. vi. 24, 25, and see on Acts xxvi. 14. Christ has a yoke and a burden for all, but it is very different from the yoke and burden of the Law, Acts xv. 10. Gal. v. 1, and much more does it differ from the yoke and burden of Sin. Rom. vi. 17. 2 Pet. ii. 19. His yoke is easy and His burden is light.

This invitation of Christ was followed by a remarkable result. See on Luke vii. 37.

30. ζυγὸς χρηστός—φορτίον ἐλαφρόν] Cp. Isa. x. 27, “The yoke shall be taken away, because of the anointing.” The Fathers compare the yoke of Christ to a bird’s plumage, which is indeed a weight to it, but enables it to soar to the sky. “Hæc sarcina,” says Aug. (Ser. xxiv. de Verb. Apostoli), “non est pondus onerati, sed ala volaturi.”

CH. XII. 1. τοῖς σάββασιν] on the sabbath; the σάββατον δευτερόπρωτον, a great Sabbath (Luke vi. 1), and therefore the argument of our Lord on this occasion applies à fortiori to ordinary sabbaths.

—τίλλειν στάχνας] to pluck ears, which it was lawful for any one to do on an ordinary day. See Deut. xxiii. 25. The Pharisees do not blame the disciples for the act, but for doing it on the Sabbath.

3. τί ἐποίησε Δαυὶδ] what David did. When he fled from Saul to Abimelech, the priest, at Nob, a city of the priests (1 Sam. xxi. 6).

4. ἄρτους τῆς προθέσεως] the shewbread. The ‘duodecim panes propositionis,’ a Hebraism, לֶחֶם הַמִּצֵּה (lechem hammarecelh), i. e. ‘panes ordinis,’ from their being set on the Holy Table in the Tabernacle before God, and sometimes called לֶחֶם פָּנֵי (lechem harranyim), “the loaves of the faces,” rendered by the LXX (Exod. xxv. 30), ἐνώπιον, as being always “in conspectu Dei,” and therefore holy (1 Sam. xxi. 6), whence incense was placed on them (Levit. xxiv. 7); an offering made afresh every Sabbath to God in the name of the twelve tribes, and an acknowledgment that they derived their sustenance in body and soul from Him whose eye was ever upon them.

—εἰ μή] See on Luke iv. 26.

5. ἱερεῖς] the Priests, who ought to be most zealous for the Law. (Bengel.)

—βεβηλοῦσι] they profane, by various works necessary for the sacrificial ritual of the Temple. Hence it was a maxim of the Jews “in templo non esse Sabbatum.”

6. ἱεροῦ μεῖζον] If the service of the temple justifies the priests in doing servile works on the Sabbath, I, who am greater than the

temple and give sanctity to it, can authorize My disciples to do what they are now doing on the Sabbath Day. Christ had not interfered to prevent His disciples from plucking the corn on the Sabbath, to assuage their hunger. Therefore their act was His; and in censuring them the Pharisees had blamed Him, the Lord of the Sabbath.

7. ἔλεον θέλω] I will have Mercy. See above, ix. 13. The Sabbath was made for man (Mark ii. 27), and I who am the Son of Man, the Second Adam, the Lord of the New Creation, am the Lord and Master of the Sabbath.

8. ὁ Υἱὸς τοῦ ἀνθρώπου] the Son of Man. Because I also am the Son of God, therefore I am the Giver of the Law. And he who gives a law can dispense with it. This is another assertion of Christ’s Divinity.

No one else is called in the Gospel the Son of Man but Jesus, says Titus Bostrensis on Luke vi. 5. And He is called so by Himself alone. Jesus calls Himself Son of Man, because, being Son of God, He vouchsafes to become Son of Man in a singular manner for our salvation.

The following is an exposition of the argument by Jerome and other ancient Interpreters:

You break the Sabbath in the temple by slaying victims, and by offering them on the wood heaped up on the altar; and you circumcise children on the Sabbath days, and so (according to your own allegations) break the law of the Sabbath, in your desire to keep another law. But the laws of God never contradict each other. (Jerome.) Observe the circumstances here:—the place, the temple;—the persons, the priests;—the time, the Sabbath;—the act itself, they profane; and this they do, not from any special necessity, as David; but habitually, every Sabbath, and yet they are guiltless. And if they are blameless, much more are those innocent, who are with Me, the Lord of the Sabbath.

In St. Mark the argument rests on a common principle of humanity. The Sabbath was made for Man. But here He speaks of Himself, the Lord of the Temple; the Truth and not the Type. He who gave the law of the Sabbath explains its meaning. He teaches them that it was not merely prohibitory, requiring them to abstain from evil, but preceptive also, commanding to do good. And therefore He refers them to the practice of the priests, and to God’s own saying in their Scriptures, “I will have mercy and not sacrifice” (Hos. vi. 6. Micah vi. 8). Thus He gave additional life to the Law. For the season was now come in which they were to be trained by a higher discipline. (Chrys.)

He calls Himself the Son of Man, and His meaning is—He whom ye suppose to be a mere man, is God, the Lord of the Sabbath, and has power to change the law, because He gave it. (Remig.)

He calls Himself the Lord of the Sabbath,—a prophetic intimation cleared up by the event, that the Law of the Sabbath would be changed, as it has now been under the Gospel, not by any alteration in the proportion of time due to God, but in the position of the day; by the transfer of it from the seventh day of the week to the first, in memory of the Resurrection of the Son of Man, and by its receiving a new name, Κυριακή, the Lord’s

ἄνθρωπος ἦν τὴν χεῖρα ἔχων ξηράν· καὶ ἐπηρώτησαν αὐτὸν λέγοντες, εἰ ἔξεστι τοῖς σάββασιν θεραπεύειν; ἵνα κατηγορήσωσιν αὐτοῦ. ¹¹ Ὁ δὲ εἶπεν αὐτοῖς, Τίς ἐστὶ ἐξ ὑμῶν ἄνθρωπος, ὃς ἔξει πρόβατον ἐν, καὶ ἐὰν ἐμπίσῃ τοῦτο τοῖς σάββασιν εἰς βόθυνον, οὐχὶ κρατήσῃ αὐτὸ καὶ ἐγερεῖ; ¹² πόσω οὖν διαφέρει ἄνθρωπος προβάτου ὥστε ἔξεστι τοῖς σάββασιν καλῶς ποιεῖν. ¹³ Τότε λέγει τῷ ἀνθρώπῳ, Ἐκτεινον τὴν χεῖρά σου καὶ ἐξέτεινε, καὶ ἀπεκατεστάθη ὑγιὴς ὡς ἡ ἄλλη.

g Mark 3. 6.
Luke 6. 11.
John 10. 39.
& 11. 53.

h Isa. 42. 1.
ch. 3. 17. & 17. 5.

(¹¹⁷/_{IV}) ¹⁴ Ἐξελθόντες δὲ οἱ Φαρισαῖοι συμβούλιον ἔλαβον κατ' αὐτοῦ, ὅπως αὐτὸν ἀπολέσωσιν. (¹¹⁸/_X) ¹⁵ Ὁ δὲ Ἰησοῦς γνοὺς ἀνεχώρησεν ἐκεῖθεν. Καὶ ἠκολούθησαν αὐτῷ ὄχλοι πολλοὶ, καὶ ἐθεράπευσεν αὐτοὺς πάντας. ¹⁶ καὶ ἐπετίμησεν αὐτοῖς ἵνα μὴ φανερὸν αὐτὸν ποιήσωσιν, ¹⁷ ὅπως πληρωθῇ τὸ ρῆθὲν διὰ Ἡσαίου τοῦ προφήτου λέγοντος, ¹⁸ Ἰδοὺ, ὁ παῖς μου, ὃν ἡρέτισα ὁ ἀγαπητός μου, εἰς ὃν εὐδόκησεν ἡ ψυχὴ μου. Θήσω τὸ πνεῦμά μου ἐπ' αὐτὸν, καὶ κρίσιν τοῖς ἔθνεσιν ἀπαγγελεῖ. ¹⁹ Οὐκ ἐρίσει, οὐδὲ κραυγάσει οὐδὲ ἀκούσει τις ἐν ταῖς πλατείαις τὴν φωνὴν αὐτοῦ. ²⁰ Κάλαμον συντετριμμένον οὐ κατεάξει, καὶ λίνον τυφόμενον οὐ σβέσει, ἕως ἂν ἐκβάλῃ εἰς νίκος τὴν κρίσιν. ²¹ καὶ τῷ ὀνόματι αὐτοῦ ἔθνη ἐλπιούσιν.

i Luke 11. 14.

k ch. 9. 34.
Mark 3. 22.
Luke 11. 15.

(¹¹⁹/_V) ²² Τότε προσηνέχθη αὐτῷ δαιμονιζόμενος, τυφλὸς καὶ κωφός, καὶ ἐθεράπευσεν αὐτὸν, ὥστε τὸν τυφλὸν καὶ κωφὸν καὶ λαλεῖν καὶ βλέπειν. (¹²⁰/_{VII}) ²³ Καὶ ἐξίσταντο πάντες οἱ ὄχλοι, καὶ ἔλεγον, Μήτι οὗτός ἐστιν ὁ υἱὸς Δαυὶδ; (¹²¹/_{II}) ²⁴ Οἱ δὲ Φαρισαῖοι ἀκούσαντες εἶπον, Οὗτος οὐκ ἐκβάλλει τὰ δαιμόνια, εἰ μὴ ἐν τῷ Βεελζεβούλ ἄρχοντι τῶν δαιμονίων. (¹²²/_{II}) ²⁵ Εἰδὼς δὲ ὁ Ἰησοῦς τὰς ἐνθυμήσεις αὐτῶν εἶπεν αὐτοῖς, Πᾶσα βασιλεία μερισθεῖσα καθ' ἑαυτῆς ἐρημοῦται, καὶ πᾶσα πόλις ἢ οἰκία μερισθεῖσα καθ' ἑαυτῆς οὐ σταθί-

Day, in honour of Him who is the *Kýrios* τοῦ σαββάτου, the *Lord* of the Sabbath.

10. τὴν χεῖρα] *his hand*. St. Luke adds (vi. 6) that it was his *right hand*; and that the persons who watched Him were the Scribes and Pharisees, in order to accuse Him (vi. 7).

11. πρόβατον ἐν] “ἐν, *cujus jactura non magna*.” (Beng.) You to preserve your property, though it be only a *single sheep*, profane the Sabbath, according to your own sense of the terms; and yet you charge Me with profaning it, when I restore health to your brother; which I do with much less labour than you can draw a single sheep from a pit. (Jerome.)

You are evil interpreters of the Law, who say that I ought to rest from good deeds on the Sabbath. In the Sabbath of Eternity we shall rest from evil, but our Sabbath itself will be in doing good. — βόθυνον] a pit dug for water. Luke xiv. 5, φρέαρ.

13. ἀπεκατεστάθη] *was restored*. He does not say “as it was before,” but ὡς ἡ ἄλλη. See on Acts i. 6.

17. ὅπως πληρωθῇ τὸ ρῆθὲν] *in order that it might be fulfilled which was spoken*. A remarkable specimen of the manner in which the Holy Spirit, speaking by the Evangelists, deals with the Prophecies of the Old Testament in order to interpret them.— ὅπως πληρωθῇ τὸ ρῆθὲν is the form used by the Evangelist when this process of Divine Exposition is performed. It is, as it were, the title of an Evangelical Targum or Paraphrase. On this formula see above, i. 22; ii. 15. 17. 23; iv. 14; viii. 17.

The elucidation of the prophecy (Isa. xlii. 1), as explained by our Lord, is as follows. For the Hebrew עֶבֶד (*ebedi*), ‘my servant,’ He does not say ὁ δούλος μου, but ὁ παῖς μου, where *païs* offers a double sense, servant and son. (Cp. on Acts iii. 13. 26; iv. 27. 30.) And it is one of the felicitous circumstances (may not they be called providential?) which mark the formation of the LXX Version, that in this prophecy concerning Christ it was enabled to use a word (*païs*) which might suggest the double sense of the word, pre-eminently significant of Christ, in Whom were united the obedience of the servant and the dearness of the Son. (Cp. Heb. iii. 5, 6.) Again, where the Hebrew is עֲלֵמָה (*elhamak-bo*), ‘I will lay hold on him, in order to support him’ (see Ps. lxxiii. 8, especially Ps. lxxxix. 21. Isa. xli. 10), He says ὃν ἡρέτισα, ‘whom I laid hold on or chose, My delight.’

And for מְשִׁפָּט מְשִׁפָּט (ad *yasim ba-arets mishpat*) in

Isa. xlii. 4, ‘till He establish justice on the Earth,’ He says, ἕως ἂν ἐκβάλῃ εἰς νίκος τὴν κρίσιν, ‘till He bring forth judgment to victory,’ so that no further conflict will remain, i. e. His judgment will not only be true, but victorious.

In v. 21, He says κατ' ὄνοματι, and in His Name, for ἰσχυρήν (*ulethoratho*), and for His Law, which would have given an unintelligible sense to a Gentile unacquainted with the old covenant.

The next modification ἔθνη for ὄνη (*iyim*), *islands*, was almost a necessary modification, inasmuch as *nῆσοι*, *islands*, though a literal rendering, would not to a Greek or Gentile ear have the sense of ἔθνη, *Gentiles*, which it had to the *Hebrews* familiar with the Old Testament (e. g. Gen. x. 5. See *Mede's Essay*, p. 272).

Thus the Holy Ghost speaking by the Evangelist vindicates our Lord from the cavils of the Pharisees, as described in this chapter, and shows that His meek and pacific, and yet wise and victorious conduct in dealing with His enemies, corresponded with that predicted of the Messiah in the Old Testament. He also teaches those who required to be taught, that the prophet is *there* speaking of the Messiah, as indeed the Chaldee paraphrast understood him to do.

From this passage and others we perceive the reasons why the Evangelists did not always cite the LXX Version of the Old Testament, nor yet always give a literal version of their own. Their purpose was to give the *sense* which was in the mind of the Spirit when He wrote the Prophecies. And since the Prophecies had been spoken in times long past, and to a single people, and since the Evangelical Interpretations of the Hebrew Prophecies were designed for *all* ages and nations of the world, therefore to accomplish their purpose of conveying the *sense*, it was necessary for them often to give a *paraphrase* rather than a version of them. In fact, the mode in which the ancient Prophecies are explained in the New Testament, displays a perfect exemplification of the critical rule,

“Nec verbum verbo curabis reddere *fidus* Interpres.”

20. Κάλαμον] “Qui peccatori non porrigit manum, nec portat onus fratris, quassatum calamus confringit; qui scintillam fidei contemnit in parvulis, linum extinguit fumigans.” *Jerome*.

23. Μήτι] Not *nonne*, but *num*, and so John viii. 22.

24. Βεελζεβούλ] See above, x. 25.

σεται. ²⁶ Καὶ εἰ ὁ Σατανᾶς τὸν Σατανᾶν ἐκβάλλει, ἐφ' ἑαυτὸν ἐμερίσθη· πῶς οὖν σταθήσεται ἡ βασιλεία αὐτοῦ; ²⁷ Καὶ εἰ ἐγὼ ἐν Βεελζεβούλ ἐκβάλλω τὰ δαιμόνια, οἱ υἱοὶ ὑμῶν ἐν τίνι ἐκβάλλουσιν; διὰ τοῦτο αὐτοὶ ὑμῶν ἔσονται κριταί. ²⁸ Εἰ δὲ ἐν πνεύματι Θεοῦ ἐγὼ ἐκβάλλω τὰ δαιμόνια, ἄρα ἔφθασεν ἐφ' ὑμᾶς ἡ βασιλεία τοῦ Θεοῦ. ²⁹ Ἡ πῶς δύναται τις εἰσελθεῖν εἰς τὴν οἰκίαν τοῦ ἰσχυροῦ, καὶ τὰ σκευή αὐτοῦ διαρπάσαι, ἐὰν μὴ πρῶτον δῇσῃ τὸν ἰσχυρόν; καὶ τότε τὴν οἰκίαν αὐτοῦ διαρπάσει. ³⁰ Ὁ μὴ ὦν μετ' ἐμοῦ κατ' ἐμοῦ ἔστι, καὶ ὁ μὴ συνάγων μετ' ἐμοῦ σκορπίζει. ^(128 II) ³¹ Διὰ τοῦτο λέγω ὑμῖν, πᾶσα ἁμαρτία καὶ βλασφημία ἀφεθήσεται τοῖς ἀνθρώποις· ἡ δὲ τοῦ Πνεύματος βλασφημία οὐκ ἀφεθήσεται τοῖς ἀνθρώποις. ³² Καὶ ὅς ἐὰν εἴπῃ λόγον κατὰ τοῦ Υἱοῦ τοῦ ἀνθρώπου, ἀφεθήσεται αὐτῷ· ὅς δ' ἂν εἴπῃ κατὰ τοῦ Πνεύματος τοῦ

1 Mark 3. 29.
Luke 12. 10.
1 John 5. 16.
Heb. 6. 4.
& 10. 26.

²⁷ οἱ υἱοὶ ὑμῶν] *your sons*. Hence it has been inferred, that some among the Jews were able to cast out devils. This is the more modern interpretation, and Acts xix. 13, 14, is quoted in behalf of it; but this does not seem conclusive; for there the devils were victorious.

Some of the Fathers affirm that by the words "your sons" our Lord here means the Apostles;

Observe His mildness. He did not say, By whom do *My Apostles* cast them out? but By whom do *your sons*?—in order that they might be brought to the same mind with the Apostles, whom He calls *their sons*. For the Apostles had received power from Him to cast out devils (Matt. x. 1), and it does not appear that the Jews had brought any such charge against them. And the Apostles were taken from among the Jews, and yet they listened to Christ and owned Him as their Master; therefore "they shall be your judges," i.e. condemn you of inconsistency, and unbelief, and of envy and malice against Me. (*Chrys., Hilary.*)

The Pharisees ascribed the works of God to the power of the Devil. Our Lord does not answer their words, but their thoughts, in order that even thus they might be constrained to acknowledge the power of Him to be Divine, who saw the secrets of their hearts. And He asks this question, "By whom do your sons cast them out?"—your sons, the *Apostles*, concerning whom He said (ix. 28), "Ye shall sit on thrones judging the twelve tribes of Israel." (*Jerome.*)

²⁸ Εἰ ἐγὼ] 'If I by the Spirit of God;' or, as it is in St. Luke, 'If I by the finger of God,'—that finger which the Magicians of Egypt acknowledged (Exod. viii. 19), and by which the law was written. Exod. xxiv. 12; xxxi. 18. Deut. ix. 10. (*Jerome.*)

—ἐφθασεν] *came upon you* with an idea of surprise; an Hellenistic use of the word, preserved in modern Greece. See *Koray, Ἀτακτα*, iii. 646.

Observe His gentleness and love. He would attract them to Himself. Why do you cavil at the blessings which are now offered to you? Why resist God's gracious designs for your salvation? Rather you ought to rejoice because *the kingdom of God is come* to you; and because I am present, to give you the blessings preannounced by the Prophets, and because your ghostly enemy Satan is now cast out by Me. (*Chrys.*)

²⁹ τοῦ ἰσχυροῦ] *the strong man*. We ought not to think ourselves secure. Our ghostly enemy is called the *strong man* even by his conqueror, and he is the "Prince of this world," which lieth in wickedness. (John xii. 31. Eph. ii. 2.) The Tempter was bound by Christ at the Temptation, when he was called *Satan* by Christ,—"Get thee hence, Satan" (Matt. iv. 10); and Christ entered his house and spoiled his *goods*,—that is, rescued *us men* from his grasp, and subdued us to Himself, and made us fit for Himself. "*Vasa ejus et domus nos eramus.*" *Iren.* iii. 8. 1. *Hilary*. Cp. *Cyril* on Luke, p. 373.

On the use of the word *σκεῦος* in this sense see note below on 1 Thess. iv. 4.

³⁰ Ὁ μὴ ὦν μετ' ἐμοῦ] Observe *μὴ*, not *οὐ* (*Winer*, p. 428). If a man is neutral, and is not in heart with Me in My conflict with Satan, he will be treated by Me as an enemy; and whosoever does not gather with Me,—that is, labour with Me in the spiritual harvest for the salvation of souls, scatters the ears of corn which he ought to bind into sheaves to be housed in My barn. This is to be compared with Mark ix. 40. Luke ix. 50.

This is another answer to the objection of the Jews. Satan is on one side, I on the other. He rebels against God; I invite all men to him. He holds men captive, I release them. He preaches idolatry, I the worship of the one true God. He tempts to sin, I lead to virtue. (*Jerome, Chrys.*) How then can I be thought to work *with him* and *he with Me*? He is not with Me, and therefore is against Me. He gathereth not with Me, and therefore scattereth.

He says, indeed, in another place, "He that is not against us is for us" (Mark ix. 40. Luke ix. 50), but these two sayings are not contrary. Here He is speaking of one opposed to Him in heart and hand; but there He is speaking of one who *was with them in spirit* though not in person; for he cast out devils in *Christ's name*.

Concerning the bounds of unity, the true placing of them importeth exceedingly. There appear to be two extremes. For to certain zealots all speech of pacification is odious. "Is it peace, Jehu? What hast thou to do with peace? turn thee behind me." Peace is not the matter, but *following the party*. Contrariwise, certain Laodiceans, and lukewarm persons, think they may accommodate points of religion by middle ways, and taking part of both, and witty reconcilements; as if they would make an arbitrement between God and man. Both these extremes are to be avoided; which will be done, if the league of Christians, penned by our Saviour Himself, were, in the two cross clauses thereof, soundly and plainly expounded: "he that is not with us is against us;" and again, "he that is not against us is with us;" that is, if the points fundamental, and of substance, in religion, were truly discerned and distinguished from points not merely of faith, but of opinion, order, or good intention. *Lord Bacon* (*Essays; on Unity in Religion*).

³¹ Πνεύματος βλασφημία] *blasphemy against the Holy Ghost*. Cp. Matt. x. 1, ἐξουσία πνευμάτων. 1 Cor. ix. 12, ἐξουσία ὑμῶν.

It is observable, that both in St. Matthew here (xii. 31, 32), and in St. Mark (iii. 28, 29), our Lord says, 'sin and blasphemy' in the first member of the sentence, but only speaks of *blasphemy* in the latter member of the sentence, as *irremissible*. The question, therefore, which has been argued by Divines (see *à Lapide* here and *Olshausen*, and Professor *Browne* on Article XVI.) concerning sin against the Holy Ghost, may perhaps be properly reduced, as far as connected with this place, to an inquiry concerning the nature of Blasphemy against the Holy Ghost;

The Blasphemy against the Holy Ghost, of which our Lord here speaks, is that which ascribes to Beelzebub the Prince of the Devils, and enemy of God and Man, works done by the Spirit of God for the salvation of man and the glory of God. They who sin thus (says *Athanasius*) refer the work of God to the Devil; they judge God to be the Devil; and the true God to have nothing more in His works than the Evil Spirit. *Athanas.* ad Serapion. § 50. Cp. St. Mark iii. 30. So *Jerome, Chrysostom, Ambrose*, and others interpret the passage.

Again, Blasphemy against the Holy Ghost is greater than blasphemy against Christ as man, because the Holy Ghost did not take the nature of man; and Christ as *man* is inferior to the Holy Ghost. *Athanas.* contra Arian. p. 358; iv. pp. 561—567.

From this passage it is rightly inferred, that the Holy Ghost is a *Person*, and that He is *God*. See *S. Cyril* in *Caten.* on Luke xii. 10, and *Bp. Pearson* on the Creed, Art. viii.

—οὐκ ἀφεθήσεται] i.e. is very unlikely to obtain forgiveness. Not that it never can. See *Aug. Retract.* i. 19, "de nullo quamvis pessimo in hac vitâ desperandum est;" and *Ambrose*, de Pœnit. ii. 4. But inasmuch as it grieves the Holy Ghost, and provokes Him to withdraw His grace from the soul and leave it to itself, it is almost a suicidal act; and it is impossible, *humanly speaking*, to renew such an one to repentance. Heb. vi. 4—8. But *with God* nothing is impossible. (Matt. xix. 26. Mark x. 27.) Cp. *Aug. Sermon*. lxxi. de Sermon. in Monte i. 22, and see the note on Mark vi. 5.

³² κατὰ τοῦ Υἱοῦ τ. ἀνθρώπου] He, who speaks a word *against the Son of Man*, being offended by My outward appearance, seeing that I am supposed to be the carpenter's son, and to have James and Joseph and Judas for My brethren, he may be forgiven; but he who sees My *mighty works*, and reviles Me who am the Word of God, and says that the works of the Holy Spirit, working by Me, are the works of Beelzebub, has no forgiveness. (*Jerome.*)

m ch. 7. 17.
Luke 6. 43, sq.

n ch. 3. 7.
& 23. 33.
Luke 6. 45.

o cn. 16. 1.
Mark 8. 11.
Luke 11. 16, 29.
1 Cor. 1. 22.
p Jonah 1. 17.
& 2. 1, 2.

ἀγίου, οὐκ ἀφεθήσεται αὐτῷ, οὔτε ἐν τούτῳ τῷ αἰῶνι, οὔτε ἐν τῷ μέλλοντι. $(\frac{124}{x})$ ³³ ^m Ἡ ποιήσατε τὸ δένδρον καλὸν, καὶ τὸν καρπὸν αὐτοῦ καλόν· ἢ ποιήσατε τὸ δένδρον σαπρὸν, καὶ τὸν καρπὸν αὐτοῦ σαπρὸν· ἐκ γὰρ τοῦ καρποῦ τὸ δένδρον γινώσκεται. ³⁴ ⁿ Γεννήματα ἐχιδνῶν, πῶς δύνασθε ἀγαθὰ λαλεῖν πονηροὶ ὄντες; ἐκ γὰρ τοῦ περισσεύματος τῆς καρδίας τὸ στόμα λαλεῖ. $(\frac{125}{v})$ ³⁵ ^o Ἀγαθὸς ἄνθρωπος ἐκ τοῦ ἀγαθοῦ θησαυροῦ ἐκβάλλει ἀγαθὰ; καὶ ὁ πονηρὸς ἄνθρωπος ἐκ τοῦ πονηροῦ θησαυροῦ ἐκβάλλει πονηρά. $(\frac{126}{x})$ ³⁶ Λέγω δὲ ὑμῖν, ὅτι πᾶν ῥῆμα ἄργον, ὃ ἐὰν λαλήσωσιν οἱ ἄνθρωποι, ἀποδώσουσι περὶ αὐτοῦ λόγον ἐν ἡμέρᾳ κρίσεως· ³⁷ ἐκ γὰρ τῶν λόγων σου δικαιοθήσῃ, καὶ ἐκ τῶν λόγων σου καταδικασθήσῃ.

$(\frac{127}{v})$ ³⁸ Τότε ἀπεκρίθησάν τινες τῶν Γραμματέων καὶ Φαρισαίων λέγοντες, Διδάσκαλε, θέλομεν ἀπὸ σοῦ σημεῖον ἰδεῖν. $(\frac{128}{v})$ ³⁹ ^o Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς, Γενεὰ πονηρὰ καὶ μοιχαλὶς σημεῖον ἐπιζητεῖ· καὶ σημεῖον οὐ δοθήσεται αὐτῇ, εἰ μὴ τὸ σημεῖον Ἰωνᾶ τοῦ προφήτου. ⁴⁰ ^p Ὡσπερ γὰρ ἦν Ἰωνᾶς ἐν τῇ κοιλίᾳ τοῦ κήτους τρεῖς ἡμέρας καὶ τρεῖς νύκτας, οὕτως ἔσται ὁ Υἱὸς τοῦ

— οὔτε ἐν τῷ μέλλοντι] *nor in the world to come*. Some have hence inferred that sins not forgiven in this world may be forgiven in another. But this inference contradicts the general teaching of Scripture. (See Luke xvi. 26, and note. John ix. 4. Heb. iii. 13; ix. 27.) The *Gloss* on this passage says, "hence is refuted the heresy of Origen, who said, that after many ages all sinners should obtain pardon;" and St. Mark says (ch. iii. 29), οὐκ ἔχει ἀφεσιν εἰς τὸν αἰῶνα. The phrase taken together signifies *nunquam*, and is a Hebraism found in the Talmud. See *Vorstius de Hebr.* p. 42, just as ἐν τῷ αἰῶνι τούτῳ καὶ ἐν τῷ μέλλοντι, Eph. i. 21, is a Hebraism for *semper*.

It is observable that the Hebrew עֲוֹן (*olam*), according as it is used with certain pronouns, signifies both 'this world' and 'eternity.' Hence the similar use of αἰὼν in the N. Test., i. e. ὁ αἰὼν οὗτος, this present world, ὁ αἰὼν ἐκείνος, that world which is to come; εἰς τὸν αἰῶνα, for the world, the future world, that which is κατ' ἐξοχὴν the world, for which we ought to prepare; εἰς τοὺς αἰῶνας, for the ages, i. e. for all ages; hence αἰώνιος, everlasting. See Matt. xxv. 46.

³³ ποιήσατε] *make, reckon*. See on John viii. 53, and 2 Cor. v. 21. *Judicate, agnoscite, fateamini; εἴπατε. (Eulhym.)* It is a rule often applicable to the diction of the N. Test., "verba quæ facere significant *agnitionem* facti significare." Cp. *Glass. Phil. Sacr.* p. 370.

Since a good tree bringeth forth good fruit, and a corrupt tree bringeth forth evil fruit (Matt. vii. 17), and since a tree is known by its fruits, therefore either (ποιήσατε) recognize Me as good, and thence infer that My works also are good; or, if you will not do this, prove Me to be evil, and therefore My works evil; for a tree is known by its fruits. But, since the fruits I bring forth are good, and you cannot deny this, therefore I cannot be evil. Therefore *own* Me as such, confess Me as the Son of God. You charge Me with working by means of Beelzebub, and thus you show yourselves to be children of the Evil One. You yourselves are γεννήματα ἐχιδνῶν, the brood of the Old Serpent, how therefore can you speak what is good? No wonder, therefore, that you, being the children of the devil, revile the Son of God, and regard Him as an agent of the Evil One.

He thence is led to describe the punishment of evil words.

³⁵ ἐκβάλλει πονηρά] *casts forth evil things*; "as a fountain doth its waters by natural and easy ebullition." *Dr. Barrow*, *Sermons on the Government of the Tongue*, i. p. 286, where are some excellent remarks on this Text.

³⁶ ῥῆμα ἄργον] *an idle word*. ἄργος here is not simply *otiosus*, as a person at leisure,—much less as a person who enjoys seasonable leisure in order that he may work,—but as one who will not work, when he ought to work ('qui opus detrectat'), ἄ-εργος, see on Luke xiii. 7, γῆν κατ-ἀργεῖ. Cp. 2 Pet. i. 8, οὐκ ἄργους οὐδὲ ἀκάρπους, and Eph. v. 11.

"*Otiosum verbum*," says *Jerome*, "est quod sine utilitate et loquentis dicitur et audientis, si omissis seriis de rebus frivolis loquamur;" and therefore a person is guilty of ῥήματα ἄργα, who omits to use speech for its proper purpose of edification to men and of glory to God, and abuses the best member that he has (Ps. cviii. 1) in uttering words of levity, impurity, or outrage against God, and calumny against man. How much more one who disseminates them by the public press!

— ἀποδώσουσι περὶ αὐτοῦ λόγον] This anomaly of Syntax,

found sometimes in classical authors (*Matth. Gr. Gr.* §§ 310. 562), is of frequent occurrence in Hebrew (Gen. ii. 17. Exod. xxxii. 1. Ezek. xxxiii. 2. John xvii. 2. Acts x. 38), and is very useful in order to bring out the prominent idea (here ῥῆμα ἄργον) at the beginning of the sentence.

Here it may be observed generally, that most of the anomalies of language in the New Testament, which at first may offend the taste of the classical reader, are Hebraisms consecrated by use in the Old Testament, and are doubtless designed to remind him of the connexion of the New Testament with the Old, and to show that both Testaments are distinct from other books, and are from One and the same Hand. And they are admirably contrived to facilitate the grouping of ideas, and for presenting them in the best form and with the brightest colouring to the reader. They may indeed be called *solecisms*, when measured by the standards of human Philology; but they are *above* those standards, and are to be referred to the rules of another and higher Grammar—the Grammar of Inspiration.

³⁸ σημεῖον] *a sign*, from heaven (see xvi. 1. Mark viii. 11); such as was given under Moses by the pillar of cloud, the thunders at Sinai, the manna in the wilderness, or in fire as by Elias, or with thunder as under Samuel. They require a sign,—as if the miracles they had seen were no signs. (*Jerome*.) Well may He say ἐπι-ζητεῖ, seeks in addition.

³⁹ μοιχαλὶς] *adulterous*: because it had forsaken God and joined itself to others in spiritual harlotry. (*Jerome*.)

— σημεῖον οὐ δοθήσεται] *no sign shall be given*: none in answer to their demands and to gratify their curiosity (cp. Herod's case, Luke xxiii. 8); and that sign, which shall be given, shall not be from heaven, but from the grave, and will not persuade them to believe, but condemn their unbelief.

But did not Christ give other σημεῖα? Yes; but not to the curiosity of a wicked and adulterous generation. See Mark vi. 5. Luke xxiii. 8.

But was the resurrection (typified by Jonah) given in answer to a challenge from that generation? Yes. See xxvii. 40. Mark xv. 29. John ii. 20, 21.

— Ἰωνᾶ τοῦ προφήτου] *of Jonas the prophet*. Jonah was a sign of Christ,—in preaching before and after His Resurrection. In offering himself to death to appease the storm and save the ship—an argument for the Atonement. In his burial and resurrection after three days. On the parallel between Jesus and Jonas, see *Cyrl Hieron. Catech.* xiv. p. 213.

⁴⁰ τρεῖς ἡμέρας καὶ τρεῖς νύκτας] *three days and three nights*. Our Blessed Lord sometimes speaks of His own Resurrection as to take place on the third day (cp. Matt. xvi. 21; xvii. 23; xx. 19. Mark x. 34. Luke xviii. 33; xxiv. 7); and sometimes as to take place after three days (Matt. xxvi. 61; xxvii. 63. Mark viii. 31). These periods therefore are coincident. This is explained from the Jewish mode of reckoning time, according to which any portion, however short, of the period of twenty-four hours was reckoned as a *νυχθήμερον*. See below, xvii. 1, and *Hieron., Theophyl., Aug., and Bp. Pearson* on the Creed, Art. v. pp. 488. 492, and the notes.

Something like the notion derived from this text, and propagated by some in our own days, that our Lord was crucified on a Thursday, and therefore the observance of Good Friday is unscriptural, was broached and exploded in ancient times. See

ἀνθρώπου ἐν τῇ καρδίᾳ τῆς γῆς τρεῖς ἡμέρας καὶ τρεῖς νύκτας. ⁴¹ ἄνδρες ^q Luke 11. 32. Nινευῖται ἀναστήσονται ἐν τῇ κρίσει μετὰ τῆς γενεᾶς ταύτης, καὶ κατακρι-
νοῦσιν αὐτήν· ὅτι μετενόησαν εἰς τὸ κήρυγμα Ἰωῶνᾶ, καὶ ἰδοὺ πλείον Ἰωῶνᾶ
ὄδε. ⁴² Βασίλισσα Νότου ἐγερθήσεται ἐν τῇ κρίσει μετὰ τῆς γενεᾶς ταύτης, ^r 1 Kings 10. 1.
καὶ κατακρινεῖ αὐτήν· ὅτι ἦλθεν ἐκ τῶν περάτων τῆς γῆς ἀκούσαι τὴν σοφίαν ² Chron. 9. 1.
Σολομῶνος, καὶ ἰδοὺ πλείον Σολομῶνος ὄδε. (¹²⁹ ^v) ⁴³ Ὅταν δὲ τὸ ἀκάθαρτον ^s Luke 11. 24.
πνεῦμα ἐξέλθῃ ἀπὸ τοῦ ἀνθρώπου, διέρχεται δι' ἀνδρῶν τόπων ζητοῦν ἀνά-
παυσιν, καὶ οὐχ εὐρίσκει· ⁴⁴ τότε λέγει, Ἐπιστρέψω εἰς τὸν οἶκόν μου ὅθεν
ἐξῆλθον· καὶ ἔλθὼν εὐρίσκει σχολάζοντα, σεσαρωμένον καὶ κεκοσμημένον
⁴⁵ τότε πορεύεται καὶ παραλαμβάνει μεθ' ἑαυτοῦ ἑπτὰ ἕτερα πνεύματα ποιη- ^t 2 Pet. 2. 20, 21.
ρότερα ἑαυτοῦ, καὶ εἰσελθόντα κατοικεῖ ἐκεῖ καὶ γίνεται τὰ ἔσχατα τοῦ ^{Heb. 6. 4.}
ἀνθρώπου ἐκείνου χείρονα τῶν πρώτων. Οὕτως ἔσται καὶ τῇ γενεᾷ ταύτῃ τῇ ^{& 10. 26.}
πονηρᾷ.
(¹³⁰ ⁱⁱ) ⁴⁶ Ἐτι δὲ αὐτοῦ λαλοῦντος τοῖς ὄχλοις ἰδοὺ, ἡ μήτηρ καὶ οἱ ἀδελφοί ^u Mark 3. 31.
^u Luke 8. 19.

Bp. Pearson, p. 488; à *Lapide* in loc. The following is from *Kuin*. "Duas tantum noctes, et unum diem Jesus in sepulcro fuit; sed Hebraei qui noctem diei initium constituebant, duas noctes cum partibus primi ac tertii diei tres dies atque tres noctes vocabant, tempus incompletum pro completo habebant; et in omnibus fere linguis, pars diei, mensis, anni, dies, mensis, annus per synecdochen dici solet. Sic etiam 1 Sam. xxx. 12, tres dies et noctes, v. 13, explicatur usque ad diem tertium; add. 2 Chron. x. 5, coll. v. 12. Gen. xlii. 17, 18. Deut. xiv. 28, coll. xxvi. 12. Vide *Relandi Antiquitates* Hebr. iv. 20. Hanc verò fuisse Judæorum loquendi consuetudinem, et hic ipse locus noster docet, et exinde quoque patet quod, ut probe *Relandus* l. h. monuit, nunquam Apostolis controversia mota est de spatio hoc dierum et noctium quo se Jesus in sepulchro commoraturum esse prædixerat."

"I have treated more fully," says *S. Jerome*, "on this passage in my comment on the Prophet Jonah: I will now only say, that this is to be explained by a figure of speech called *synecdoche*, by which a part is put for the whole; not that our Lord was three whole days and three nights in the grave, but part of Friday, part of Sunday, and the whole of Saturday are reckoned as three days."

The days of Christ's absence from His disciples were shortened in mercy to them as far as was consistent with the fulfilment of the prophecy.

Observe the great use of the *Gospel* in confirming the *Old Testament*. Our Lord here refers to the wonderful history of *Jonah*, swallowed and disgorged by the fish. He treats it as a *true history*, to be understood in its plain sense, and expounds the meaning of it, hitherto unrevealed, viz. that it was not only a history, but also a mystery; a prophecy, a typical representation of Himself,—of His own wonderful Death, Burial, and Resurrection.

Thus the History of *Jonah* is proved to be true, by the testimony of Him who is the Truth.

Compare the testimony of the Holy Ghost, speaking by the Apostle *St. Peter*, confirming the marvellous history of *Balaam* and the ass, in its plain, literal, and grammatical sense. (2 Pet. ii. 15.)

By this specimen of exposition, Our Blessed Lord delivers a divine Protest against the *scepticism* of modern days, which denies the verity of the miracles of the *Old Testament*; and against the *Rationalism* which attempts to explain them away.

He also suggests to all readers of the *Old Testament* the belief, that whatever they may now find there difficult to be understood, will one day be explained, and perhaps be seen to be prophetic and typical of the greatest mysteries of the *Gospel*; and that in the mean time it is an exercise of their Faith, and a trial of their humility,—a divinely appointed instrument of their *moral probation*. And it is because such histories as those of *Jonah* and *Balaam* are strange and marvellous, that they are the best tests of the strength of our faith.

—καρδία τῆς γῆς] *Jonah's* soul as well as body was ἐν τῇ κοιλίᾳ τοῦ κήτους (*Jonah* ii. 1). Therefore the καρδία γῆς may be what *St. Paul* calls τὰ κατώτερα τῆς γῆς (*Eph.* iv. 9. 1 Pet. iii. 19. See the passages of the Fathers, quoted by *Bp. Pearson*, *Art. v.* pp. 443—450), and this appears to be spoken of our Lord's human soul descending into *Sheol* or *Hades*.

41. Ἰωῶνᾶ] On this form of the genitive in ᾧ from nom. ᾧ see *Winer*, § 8, p. 57. In the N. T. we have other similar geni-

tives, Κλωπᾶ, Στεφανᾶ, Κηφᾶ, Σατανᾶ, Ἐπαφρᾶ; also from *as* unaccentuated, Ἄννα, Καϊάφα, Ἀρέτα, Βαρνάβα.

42. Βασίλισσα Νότου] Observe the absence of the article. See i. 1.

—περάτων τῆς γῆς] Hebr. גְּזֵרֵי הָאָרֶץ or גְּזֵרֵי (aphsey or ketsoth haarets), Ps. ii. 8; lxx. 8, and *passim*.

43. Ὅταν δὲ τὸ ἀκάθαρτον πνεῦμα κ.τ.λ.] But when the unclean spirit has gone out of the man who was possessed by it. What is the connexion here? Our Lord is declaring the dangerous condition of that generation of the Jewish people, in consequence of their neglect and abuse of those especial spiritual privileges, which He Himself, by His Incarnation and Ministry, was now offering to them. He compares their state to that of one who has been liberated from dæmoniacal possession. They had been freed from Satan by Moses and the Prophets: and now Christ is come to perfect and secure their moral and spiritual emancipation. But as one who has been liberated by God's goodness from the Devil, and afterwards having tasted both the bitterness of bondage and the sweets of liberty, lapses into a worse state, if he does not watch and keep his spiritual house against the return of the Evil Spirit, so their state will be one of greater shame and misery, even in proportion to their present spiritual privileges. See on *Luke* xi. 24, and compare the declaration of *St. Paul*, *Heb.* vi. 4—8.

—ἀνδρῶν τόπων] dry places; the opposite of Paradise, and striking witnesses of man's sin, which is the cause of physical as well as moral wildness and desolation. Cp. *Rom.* viii. 19—22.

44. οἶκόν μου] my house. "Suum putat; ἐξῆλθον, quasi non effectus." (*Beng.*)

—εὐρίσκει σχολάζοντα] he finds it empty, swept, and garnished, like an untenanted lodging, ready to be let to the first comer. "Vacuum Deo, Deique gratiâ, ideoque aptam ut fiat domus Diaboli, nam *Nihil* agere est male agere."

45. Οὕτως ἔσται τῇ γενεᾷ τ.] The Evil Spirit had been cast out of the Jewish Nation when they received the Law; and he walked in the wilderness of heathenism. But the Heathen were now about to believe in God; and the Devil would be cast out of them. And now he was returning to assail the Jews, and the last state of that Nation is worse than the first; for they are now beset by a larger number of evil spirits, when they blaspheme Christ in their synagogues, and so they are in a worse condition than when they were in Egypt itself, before the Law. Accordingly the calamities which befell the Jews under *Vespasian* and *Titus*, were far more grievous than any in Egypt, or Babylon, or under *Antiochus*. (*Jerome*.) Here is a warning to those who speak softly of *Judaism* as it is now. We must pray for the Jews, and even the more fervently, because Christ has taught us to abhor *Judaism*.

46. οἱ ἀδελφοί] his brethren. Compare xiii. 55, where his brethren are called James and Joses and Simon and Judas, and these were sons of a Mary. See xxvii. 56. Some of the ancients imagined that these were children of Joseph by a former marriage. (*Euseb.* ii. 1.) But the more probable opinion is that they were consobriti, or cousins of Christ (*Euseb.* Hist. iii. 11); sons of the Mary who was the sister of the Blessed Virgin and wife of Cleophas or Alphæus. See x. 3. *John* xix. 25. *Jerome*, ad loc., who calls them "Mariæ liberos, materteræ Domini, quæ esse dicitur mater Jacobi et Josephi et Judæ." See also *Bp. Pearson* on the Creed, *Art.* iii. pp. 330—333, and *Dr. W. H. Mill's* Dissertations, ii. pp. 221—290.

The following important fragment on the four Maries is

αὐτοῦ εἰστήκεισαν ἔξω ζητοῦντες αὐτῷ λαλήσαι· ⁴⁷ εἶπε δέ τις αὐτῷ, Ἴδου ἡ μήτηρ σου καὶ οἱ ἀδελφοί σου ἔξω ἐστήκασιν ζητοῦντές σοι λαλήσαι. ⁴⁸ Ὁ δὲ ἀποκριθεὶς εἶπε τῷ εἰπόντι αὐτῷ, Τίς ἐστὶν ἡ μήτηρ μου; καὶ τίνες εἰσὶν οἱ ἀδελφοί μου; ⁴⁹ καὶ ἐκτείνας τὴν χεῖρα αὐτοῦ ἐπὶ τοὺς μαθητὰς αὐτοῦ εἶπεν, Ἴδου ἡ μήτηρ μου καὶ οἱ ἀδελφοί μου· ⁵⁰ ὅστις γὰρ ἂν ποιήσῃ τὸ θέλημα τοῦ Πατρὸς μου τοῦ ἐν οὐρανοῖς, αὐτὸς μου ἀδελφὸς καὶ ἀδελφὴ καὶ μήτηρ ἐστίν.

a Mark 4. 1.
Luke 8. 4.

XIII. (¹³¹/_{II}) ¹ Ἐν δὲ τῇ ἡμέρᾳ ἐκείνῃ ἐξελθὼν ὁ Ἰησοῦς ἀπὸ τῆς οἰκίας ἐκάθητο παρὰ τὴν θάλασσαν· ² καὶ συνήχθησαν πρὸς αὐτὸν ὄχλοι πολλοὶ, ὥστε αὐτὸν εἰς τὸ πλοῖον ἐμβάντα καθῆσθαι· καὶ πᾶς ὁ ὄχλος ἐπὶ τὸν αἰγιαλὸν εἰστήκει.

³ Καὶ ἐλάλησεν αὐτοῖς πολλὰ ἐν παραβολαῖς λέγων, Ἴδου ἐξῆλθεν ὁ σπείρων

from Papias, scholar of St. John (ap. Routh, Reliq. Sacr. i. p. 16, ex Cod. MS. Bibl. Bodl. 2397).

"i. Maria, mater Domini. ii. Maria, Cleophæ sive Alphæi uxor, quæ fuit mater Jacobi Episcopi et Apostoli, et Simonis et Thadei et cujusdam Joseph. iii. Maria Salome, uxor Zebedei, mater Joannis Evangelistæ et Jacobi (confer Matt. xxvii. 56, et Marc. xv. 40 et xvi. 1). iv. Maria Magdalena. (We may add v. Mary of Bethany.)

"Istæ quatuor in evangelio reperiuntur. Jacobus et Judas et Joseph filii erant materteræ Domini. Jacobus quoque et Joannes alterius materteræ Domini fuerunt filii. Maria Jacobi Minoris et Joseph mater, uxor Alphæi soror fuit Mariæ, matris Domini, quam Cleophæ Joannes nominat (xix. 25), vel à patre vel à gentilitatis familiâ vel aliâ causâ. Maria Salome vel à viro, vel à vico, dicitur: hanc eandem Cleophæ quidam dicunt, quòd duos viros habuerit."

48. Τίς ἐστὶν ἡ μήτηρ μου;] *Who is my mother?* "Non spernit matrem, sed anteponit Patrem." (Beigel.)

"Qui Christi frater est credendo, mater efficitur prædicando; quasi enim parit eum quem in corde audientis infuderit; et si per ejus vocem amor Domini in proximi mente generatur." (Greg. M. Moral. in Evang. iii. p. 1445.)

His mother was perhaps moved by a spirit of vain-glory, and came to draw Him from preaching; to display to the multitude the power she had over One who could work so great miracles. (*Theophylact* on Mark iii. 32.) Hear what He says, because His mother and His brethren were eager to show that they were related to Him, and were vain-glorious on that account. (*S. Chrys.* on ch. viii. 20.) Hence we learn that, without holiness, it would have been of no benefit even to have borne Christ in the womb, and to bring forth that Wonderful Offspring.

He uttered these words (says *Chrys.*) not as if He were ashamed of His Mother, or denied her to be His Mother, but to show that her maternity was of no benefit to her unless she did her duty. And what she now attempted to do was an effect of exceeding vain-glory. For she desired to show the people that she had power and authority over her Son. Observe her folly—ἀπόνοιαν. (*Chrys.*)

Such comments show, *what would have been* the opinion of *S. Chrysostom* and the Church in his age, on the dogma now enforced by the Church of Rome as an article of faith; viz. that the Blessed Virgin was exempt from original and actual sin.

Observe then her folly and theirs, for when they ought to have come in and listened with the multitude to Christ, and if they were not willing to do this, to await the conclusion of His Discourse, and then to address Him, they call Him out, and do this in the presence of all, betraying excessive ambition, and wishing to show that they can command Him. (*Chrys.*)

There is but one true nobility, that of obedience to God. This is greater than that of the Virgin's relationship to Christ. Therefore when a woman in the crowd exclaimed, "Blessed is the womb that bare Thee and the paps that Thou hast sucked; He did not say, She is not My Mother, but if she desires to be blessed, let her do the will of God; He said, yea, rather, blessed are they that hear the word of God, and keep it" (St. Luke xi. 27). *Chrys.*

See also *S. Aug.* (in Joan. Tract. x.), "Mater mea, quam appellatis felicem, inde felix est, quia verbum Dei audit, non quia in illâ Verbum caro factum est, sed quia custodit ipsum verbum Dei, per quod facta est, et quod in illâ caro factum est."

How many women have blessed that Holy Virgin and her womb, and have desired to be such a mother as she was! What hinders them? Christ has made for us a wide way to this happiness: and not only women, but men may tread it; the way of

Obedience, this is it which makes such a mother—not the throes of parturition. (*Chrys.*)

CH. XIII. 3. ἐν παραβολαῖς] in parables. Hebr. מִשְׁלֵּי (*meshalim*), from root שָׁלַח (*meshal*), to compare, make like. See Ps. xlix. 12. Isaiah xiv. 10; xlii. 5. From the frequent use of comparisons in short pithy sayings among the Orientals (see the Talmud, *passim*, Cod. Berachoth, Cod. Schabbath, &c.), the word *meshal* often signifies some sententious adage, apophthegm, or speech (*alvos*, ἀπόλογος),—and therefore Balaam's prophecy is so called, Numb. xxiii. 18; xxiv. 15. Cp. Isa. xiv. 4. 2 Chron. vii. 20; and Job's speech, xxvii. 1.

The word παραβολή had been applied by the LXX to the Proverbs of Solomon (1 Kings iv. 32, ἐλάλησε τρισχίλιαις παραβολάς); but the Proverbs are inscribed παροιμίαι, which is a more general term. See John xvi. 25. Vorst de Hebr. p. 140, and Glass. Philol. Sacr. pp. 217—224. 914, and Notes on the Parables by the Very Rev. R. C. Trench, D.D., Lond. 1853, fifth edition, and Olshausen's note here, who refers with commendation to Unger's work, De Parabolarum Jesu Naturâ et Interpretatione, Lips. 1828. A List of works on the Parables will be found in Dean Trench's excellent volume, pp. 520—523. For some rules in interpreting them see xx. 2—10, and for some topographical illustrations of them see *Stanley*, Palest., p. 409—23.

This chapter may be described as containing a Divine Treatise on the Church Militant here on earth. The Parables in it form a whole, representing the true nature of the βασιλεία τοῦ Θεοῦ, i. e. of the Christian Church, as far as it is visible.

That of the Sower (v. 3), explained by Christ Himself (Matt. xiii. 18. Mark iv. 14. Luke viii. 11), exhibits Christ going forth to sow the Seed of the Word, and the various reception of the same divine seed by various persons, according to their disposition and tempers, and their resistance or non-resistance to the temptations of the World, the Flesh, and the Devil; and it brings out the doctrine that we must take heed how we hear (Luke viii. 10), and must receive with meekness the engrafted Word. (James i. 21.)

That of the Tares and Wheat (v. 24) accounts for the existence of Evil in this world, and declares that it is not from God, at the same time that it assures us of God's perfect goodness, and of His desire and design, short of compulsion, that the whole world should be saved; for as our Lord declares, "the Field is the World,"—that is, in His Will and design the Church is coextensive with the World. It assures us also of the preservation of the Good, and of the continuance of the Church Visible unto the End; and of the future, full, and final Victory of Good over Evil, and the everlasting reward of Virtue, and eternal punishment of Sin.

It therefore warns us not to be staggered and perplexed by the temporary triumphs of Evil, of Heresy and Schism in the Church, and of Vice in the World. It inculcates the duties of Faith, Stedfastness, Patience, Forbearance, Courage, Hope, and Love; and of maintaining Unity in the Church, and of endeavouring to reclaim the erring, and to overcome the evil with good.

That of the Grain of Mustard-seed (v. 31) is prophetic of the growth of the Gospel from very small beginnings throughout the whole world, and of the reception of Gentile Nations beneath its shadow, as birds of the air flock to, and nestle in, the branches of a tree. And it calls attention to the marvellous and continued Propagation of the Gospel, as indicating that it is from God, and will ever be protected by His Omnipotence and Love.

That of the Leaven (v. 33) calls attention to human agency,—especially to that of the Church,—symbolized by the woman employed as God's chosen instrument in this divine work of

τοῦ σπείρειν ⁴ καὶ ἐν τῷ σπείρειν αὐτὸν, ἃ μὲν ἔπαισε παρὰ τὴν ὁδὸν, καὶ ἦλθε τὰ πετεινὰ καὶ κατέφαγεν αὐτά. ⁵ Ἄλλα δὲ ἔπαισεν ἐπὶ τὰ πετρώδη, ὅπου οὐκ εἶχε γῆν πολλήν, καὶ εὐθέως ἐξανέτειλε, διὰ τὸ μὴ ἔχειν βάθος γῆς. ⁶ ἡλίου δὲ ἀνατείλαντος ἐκαυματίσθη, καὶ διὰ τὸ μὴ ἔχειν ῥίζαν ἐξηράνθη. ⁷ Ἄλλα δὲ ἔπαισεν ἐπὶ τὰς ἀκάθας, καὶ ἀνέβησαν αἱ ἄκανθαι καὶ ἀπέπνιξαν αὐτά. ⁸ Ἄλλα δὲ ἔπαισεν ἐπὶ τὴν γῆν τὴν καλήν, καὶ ἐδίδου καρπὸν, ὃ μὲν ἑκατὸν, ὃ δὲ ἐξήκοντα, ὃ δὲ τριάκοντα. ⁹ Ὁ ἔχων ὦτα ἀκούειν, ἀκουέτω.

¹⁰ Καὶ προσελθόντες οἱ μαθηταὶ εἶπον αὐτῷ, Διὰ τί ἐν παραβολαῖς λαλεῖς αὐτοῖς; ¹¹ ^b Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς, ὅτι ὑμῶν δέδοται γινῶναι τὰ μυστήρια τῆς βασιλείας τῶν οὐρανῶν, ἐκείνοις δὲ οὐ δέδοται. (¹³²/_v) ¹² ὅστις γὰρ ἔχει, δοθήσεται αὐτῷ καὶ περισσευθήσεται ὅστις δὲ οὐκ ἔχει, καὶ ὃ ἔχει, ἀρθήσεται ἀπ' αὐτοῦ. (¹³³/_i) ¹³ Διὰ τοῦτο ἐν παραβολαῖς αὐτοῖς λαλῶ ὅτι βλέποντες οὐ βλέπουσι, καὶ ἀκούοντες οὐκ ἀκούουσιν, οὐδὲ συνιοῦσι. ¹⁴ ^d Καὶ ἀναπληροῦται αὐτοῖς ἡ προφητεία Ἡσαΐου ἣ λέγουσα, Ἀκοῇ ἀκούσετε, καὶ οὐ μὴ συνῆτε, καὶ βλέποντες βλέπετε, καὶ οὐ μὴ ἴδητε. ¹⁵ ἐπαχύνθη γὰρ ἡ καρδιά τοῦ λαοῦ τούτου, καὶ τοῖς ὠσὶ βαρέως ἤκουσαν, καὶ τοὺς ὀφθαλμοὺς αὐτῶν ἐκάμμυσαν, μήποτε ἴδωσι τοῖς ὀφθαλμοῖς, καὶ τοῖς ὠσὶν ἀκούσωσι, καὶ τῇ καρδίᾳ συνῶσι, καὶ ἐπιστρέψωσι, καὶ ἰάσωμαι αὐτούς. (¹³⁴/_v) ¹⁶ ^e Ὑμῶν δὲ μακάριοι οἱ ὀφθαλμοί, ὅτι βλέπουσι, καὶ τὰ ὦτα ὑμῶν, ὅτι ἀκούει. ¹⁷ Ἀμὴν γὰρ λέγω ὑμῖν, ὅτι πολλοὶ προφῆται καὶ

b ch. 16. 17.
1 Cor. 2. 10.
1 John 2. 27.
c ch. 25. 29.
Mark 4. 25.
Luke 8. 18.
& 19. 26.

d Isa. 6. 9.
Mark 4. 12.
Luke 8. 10.
John 12. 40.
Acts 28. 26.
Rom. 11. 8.

e ch. 16. 17.
Luke 10. 23.

evangelization; and it reminds all members of the Church of their missionary duties.

These Parables being *prophetic*, are designed to afford evidence of the truth of Christianity; and they have given, and will ever continue to give, such evidence, by their gradual accomplishment in the diffusion of the Gospel of Christ.

The Parable of the *Treasure* found in the field (v. 44), intimates that God, of His own accord, discovers the truth to persons engaged in doing their duty, if they have such dispositions as would lead them to sell all for the *truth's* sake.

The Parable of the *Pearl* (v. 45) indicates, that if men seek for truth, with a readiness to sell all for it, they will certainly find it.

Both these Parables inculcate the duty of forming and cherishing such a temper as would dispose us to purchase Truth at any cost, and not to sell it at any price.

The Parable of the *Draw-net* (v. 47) intimates the use which God makes of the Fishers of men, to draw the Net of the Gospel through the sea of this world; and it teaches, that in this Net—i. e. in the Church Visible on Earth—there are, and ever will be, some of every kind, bad fish mingled with good; but that at last the Net will be drawn to shore; and then, at the end of the world, a severance will be made for ever of the good from the bad, and some will be saved and others lost.

The last (or seventh Parable), that of the Net, like the *Seventh Seal* and the *Seventh Trumpet* in the Apocalypse, declares the final consummation of all things. See *Alexander Knox*, Remains, i. p. 425, where are some excellent remarks on these parables. Cp. *Aug. Quest.* in Matth. i. 10—16.

It teaches that the present *mixed* state of the Visible Church will continue to the end; that the Missionary work of the Church will also continue to the end; that the Net of Evangelical Preaching will be drawn through the whole Sea of the World; and that there is a Judgment to come.

These truths—inculcating the Christian duties of charity, patience, zeal, faith, hope, and watchfulness, are summed up in the last parable, as being of special importance and requiring continual attention.

It is observable, that all these Parables of our Lord, concerning the Kingdom of Heaven, are declaratory rather of the condition of the Church in its present mixed and imperfect state on earth, than of its future condition in heaven, when it will be cleansed from all taint and blemish; i. e. they teach us to lay very great stress on the performance of present duty, in order to future glory.

— Ἰδοὺ ἐξῆλθεν] See *Clem. Rom.* § 24, p. 101.

— ὁ σπείρων] The Sower. On the use of the definite article in parables describing an ideal person, whose character forms the principal subject of the picture, see *Winer*, p. 97. Cp. ὁ ποιμὴν ὁ καλός, John x. 11.

8. ἐδίδου] was bringing forth. Observe the contrast of the imperfect tense in this case, with the aorists in the other cases.

9. Ὁ ἔχων ὦτα ἀκούειν] He that hath ears to hear, let him hear. A solemn saying, showing man's great proneness to inattention, and the absolute necessity of attention to Christ's words, and therefore often repeated by our Lord on earth and even from heaven, after His ascension. See *Matt.* xi. 15; xiii. 43; and *Rev.* ii. 7, "He that hath an ear," &c. *Rev.* ii. 11. 17. 29; iii. 6. 13. 22.

11. ὑμῖν ἐδόται] to you it is given. Faith, therefore, and knowledge are God's gifts to be sought by prayer. Thus we see the ignorance and folly of the wise, i. e. of those who deem themselves so, such as Scribes and Pharisees, and all who are like them; and hence Christ spake in parables, which would be intelligible to all who pray for grace to understand them, but not to those who despise Him and esteem themselves; and thus the Parables were designed as a moral trial and visible manifestation of men's tempers, whether they are fit for the Kingdom of Heaven, which these Parables describe.

— μυστήρια] mysteries. μυστήριον either from Gr. μύω, to shut; or (as *Casaubon* and others suppose) from Hebr. מִסְתָּר (mistar), from root סָתַר (sathar), to hide; hence something which is involved, or concealed, or symbolized by something external, as the soul in the body,—a sacramentum.

12. οὐκ ἔχει] he has not. For a person is not supposed to have, if he does not use what he has. God intends that His gifts should be χρήματα as well as κτήματα.

14. ἡ προφητεία Ἡσαΐου] the prophecy of Isaiah. Isa. vi. 9. The verbs are imperative in the original, here they are future (as also *Acts* xxviii. 26). This deserves notice, as explaining this and other similar prophecies, where the sin of man seems to be represented as due to the will of God. Wherever this appears to be the case, the true explanation is,—that sin, which God does not prevent, and is permitted by Him, is a penalty and chastisement of the sinner. In this sense, God is said to choose men's delusions, *Isa.* lvi. 4, and their own backslidings are said to reprove them, *Jer.* ii. 19.

The Holy Spirit here teaches us how these prophecies are to be understood, viz. as Divine declarations of the future; and He confirms the LXX interpretation, who had already rendered them in this way, and whose words He adopts here *literatim*.

By explaining here and in other places the LXX, and in not doing so always (see above, xii. 18), He shows that the sense given in the former cases is a correct and clear sense; and in the latter cases He intimates, that though it may be a correct sense, yet it is not so clear as is desirable for those (i. e. for the Gentiles as well as Jews) to whom the Gospels are delivered, and for whom they were written.

15. ἐκάμμυσαν] they closed their eyes. "Ergo Deus eos sanare voluerat." (*Beng.*)

δίκαιοι ἐπεθύμησαν ἰδεῖν ἃ βλέπετε, καὶ οὐκ εἶδον, καὶ ἀκοῦσαι ἃ ἀκούετε, καὶ οὐκ ᾔκουσαν. ⁽¹³⁵⁾ ^(II) 18 Ὁ γὰρ τρεῖς οὖν ἀκούσατε τὴν παραβολὴν τοῦ σπείροντος.

f Mark 4. 14, &c.
Luke 8. 11, &c.

19 Παντὸς ἀκούοντος τὸν λόγον τῆς βασιλείας καὶ μὴ συνιέντος, ἔρχεται ὁ πονηρὸς καὶ ἀρπάζει τὸ ἐσπαρμένον ἐν τῇ καρδίᾳ αὐτοῦ· οὗτός ἐστιν ὁ παρὰ τὴν ὁδὸν σπαρεῖς. ²⁰ Ὁ δὲ ἐπὶ τὰ πετρώδη σπαρεῖς, οὗτός ἐστιν ὁ τὸν λόγον ἀκούων, καὶ εὐθὺς μετὰ χαρᾶς λαμβάνων αὐτόν· ²¹ οὐκ ἔχει δὲ ῥίζαν ἐν ἑαυτῷ, ἀλλὰ πρόσκαιρός ἐστι· γενομένης δὲ θλίψεως ἢ διωγμοῦ διὰ τὸν λόγον, εὐθὺς σκανδαλίζεται. ²² Ὁ δὲ εἰς τὰς ἀκάθαρτας σπαρεῖς, οὗτός ἐστιν ὁ τὸν λόγον ἀκούων, καὶ ἡ μέριμνα τοῦ αἵωνος τούτου, καὶ ἡ ἀπάτη τοῦ πλούτου συμπνίγει τὸν λόγον, καὶ ἄκαρπος γίνεται. ²³ Ὁ δὲ ἐπὶ τὴν γῆν τὴν καλὴν σπαρεῖς, οὗτός ἐστιν ὁ τὸν λόγον ἀκούων καὶ συνιῶν· ὃς δὴ καρποφορεῖ, καὶ ποιεῖ ὁ μὲν ἑκατὸν, ὁ δὲ ἑξήκοντα, ὁ δὲ τριάκοντα.

g Isa. 58. 2.
John 5. 35.

⁽¹³⁶⁾ ^(X) 24 Ἄλλην παραβολὴν παρέθηκεν αὐτοῖς λέγων, Ὁμοιωθὴ ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ σπείροντι καλὸν σπέρμα ἐν τῷ ἀγρῷ αὐτοῦ· ²⁵ ἐν δὲ τῷ καθεύδειν τοὺς ἀνθρώπους ἦλθεν αὐτοῦ ὁ ἐχθρὸς, καὶ ἔσπειρε ζιζάνια ἀνὰ μέσον τοῦ σίτου, καὶ ἀπῆλθεν. ²⁶ Ὅτε δὲ ἐβλάστησεν ὁ χόρτος, καὶ καρπὸν ἐποίησε, τότε ἐφάνη καὶ τὰ ζιζάνια· ²⁷ προσελθόντες δὲ οἱ δοῦλοι τοῦ οἰκοδεσπότου εἶπον αὐτῷ, Κύριε, οὐχὶ καλὸν σπέρμα ἔσπειρας ἐν τῷ σῷ ἀγρῷ; πόθεν οὖν ἔχει ζιζάνια; ²⁸ Ὁ δὲ ἔφη αὐτοῖς, Ἐχθρὸς ἀνθρώπου τοῦτο ἐποίησεν. Οἱ δὲ δοῦλοι εἶπον αὐτῷ, Θέλεις οὖν ἀπελθόντες συλλέξωμεν αὐτά; ²⁹ Ὁ δὲ ἔφη, Οὐ· μήποτε συλλέγοντες τὰ ζιζάνια ἐκριζώσῃτε ἅμα αὐτοῖς τὸν σῖτον· ³⁰ ἄφετε συναυξάνεσθαι ἀμφοτέρα μέχρι τοῦ θερισμοῦ, καὶ ἐν καιρῷ τοῦ

h ch. 3. 12.

19. οὗτος] this is *he* that has been sown. It is observable, that all the Evangelists use the *masculine* gender here, i. e. they consider the *person* as *sown*; that is, the *seed* is not responsible for the *use* made of the seed; but the *person* who receives the seed *is* responsible, and is therefore identified with it: the seed *passes into* him, is moulded up with him, and assumes his nature; it *loses*, as it were, *its own gender and number*, and takes *his*. See Mark iv. 16. 18, οἱ σπειρόμενοι, and Luke viii. 13, οἱ ἐπὶ πέτρας.

24. παρέθηκεν] *he propounded*; literally, he set before them—as spiritual food.

25. ζιζάνια] *zizania*. ‘Talmudici nominant, זִיזִי (zozim),’ a degenerate wheat, and which may also be reclaimed into wheat. See Tractat. Kilaim, I. Halach. I (Melchior apud Mintert in v.), “genus seminis quod tritici erat non assimile, verum degenerabat.” Latin *Lolium temulentum*. Virg. Georg. i. 154. Fr. *gyroie*. Cp. Winer, Lex. sub v. *Lolch*, oder *Tollkorn*. See also Dean Trench on the Parables, p. 91.

26. ἐφάνη τὰ ζιζάνια] The Tares were *apparent*. This, combined with v. 30, supplies an answer to those who say that heretics may be destroyed by force, if they are *known* to be such. (Chrys.) Aug. Qu. in Matt. qu. 2. In such a case, if they remain obstinate, they are indeed to be separated by the wholesome exercise of Church Discipline from Communion with the Church in holy offices (see Matt. xviii. 17. 1 Cor. v. 5. 9. Article XXXIII.), and therefore this parable gives no countenance to the Erastian theory that all Church power consists merely in persuasion. Cp. Hammond on the Power of the Keys, i. p. 429. Bp. Sanderson, Prælect. vii. 29. Archd. Pott on Christian Sovereignty, p. 24.

On the other hand, they are not to be eradicated from the soil, because, through the frailty of human judgment, what may *seem* to be ζιζάνια, may *not* be ζιζάνια; and wheat may be rooted up as tares; and because what are *now* degenerate wheat, may one day *become* good wheat, and be gathered as such into the garner of heaven. (Cp. Jerome here.)

30. ἄφετε συναυξάνεσθαι] *let them grow together*. For ancient expositions of doctrine to be derived from this Parable, and also from that of the Draw-net; with which we may compare the words of the Baptist concerning the Chaff and the Wheat, Matt. iii. 12, Luke iii. 17, which were generally associated by the Fathers with these parables; and the doctrinal and practical instruction deduced from them; see the language of S. Augustine, in his works against the Donatists, particularly in vol. ix. ed. Benedict. See also his Sermons, e. g. lxxxvii. 21, 22, p. 687. Some passages are quoted in *Theophilus Anglicanus*, part i. ch. ii., e. g. as follows:—S. Aug. iv. 497 (addressing the Donatists), says, “*Tolera*

et zizania, si triticum es; tolera paleam, si triticum es; tolera pisces malos inter retia, si piscis bonus es. Quare ante tempus ventilationis avolasti? Quare ante tempus messis frumenta eradicasti tecum? quare, antequam ad littus venires, retia disruptisti?”—And v. 129, “*Geme in areâ, ut gaudeas in horreo.*”

Again, Epist. cv. 16, “Quos corrigere non valemus, etiamsi necessitas cogit pro salute cæterorum ut Dei Sacramenta nobiscum communicent, peccatis tamen eorum non communicemus, quod non fit nisi *consentiendo et favendo*. Sic enim eos in isto mundo, in quo Ecclesia catholica per omnes gentes diffunditur, quam agrum suum Dominus dicit, tanquam *zizania* inter *triticum*, vel in hac unitatis areâ tanquam *paleam* permixtam *frumento*, vel intra *retia* verbi et sacramenti tanquam *malos pisces* cum *bonis* inclusos, usque ad tempus *messis* aut *ventilationis* aut *littoris* toleramus, ne propter illos eradicemus et triticum, aut grana nuda ante tempus de areâ separata, non in horreum mittenda purgemus, sed volatilibus colligenda projiciamus; aut disruptis per schismata retibus, dum quasi malos pisces cavemus, in mare perniciosæ libertatis exeamus.”

S. Cyprian, de Unit. Eccles. p. 111, “Nemo existimet *bonos* Ecclesiâ posse discedere. Triticum non rapit ventus; *inanes paleæ tempestate jactantur*.” And Epist. liv. p. 99: “Etsi videntur in Ecclesiâ esse *zizania*, non tamen impediri debet aut fides aut caritas nostra, ut, quoniam *zizania* esse in Ecclesiâ cernimus, ipsi de Ecclesiâ recedamus. Nobis tantummodo laborandum est ut *frumentum* esse possimus, ut, cum ceperit frumentum Dominicis horreis condi, fructum pro opere nostro et labore capiamus.”

Among English Divines we may refer to the words of Hooker, iii. 1. 8 and 10, “Our Saviour compareth His Church unto a field, where tares manifestly known and seen by all men do grow intermingled with good corn, and even so shall continue till the full consummation of the world. God hath ever, and ever shall have, some Church Visible upon earth. The Church of Christ which was from the beginning, is, and continueth unto the end. Of which Church all parts have not been always equally sincere and sound.”

And, again, lxvi. 6, “The (Visible) Church of God (on earth) (i. e. as far as it is an object for the sense and judgment of *man*) may contain them which are not indeed His, yet (by reason of their outward profession of Christ) must be *reputed* His *by us*, that know not their inward thoughts.”

“For to this, and no other purpose, are meant those Parables which our Saviour in the Gospel hath, concerning mixture of Vice with Virtue, Light with Darkness, Truth with Error, as well openly known and seen as cunningly cloaked.”

θερισμοῦ ἐρῶ τοῖς θερισταῖς, Συλλέξατε πρῶτον τὰ ζιζάνια, καὶ δῆσατε αὐτὰ εἰς δέσμας πρὸς τὸ κατακαῦσαι αὐτὰ, τὸν δὲ σῖτον συναγάγετε εἰς τὴν ἀποθήκην μου.

(¹³⁷ II) ³¹ ἰ * Ἀλλην παραβολὴν παρέθηκεν αὐτοῖς λέγων, Ὁμοία ἐστὶν ἡ βασι- ^{i Mark 4. 30.}
λεία τῶν οὐρανῶν κόκκῳ σινάπεως, ὃν λαβὼν ἄνθρωπος ἔσπειρεν ἐν τῷ ἀγρῷ ^{Luke 13. 8.}
αὐτοῦ. ³² ὃ μικρότερον μὲν ἐστὶ πάντων τῶν σπερμάτων, ὅταν δὲ αὐξηθῇ, ³³ ^κ * Ἀλλην παραβολὴν ἐλάλησεν αὐτοῖς· Ὁμοία ἐστὶν ἡ βασιλεία τῶν ^{k Luke 13. 20}
οὐρανῶν ζύμη, ἣν λαβοῦσα γυνὴ ἐνέκρυψεν εἰς ἀλεύρου σάτα τρία, ἕως οὗ ³⁴ ^{VI} ¹³⁸ ^v Ταῦτα πάντα ἐλάλησεν ὁ Ἰησοῦς ἐν παραβολαῖς τοῖς ὄχλοις, καὶ ³⁵ ¹ ὅπως πληρωθῇ τὸ ῥῆθὲν διὰ τοῦ ^{1 Ps. 78. 2}
προφῆτου λέγοντος, Ἀνοίξω ἐν παραβολαῖς τὸ στόμα μου ἐρεῦξομαι ³⁶ ^x ¹⁴⁰ ³⁶ Τότε ἀφείδους τοὺς ὄχλους ἦλθεν εἰς τὴν οἰκίαν ὁ Ἰησοῦς· καὶ προσῆλθον ³⁷ ³⁸ ^m ³⁸ ^m ὁ δὲ ἀγρός ἐστιν ὁ κόσμος· τὸ δὲ καλὸν ^{m Gen. 8. 15.}
σπέρμα οὗτοί εἰσιν οἱ υἱοὶ τῆς βασιλείας· τὰ δὲ ζιζάνια εἰσὶν οἱ υἱοὶ τοῦ ^{John 8. 44.}
Πονηροῦ· ³⁹ ⁿ ὁ δὲ ἐχθρὸς ὁ σπείρας αὐτὰ ἐστὶν ὁ Διάβολος· ὁ δὲ θερισμὸς ^{Acts 13. 10.}
συντέλεια τοῦ αἰῶνός ἐστιν· οἱ δὲ θερισταὶ ἄγγελοι εἰσιν. ⁴⁰ ¹⁴¹ ¹⁴² ¹⁴³ ¹⁴⁴ Ὡς περ οὖν ^{1 John 3. 8.}
συλλέγεται τὰ ζιζάνια, καὶ πυρὶ κατακαίεται, οὕτως ἔσται ἐν τῇ συντελείᾳ τοῦ ^{n Rev. 14. 14.}
αἰῶνος τούτου· ⁴¹ ἀποστελεῖ ὁ Υἱὸς τοῦ ἀνθρώπου τοὺς ἀγγέλους αὐτοῦ, καὶ ^{Joel 3. 13.}
συλλέξουσιν ἐκ τῆς βασιλείας αὐτοῦ πάντα τὰ σκάνδαλα, καὶ τοὺς ποιούντας ^{o ch. 8. 12.}
τὴν ἀνομίαν, ⁴² ^o καὶ βαλοῦσιν αὐτοὺς εἰς τὴν κάμινον τοῦ πυρός· ἐκεῖ ἔσται ὁ ^{p Dan. 12. 3.}
κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων. ⁴³ ^p Τότε οἱ δίκαιοι ἐκλάμπουσιν ὡς ὁ ^{ver. 9.}
ἥλιος ἐν τῇ βασιλείᾳ τοῦ Πατρὸς αὐτῶν. Ὁ ἔχων ὦτα ἀκούειν, ἀκούετω.

So Bp. Pearson on the Creed, Art. ix., "Within the notion of the Church (Visible on Earth) are comprehended good and bad, being both externally called. For the kingdom of heaven is like unto a Field, in which wheat and tares grow together unto the harvest; like unto a Net that was cast into the sea, and gathered of every kind; like unto a Floor, in which is laid up wheat and chaff. I conclude, therefore, as the ancient Catholics did against the Donatists, that within the Church, in the public profession and external Communion thereof, are contained persons truly good and sanctified, and hereafter saved; and, together with them, other persons, hereafter to be damned." See also Bp. Beveridge and Professor Browne, on Article XXVI.

31. *σινάπεως*] The Talmudic *chardel* (or *chardlo*), Mischna Schabb. 20, 2. The Rabbis speak of it as a tree, *Sinapis nigra*. See Linnæan Transact. xxii. p. 450. Billerbeck, Flora Classica, p. 172. Winer, Lex. v. *Senf*.

33. *ζύμη*] 'fermentum,' from *ζέω*, 'ferveo,' *sour dough*. Hebr. *chamets*, so called from its acid and fermenting quality, whence it had been employed figuratively in the Old Testament (Hosea vii. 4) for what diffuses itself.

— *σάτα τρία*] *σάτον* = Hebr. *seath* (seath), $\frac{1}{3}$ of an ephah.

— *ἕως οὗ ἐζυμώθη ὅλον*] *till the whole ephah* (the same size as the Bath) of the world was leavened. "Sanctificatur enim per Ecclesiæ velut quoddam fermentantis officium Scripturarumque doctrinam." (S. Ambrose, on Luke xiii. 21.) The indicative *ἐζυμώθη* (not subjunctive *ζυμωθῇ*) shows that the whole world will be leavened.

35. τοῦ προφῆτου] the Prophet. Ps. lxxviii. 2, attributed to Asaph. St. Matthew here follows the LXX in the former part of the quotation, but in the latter *ἡ ἀββία χιδοθὶν minnikedem*, where the LXX have *φθέγγομαι προβλήματα ἀπ' ἀρχῆς*, he has paraphrastically, but more strongly and expressively, *ἐρεῖξομαι* (a word properly applied to Him who is the Fountain of living waters) *κεκρυμμένα ἀπὸ καταβολῆς κόσμου*. See Surenhus. pp. 245, 246.

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This is a difficult passage. If we examine the lxxviii Psalm, we find it to be a *History* of the Ancient Church in the Wilderness. And it commences with the solemn appeal, "Hear My Law, O My People," words only appropriate in the mouth of God. And in the second verse historical records are called *parables* and dark sayings (*chidoth*), *piercing words*, *ἀντίκεντρα*.

The solution of these questions seems to be given by the Holy Spirit in the present passage applying those words to Christ. Christ speaks by Asaph. Christ calls on His people to hear His own Law. And the historical records of the Ancient Church are dark sayings, for they are *τύποι εὐαγγελίου*. As St. Paul shows (1 Cor. x. 11), they are *figures of us* who are Christians; they are symbols of our Sacraments; they are not only true Histories, but Prophetical Parables in action. As far as the People of Israel was a Son of God, it was a Type of Christ: hence the Holy Spirit applies to Christ a passage of Hosea spoken of Israel, "Out of Egypt have I called my Son." See above, ii. 15. In this respect, also, their history is parabolical, and is so treated by the Holy Spirit in the Gospel.

Viewed in this light the historical records of the Old Testament, describing the events in the wilderness, are something *more* than *true narratives*; they are also Prophecies and Types, and belong to the same system of Divine Teaching as the spoken Parables of this chapter; and therefore the same words may be applied to both, "I will open my mouth in Parables."

41. τοὺς ἀγγέλους αὐτοῦ] His Angels, the Angels belonging to Christ. He is therefore God.

— *σκάνδαλα*] *offensiones*, *προσκόμματα*, *σκάζω*, *claudico*, Hebr. *ἡῡῡῡ*, *offendiculum*, a cause of stumbling and of sin. And *σκανδαλίζω*, to cause to stumble or sin. See 1 Cor. i. 23; viii. 13. Rom. xiv. 13. 21. For an excellent account of these words, see *Vorst de Hebr.* pp. 87—101.

43. τότε] then the righteous shall shine forth as the sun; like Christ. Rev. i. 16.

q Prov. 2. 4.
& 3. 13.

44 ^q Πάλιν ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν θησαυρῷ κεκρυμμένῳ ἐν τῷ ἄγρῳ· ὃν εὐρὼν ἄνθρωπος ἔκρυψε, καὶ ἀπὸ τῆς χαρᾶς αὐτοῦ ὑπάγει, καὶ πάντα ὅσα ἔχει πωλεῖ, καὶ ἀγοράζει τὸν ἄγρον ἐκεῖνον.

r Prov. 8. 11.

45 ^r Πάλιν ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ ἐμπόρῳ ζητοῦντι καλοὺς μαργαρίτας· 46 ὃς εὐρὼν ἕνα πολύτιμον μαργαρίτην ἀπελθὼν πέπρακε πάντα ὅσα εἶχε, καὶ ἠγόρασεν αὐτόν.

s ch. 25. 32.

47 Πάλιν ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν σαγήνῃ βληθείσῃ εἰς τὴν θάλασσαν, καὶ ἐκ παντὸς γένους συναγαγούσῃ· 48 ἣν, ὅτε ἐπληρώθη, ἀναβιβάσαντες ἐπὶ τὸν αἰγιαλὸν, καὶ καθίσαντες συνέλεξαν τὰ καλὰ εἰς ἀγγεῖα, τὰ δὲ σαπρὰ ἔξω ἔβαλον. 49 ^s Οὕτως ἔσται ἐν τῇ συντελείᾳ τοῦ αἰῶνος· ἐξελεύσονται οἱ ἄγγελοι, καὶ ἀφοριοῦσι τοὺς πονηροὺς ἐκ μέσου τῶν δικαίων,

t ver. 42.
2 Thess. 1. 7—10.

50 ^t καὶ βαλοῦσιν αὐτοὺς εἰς τὴν κάμινον τοῦ πυρός· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων.

51 Λέγει αὐτοῖς ὁ Ἰησοῦς, Συνήκατε ταῦτα πάντα ; λέγουσιν αὐτῷ, Ναί, Κύριε.

52 ^t Ὁ δὲ εἶπεν αὐτοῖς, Διὰ τοῦτο πᾶς γραμματεὺς μαθητευθεὶς εἰς τὴν βασιλείαν τῶν οὐρανῶν ὁμοίός ἐστιν ἀνθρώπῳ οἰκοδεσπότῃ, ὅστις ἐκβάλλει ἐκ τοῦ θησαυροῦ αὐτοῦ καινὰ καὶ παλαιά.

u Mark 6. 1, 2
Luke 4. 16.

53 Καὶ ἐγένετο, ὅτε ἐτέλεσεν ὁ Ἰησοῦς τὰς παραβολὰς ταύτας, μετῆρεν ἐκεῖθεν· (¹⁴¹/_I) 54 ^u καὶ ἐλθὼν εἰς τὴν πατρίδα αὐτοῦ ἐδίδασκεν αὐτοὺς ἐν τῇ συναγωγῇ αὐτῶν, ὥστε ἐκπλήσσεσθαι αὐτοὺς καὶ λέγειν, Πόθεν τούτῳ ἡ σοφία αὕτη καὶ αἱ δυνάμεις ; 55 ^v Οὐχ οὗτός ἐστιν ὁ τοῦ τέκτονος υἱός ; οὐχὶ ἡ μήτηρ αὐτοῦ λέγεται Μαριάμ, καὶ οἱ ἀδελφοὶ αὐτοῦ Ἰάκωβος καὶ Ἰωσὴς καὶ Σίμων καὶ Ἰούδας ; 56 καὶ αἱ ἀδελφαὶ αὐτοῦ οὐχὶ πᾶσαι πρὸς ὑμᾶς εἰσι ; πόθεν οὖν τούτῳ ταῦτα πάντα ; 57 ^w καὶ ἐσκανδαλίζοντο ἐν αὐτῷ. (¹⁴²/_I) Ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς, Οὐκ ἔστι προφήτης ἄτιμος εἰ μὴ ἐν τῇ πατρίδι αὐτοῦ, καὶ ἐν τῇ οἰκίᾳ αὐτοῦ. 58 ^x Καὶ οὐκ ἐποίησεν ἐκεῖ δυνάμεις πολλὰς διὰ τὴν ἀπιστίαν αὐτῶν.

v John 6. 42.
ch. 12. 46.
Mark 6. 3.

w Mark 6. 4.
Luke 4. 24.
John 4. 44.

x Mark 6. 5.

44—52. *θησαυροῦ*] *treasure*. Christ is the treasure hid in the field ; He is hid in the field of Holy Scripture, where He is pre-signified by types and parables. (*Iren.* iv. 26.) On these parables see the Hom. of *Greg. M.* in *Evang.* xi. p. 1473.

46. *πέπρακε*] *has sold*—without a moment's delay.

49. *ἀφοριοῦσι*] On the contracted form of the future (*ἀφοριῶ*) in New Testament, see *Winer*, p. 69. So *μετοικιῶ*, Acts vii. 43. *γνωριοῦσι*, Col. iv. 9. Cp. *Matt.* iii. 12 ; xii. 21 ; xxv. 32. *Luke* i. 48, for other examples.

52. *γραμματεὺς*—*καὶνὰ καὶ παλαιά*] *A scribe*, *ἱεὺς* (*sopher*) (*Vorst* de *Hebr.* p. 83), a teacher (*σοφὸς*), connected with *ἔρ* (*sepher*), a book, i. e. an interpreter of the sacred Volume. *Christ* is the Divine Teacher, the heavenly Scribe, who brings out of His own treasure things new and old, in order to enrich the world with holy wisdom ; and every skilful Teacher of His religion must imitate Him in this respect.

Christ in His Parables, Precepts, and Prayers, did not disdain to avail Himself of what was already received in the world. He built His religion on the foundation of the Old Testament, and also on the primæval basis of man's original constitution and nature rightly understood. (See *Bp. Butler's* Sermons on Human Nature.) And He teaches His Apostles and Ministers not to reject any thing that is true, and therefore of God ; but to avail themselves of what is old, in teaching what is new, and, by teaching what is new, to confirm what is old ; to show that the Gospel is not contrary to the Law, and that both are from One and the Same Source (cp. *Iren.* iv. 9), in harmony with Nature (see *Iren.* iv. 13), and that One and the same God is Author of them all. God the Father is the Original of all ; and God the Son, the Eternal Logos, Who manifests the Father by Creation and by Revelation,—Who made the World and Who Governs it,—is the Dispenser and Controller of all.

The necessity of this precept has been shown in the history of the Marcionite and Manichæan controversy (see *Tertullian*, *adv. Marcion.* p. 365, and *S. Aug.*, Works against the Manichæans, in vol. x. ed. *Bened.*), and in the erroneous teaching of some in

more recent times, who either, on the one hand, would set aside Revelation on the plea that Reason is sufficient (see *Leland's* History of Deism, ii. 32. 182), or, on the other hand, would disparage Reason as if it were superseded by Revelation. See *Hooker*, I. xiv. ; II. iv. ; and II. viii. 7, and *Bp. Sanderson's* Praelations, Præl. iv. Works, vol. iv. 76. 142.

"The Apostles," says *Jerome*, "were like Christ's notaries, who registered His words on the tables of their hearts, and drew out from that storehouse of doctrine things new and old, proving what they preached in the Gospel by testimonies of the Law and the prophets ; whence the Bride says in the Canticles, 'At our gates are all manner of pleasant fruits, new and old, which I have laid up for thee, O my beloved' (*Cant.* vii. 13)."

53. *μετῆρεν*] *He departed*. "Finem fecit habitandi Caper-naumi. Deinceps ab Herode agitatus" (et ab incolis spretus et ut cæteris prædicaret) "minus uno loco mansit." (*Bengel.*)

54. *Πόθεν τούτῳ ἡ σοφία*] *Whence has this man this wisdom ?* Strange blindness in these Nazarenes ! They wonder how Wisdom itself has wisdom, and how Power itself has power. But here was its cause, they deemed Him the carpenter's Son. But their error is our safety ; for thus His humanity is proved. (*Jerome.*)

55. *ὁ τέκτονος υἱός*] *Mark* vi. 3, *ὁ τέκτων*. Cf. *Sozomen.* vi. 2, who relates that when a Christian was scoffingly asked by a heathen, What the carpenter's son was doing ? he answered that He was making a coffin for Julian.

— *ἡ μήτηρ*] *His mother*. Hence we may infer that Joseph was now dead.

— *Μαριάμ, Ἰάκωβος*] *Mary, James, &c.* "Hos sic nominant, quasi nil haberent nisi nomen." (*Beng.*)

— *οἱ ἀδελφοί*] *His brethren*. See above, xii. 46. "*Ἰάκωβος* (i. e. minor) καὶ Ἰούδας auctores Epistolarum Canonicarum . . . Simon vel Simeon successit fratri Jacobo in Episcopatu Hierosolymitano" (*à Lapide*). *Euseb.* iii. 11. Cp. *Euseb.* iv. 22.

Joses here seems to be the same as *Joses* in xxvii. 56. It is probable that the four persons here named were sons of Cleopas or Alphæus.

XIV. (¹⁴³/_{II}) ¹ ^a Ἐν ἐκείνῳ τῷ καιρῷ ἤκουσεν Ἡρώδης ὁ τετράρχης τὴν ἀκοὴν ^a Mark 6. 14. Ἰησοῦ, ² καὶ εἶπε τοῖς παισὶν αὐτοῦ, Οὗτός ἐστιν Ἰωάννης ὁ βαπτιστής· αὐτὸς ἡγέρθη ἀπὸ τῶν νεκρῶν, καὶ διὰ τοῦτο αἱ δυνάμεις ἐνεργοῦσιν ἐν αὐτῷ. ^b Luke 9. 7.

(¹⁴⁴/_{II}) ³ ^b Ὁ γὰρ Ἡρώδης κρατήσας τὸν Ἰωάννην ἐδήσει αὐτὸν καὶ ἔθετο ἐν ^b Mark 6. 17. φυλακῇ, διὰ Ἡρωδιάδα τὴν γυναῖκα Φιλίππου τοῦ ἀδελφοῦ αὐτοῦ· ⁴ ἔλεγε γὰρ ^c Luke 3. 19. αὐτῷ ὁ Ἰωάννης, Οὐκ ἐξεστὶ σοὶ ἔχειν αὐτήν. ⁵ ^c Καὶ θέλων αὐτὸν ἀποκτείνειν ^c ch. 21. 26. ἐφοβήθη τὸν ὄχλον, ὅτι ὡς προφήτην αὐτὸν εἶχον. ^d Mark 6. 18, 19. ^e Luke 20. 6.

(¹⁴⁵/_{VI}) ⁶ Γενεσίων δὲ ἀγομένων τοῦ Ἡρώδου, ὠρχήσατο ἡ θυγάτηρ τῆς Ἡρωδιάδος ἐν τῷ μέσῳ, καὶ ἤρесе τῷ Ἡρώδῃ· ⁷ ὅθεν μεθ' ὅρκου ὠμολόγησεν αὐτῇ δοῦναι ὃ ἐὰν αἰτήσῃται. ⁸ Ἡ δὲ προβιβασθεῖσα ὑπὸ τῆς μητρὸς αὐτῆς, Δός μοι, φησὶν, ὧδε ἐπὶ πίνακι τὴν κεφαλὴν Ἰωάννου τοῦ βαπτιστοῦ. ⁹ Καὶ ἐλυπήθη ὁ βασιλεὺς· διὰ δὲ τοὺς ὅρκους, καὶ τοὺς συνανακειμένους, ἐκέλευσε δοθῆναι. ¹⁰ καὶ πέμψας ἀπεκεφάλισε τὸν Ἰωάννην ἐν τῇ φυλακῇ. ¹¹ Καὶ ἠνέχθη ἡ κεφαλὴ αὐτοῦ ἐπὶ πίνακι, καὶ ἐδόθη τῷ κορασίῳ· καὶ ἤνεγκε τῇ μητρὶ αὐτῆς. ¹² Καὶ προσελθόντες οἱ μαθηταὶ αὐτοῦ ἦραν τὸ σῶμα, καὶ ἔθαψαν αὐτὸ, καὶ ἔλθόντες ἀπήγγειλαν τῷ Ἰησοῦ. (¹⁴⁶/_{III}) ¹³ ^d Καὶ ἀκούσας ὁ Ἰησοὺς ἀνεχώρησεν ^d Mark 6. 32. ἐκείθεν ἐν πλοίῳ εἰς ἔρημον τόπον κατ' ἰδίαν· καὶ ἀκούσαντες οἱ ὄχλοι ἠκολούθησαν αὐτῷ περὶ τὸν ὄχλον, καὶ ἐσπλαγχνίσθη ἐπ' αὐτοῖς, ^e Mark 6. 34, 35. ^f Luke 9. 12. ^g John 6. 2.

¹⁴ ^e Καὶ ἐξελθὼν ὁ Ἰησοὺς εἶδε πολλὸν ὄχλον, καὶ ἐσπλαγχνίσθη ἐπ' αὐτοῖς, ^e Mark 6. 34, 35. καὶ θεράπευσε τοὺς ἀρρώστους αὐτῶν. ^f Luke 9. 12. ^g John 6. 5.

(¹⁴⁷/_I) ¹⁵ Ὀψίας δὲ γενομένης, προσήλθον αὐτῷ οἱ μαθηταὶ αὐτοῦ λέγοντες

CH. XIV. 1. [Ἡρώδης ὁ τετράρχης] *Herod. Antipas, or Antipater, son of Herod the king, by Malthace, a Samaritan woman. (Joseph. Ant. xviii. 1. 9.) Tetrarch or ruler of Galilee and Peræa. (Ibid. xvii. 8.)* He had married the daughter of Aretas, King of Arabia, but deserted her for *Herodias*, daughter of Aristobulus, son of Herod the Great (*Joseph. Ant. xviii. 5*), and wife of *Philip*, son of Herod the Great by *Mariamne* (*Joseph. ibid.*). *If a man died childless*, his brother was commanded to marry his wife and raise up seed to his brother (*Deut. xxv. 5*). But if not, not. But Herod took to himself the wife of his brother, who had a daughter by him, and therefore John reproved him. (*Chrys.*)

Philip was alive at this time; and *Herodias* had issue then living by him; so that Herod was guilty of adultery. See *Joseph. Ant. xviii. 6. 7*. After the Baptist's death she commanded his dead body (*πτῶμα*, Mark vi. 29; *σῶμα*, Matt. xiv. 12) to be cast out in contempt without burial (*Hieron. c. Rufin. iii. 42. Nicephor. i. 19*), which accounts for the fact recorded in connexion with it by the Evangelists. *Josephus* relates that the army of Herod was destroyed by Aretas, his father-in-law, on account of the outrage committed by Herod Antipas on his daughter, and that the current opinion among the Jews was that this destruction was a retribution on him from heaven for the murder of the Baptist (*Ant. xviii. 7*).

2. *παισίν* ["*Amicis et familiaribus suis: παῖσιν id. qd. δούλοις, φίλοις, ut 2 Esr. i. 32. 1 Mac. i. 6. Etenim ab Hebræis דַּבְּרִי dicuntur non modo ii, qui proprie servi sunt, sed etiam homines liberi et ingenui, ministri principum, regum, ac virtutis Orientis. Hinc interpretes Græci veteres τῶν modo dicuntur παῖς 1 Sam. xviii. 22. Jos. i. 7. 13, quo posteriori loco Symmachus habet δούλος, modo φίλος, ut Esth. ii. 18.*"] (*Kuin.*)

3. *ἐδήσει* *he bound*. The aorist, not for plusq. perf. But the writer takes himself and the reader back to a past point in the history, and writes *from it*; and so the sense is,—Herod, having apprehended John at that time, bound him, &c. Cp. xxvii. 60, and ἀπέστειλεν, John xviii. 24.

John the Baptist, who came in the power and spirit of Elias, rebuked Herod and Herodias, as Elijah did Ahab and Jezebel. (*Jerome, Aug. de Cons. Ev. ii. 44.*) See on Mark vi. 25.

— *Φιλίππου* of *Philip*. "*Herodes Philippus h. l. memoratus, non debet confundi cum Herode Philippo, tetrarcha Iturææ et Trachonitidis, ejus mater fuit Cleopatra, sed notatur h. l. alius Herodis M. filius ignobilis et obscurus, qui, a patre exheredatus, vitam privatus transegit, susceptus e Mariamna, Simonis Pontificis M. filia: vid. Joseph. Ant. xvii. 6. B. I. i. 30. 7.*" (*Kuin.*)

4. *ἔλεγε* used to say.

5. *εἶχον* held him as a treasure; so that in killing him Herod robbed them. Cp. xxi. 26. 46.

6. *Γενεσίων ἀγομένων* When his birthday feast was being kept. Cp. Gen. xl. 20. On this sense of ἀγεῖν see Luke xxiv. 21. Acts xix. 38.

— *ἡ θυγάτηρ* her daughter, called Salome. *Joseph. Ant. xviii. 5. 4.*

8. *Δός μοι ὧδε ἐπὶ πίνακι* Give me here in a charger; a large dish taken from the table at the birthday feast of Herod. See below on Mark vi. 25.

9. *διὰ τοὺς ὅρκους* on account of his oath. On Herod's Oath, and other rash Oaths, see *Bp. Sanderson, Præl. iii. § 16, De Juramenti Obligatione*, who compares it with the Oath of Ahasuerus, *Esth. v. 3—6; vii. 2*, and with the promise of Solomon, *1 Kings ii. 20*, "*Esto Herodis juramentum nobis exemplum in cautelam; esto illud Salomonis in imitationem, et meminerimus juramentum, sic indefinite prolatum, cum suâ justâ exceptione tantum esse semper intelligendum.*" See also *Sanderson's "Case of a Rash Vow,"* v. pp. 61—74.

10. *καὶ πέμψας* Probably at or near Machærus. On the history see *Wieseler*, p. 244, and above, xi. 2.

12. *ἀπήγγειλαν τῷ Ἰησοῦ* they came and told Jesus of their Master's death. Observe how the disciples of John had been conciliated by Jesus. They take refuge with Him. They had been convinced by the answer which our Lord had given them, and the calamity which had happened to their Master was to them a providential corrective, and put an end to their rival partizanship for their earthly Master, and sent them as disciples to Christ, their Divine Master, and John's. (*Chrys.*) See above on xi. 2—14.

13. *ἐν πλοίῳ εἰς ἔρημον τόπον κατ' ἰδίαν* From a comparison of this passage with Luke ix. 10 and John vi. 1, it appears that our Lord crossed the Lake (*ἀπῆλθε πέραν τῆς θαλάσσης*, says St. John, vi. 1), and that the place to which he crossed was called *Bethsaida*. It has been supposed by some that this was the same as the town so called of Peter, Andrew, and Philip, which was near Capernaum on the west side of the Lake; but this is not consistent with the narrative.

It is not surprising that there should be more than one place called *Bethsaida* (i. e. the place of fishing) near the lake. See note above on xiv. 21. And there was on the northern shore a town called *Bethsaida*, or *Julias*. (*Joseph. Ant. xvii. 2. 1; Bell. Jud. ii. 9.*) Hence St. Matthew's expression, *ἀνεχώρησεν ἐκείθεν*, i. e. he retired from Capernaum and its neighbourhood; and went over the Sea to a more sequestered place. This was in the Spring, a little before the Passover. John vi. 4. Cp. on Luke ix. 10.

— *περὶ* on foot, i. e. by land. Cp. *περὶ θάλασσαν*, as distinguished from sailing by sea, Acts xx. 13.

Ἐρημός ἐστιν ὁ τόπος, καὶ ἡ ὥρα ἤδη παρήλθεν ἀπόλυσον τοὺς ὄχλους, ἵνα ἀπελθόντες εἰς τὰς κώμας ἀγοράσωσιν ἑαυτοῖς βρώματα. ¹⁶ Ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς, Οὐ χρεῖαν ἔχουσιν ἀπελθεῖν· δότε αὐτοῖς ὑμεῖς φαγεῖν. ¹⁷ Οἱ δὲ λέγουσιν αὐτῷ, Οὐκ ἔχομεν ὧδε εἰ μὴ πέντε ἄρτους καὶ δύο ἰχθύας. ¹⁸ Ὁ δὲ εἶπε, Φέρετέ μοι αὐτοὺς ὧδε. ¹⁹ Καὶ κελεύσας τοὺς ὄχλους ἀνακλιθῆναι ἐπὶ τοὺς χόρτους, λαβὼν τοὺς πέντε ἄρτους καὶ τοὺς δύο ἰχθύας, ἀναβλέψας εἰς τὸν οὐρανὸν εὐλόγησε, καὶ κλάσας ἔδωκε τοῖς μαθηταῖς τοὺς ἄρτους, οἱ δὲ μαθηταὶ τοῖς ὄχλοις. ²⁰ Καὶ ἔφαγον πάντες, καὶ ἐχορτάσθησαν. Καὶ ἦσαν τὸ περισσεῦον τῶν κλασμάτων, δώδεκα κοφίνους πλήρεις. ²¹ Οἱ δὲ ἐσθίοντες ἦσαν ἄνδρες ὡσεὶ πεντακισχίλιοι, χωρὶς γυναικῶν καὶ παιδίων.

(¹⁴⁸ VI) ²² Καὶ εὐθὺς ἠνάγκασεν τοὺς μαθητὰς ἐμβῆναι εἰς τὸ πλοῖον, καὶ προάγειν αὐτὸν εἰς τὸ πέραν, ἕως οὗ ἀπολύσῃ τοὺς ὄχλους.

(¹⁴⁹ II) ²³ Καὶ ἀπολύσας τοὺς ὄχλους ἀνέβη εἰς τὸ ὄρος κατ' ἰδίαν προσεύξασθαι. (¹⁵⁰ IV) Ὁψίας δὲ γενομένης μόνος ἦν ἐκεῖ. ²⁴ Τὸ δὲ πλοῖον ἤδη μέσον τῆς θαλάσσης ἦν βασανιζόμενον ὑπὸ τῶν κυμάτων· ἦν γὰρ ἐναντίος ὁ ἄνεμος. ²⁵ Τετάρτῃ δὲ φυλακῇ τῆς νυκτὸς ἀπῆλθε πρὸς αὐτοὺς περιπατῶν ἐπὶ τῆς θαλάσσης. ²⁶ Καὶ ἰδόντες αὐτὸν οἱ μαθηταὶ ἐπὶ τὴν θάλασσαν περιπατοῦντα

f ch. 15. 36.
& 26. 26.
Mark 6. 39.
Luke 9. 14.

g Mark 6. 42.
Luke 9. 17.

h Mark 6. 46.
John 6. 16.

15. Ἐρημός ἐστιν ὁ τόπος] *The place is desert.* Our Lord's Miracles of feeding the Multitudes were wrought in desert places (cp. xv. 33); partly to make the miracle more evident and impressive, and partly, it is probable, to suggest to them that the same God Who, Himself invisible, had fed their forefathers with miraculous sustenance for forty years in the Wilderness, was now come in human form to visit His people.

20. ἐχορτάσθησαν] *they were filled.* χορτάζομαι (from χόρτος, grass) had been already used by the LXX for σῶψ, *satiatus fuit*, Ps. xvii. 14, 15; xxxvii. 19; lix. 15, and *passim*, especially in reference to satiety from the Divine bounty, e. g. xvii. 15, χορτάσθῃσιν ἐν τῷ ἰδεῖν τὴν δόξαν Σοῦ. Ps. cvii. 9. The word so used seems to suggest that those so fed are the Sheep of God's pasture, and that He vouchsafes to be their Shepherd (Ps. xxiii. 1), and so is very appropriate when applied to those who are fed by Christ, the Good Shepherd (John x. 14).

Christ blesses and breaks, and what is blessed and broken becomes a 'seminarium' of food for the multitude. So the spiritual food of the Word of the Old Testament, when its mysteries are brought forth by Christ and broken for nourishment, feeds the Nations. Observe also, the multitude are fed by Christ through the Ministry of His Apostles. (*Jerome.*) So now all the nations of the world are fed with the heavenly food of the Word and Sacraments by Christ through an Apostolic Ministry.

The manner of this miraculous act baffles our intelligence. It was not, that five loaves are multiplied into more; but fragments succeed fragments imperceptibly. The substance increases, whether on the table, or in the hands of those who receive it, or in the mouth of those who eat it, I know not. Wonder not that fountains gush forth, or that wine streams from grapes, or that all the riches and plenty of the world flow in an unfailling stream. The Author of the universe displayed Himself by this abundant increase of bread. His invisible Will acts by visible operation, and the Lord of heavenly mysteries executes the miracle of what was present to the eye. The Power of Him who works transcends all nature, and the mode of that Power transcends all intelligence, and we have nothing left but to adore. (*Hilary.*)

— κοφίνους] *baskets.* Mark the difference between our Lord's miracles and that wrought by Moses. The manna was only sufficient for him who gathered it, and it could not be kept. *Theophyl.* in Marc. vi. 43.

On the word κοφίνος see below, xvi. 9. It is observable, that this word had been already used by the Septuagint Translators in describing the *drudgery* of the Israelites in Egypt in gathering clay to make bricks, Ps. lxxxi. 7. The κοφίνος of toil now became a receptacle of heavenly food. As *S. Ambrose* says, Luke ix. 17, "Populus, qui ante lutum in cophinis colligit, hic jam vitæ cœlestis operatur alimonium: per duodecim cophinos tanquam tributum singularum fidei fundamentum redundat."

21. ὡσεὶ πεντακισχίλιοι] *men about five thousand.* Our Lord's Miracles were also Prophecies. He had said to His Apostles, "Give ye them to eat" (v. 16), and thus He prefigured the dispensation of the spiritual food of His Word and Sacraments, by the ministry of the Apostles and their successors.

And this miraculous prophecy had a remarkable fulfilment in

what is said, Acts iv. 4, "Many of those who heard the word believed, and the number of the men (τῶν ἀνδρῶν) was about five thousand." See *Hilary* here, and note below on Acts iv. 4.

22. ἕως οὗ] *until he should have sent away*; so xxvi. 36, *until I shall have prayed.*

23. ἀνέβη—26. περιπατοῦντα] *He went up unto the mountain to pray.*

Our Lord went up to a mountain, and there prayed. Thence His Divine eye looks on His disciples toiling in the ship in the dark and stormy night. And in the fourth or last watch of the night He comes walking on the waves of the Sea, and enters the ship, and calms the storm.

This action seems to have had a spiritual and prophetic meaning. Our Blessed Lord has now dispensed the food of life to the world in the Word and Sacraments ministered by His disciples. He has ascended up into heaven alone, to pray for His Church, and thence He looks down upon her tossed on the waves, and He will come again at the fourth watch, treading under foot the storms and billows of this world, and will enter the ship, and bring her to the heavenly haven where she would be.

This is thus expressed by an ancient father of the Western Church:—"Quod ascendit relictis turbis Dominus orare in montem,—relictis turbis solus post Resurrectionem ascendit in cœlum et ibi interpellat pro nobis. Interea navis portans discipulos, id est Ecclesia, fluctuat et quatitur tempestatibus tentationum. Opus est in navi simus; nam si in navi pericula sunt, sine navi certus interitus. Etsi turbatur navis, navis est tamen. Tene te itaque in navi, et roga Deum . . . Quarta vigilia noctis finis est noctis. In fine sæculi venit Dominus: videtur ambulare super omnes tumores maris, hoc est super omnes hujus sæculi principatus . . . sub ejus pedibus totam hujus sæculi rabiem subjectam." See *Aug.* Sermon. 75 and 76, and cp. below on John vi. 19, 20.

25. Τετάρτῃ φυλακῇ] *In the fourth watch.* Formerly the Jews had divided the night into three watches. (See *Buxtorf*, *Lex. Talmud.* voc. תרע"ה.) But when Judæa became a Roman province, they adopted the Roman division into four watches. (*Lips.* de Milit. Rom. p. 123.) The LXX had already used φυλακῇ in the sense of *watch*. (Exod. xiv. 24.) "The fourth watch is the last," says *Jerome*.—Our Lord will come to the aid of His Church, at the end of the world.

He allows His disciples to be tried by dangers, that they may be taught patience; and does not come to them till morning, that they may not expect to be delivered at once, but may hope for deliverance, if they have perseverance and faith. *Theophyl.* in Mark vi. 25.

Thus Christ deals with His Church, typified by the Apostolic ship. He leaves her to be tossed from time to time by the waves of this world, and to be assailed by the blasts of the Evil One, and He will return to her in the fourth watch of the night. The first watch of the night was the age of the Law; the second, of the Prophets; the third, of the Gospel; the fourth, of His glorious Advent, when He will find her buffeted by the spirit of Antichrist, and by the storms of the world. And by Christ's reception into the ship, and the consequent calm, is prefigured the eternal peace of the Church after His second Coming. *Hilary.*

ἐταράχθησαν, λέγοντες ὅτι φάντασμά ἐστι, καὶ ἀπὸ τοῦ φόβου ἔκραξαν. ²⁷ Εὐθέως δὲ ἐλάλησεν αὐτοῖς ὁ Ἰησοῦς λέγων, Θαρσεῖτε, ἐγὼ εἰμι, μὴ φοβεῖσθε. (¹⁵¹/_X) ²⁸ Ἀποκριθεὶς δὲ αὐτῷ ὁ Πέτρος εἶπε, Κύριε, εἰ σὺ εἶ, κέλευσόν με πρὸς σε ἔλθειν ἐπὶ τὰ ὕδατα. ²⁹ Ὁ δὲ εἶπεν, Ἐλθέ· καὶ καταβὰς ἀπὸ τοῦ πλοίου ὁ Πέτρος περιεπάτησεν ἐπὶ τὰ ὕδατα ἔλθειν πρὸς τὸν Ἰησοῦν· ³⁰ βλέπων δὲ τὸν ἄνεμον ἰσχυρὸν ἐφοβήθη, καὶ ἀρξάμενος καταποντίζεσθαι ἔκραξε λέγων, Κύριε, σῶσόν με· ³¹ εὐθέως δὲ ὁ Ἰησοῦς ἐκτείνας τὴν χεῖρα ἐπελάβετο αὐτοῦ, καὶ λέγει αὐτῷ, Ὀλιγόπιστε, εἰς τί ἐδίστασας; (¹⁵²/_{VI}) ³² Καὶ ἐμβάντων αὐτῶν εἰς τὸ πλοῖον ἐκόπασεν ὁ ἄνεμος. ³³ ¹ Οἱ δὲ ἐν τῷ πλοίῳ ἑλθόντες προσεκύνησαν αὐτῷ λέγοντες, Ἀληθῶς Θεοῦ Υἱὸς εἶ.

i ch. 16. 16.
& 26. 63.
John 1. 50.
Ps. 2. 6, 7.

(¹⁵³/_{II}) ³⁴ Καὶ διαπεράσαντες ἤλθον εἰς τὴν γῆν Γεννησαρέθ· ³⁵ καὶ ἐπιγνόντες αὐτὸν οἱ ἄνδρες τοῦ τόπου ἐκείνου ἀπέστειλαν εἰς ὅλην τὴν περίχωρον ἐκείνην, καὶ προσήνεγκαν αὐτῷ πάντας τοὺς κακῶς ἔχοντας, ³⁶ καὶ παρεκάλουν αὐτὸν ἵνα μόνον ἄψωνται τοῦ κρασπέδου τοῦ ἱματίου αὐτοῦ· καὶ ὅσοι ᾗψαντο διεσώθησαν.

XV. (¹⁵⁴/_{VI}) ¹ ^a Τότε προσέρχονται τῷ Ἰησοῦ οἱ ἀπὸ Ἱεροσολύμων Γραμματεῖς ^a Mark 7. 1. καὶ Φαρισαῖοι λέγοντες, ² Διατί οἱ μαθηταί σου παραβαίνουνσι τὴν παράδοσιν τῶν πρεσβυτέρων; οὐ γὰρ νύπτονται τὰς χεῖρας αὐτῶν ὅταν ἄρτον ἐσθίωσιν. ³ Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς, Διατί καὶ ὑμεῖς παραβαίνετε τὴν ἐντολὴν τοῦ Θεοῦ διὰ τὴν παράδοσιν ὑμῶν; ⁴ ^b Ὁ γὰρ Θεὸς ἐνετείλατο λέγων, Τίμα τὸν πατέρα καὶ τὴν μητέρα· καὶ, ὁ κακολογῶν πατέρα ἢ μητέρα θανάτῳ τελευτάτω· ⁵ ὑμεῖς δὲ λέγετε, Ὁς ἂν εἴπῃ τῷ πατρὶ ἢ τῇ μητρὶ, Δῶρον, ὃ ἐάν

b Exod. 20. 12.
Deut. 5. 16.
Eph. 6. 2.
Exod. 21. 17.
Lev. 20. 9.
Prov. 20. 20.

26. φάντασμά ἐστι] *it is a spirit*. On this narrative, in connexion with the solemn question concerning the nature and state of the *body after the Resurrection*, see v. 29, and Luke xxiv. 31, and John xx. 19.

27. ἐγὼ εἰμι] I AM.—A declaration of Divine power, proved by walking on the sea: cp. John viii. 58.

29. Ἐλθέ] *Come*. When Christ commands, we may, and must, do, what it would be sin to attempt to do, without such a command (Matt. iv. 7); and so long as we have *faith* in Him, we shall be *able* to do what He commands us to do: and therefore our prayer to Him must be, “Da quod jubes, et jube, quod vis.”

— Πέτρος περιεπάτησεν] *Peter walked*. Peter, while in the body, was enabled by Christ to *walk on the sea*; so the risen *bodies* of the Saints will be enabled by Christ to fly upwards, and traverse the liquid fields of the sky, and meet Him in the *air*. 1 Thess. iv. 17. See on Luke xxiv. 31. John xix. 19.

St. Peter walked on the sea. Let then those who imagine that our Lord had not a true human body, because He walked on the waves, explain how St. Peter also walked on the waves, who certainly had a real body. (*Jerome*.)

31. Ὀλιγόπιστε] *O thou of little faith*. It is of no use to be near Christ in *person*, unless we are near Him *by faith*. If we are near Him by faith, no storm can drown us. It is not the Tempest, but our own weakness of faith which is to be feared; therefore our Lord does not calm the storm, but takes hold of Peter's hand. And He brought the Apostle to the ship, as a Bird brings its young on its wings to the nest, when it has attempted to fly before its time, and is about to fall on the ground. (*Chrys.*)

Christ treads the waves of this world, and walks amid its storms. He treads the winepress *alone*, Isa. lxi. 3. He alone is the Redeemer of the world, and all who are saved are redeemed by Him alone. It is He, and He alone, who enables others to stand and walk on the sea of trouble and of doubt. Peter sinks without Christ. (Cp. *Hilary*.)

Peter is the image of weak faith, staggered by the storms of this world; but after he had received the gift of the Holy Ghost, he who is here like a fluent wave, became like a steadfast rock, unmoved by the tempest of persecution and the fear of death. (Cp. *Aug.* Sermon 76.)

36. κρασπέδου τοῦ ἱματίου] The word *κρασπέδον* had been employed by the LXX to designate the *ῥιπιδί* (*kanephorth*), literally *wings*, of the garment, which were to be made of purple, according to the law (Numb. xv. 38. Deut. xxii. 12), to remind them of the law, especially of the Sabbath. See below, xxiii. 5.

Observe Christ's miraculous power, exerted here and on other occasions (ix. 20) *by the skirts of his clothing* (Ps. cxxxiii. 2), in connexion with the prophecy (Malachi iv. 2), which speaks of “healing in His wings;” the word “wings” being used by the Hebrews to describe the *fringes* of the garments.

Consider also its connexion with Zech. viii. 23, “They shall take hold of the *skirt* (*κρασπέδον*) of Him that is a Jew,”—a prophecy specially applicable to *Faith* taking hold of *Christ*.

CH. XV. 1. οἱ ἀπὸ Ἱερ. Γραμματεῖς] the Scribes that were from Jerusalem. Cp. Heb. xiii. 24, οἱ ἀπὸ Ἱταλίας.

2. παράδοσιν] Partly the *ῥῆμα* (*kabbala*), *tradition*; from *ῥῆμα* (*kibbel*), *to receive*; and called *tradition of the elders*, because it was pretended by the Pharisees and Rabbis of the Jews that it had been orally *delivered* by God to Moses on Mount Sina, and thence handed down by oral tradition to their own times; partly the oral precepts which were afterwards embodied in the *Talmud* (or *Doctrine*), from root *ῥῆμα* (*lamadh*), *to teach*; which at first consisted of the *Mishna* (about A.D. 219), i. e. the oral repetition of the Law (from *ῥῆμα*, *shana*, *to repeat*); and to which was afterward added (about A.D. 500) the *Gemara*, or the *complementum*, root *ῥῆμα* (*gamar*), *to finish*, of the *Mishna*. See *Buxtorf*, *Synag. Judaic.*, cap. iii. p. 59.

— ὅταν ἄρτον ἐσθίωσιν] *when they eat bread*. ἄρτον ἐσθίειν = Hebr. *אכל* *akal*, said of *eating food* generally. Mark iii. 20. Luke vii. 33; xiv. 15.

3. παράδοσιν ὑμῶν] You pretend that these things have been delivered by God to the *elders*; but they are in fact *your traditions*, and are opposed to *God's Law*.

4. Τίμα] *Honour*; *τιμή* (from *τίω*, *pendo*, to pay) in Scripture does not mean merely *homage* and salutation, but succour, support by alms and offerings; thus the Apostle says, “*Honour* widows that are widows indeed” (1 Tim. v. 3); “and let the presbyters who rule well be counted worthy of double *honour*” (1 Tim. v. 17), i. e. stipend.

— θανάτῳ τελευτάτω] A Hebraism from Levit. xx. 9, where the LXX has *θανάτῳ θανατούσθω*, and Exod. xxi. 17, ὁ κακολογῶν πατέρα ἢ μητέρα αὐτοῦ τελευτήσσει θανάτῳ.

5. Δῶρον] *A gift*. *κορβάν* (*qorban*). See xxvii. 6. Mark vii. 11. “It is a gift,”—an *offering consecrated to God*, and therefore I cannot apply it to *your* benefit. That, in which thou mightest have been benefited by me, has been vowed and hallowed by me to God as a Gift to Him; and therefore cannot without sacrilege be alienated from Him and applied to thy use. And it will be *most profitable* to thee also, being so applied as a gift to God.

By suggesting to Children such language as this toward their Parents, the Pharisees taught hypocrisy and undutifulness to Parents, under the mask of piety to God.

There seems to be an *apostrophe* after *ὡφελήσῃς*, as if our Lord abstained with horror and indignation from *pronouncing* the words of blasphemy with which this hypocritical infraction of the divine command was completed.

ἐξ ἐμοῦ ὠφελθηῖς—καὶ οὐ μὴ τιμήσῃ τὸν πατέρα αὐτοῦ ἢ τὴν μητέρα αὐτοῦ,—
⁶ καὶ ἡκυρώσατε τὴν ἐντολὴν τοῦ Θεοῦ διὰ τὴν παράδοσιν ὑμῶν. ⁷ Ὑποκριταί,
 καλῶς προεφώτευσεν περὶ ὑμῶν Ἡσαΐας λέγων, ⁸ Ἐγγίξει μοι ὁ λαὸς
 οὗτος τῷ στόματι αὐτῶν, καὶ τοῖς χεῖλεσσί με τιμᾷ, ἡ δὲ καρδιά
 αὐτῶν πόρρῳ ἀπέχει ἀπ' ἐμοῦ. ⁹ μάτην δὲ σέβονταιί με διδάσκοντες
 διδασκαλίας ἐντάλματα ἀνθρώπων.

d Mark 7. 14, &c.

¹⁰ ^d Καὶ προσκαλεσάμενος τὸν ὄχλον εἶπεν αὐτοῖς, Ἀκούετε καὶ συνίετε.
¹¹ Οὐ τὸ εἰσερχόμενον εἰς τὸ στόμα κοινοῖ τὸν ἄνθρωπον, ἀλλὰ τὸ ἐκπορευόμενον
 ἐκ τοῦ στόματος, τοῦτο κοινοῖ τὸν ἄνθρωπον.

(¹⁵⁵/_x)

¹² Τότε προσελθόντες οἱ μαθηταὶ αὐτοῦ εἶπον αὐτῷ, Οἶδας, ὅτι οἱ
 Φαρισαῖοι ἀκούσαντες τὸν λόγον ἐσκανδαλίσθησαν; ¹³ ^e Ὁ δὲ ἀποκριθεὶς εἶπε,
 Πᾶσα φυτεία ἣν οὐκ ἐφύτευσεν ὁ Πατὴρ μου ὁ οὐράνιος ἐκριζωθήσεται.
 (¹⁵⁶/_v) ¹⁴ ^f Ἀφετε αὐτούς· ὁδηγοὶ εἰσι τυφλοὶ τυφλῶν· τυφλὸς δὲ τυφλὸν ἐὰν
 ὁδηγῇ, ἀμφότεροι εἰς βόθυνον πεσοῦνται.

e John 15. 2.

f ch. 23. 16.
 Luke 6. 39.

(¹⁵⁷/_{vi})

¹⁵ ^g Ἀποκριθεὶς δὲ ὁ Πέτρος εἶπεν αὐτῷ, Φράσον ἡμῖν τὴν παραβολὴν
 ταύτην. ¹⁶ ^h Ὁ δὲ Ἰησοῦς εἶπεν, Ἀκμὴν καὶ ὑμεῖς ἀσύνετοί ἐστε; ¹⁷ Οὐπω
 νοεῖτε ὅτι πᾶν τὸ εἰσπορευόμενον εἰς τὸ στόμα εἰς τὴν κοιλίαν χωρεῖ, καὶ εἰς
 ἀφεδρῶνα ἐκβάλλεται; ¹⁸ ⁱ τὰ δὲ ἐκπορευόμενα ἐκ τοῦ στόματος ἐκ τῆς καρδίας
 ἐξέρχεται, κακείνα κοινοῖ τὸν ἄνθρωπον. ¹⁹ ^k ἐκ γὰρ τῆς καρδίας ἐξέρχονται
 διαλογισμοὶ πονηροὶ, φόνοι, μοιχεῖαι, πορνεῖαι, κλοπαί, ψευδομαρτυρίαι, βλασ-
 φημίαι. ²⁰ ταῦτά ἐστι τὰ κοινούντα τὸν ἄνθρωπον· τὸ δὲ ἀνίπτους χερσὶ φαγεῖν
 οὐ κοινοῖ τὸν ἄνθρωπον.

g Mark 7. 17.

h ch. 16. 9.
 Mark 7. 18.

i James 3. 6.

k Gen. 6. 5.
 & 8. 21.
 Mark 7. 21.

l Mark 7. 24.

²¹ ^l Καὶ ἐξελθὼν ἐκεῖθεν ὁ Ἰησοῦς ἀνεχώρησεν εἰς τὰ μέρη Τύρου καὶ
 Σιδῶνος. ²² Καὶ ἰδοὺ γυνὴ Χανααῖα ἀπὸ τῶν ὀρίων ἐκείνων ἐξεληθούσα
 ἐκραύγασεν αὐτῷ λέγουσα, Ἐλέησόν με, Κύριε, υἱὲ Δαυὶδ, ἡ θυγάτηρ μου
 κακῶς δαιμονίζεται. ²³ Ὁ δὲ οὐκ ἀπεκρίθη αὐτῇ λόγον. Καὶ προσελθόντες
 οἱ μαθηταὶ αὐτοῦ ἡρώτων αὐτὸν λέγοντες, Ἀπόλυσον αὐτήν, ὅτι κράζει ὅπισθεν
 ἡμῶν. (¹⁵⁸/_v) ²⁴ Ὁ δὲ ἀποκριθεὶς εἶπεν, Οὐκ ἀπεστάλην εἰ μὴ εἰς τὰ πρόβατα τὰ
 ἀπολωλότα οἴκου Ἰσραὴλ. (¹⁵⁹/_{vi}) ²⁵ Ἡ δὲ ἐλθοῦσα προσεκύνει αὐτῷ λέγουσα,

The *apodosis* cannot begin with καὶ οὐ μὴ τιμήσῃ, for the Pharisees were too shrewd to say *that*; but they are our Lord's words. See next note.

They who inculcated this doctrine, being Priests or connected with them, derived private advantage from it. (See *Theophyl.*, Mark vii. 11.)

— καὶ οὐ μὴ τιμήσῃ. And, through your tradition, he shall not honour his father,—although God commands, “Honour thy father.” Cp. Mark vii. 11, where the construction is similar.

7—9. [Ἡσαΐας] Isa. xxix. 13. Cp. Mark vii. 6, 7, where the prophecy is cited with the same variation from the LXX as here by St. Matthew, i. e. δ. δ. ε. ε. α. for διδάσκοντες ἐντάλματα ἀνθρώπων καὶ διδασκαλίας. The original of Isaiah signifies “the reverence with which they regard Me is only a human command,” i. e. their religion is based on human commandment, and not on My Law. They substitute human traditions for divine commands. Our Lord gives the sense of the prophecy; and adds, that such worship is vain. See *Surenhus.* p. 249. Such explanations and additions coming from Him, Who is the Author of the Law, are to be regarded as already pre-existing in His Mind when He gave the Law, and are involved in it.

8. Ἐγγίξει μοι. On the reading of this passage see *Scrivener*, and *Tregelles* on the Printed Text of N. T. p. 139.

9. διδάσκοντες. On this text—“teaching for doctrines the commandments of men”—see *Bp. Sanderson's* Sermon ad Clerum (Serm. v. vol. ii. pp. 141—168), who shows its application to those who,

Either of their own authority impose Rites and Ceremonies as necessary to salvation; or,

Enforce new articles of faith, as the Church of Rome does, and make them terms of Church Communion; or,

Affirm things to be unlawful, which cannot be proved so to be, and on the plea of such alleged unlawfulness, separate from the Church, and rend it by schism.

See also *Hooker*, I. xiv. 5, and II. viii. 5.

11. κοινοῖ] defiles; κοινὸν, ἀκάθαρτον, *Hesych.* κοινὸς, common, had been used in the sense of *unclean* in the books of the Maccabees, 1 Macc. i. 47. 62, in connexion with the war of persecution waged by Antiochus Epiphanes against the Jews, in requiring them to eat swine's flesh, and other unclean meats.

Our Lord did not intend to disparage the difference between clean and unclean meats, as it had been defined in the Levitical Law, which had an intrinsic, moral, and spiritual meaning, now corrupted and obscured by its Teachers, who laid stress only on external acts. But He designed to show that the source of all uncleanness is the heart, and that unless that is cleansed, all outward cleansings are vain.

14. βόθυνον] “foveam, et metaphor. interitum;” a pitfall, more properly than a ditch. See Isa. xxiv. 17, 18, where the LXX has βόθυνος for πῖθ (pachath), a pit, of destruction; a pitfall set by hunters for wild animals, or a well. See xii. 11.

16. Ἀκμὴν] even to this point, ἀκμή; ἔτι, *Hesych.*: used in this sense by *Xenophon* and *Polybius*. (See *Kuin*.)

21. τὰ μέρη] the borders. See Acts xvi. 12.

22. Χανααῖα] of Canaan, Hebr. כְּנַעַן (*kanaan*), i. q. mercator, and an appropriate name for those who lived near the coast and led a mercantile life.

St. Mark here (vii. 26) reminds his Gentile readers by the words, ἦν ἡ γυνὴ Ἑλληνὶς Συροφοίνισσα, that Our Blessed Lord had offers of mercy for them, even for those among them who, like the Συροφοίνικες of Tyre and Sidon, had been polluted by idolatry and its associate sins (cp. Ps. xlv. 12; and St. Matthew reminds the Jews by the word Χανααῖα that Christ would receive the descendants of those seven nations of Canaan which had been exterminated by their forefathers at God's command. Cf. Acts xiii. 19.

25. προσεκύνει] she was worshipping Him; even at that very time when He seemed to be repelling her.

Κύριε, βοήθει μοι. ²⁶ Ὁ δὲ ἀποκριθεὶς εἶπεν, Οὐκ ἔστι καλὸν λαβεῖν τὸν ἄρτον τῶν τέκνων, καὶ βαλεῖν ^m τοῖς κυναρίοις. ²⁷ Ἡ δὲ εἶπε, Ναὶ, Κύριε· καὶ γὰρ τὰ ^{m ch. 7. 6. Phil. 3. 2.} κυνάρια ἐσθίει ἀπὸ τῶν ψυχίων τῶν πιπτόντων ἀπὸ τῆς τραπέζης τῶν κυρίων αὐτῶν. ²⁸ Τότε ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτῇ, Ὡ γύναι μεγάλη σοῦ ἡ πίστις, γενηθήτω σοι ὡς θέλεις· καὶ ἰάθη ἡ θυγάτηρ αὐτῆς ἀπὸ τῆς ὥρας ἐκείνης.

(¹⁶⁰/_{VI}) ²⁹ ⁿ Καὶ μεταβάς ἐκείθεν ὁ Ἰησοῦς ἦλθε παρὰ τὴν θάλασσαν τῆς Γαλι- ^{n Mark 7. 31.} λαίας, καὶ ἀναβάς εἰς τὸ ὄρος ἐκάθητο ἐκεῖ. ³⁰ ^o Καὶ προσῆλθον αὐτῷ ὄχλοι ^{o Isa. 35. 5.} πολλοὶ ἔχοντες μεθ' ἑαυτῶν χωλοὺς, τυφλοὺς, κωφοὺς, κυλλοὺς, καὶ ἐτέρους πολλοὺς, καὶ ἔρριψαν αὐτοὺς παρὰ τοὺς πόδας τοῦ Ἰησοῦ, καὶ ἐθεράπευσεν αὐτούς. ³¹ ὥστε τοὺς ὄχλους θαυμάσαι βλέποντας κωφοὺς λαλοῦντας, κυλλοὺς ὑγιεῖς, χωλοὺς περιπατοῦντας, καὶ τυφλοὺς βλέποντας· καὶ ἐδόξασαν τὸν Θεὸν Ἰσραὴλ.

³² ^p Ὁ δὲ Ἰησοῦς προσκαλεσάμενος τοὺς μαθητὰς αὐτοῦ εἶπε, Σπλαγχνίζομαι ^{p Mark 8. 1.} ἐπὶ τὸν ὄχλον, ὅτι ἤδη ἡμέραι τρεῖς προσμένουσί μοι, καὶ οὐκ ἔχουσι τί φάγωσι καὶ ἀπολῦσαι αὐτοὺς νήστεις οὐ θέλω, μήποτε ἐκλυθῶσιν ἐν τῇ ὁδῷ. ³³ Καὶ λέγουσιν αὐτῷ οἱ μαθηταὶ αὐτοῦ, Πόθεν ἡμῖν ἐν ἐρημίᾳ ἄρτοι τοσοῦτοι, ὥστε χορτάσαι ὄχλον τοσοῦτον; ³⁴ Καὶ λέγει αὐτοῖς ὁ Ἰησοῦς, Πόσους ἄρτους ἔχετε;

^{26.} κυναρίοις] *dogs*. Not that our Lord regarded them as such, but because they were so called by the Jews, whose language He adopts.

^{27.} Ναὶ, Κύριε· καὶ γὰρ] *Yea, Lord, thou sayest true; it is not right to take the children's bread and give it to the dogs. For the dogs eat of the crumbs that fall from their master's table. Let me therefore not have bread, but only crumbs; and do not give me even them; but allow me to pick up those crumbs which fall from the table; for this is our lot. A beautiful image of the humility of the Gentiles, hungering and thirsting for the least fragments of the Gospel which dropped from the table of the Jews who despised it. Cp. Ps. lxi. 23. Acts xviii. 28.*

^{28.} Ὡ γύναι, μεγάλη σοῦ ἡ πίστις] *O woman, great is thy faith. Observe σου put emphatically; great is thy faith, especially as contrasted with the lack of faith in others. She showed humility by not rejecting the title κυνάριον; faith, by calling Christ the Son of David, and by perseverance in her entreaty for help, and by her fervency increased by repulses, though she was a Gentile, and He was sent to the lost sheep of the house of Israel.*

When our Lord had taught His disciples concerning the difference of meats, He opened the door of the kingdom of heaven to the *Gentiles*. But why then did He say to the disciples, "To the way of the *Gentiles* go ye not?" (Matt. x. 5.) He did not go there to preach, as appears from Mark vii. 24. The woman came to Him, not He to her.

Here is an evidence of divine inspiration acting on the heart of St. Matthew. He, who wrote specially for the Jews, tells his *Jewish* readers that Christ had mercy, love, and praise for this poor woman, whom he calls—not as the other Evangelists do, a Gentile, but—a *Canaanite*, i. e. descended from those whom their ancestors were commanded by God to destroy.

Observe, the Evangelist calls her by a name then obsolete, '*Canaanite*;' reminding us of those godless Nations of Canaan who had subverted even the laws of Nature; and so by her very name he displays the wonder and proclaims the greatness of her faith. The Canaanites had been ejected from Canaan that they might not pervert the Jews; and now this Canaanite comes forth from her own land to seek Christ, who came to the Jews and was rejected by them. (Cp. *Chrys.*)

In proportion as the woman's supplication became more intense, so our Lord's remonstrance became more strong. He at first was silent; then He calls the Jews His sheep, and says that He was sent only to them; then He calls them His children, and the Gentiles dogs. And on this rebuke the woman frames her reply; she shows patience and faith, although she might seem to be treated with scorn. Let them be children and me a dog; yet, as such, I am not forbidden to eat of the crumbs which they let fall. Our Lord *had foreknown* that she would answer thus; and therefore He at first refused, and rebuked her, in order that He might bring out her faith and humility as an example. His silence and reproof were like the silence and reproof of one who is desirous of revealing a hidden treasure to the eye. The Jews boasted themselves the children of Abraham and despised the Gentiles; she calls the Jews her masters and herself a dog; and thus she became a child of God. O woman, great is thy faith!

He delayed the gift, in order that He might utter *at once* this speech, and place a crown of glory on her head. See the blessed reward of faith and humility and perseverance in prayer. (*Chrys.*)

This miracle was prophetic. The woman of Canaan in the heathen regions of Tyre and Sidon is typical of the Gentile World coming to Christ, and thankfully accepting the crumbs which fall from the children's table, and therefore welcomed by Christ, while the children of the kingdom are cast out. (Cp. *Hilary.*)

^{32.} ἤδη ἡμέραι τρεῖς προσμένουσιν] *there are now three days to them waiting on Me. See on Mark viii. 2.*

^{33.} Πόθεν ἡμῖν ἐν ἐρημίᾳ] An objection has been made to this narrative of the miraculous Feeding of Four Thousand by some (*De Wette* and *Schleiermacher*). It is alleged by them, that it is only a repetition or loose tradition of the narrative of the former miraculous Feeding (Matt. xiv. 13). It is said, that the Apostles could not have used such language as they do here, *after* they had been witnesses of, and even partakers in, the former miracle.

The answer has been given by anticipation to this objection, in the Old Testament (see Ps. lxxviii. 11. 20—32; cvi. 21) recording the incredulity and insensibility of the Israelites in the wilderness—after the mighty works of God in delivering them from Egypt and in the supply of water and food, of which they had been witnesses and partakers. God gave water miraculously *twice* in the wilderness, and fed the people by *two* miraculous supplies, manna and quails. So our blessed Lord fed the people in the wilderness miraculously *twice*. And the parallel extends further; i. e. it is seen not only, in each case, in the goodness of God, but also in the obduracy of man. Even after the Manna, Moses himself doubted concerning the possibility of a supply of flesh. (See Numb. xi. 21—23.) The Apostles in the wilderness of Galilee are as yet children of the literal Israel in the wilderness of Arabia. And even *after* this *second* miraculous feeding, to which Our Lord refers (Matt. xvi. 7—10), they are still *ὀλιγόπιστοι*, and are rebuked as such by Him.

It is strange, that the objectors to St. Matthew's veracity do not appear to have perceived, that, if the Apostle St. Matthew (and the same may be said—'*mutatis mutandis*'—of Moses) had intended to invent, or to disguise the truth, instead of to *relate* it honestly and fully, he would have *magnified* the effects of the *first* miracle on the minds of the disciples, and he would *not have recorded* what was not creditable to himself and his brethren—their *unbelief*. But by showing to us, that after the miracle had been wrought once, and even twice, they were still *ἀσύνετοι* and *ὀλιγόπιστοι*, he gives a striking proof—the more striking because a silent one—that he has told the truth, and has exaggerated nothing in his history of the works of Christ.

It is observable also, that in the *second* Miracle the numbers fed are *less* than in the *former*; and this is another evidence of veracity. If the *second* narrative had been a mere 'loose tradition' of the former, the number would have *increased* and not *diminished*.

See another argument for their *distinction* in xvi. 9, 10.

οἱ δὲ εἶπον, Ἐπτά, καὶ ὀλίγα ἰχθύδια. ³⁵ Καὶ ἐκέλευσε τοῖς ὄχλοις ἀναπεσεῖν ἐπὶ τὴν γῆν· ³⁶ καὶ λαβὼν τοὺς ἑπτὰ ἄρτους καὶ τοὺς ἰχθύας εὐχαριστήσας ἔκλασε, καὶ ἔδωκε τοῖς μαθηταῖς αὐτοῦ, οἱ δὲ μαθηταὶ τῷ ὄχλῳ. ³⁷ ⁹ Καὶ ἔφαγον πάντες καὶ ἐχορτάσθησαν· καὶ ἦσαν τὸ περισσεῦον τῶν κλασμάτων ἑπτὰ σπυρίδας πλήρεις. ³⁸ Οἱ δὲ ἐσθιόντες ἦσαν τετρακισχίλιοι ἄνδρες, χωρὶς γυναικῶν καὶ παιδίων.

³⁹ Καὶ ἀπολύσας τοὺς ὄχλους ἀνέβη εἰς τὸ πλοῖον, καὶ ἦλθεν εἰς τὰ ὄρια Μαγδαλά. XVI. (¹⁶¹/_{IV}) ¹ Καὶ προσελθόντες οἱ Φαρισαῖοι καὶ Σαδδουκαῖοι πειράζοντες ἐπηρώτησαν αὐτὸν σημεῖον ἐκ τοῦ οὐρανοῦ ἐπιδείξαι αὐτοῖς. (¹⁶²/_V) ² Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς, Ὁψίας γενομένης λέγετε, Εὐδία, πυρρᾶζει γὰρ ὁ οὐρανός· ³ καὶ πρῶτ', Σήμερον χειμῶν, πυρρᾶζει γὰρ στυγνάζων ὁ οὐρανός. Ὑποκριταί, τὸ μὲν πρόσωπον τοῦ οὐρανοῦ γινώσκετε διακρίνειν, τὰ δὲ σημεῖα τῶν καιρῶν οὐ δύνασθε; (¹⁶³/_{VI}) ⁴ ^a Γενεὰ πονηρὰ καὶ μοιχαλὶς σημεῖον ἐπιζητεῖ, καὶ σημεῖον οὐ δοθήσεται αὐτῇ, εἰ μὴ τὸ σημεῖον Ἰωνᾶ τοῦ προφήτου. Καὶ καταλιπὼν αὐτοὺς ἀπῆλθε.

⁵ ^b Καὶ ἐλθόντες οἱ μαθηταὶ αὐτοῦ εἰς τὸ πέραν ἐπελάθοντο ἄρτους λαβεῖν. (¹⁶⁴/_{II}) ⁶ Ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς, Ὁράτε καὶ προσέχετε ἀπὸ τῆς ζύμης τῶν Φαρισαίων καὶ Σαδδουκαίων. (¹⁶⁵/_{VI}) ⁷ Οἱ δὲ διελογίζοντο ἐν ἑαυτοῖς λέγοντες, Ὅτι ἄρτους οὐκ ἐλάβομεν. ⁸ Γινούσ δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς, Τί διαλογίζεσθε ἐν ἑαυτοῖς, ὀλιγόπιστοι, ὅτι ἄρτους οὐκ ἐλάβετε; ⁹ ^c οὐπω νοεῖτε, οὐδὲ μνημονεύετε τοὺς πέντε ἄρτους τῶν πεντακισχιλίων, καὶ πόσους κοφίνους ἐλάβετε, ¹⁰ ^d οὐδὲ τοὺς ἑπτὰ ἄρτους τῶν τετρακισχιλίων, καὶ πόσας σπυρίδας ἐλάβετε; ¹¹ πῶς οὐ νοεῖτε, ὅτι οὐ περὶ ἄρτων εἶπον ὑμῖν προσέχειν ἀπὸ τῆς ζύμης τῶν Φαρισαίων καὶ Σαδδουκαίων; ¹² Τότε συνήκαν, ὅτι οὐκ εἶπε προσέχειν ἀπὸ τῆς ζύμης τοῦ ἄρτου, ἀλλὰ ἀπὸ τῆς διδαχῆς τῶν Φαρισαίων καὶ Σαδδουκαίων.

37. σπυρίδας] See on xvi. 9.

39. Μαγδαλά] St. Mark says (viii. 10), εἰς τὰ ὄρια Δαλμανουθά, a region a little North of Tiberias, on the western coast of the Sea of Galilee, perhaps the birth-place of Mary Magdalene. Jerome, Aug. read Μαγεδάν, which is found in the old Syriac (Cureton), and in B, D, and is received by Tisch. ed. 1856, and has an oriental origin. See the MSS. in Rev. xvi. 16.

CH. XVI. 1. Σαδδουκαῖοι] Sadducees. As far as we know from the Gospels, they attacked Christ Himself only twice (Beng. Cf. xxii. 23); but after the Ascension they were bitter enemies of the doctrine of the Resurrection (Acts iv. 1; v. 17)—a silent evidence of its truth. See note below on Acts iv. 1.

— σημεῖον ἐκ τοῦ οὐρανοῦ] a sign from heaven; as much as to say that the Miracles he had wrought were only from earth, and not so great as those wrought by Moses, who gave bread from heaven; and by Elias, who went up into heaven.

2. Ὁψίας γενομένης] Cp. Plin. N. H. xviii. 35. Virg. Georg. i. 425—455.

4. σημεῖον—οὐ δ.] a sign shall not be given to this generation.

But hereafter He will show signs from heaven. He will fold up the heaven as a scroll, and will eclipse the Sun, and the glory of His presence will be like lightning. But the time for these signs is not yet come. (Chrys.)

— Ἰωνᾶ τοῦ προφήτου] of Jonas the prophet. On the sign of Jonas, see above, xii. 39.

6. ζύμης] leaven of the Pharisees. Our Lord commanded His Disciples to observe and do all that the Scribes and Pharisees command while sitting on Moses' seat (Matt. xxiii. 1—3), i. e. while teaching in His name and in accordance with His writings.

But he here teaches them to beware of their ζύμη, or leaven, by which they corrupt the sound doctrine of Moses; i. e. their hypocrisy (Luke xii. 1), by which they deceive others and themselves. Cp. 1 Cor. v. 6—8.

Thus He gives the rule to be observed by the People. If any of the Clergy teach what is false, it is the duty of the people προσέχειν ἀπὸ τῆς ζύμης; but at the same time they must observe and do whatsoever the Ministers of Christ preach in His

Name and in accordance with His Word. See above, x. 4, on the choice of Judas, and x. 41.

9, 10. κοφίνους—σπυρίδας] All the four Evangelists use the word κόφινος in connexion with the former miracle (Matt. xiv. 20. Mark vi. 43. Luke ix. 17. John vi. 13); and the two Evangelists (Matt. xv. 37 and Mark viii. 8) use the word σπυρίδες in the latter case. And now, in this question, our Lord preserves the same distinction: which would well have been retained in the English version. Here is another proof of the diversity of the two miracles. See above, xv. 33.

Chrys. asks, on cap. xv., "Whence is it that the fragments in this latter miracle are fewer than in the former, although they who ate were not so many? It is, either because the basket (σπυρίς) in this miracle is larger than in the former (κόφινος), or that by this point of difference they might remember the two several miracles. Wherefore also our Lord then made the number of the κόφινος to be equal to that of the disciples, but now He makes the σπυρίδες to be equal in number to the loaves." See Mark viii. 19.

The κόφινος is used by the Septuagint once for Hebr. דִּדְחָ (dudh), Ps. lxxx. 6, which seems to have been a vessel capable of holding liquids (three χόες or congi), probably a metal or earthenware jar. (Cp. Judges vi. 19.) The Jews were noted for their use of cophini (see Juvenal, iii. 15; vi. 542), which they carried with them for the preservation of clean meats and drinks free from contamination.

And the σπυρίς (Lat. sporta, sportula) appears to have been of juncus or vimen and palm-leaves, and not suited for liquids. It was of sufficient size to hold a man. Acts ix. 25.

The fact that they had with them so many κόφिनος and σπυρίδες (perhaps each of the Apostles had one for his own use) seems to indicate that the places where the miracles were wrought were not very lofty. In fact the words τὸ ὄρος are little more than a negation; i. e. they signify ground raised above τὸ πεδῖον, or plain (see on v. 1); and this is confirmed here by the circumstance that women and children were present as well as men, some probably aged, in great numbers.

12. ζύμης τοῦ ἄρτου] the leaven of bread. On the inferences to be derived from this narrative, see on Luke xxii. 38.

(¹⁶⁶/_I) ¹³ Ἐλθὼν δὲ ὁ Ἰησοῦς εἰς τὰ μέρη Καισαρείας τῆς Φιλίππου ἠρώτα ^{e Mark 8. 27. Luke 9. 18.} τοὺς μαθητὰς αὐτοῦ λέγων Τίνα μὲ λέγουσιν οἱ ἄνθρωποι εἶναι τὸν Υἱὸν τοῦ ἀνθρώπου ; ^{14 f} Οἱ δὲ εἶπον, Οἱ μὲν Ἰωάννην τὸν Βαπτιστὴν, ἄλλοι δὲ Ἡλίαν, ^{f ch. 14. 2.} ἕτεροι δὲ Ἰερεμίαν, ἣ ἓνα τῶν προφητῶν. ¹⁵ Λέγει αὐτοῖς, Ὑμεῖς δὲ τίνα μὲ λέγετε εἶναι ; ^{16 g} καὶ ἀποκριθεὶς Σίμων Πέτρος εἶπε, Σὺ εἶ ὁ Χριστὸς, ὁ Υἱὸς ^{g John 6. 69. & 11. 27. Acts 8. 37. & 9. 20. 1 John 4. 15. & 5. 5. h 1 Cor. ii. 10.} τοῦ Θεοῦ τοῦ ζῶντος. (¹⁶⁷/_X) ^{17 h} Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτῷ, Μακάριος εἶ, Σίμων Βὰρ Ἰωνᾶ, ὅτι σὰρξ καὶ αἷμα οὐκ ἀπεκάλυψέ σοι, ἀλλ' ὁ Πατὴρ μου ὁ ἐν τοῖς οὐρανοῖς. ¹⁸ κἀγὼ δὲ σοὶ λέγω, ὅτι σὺ εἶ Πέτρος, καὶ ἐπὶ ταύτῃ τῇ πέτρᾳ οἰκοδομήσω μὲ τὴν ἐκκλησίαν, καὶ πύλαι ᾗδου οὐ κατισχύουσιν

13. Καισαρείας τῆς Φιλίππου] *Cæsarea Philippi*, a town at the foot of Lebanon, near the springs of Jordan, so called from Philip, Tetrarch of Iturea, who named it *Cæsarea* (formerly *Panacas*, *Joseph. Ant. xviii. 3. Euseb. vii. 17*), in honour of *Tiberius Cæsar*; and also to distinguish it from the other more celebrated *Cæsarea* on the sea-coast (formerly *Turris Stratonis*), and named *Cæsarea* by Herod the Great, in honour of Augustus. In the great towns of Judæa how much was there now of Rome!

— ἠρώτα] *He was questioning His disciples.*

— μέ] *Me, emphatic.*

— τὸν Υἱὸν τοῦ ἀνθρώπου] By asking, "Whom say men that *I*, the Son of Man, am?" He showed how earnestly He desires that men should confess the truth of His Incarnation, thence also proclaiming His Divinity. "No one hath ascended into heaven but the Son of Man, who is in heaven" (John iii. 13). *Chrys.*

14. Οἱ μὲν Ἰωάννην κ.τ.λ.] Cp. above, xiv. 2. Luke ix. 7—9. John i. 19—21. The people imagine Thee to be one of these persons who are *dead*, and they imagine that one of these has risen again in Thee; a belief which seems to have proceeded from Deut. xviii. 15. 18. Mal. iv. 5.

It is to be observed that the Jews entertained two false notions concerning the *Messiah*;

First, that He was to be a *temporal* Prince and Saviour.

Secondly, that He was to be a *man* only, and not God. And one of the strongest arguments against the Socinian heresy may be founded on the surprise felt and expressed by the multitude at the announcement of His claim to be God,—a proof that our Lord made that claim; that He professed Himself to be God, and required the people to accept Him as nothing less. Cf. *Blunt* on the Early Church, p. 117, and below on Acts ii. 36.

16. ὁ Υἱὸς τοῦ Θεοῦ τοῦ ζῶντος] *the Son of the Living God*. Not a man risen from the dead as the people imagine. Thou who art the Son of Man, and so callest Thyself (see v. 13); i. e. who art the Second Adam, art also *the Christ*, and Thou who art the Christ art also *Son of the Living God*, or (as St. Luke expresses it, ix. 20) the Christ of God. Cp. John vi. 69.

We must remember, that He who is the Son of God is also the Son of man. The confession of one of these truths without the other affords no hope of salvation. (*Hilary.*)

17. Σίμων Βὰρ Ἰωνᾶ] This confession, that *I*, who am Son of Man, am also the Son of God, is as true as that *thou*, Simon, art the Son of Jona. Βὰρ, the Chaldaic form used by the Prophet Daniel (the Prophet to whom our Lord had alluded in His question; see Dan. vii. 13, and note here on v. 18), for the Hebr. בֶּן (Ben), or Son.

— σὰρξ καὶ αἷμα] *flesh and blood*; unregenerate Humanity in its weakness, and as distinguished from what is *divine* and *spiritual*. John i. 13. Gal. i. 16. Eph. vi. 12.

18. σὺ εἶ Πέτρος, καὶ ἐπὶ ταύτῃ τῇ πέτρᾳ οἰκοδομήσω μὲ τὴν ἐκκλησίαν] *thou art Petros, and on this Petra I will build the Church of Me*. It is said by Divines of the Church of Rome, that St. Peter is here described by Christ as the Rock on which He would build the Church; and that a Rock is something permanent, and that the Rock on which the Church is built must be as enduring as the Church itself; and that therefore this promise to St. Peter is also a promise that St. Peter would have successors, and is also a promise to them (see *Maldonat*, here); and that the successor of St. Peter is the Bishop of Rome; and that the promise here made by Christ to St. Peter is made to the Bishops of Rome in succession even to the end of the world.

On these allegations we may observe, that these words of Christ are recorded by St. Matthew alone. St. Mark and St. Luke stop at the confession of St. Peter, adding only that our Lord enjoined them not to tell any one this thing.

Hence it appears that the aim of our Lord's inquiry was to VOL. I.

elicit a true confession concerning *Himself*. "Whom do men say that *I* am? The world is in error on this point. Some call Me John the Baptist, and by other human names; but whom say ye that *I* am?—ye, My Disciples, in this the third year of My Ministry,—ye who have heard My words and seen My works?"

This was the *main design* of our Lord's question. The Evangelists St. Mark and St. Luke omit the words in St. Matthew concerning St. Peter (see on St. Mark viii. 29. Luke ix. 18. 20), which they would hardly have done, if the declaration of St. Peter's privileges, and not of our Lord's Person and Office, had been the main scope of the conversation.

Its end and aim is not Peter, but Christ. Here is the clue to the interpretation of our Lord's words to St. Peter, "On this Rock I will build My Church." The Rock is CHRIST.

We are brought to this conclusion by other considerations;—

Our Lord introduces Himself here as "the Son of Man." "Whom say men that *I*, 'the Son of Man,' am?" This title "Son of Man" is applied to Christ in only one passage of the Old Testament (Dan. vii. 13); and our Lord may here be supposed to allude to that passage, when He asks, "Whom say men that *I* the Son of Man (*Bar-Enosh*) am?" And there was something very appropriate in the transition from speaking of Himself as *Bar-Enosh*, to speak of Peter as *Bar-Jona*, who had acknowledged Him to be *Bar-Elohim* as well as *Bar-Enosh*.

In the book of Daniel the kingdom of the Son of Man is compared to a Stone which becomes a great Rock (*Tur*, the Chaldaic for Hebr. תָּרַר (*Tsur*); see Dan. ii. 35), and lasts for ever, and is called the kingdom of the God of heaven. (Dan. ii. 44.)

Here we see a prophetic representation of our Lord's words to St. Peter, On this Rock (i. e. on Myself, the Son of Man, confessed also to be Son of God) I will build my Church, My Kingdom, which is the Kingdom of the Living God, and it shall last for ever: and I will give to thee the keys of that kingdom.

Our Lord speaks of a πέτρα, or Rock. Now this title Rock is one which is reserved in the Old Testament to the ALMIGHTY. The language of Holy Scripture, from beginning to end, is, "Who is a Rock save our God?" (2 Sam. xxii. 32. Ps. xviii. 31.) "God only is my rock." (Ps. lxi. 2, 6, 7.) Cp. Deut. xxxii. 4, 15, 18, 30. 1 Sam. ii. 2. 2 Sam. xxii. 2, 3, 47; xxiii. 3. Ps. xix. 14; xxviii. 1; xxxi. 2, 3; xlii. 9; lxxi. 3; lxxiii. 26; lxxviii. 35. In the Lord Jehovah is the Rock of Ages. Cp. Isa. xxviii. 16, "a sure foundation;" xxxii. 2; xlv. 8, where the words *Rock* and *God* are interchanged: "Is there a God beside me? yea, there is no Rock, I know not any." As far as the word Rock is used in the Old Testament as a foundation to build upon (as it is used by our Lord here), it is used of God, and of Him alone.

The language of the New Testament is similar. He who builds on Christ's words, builds on a Rock (Matt. vii. 24, 25. Luke vi. 48. Cp. 1 Pet. ii. 4, 5). And St. Paul says (1 Cor. iii. 11), "Other foundation can no man lay than that which lieth (κεῖται),"—i. e. *not*, is *laid*, as the Apostles are *laid* on the foundation, but which *lieth* by its own spontaneous act, as the foundation—JESUS CHRIST; i. e. He who is JESUS as *Man*, and CHRIST as the Son of the Living God;—which is St. Peter's confession here. And St. Paul again says, "the Rock was Christ." 1 Cor. x. 4, where see note.

The relation of St. Peter and the other Apostles to this One Foundation, Jesus Christ (i. e. Christ confessed to be *both* God and Man), is distinctly marked in the Holy Scriptures, both of the Old and New Testament;

In the Old Testament the Apostles were typified by the Twelve Stones taken from Jordan (see above on x. 2), as also by other emblems (see *ibid.*) signifying their duodenary character and co-ordinate power, as respects one another.

But there is not a single type in the Old Testament which prefigures a supremacy of one Apostle over the rest, and over the

i ch. 18. 19.
John 20. 23.

αὐτῆς· ¹⁹ καὶ δώσω σοι τὰς κλεῖς τῆς βασιλείας τῶν οὐρανῶν· καὶ ὃ ἐὰν δήσῃς ἐπὶ τῆς γῆς, ἔσται δεδεμένον ἐν τοῖς οὐρανοῖς, καὶ ὃ ἐὰν λύσῃς ἐπὶ τῆς γῆς, ἔσται λελυμένον ἐν τοῖς οὐρανοῖς.

whole Church. All the Old Testament types of the New Testament Church are disturbed by the theory of such a supremacy.

In the New Testament, the actual relation of the Apostles to the one Foundation Jesus Christ, and to each other, is clearly stated in the following passages;

Christ is the *Vine*, they all are *Branches*. (John xv. 1—5.) He is their *Master*, they are all *Brethren*. (Matt. xxiii. 8.) He discourages all thought among them that one of them should be greatest. (Matt. xviii. 1. Mark ix. 34. Luke ix. 46; xxii. 24.) Christ promises them *Twelve Thrones*. (Matt. xix. 28. Luke xxii. 30.) The Church is built on the foundation of the Apostles and Prophets (not on *one* Apostle), Jesus Christ being the Head Corner-stone, on *Whom* or *in* Whom (ἐν ᾧ) the whole building fitted together groweth into a holy Temple in the Lord, on Whom ye are built together. (Eph. ii. 20.) There are *twelve stars* in the crown of the Church militant sojourning on earth (Rev. xii. 1), and *Twelve foundation-stones* in the wall of the Church glorified in heaven. (Rev. xxi. 14.) And if Peter, who is *one* of these Twelve Stones, is taken from the other eleven and made to be their *foundation*, the whole structure is disturbed, and the whole fabric falls. And St. Paul calls himself not a whit behind the very chiefest Apostles (2 Cor. xi. 5; cp. 28), and in *nothing* (he says) am I behind the very chiefest Apostles. (2 Cor. xii. 11.)

But, it may be asked,—Can ἐπὶ ταύτῃ τῇ πέτρᾳ be rightly interpreted as equivalent to ἐν ἑαυτῷ, i. e. on *Myself*?

Certainly it can. We have a reply to this question in the Baptist's words concerning *himself*: and also in our Lord's own words concerning *Himself*:

The Baptist says, Matt. iii. 3, οὗτός ἐστιν,—he is there speaking of *himself*. Our Lord says, Destroy this Temple, τοῦτον τὸν ναόν (John ii. 19); this He said of *Himself*. Whoso falleth on *this* stone (Matt. xxi. 44), τοῦτον τὸν λίθον,—this He said of *Himself*. If any one eats of *this* bread, τοῦτον τὸν ἄρτον (John vi. 51),—this also He said of *Himself* (see also v. 58). So in the present sentence,—on this Rock, ἐπὶ ταύτῃ τῇ πέτρᾳ,—He is speaking of *Himself*. On the demonstrative pronouns ὅδε, οὗτος, used by a speaker for *himself*, see Matt. Gr. § 470, 471. Cp. Chemnitz, Harmon. Leyser, cap. 85, for an able exposition of this text, and Schoettgen, p. 143, and particularly Dr. Jackson on the Creed, book iii. ch. viii. vol. ii. p. 249.

Again: the pronoun οὗτος, *this*, may be used to signify a *third* person, and, as we have just seen, is used by a speaker to designate *himself*; but it is doubtful, whether any passage can be cited from the New Testament where it is used to denote a person to whom the person using it speaks. Now our Lord is speaking to Peter. Here, then, we see another evidence that Peter is not *this* Rock.

What He says is this: "I *Myself*, now confessed by thee to be both God and Man, am the Rock of the Church. This is the Foundation on which it is built." And because St. Peter had confessed Him as such, He says to St. Peter, "Thou hast confessed Me, and I will now confess thee; thou hast owned Me, I will now own thee. Thou art Peter," i. e. thou art a lively stone, hewn out of, and built upon Me, the living Rock. Thou art a genuine *Petros* of Me the divine *Petra*. And whosoever would be a lively stone, a *Peter*, must imitate thee in this thy true confession of Me the living Rock; for upon this *Rock*, that is, on *Myself*, believed and confessed to be both God and Man, I will build My Church. See below on 1 Cor. iii. 11, and 1 Tim. iii. 15, 16, and the clear exposition given by S. Augustine, Serm. lxxvi. vol. v. p. 595. See also Serm. cxlix. and Tract. in Johan. cxviii. cxxiv., "Petra principale nomen est. Ideo Petrus à Petrá; non Petra à Petro; quomodo non à Christiano Christus, sed à Christo Christianus vocatur. Tu es ergo, inquit, Petrus, et super hanc Petram Quam confessus es, super hanc Petram, quam cognovisti, dicens, Tu es Christus Filius Dei vivi, ædificabo Ecclesiam Meam. Id est super Me ipsum, Filium Dei Vivi, ædificabo Ecclesiam Meam. Super Me ædificabo te, non super te." And then S. Augustine proceeds to condemn those who would build the Church on St. Peter. "Volentes homines ædificari super homines, dicebant, Ego sum Pauli, ego autem Apollo, ego vero Cepha (1 Cor. i. 12, 13), ipse est Petrus (i. e. Cephas is Peter), et alii erant qui volebant ædificari super Petrum, sed (i. e. volebant ædificari) super Petram, Ego autem sum Christi. Non in Pauli nec in Petri, sed in nomine Christi baptizati estis, et Petrus ædificatur super Petram, non Petra super Petrum."

How could S. Augustine have written thus, if he had received as an Article of Faith that the Rock of the Church is St. Peter, and that the Bishop of Rome is St. Peter's successor?

And yet this is now called by Romish Divines, e. g. Card.

Bellarmino, Præf. in Libr. de Pontif. "*res summa fidei Christianæ*."

In contravention of this exposition now given two objections have been made. It is alleged,—

That our Lord did not speak in Greek, but in Aramaic or Syro-Chaldaic, and used the same word *Cepha* in both members of the sentence; i. e. that He said, Thou art a *Cepha*, and on this *Cepha* I will build My Church.

But this cannot be proved; for it is as probable that our Lord said, Thou art *Cephas*, and upon this *Cepha* I will build My Church. See *Lightfoot*, ad loc., and *Bp. Beveridge* on the 37th Article, vol. ii. p. 396.

And if the name *Petros* in the New Testament means a *Rock*, and if our Lord had intended to say that *Peter* is the *Rock* of the Church, then the Holy Spirit writing by St. Matthew would have said, σὺ εἶ Πέτρος, καὶ ἐπὶ ταύτῃ τῇ πέτρᾳ οἰκοδομήσω μὴ τὴν ἐκκλησίαν. But by using two different words, viz. *Petros* and *Petra*, He shows that *Petros* is not the *Rock* of the Church. Cf. *Glass*. Philol. Sacr. p. 928.

The Holy Spirit has also declared in what sense Simon *Bar-Jona* was called *Cephas*. For he records our Lord's saying, when the Apostle was first called (John i. 43), σὺ εἶ Σίμων ὁ υἱὸς Ἰωνᾶ, σὺ κληθήσῃ Κηφᾶς, and there the Holy Spirit adds, ὁ ἐρμηνεύεται Πέτρος, i. e. which word *Cephas* is to be interpreted a *stone*.

We may not say that *Petros* never signifies a *Rock* in profane authors, but it never has that sense in the LXX or the Greek N. T.; and no one doubts that *Petra* there and elsewhere signifies a *Rock*. *Petra* is a *Rock*; but, as *Maldonat* (one of the ablest Roman Catholic Expositors, p. 217) allows, "*Πέτρος pro rupe et Atticum et rarum est*."

Another objection is, that the Fathers apply the words ἐπὶ ταύτῃ τῇ πέτρᾳ to St. Peter, and call him the *Rock* of the Church. But this is not true. No doubt some of the Fathers do this (e. g. *Greg. Nazian.* p. 591, ὁ μὲν πέτρα καλεῖται καὶ τοὺς θεμελίους τῆς Ἐκκλησίας πιστεύεται). But many of the passages quoted as from the Fathers in this sense are spurious; e. g. all the first three cited here by *Maldonat*, p. 219. The forged Papal Decretals did much for this Exposition.

Some Fathers say that the πέτρα of the Church is the faith of St. Peter; others, that the πέτρα is Christ, confessed to be God and Man, which is equivalent to, but a more clear assertion of, the other opinion. See the patristic authorities collected by *Bp. Andrewes*, Tortura Torti, p. 234, and by *Bp. Beveridge* on the 37th Article, pp. 582—584; and in the Editor's *Theophilus Anglicanus*, part ii. chapter ix. And on the subject generally, *Barrow* on the Pope's Supremacy, Works, vi. 98—106. Some of the same Fathers who sometimes call Peter a *Rock*, vary in opinion on this point. The record which *Augustine* in the fifth century gives of his own practice is remarkable, viz. that in his earlier expositions he had applied the words to Peter, but in his later ones to Christ. *Aug. Retract.* i. 21. See *Theophil. Anglic.* p. 246, ed. 1857. And many of the Fathers place St. Paul on a par with St. Peter. Thus *Leo*, Bishop of Rome, in the fifth century (Serm. lxxix. p. 165), speaks of these two Apostles as those "quos gratia Christi in tantum apicem inter omnia Ecclesiæ membra provexit, ut eos in corpore cui caput est Christus, quasi geminum construeret lumen oculorum (where some MSS. have 'Petrus et Paulus geminus oculus Ecclesiæ alter alteri æqualis') de quorum meritis nihil diversum, nihil debemus sentire discretum; quia illos et electio pares, et labor similes, et finis fecit æquales."

Thus S. Aug. iii. 2313, "Ipse Caput et Princeps Apostolorum," speaking not of St. Peter, but of St. Paul. Again, he says, x. 256, "(Paulus) tanti Apostolatús meruit principatum." So S. Ambrose, de Spir. Sanct. ii. 13, "Nec Paulus inferior Petro: cum primo quoque facile conferendus, et nulli secundus; nam qui se imparem nescit, facit æqualem." So *Petrus Cluniacus* (A.D. 1147) contr. Petrob. Bibl. Patr. Colon. xiii. 221, 2, calls St. Paul "*Summus post Christum Ecclesiæ Magister*:" and thus both St. Peter and St. Paul are called Κορυφαῖοι in the same sentence by *Euthym. Zyg.* Præf. ad S. Luc. Λουκᾶς Παύλῳ τῷ Κορυφαίῳ συναρμοσθεὶς καὶ συνέκδημος, καθάπερ δὴ καὶ Πέτρον τοῦ Κορυφαίου Μάρκος; and all the Apostles are called Κορυφαῖοι by *Theophylact*, in S. Luc. x. εὐρήσσομεν τὰς δώδεκα πηγὰς τοὺς κορυφαίους λέγων τοὺς δώδεκα Ἀποστόλους. See also *Casaubon*, Exerc. Baron. xv. 327, 8, and xvi. 658. S. Jerome says, ii. p. 689, "Ecclesia Catholica super Petram Christum stabili radice fundata est;" iv. 177 (ad Hedibiam), "Ipsi Prophetæ à Petrá, hoc est Christo, cum Apostolis vocabulum acceperunt." And see

(¹⁶⁸/_{II}) 20^k Τότε διεστείλατο τοῖς μαθηταῖς αὐτοῦ ἵνα μηδεὶ ἐῖπωσιν, ὅτι αὐτός ἐστιν ὁ Χριστός. k ch. 17. 9.
Mark 8. 30.
Luke 9. 21.

on Matt. vii. 25. And in his note here, *S. Jerome* says, Christ gave the name *Petrus* to Simon, who believed in Christ the *Petra*. And *S. Ambrose* says, in Luc. ix. 20, "*Petra est Christus: etiam discipulo suo huius vocabuli gratiam non negavit ut ipse sit Petrus, quòd de Petrà habeat soliditatem constantiæ, fidei firmitatem.*" *Augustine's* exposition in this sense has been cited already.

There is a remarkable passage in *Theodoret*, in 1 Cor. iii. 11, p. 182, who says, "Other foundation can no man lay than this (Christ). This foundation was laid by Peter, or rather by our Lord Himself, for when Peter had said (Matt. xvi. 16), 'Thou art the Christ, the Son of the Living God, our Lord says, On this Rock I will build My Church. Do not, therefore, call yourselves by the names of men, for the foundation is CHRIST.'" And in England, even in the eighth century, the greatest divine of the Saxon Church, the Venerable *Bede*, says (in Marc. iii.), "*Idem Græcè sive Latine Petrus quod Syriacè Cephas. Et in utràque lingua nomen à Petrà derivatur; haud dubiè quin illà de quâ Paulus ait (1 Cor. x. 4), 'Petra erat Christus.' Nam Simoni qui credebatur in Petram Christum, Petri largitus est nomen; cuius alludens etymologiæ dixit, 'Tu es Petrus, et super hanc Petram ædificabo Ecclesiam meam.'*" And what is still more remarkable, this exposition has been adopted by the most powerful of all Popes, Gregory VII. Hildebrand, who, as Cardinal Baronius relates (ad ann. 1080, vol. xi. p. 704, and see Matth. Paris ad a. 1077), when he deposed the Emperor Henry IV., sent a crown to Rodolphus, with the inscription, in a hexameter verse, "*Petra dedit Petro, Petrus diadema Rodolpho,*" where the *Petra* of the Church is distinguished from Peter, and is Christ.

18. οἰκοδομήσω μου τὴν ἐκκλησίαν] 'I will build of Me the Church.' This confirms the exposition given in the foregoing note, and is a protest against all encroachments on the supremacy of Christ. Our Lord does not say οἰκοδομήσω τὴν ἐμὴν ἐκκλησίαν, nor τὴν ἐκκλησίαν μου. But He says Μοῦ τὴν ἐκκλησίαν. This peculiar arrangement of the words was probably designed to bring out more clearly His own supremacy, against all other claims. Do not think that the Church I will build is the Church of thee, or of any man. It is not the Church of thee, but of Me. It is not the Church of a human *Petrus*, but of the Divine *Petra*: not the Church of *Simon Bar-Jona*, but it is the Church of Christ *Bar-Enosh*, and of Christ *Bar-Elohim*.

The following passages may serve to illustrate the force of the personal pronouns when placed before their substantives:—Matt. ii. 2; vii. 24; viii. 8; xvii. 15; xxiii. 8. Mark v. 30; ix. 24. Luke vi. 47; xii. 18; xv. 30; xvi. 6; xix. 35. John ii. 23; i. 19. 21. 33; iv. 47; ix. 11. 21. 26; xi. 32; xii. 40; xiii. 1. 1 Thess. ii. 16; iii. 10. 13. 2 Thess. ii. 17; iii. 5. 1 Cor. viii. 12. Rom. xiv. 16. Phil. ii. 2; iv. 14. Col. ii. 5; iv. 18. Philen. 5. 1 Tim. iv. 15. 2 Tim. i. 4. Cp. *Winer*, p. 140.

—ἐκκλησίαν] Church. The word Ἐκκλησία had been used by the LXX for the Hebrew *kahal* (*kahal*), connected with Greek *καλέω*, Latin *Calendæ*, and Eng. *call*. Root Hebr. *קָלַל* (*kol*), *vox*. A congregation, e.g. Deut. ix. 10; xviii. 16, and passim, and also for the Hebrew *עֲדָה* (*edah*), an Assembly, particularly of Rulers, Ps. lxxxii. 1. In the N. T. it signifies more than an Assembly convened for a special purpose; it denotes a permanent visible Society, as is shown by the present passage, where it first occurs. Cp. Matt. xviii. 17. See *Hooker*, III. i. 4. *Bp. Pearson* on the Creed, Art. ix. Our Lord here, and in xviii. 17, speaks prophetically of a Society to be founded hereafter by Himself; and the Holy Spirit, in recording His words, uses prophetically the word *Ecclesia*, by which that Society was to be known in all ages and countries of the world.

—πύλαι ἧδον οὐ κατισχύσουσιν αὐτῆς] the Gates of hell shall not prevail against it. The Gates, i.e. its counsels, power, and terrors. See Job xxxviii. 17. Ps. ix. 13; cvii. 18. Isa. xxxviii. 10. *Grinfield*, p. 102. There is an alliteration in the words שַׁעַר שִׁיחַ (shaare sheol). The Gates of a city were the places in which councils were summoned to deliberate on stratagems of war (Deut. xxv. 7. Esth. iv. 2. Lam. v. 14), and from which the army issued against the enemy; and therefore the promise of Christ here assures the Church, which is the City built on Himself, that Hell shall not prevail against her, either by secret guile or by open force. As *Bengel* observes, there is a 'Metaphora Architectonica' throughout, in '*porte, ædificabo, claves.*'

That these words contain no promise of Infallibility to St. Peter, is evident from the fact that the Holy Ghost, speaking by St. Paul in Canonical Scripture, says that he erred (Gal. ii. 11—13). And that they do not contain any promise of Infallibility to the Bishop of Rome is clear, among other proofs, from the circumstance that Pope Liberius (as *Athanasius* relates, *Historia*

Arian. 41, p. 291) lapsed into Arianism, and Honorius was anathematized of old by Roman Pontiffs as an heretic. See *Liber Diurnus Rom. Pontif. Routh*, Ser. Eccl. Opusc. p. 507. 515, 516, and the recently-discovered *Philosophumena* of *S. Hippolytus*, Scholar of S. Irenæus, proving the same thing, pp. 284—292.

19. δώσω] I will give. After My Resurrection. Cp. John xx. 22, and Ascension, Eph. iv. 8.

—τὰς κλεῖς τῆς βασιλείας τ. οὐρ.] the Keys of the Kingdom of Heaven. In Holy Scripture, keys are badges of power and trust; and are given, as such, to stewards, treasurers, wardens, &c., who have power of excluding and of admitting, of keeping in custody, and also of opening stores and dispensing them. See Isa. xxii. 22. Luke xi. 52. Rev. i. 18; iii. 7; xx. 1.

In a primary and personal sense, *St. Peter*, in reward for his good confession of the true faith in Christ, received and exercised the power of the keys; after the Ascension he was the first among the Apostles to admit into the Church, by the ministry of the Word and Sacraments, the Jewish converts (Acts ii. 14. 38); and also Cornelius the firstfruits of the Gentiles (Acts x. 34—48). And Peter himself notes the fulfilment of Christ's promise to himself (Acts xv. 7).

In a secondary and general sense the promise is made to the Church, and specially to all who hold and profess the faith of Peter, and are called to the office of dispensing the Word and Sacraments, and of exercising the ministry of reconciliation (2 Cor. v. 18, 19). The following are testimonies from the Fathers to this effect:—

Tertullian, *Scorpiac*, 10, "Memento claves hic Dominum Petro et per illum Ecclesiæ reliquisse." *S. Cyprian*, de Unit. Eccles. p. 107, "Apostolis omnibus post resurrectionem suam parem potestatem tribut."—p. 108, "Ecclesia una est, in quâ Episcopatus unus est cuius à singulis in solidum pars tenetur." *S. Hieron.* c. Jovinian. lib. i. "Dicis, super Petrum fundatur Ecclesia; licet id ipsum in alio loco super omnes Apostolos fiat, et cuncti claves regni celorum accipiant, et super eos ex æquo Ecclesiæ fortitudo solidetur." *S. Basil*, Const. Monast. 22, πᾶσι τοῖς ἐφεξῆς ποιμένοι καὶ διδασκάλοις παρέχει ἰσὴν ἐξουσίαν καὶ τοῦτο σημεῖον τὸ δεσμεῖν ἅπαντας καὶ λύειν ὥσπερ ἐκεῖνος. *S. Ambrose*, in Ps. xxxviii. "Quod Petro dicitur, cæteris Apostolis dicitur." *S. August.* Serm. xli. "Numquid istas claves accepit Petrus, et Paulus non accepit? Petrus accepit, et Joannes et Jacobus non accepit et cæteri Apostoli? Aut non sunt iacob in Ecclesiâ claves ubi peccata quotidie dimittuntur?" Serm. cxcv. "Has claves non homo unus sed unitas accepit Ecclesiæ." See also Serm. cxviii. cxiv. and cxv.

S. Leo, A.D. 450, Serm. iii. p. 53, ed. 1700, "Transivit in alios Apostolos jus potestatis illius et ad omnes Ecclesiæ Principes decreti huius constitutio commearit. Sed non frustra uni commendatur, quod omnibus intimetur." Serm. de Nativ., "Hæc clavium potestas ad omnes etiam Apostolos et Ecclesiæ Præsules est translata. Quod autem sigillatim Petro sit commendata, ideo factum est quòd Petri exemplum omnibus Ecclesiæ Pastoribus fuit propositum."

Hooker, VI. iv. 1. *Bp. Andrewes*, Tortura Torti, p. 63. *Mason*, de Ministerio Anglicano, v. 10. *Hammond* here, p. 84. *Barrow* on the Pope's Supremacy, vi. pp. 107—110, de Potestate Clavium, vol. iv. p. 50, which is more full than his *English Treatise* on the Power of the Keys, v. 202, ed. Oxon. 1818. *Theophil. Anglican.* chaps. xii. and xiii., and see note below on 2 Cor. v. 18, 19.

—ὃ ἐὰν δήσῃς—ὃ ἐὰν λύσῃς] Literally, whatsoever thou shalt have bound on earth, shall have been bound in heaven. So *Vulg.* cp. below, xviii. 18. The same power was given to the other Apostles, Matt. xviii. 18, John xx. 23, whence it appears that the figure is derived from binding or loosing the chain of those who are imprisoned by sin. (Cp. Luke iv. 18. Rom. vi. 18. 22.) Christ looses from the guilt of original sin by the Ministry of Baptism (Acts ii. 38; xxii. 16. Titus iii. 5), and from the bands of actual sin, on the condition of faith and repentance, by the Ministry of Reconciliation (2 Cor. v. 18, 19), particularly in the Holy Eucharist (Matt. xxvi. 28).

He binds by means of His Ministers when He withholds the means of grace from those who despise them, or are in open and flagrant sin, and separates them from Communion with the Church in Holy Offices. Matt. xviii. 17. 1 Cor. v. 4—7. 2 Cor. vi. 9—12. 2 Thess. iii. 14. See Article XXXIII. *Hooker*, VI. iv. 2. *Bp. Andrewes*, Tortura Torti, p. 63. *Abp. Cranmer* on the Power of the Keys, Catechism, pp. 201, 202, ed. Oxon. 1829.

This text, Matt. vi. 19, has been perverted by the Church of Rome to authorize the claim of her Bishop to absolve from Oaths; on which see *Bp. Sanderson* de Juramento, Præl. vii. vol. iv. p. 346.

1 ch. 20. 17.
Mark 8. 31.
Luke 9. 22.

21 ¹ Ἀπὸ τότε ἤρξατο ὁ Ἰησοῦς δεικνύειν τοῖς μαθηταῖς αὐτοῦ, ὅτι δεῖ αὐτὸν ἀπελθεῖν εἰς Ἱεροσόλυμα, καὶ πολλὰ παθεῖν ἀπὸ τῶν πρεσβυτέρων καὶ ἀρχιερέων καὶ γραμματέων, καὶ ἀποκτανθῆναι, καὶ τῇ τρίτῃ ἡμέρᾳ ἐγερθῆναι. (¹⁶⁹/_{VI}) 22 Καὶ προσλαβόμενος αὐτὸν ὁ Πέτρος ἤρξατο ἐπιτιμᾶν αὐτῷ λέγων, Ὕλεώς σοι, Κύριε, οὐ μὴ ἔσται σοι τοῦτο. 23 Ὁ δὲ στραφεὶς εἶπε τῷ Πέτρῳ, Ὑπαγε ὀπίσω μου σατανᾶ, σκάνδαλόν μου εἶ· ὅτι οὐ φρονεῖς τὰ τοῦ Θεοῦ, ἀλλὰ τὰ τῶν ἀνθρώπων.

m ch. 10. 38.
Mark 8. 34.
Luke 9. 23.
& 14. 27. & 17. 33.

n ch. 10. 39.
Mark 8. 35.
John 12. 25.

o Mark 8. 36.
Luke 9. 25.
p ch. 26. 64.
Mark 8. 38.
Luke 9. 26.
q Dan. 7. 10.
Zech. 14. 5.
ch. 25. 31.
r Job 31. 11.
Rom. 2. 6.
1 Cor. 3. 8.
Rev. 22. 12.

(¹⁷⁰/_{II}) 24 ^m Τότε ὁ Ἰησοῦς εἶπε τοῖς μαθηταῖς αὐτοῦ, Εἴ τις θέλει ὀπίσω μου ἐλθεῖν, ἀπαρνησάσθω ἑαυτὸν, καὶ ἀράτω τὸν σταυρὸν αὐτοῦ, καὶ ἀκολουθείτω μοι· 25 ὃς γὰρ ἂν θέλῃ τὴν ψυχὴν αὐτοῦ σῶσαι, ἀπολέσει αὐτήν· ὃς δ' ἂν ἀπολέσῃ τὴν ψυχὴν αὐτοῦ ἕνεκεν ἐμοῦ, εὕρήσει αὐτήν· 26 τί γὰρ ὠφελείται ἄνθρωπος, ἐὰν τὸν κόσμον ὅλον κερδήσῃ, τὴν δὲ ψυχὴν αὐτοῦ ζημιωθῇ; ἢ τί δώσει ἄνθρωπος ἀντάλλαγμα τῆς ψυχῆς αὐτοῦ; (¹⁷¹/_X) 27 ^p Μέλλει γὰρ ὁ Υἱὸς τοῦ ἀνθρώπου ἔρχεσθαι ἐν τῇ δόξῃ τοῦ Πατρὸς αὐτοῦ· μετὰ τῶν ἀγγέλων αὐτοῦ· καὶ τότε ἀποδώσει ἐκάστῳ κατὰ τὴν πράξιν αὐτοῦ. (¹⁷²/_H) 28 Ἀμὴν λέγω ὑμῖν, εἰσὶ τινες ὧδε ἐστῶτες, οἵτινες οὐ μὴ γέσωσιν θανάτου, ἕως ἂν ἴδωσι τὸν Υἱὸν τοῦ ἀνθρώπου ἐρχόμενον ἐν τῇ βασιλείᾳ αὐτοῦ.

20. *Ἦνα μηδεὶν εἴπωσι*] *that they should tell no man.* Because (as St. Peter's words showed, v. 22) the Apostles were not as yet fully schooled in the doctrine of the true nature of Christ's kingdom and office (see Luke xxii. 24. Acts i. 6), and would not be qualified to *preach* it to others, till the outpouring of the Holy Spirit upon them;

Because Christ knew that they would forsake Him in His suffering, and because the Faith of those to whom they might have preached that He was the Christ, would be greatly imperilled by their desertion;

Because He would not exasperate His enemies, but allow them longer time to see and consider the evidence of His works;

Because He was now about to *suffer* the greatest indignities, which would make belief in His Deity a difficult matter, and would expose those who saw Him suffer, to the danger of sinning against Him as God by greater blasphemy; and because Faith in His Deity would be easier *after* His glorious Resurrection and Ascension into heaven.

Here therefore is a solemn warning against those who send forth persons to preach the Gospel, without due ministerial preparation and discipline; and against the presumption of those who take on themselves to preach, without adequate training for the sacred and difficult work of the Christian Ministry.

Here also is a lesson to the clergy, to be careful as to the *order* and *method* in which they propound the truths of the Gospel to their hearers. Cp. below, *Introduction* to the 1st Epistle to the Thessalonians.

21. *Ἀπὸ τότε*] *From that time.* Observe Christ's *method* in teaching. They must confess His Messiahship and Divinity. They are to be taught that yet He would suffer the greatest indignities as man. Accordingly, after the Ascension, the Apostles first endeavoured to persuade the world, (1) that He is Christ; (2) that Christ should *suffer, die, and rise again.* See above on xvi. 14.

— *ἀποκτανθῆναι*] *to be killed.* Our Lord does not yet say *σταυρωθῆναι*, to be crucified. This was to be revealed hereafter (Matt. xx. 19). But He had suggested in it what He had required, and was about to require again from His Disciples, viz. *ἀραι τὸν σταυρὸν καθ' ἡμέραν καὶ ἀκολουθεῖν αὐτῷ* (Matt. x. 38; xvi. 24. Mark viii. 34. Luke ix. 23; xiv. 27).

He reveals the whole scheme of His sufferings and exaltation, not at once, but by *degrees.* There is first the twilight, then the dawn, then the day-break, then the full effulgence of the Sun of Righteousness. See below, xx. 19.

— *τῇ τρίτῃ ἡμέρᾳ*] *on the third day.* St. Mark has here (viii. 31), *μετὰ τρεῖς ἡμέρας.* See above, xii. 40.

22. *Ὕλεώς σοι*] "*Propitius sit tibi!*" *Ἰλεος, Ἰλαος, Ἰδσκόμαι* are connected by some Lexicographers with *ἰλαρός* (see *Passow*); they seem to have a common root with *ἔλεος.* Cp. on Rom. iii. 25, *ἱλαστήριον, propitiatorium, Mercy-seat.*

23. *Ὑπαγε ὀπίσω μου σατανᾶ*] *Get thee behind Me, Satan!* Thou who just now wert a lively Stone in My Church, art now doing the work of the *Gates of Hell*, and even of their Prince himself, by dissuading Me from suffering Death, by which I shall overthrow the Enemy, and give Life to the Church.

— *σκάνδαλον*] Observe, our blessed Lord here keeps up the metaphor of Πέτρος, or a *Stone*: thou who wert just now by thy faith in confessing Me, a *lively Stone*, art now by thy carnal weakness a *stumbling Stone.* See below, xviii. 6.

24. *τὸν σταυρὸν αὐτοῦ*] *his own cross.* He must take up *his cross*, as I shall take up and carry mine. See below, xx. 19, and cp. *Iren.* iii. 18, 12, who thence refutes the heresy of the Docetæ.

Our Lord was not content with rebuking Peter; He proceeds to show the benefit of suffering. Thou sayest, be it far from Thee, Lord; but I say unto thee, that thou wouldest destroy thyself, if thou couldest restrain Me from suffering, and if thou art scandalized with My death; and thou canst not be saved, unless thou art prepared to *follow Me*; thou must not expect a crown of glory, because thou hast confessed Me; this is not enough; thou must take up thy *cross*, i. e. be content not only to suffer, but to die the most shameful death—to follow Me.

Christ will have a voluntary service from us: He does not compel us to follow Him, but He says, "If any one *is willing* to follow Me." And then He sets before us the misery of not following Him; and the glorious rewards, far exceeding the sufferings, of following Him. (Cp. *Chrys.*)

Observe the power of Christ's grace. Peter *now* would dissuade Christ from suffering; but after His Resurrection, Christ prophesied to Peter that he would *follow Him* even to the *cross*, and He gave to Peter power to do so with joy. See John xxi. 18—22.

26. *τί γάρ*] *for what, &c.?* The γάρ (*for*) introduces the reasons for which *this loss* is great *gain*, and why the other *gain* is great *loss.* Quoted by S. Ignatius ad Rom. c. 6, p. 388.

27. *ὁ Υἱὸς τοῦ ἀνθρώπου*] *the Son of Man.* He again refers to Dan. vii. 13. See above, v. 18, and xxvi. 64.

28. *εἰσὶ τινες—βασιλεία αὐτοῦ*] *there are some standing here who shall not taste of death until they see the Son of Man coming in His kingdom.* This prophecy, like many others, had a progressive and expansive character. It unfolded itself by *degrees* and at intervals; it has put forth buds and blossoms, but it will not be in its full bloom of Accomplishment till the Great Day. Its first *germination* was in what immediately follows, viz. the Transfiguration (Matt. xvii. 1—5). Its season of blossoming was in the manifestation of Christ's power and majesty in the punishment of His Enemies by the means of the Roman Armies, Christ's Legions called Cæsar's, at the siege and fall of Jerusalem. Another stage toward fulfilment may be observed in the revelation of Christ's glory to St. John in the Apocalypse. But its full manifestation will be at our Lord's *Second Coming* in glory, for the *Universal Judgment.*

This is evident from what He has just said, *the Son of Man shall come in the glory of His Father*, with His Angels, and then shall He reward *every man* according to his works; and from a comparison of the parallel passages in St. Mark (viii. 38) and St. Luke (ix. 26), where our Lord speaks distinctly of that *Second Coming* with His Holy Angels in the glory of His Father.

The saying, therefore, in its full power, is to be understood thus: *Some who are standing here, viz. remain steadfastly by Me,*

XVII. ¹ Καὶ μεθ' ἡμέρας ἕξ παραλαμβάνει ὁ Ἰησοῦς τὸν Πέτρον καὶ Ἰάκωβον καὶ Ἰωάννην τὸν ἀδελφὸν αὐτοῦ, καὶ ἀναφέρει αὐτοὺς εἰς ὄρος ὑψηλὸν κατ' ἰδίαν, ² καὶ μετεμορφώθη ἔμπροσθεν αὐτῶν, καὶ ἔλαμψε τὸ πρόσωπον αὐτοῦ ὡς ὁ ἥλιος, τὰ δὲ ἱμάτια αὐτοῦ ἐγένετο λευκὰ ὡς τὸ φῶς. ³ Καὶ ἰδοὺ ὤφθησαν αὐτοῖς Μωϋσῆς καὶ Ἡλίας μετ' αὐτοῦ συλλαλοῦντες. ⁴ Ἀποκριθεὶς δὲ ὁ Πέτρος εἶπε τῷ Ἰησοῦ, Κύριε, καλὸν ἐστὶν ἡμᾶς ὧδε εἶναι· εἰ θέλεις, ποιήσωμεν ὧδε τρεῖς σκηνάς, σοὶ μίαν, καὶ Μωϋσῇ μίαν, καὶ μίαν Ἡλίᾳ.

shall not taste of death (cp. John viii. 52); i. e. shall not feel its bitterness, for I will take away its sting (1 Cor. xv. 55), and will taste death for them (Heb. ii. 9); they will not taste its bitterness until I come again in glory; and they will not taste of that death which alone ought to be called *death*, viz. 'the second death,' the death of the *soul* (Rev. xx. 14). Thus they will not taste of death *till I come*. Much less will they taste of it *then*. They will have fallen asleep in Me, and they will rest in peace in Paradise as to their *souls*, till I come again in My *kingdom*. And then, when I come again in glory, their *bodies* will be raised from the grave, and be reunited to their souls; and they will enjoy the full consummation of bliss both in body and soul, in My heavenly kingdom for ever.

The signification of *ἔως ἂν* here may be compared to *ἔως οὗ* in Matt. i. 25, where see note.

So again He says (xviii. 20), He will never be absent from His Disciples, *even* to the end of the world; *much less* will He be absent from them *after* it, for then, both in body and soul, they will be "ever with the Lord" (1 Thess. iv. 17).

"Itaque," says *S. Ambrose*, on Luke ix. 27, "si volumus mortem non timere, *stemus* ubi Christus est: *vita tua* Christus est: ipsa est *Vita* quæ *mori* nescit." And *Origen* here, "They that stand where Jesus stands, are they who have the foundation of their souls resting upon Jesus; and they shall never taste of death. The word *until* does not fix any time, when that, which was not before, shall be; for he that once sees Christ in His glory, shall by *no means* taste of death *after that Coming*." See also on John viii. 51.

CH. XVII. 1. μεθ' ἡμέρας ἕξ] *after six days*. So Mark ix. 2. St. Luke (ix. 28) says *ὥρעי ἡμέραι ὀκτώ*, *about eight days*. This may serve to illustrate the modes of expression by which our Lord's Rest in the grave is described. See above, xii. 39.

The Transfiguration was a type and glimpse and earnest of the *future glory* of the risen *bodies* of Christ's members. Some of the Ancient Fathers see a symbolical meaning in the period here specified—"after six days." *Seven* is the number of perfection and rest; the *sabbatical* number; after an *Hexameron* of labour we come to the eternal *Sabbath*, in which we may hope to be transfigured with Christ. (Cp. *Theophyl.* in Marc. ix.) Some have also connected with this, the ancient opinion that after six millenary periods, typified by the *Hexameron* of Creation, the *Eternal Sabbath* will ensue.

— Πέτρον καὶ Ἰάκωβον καὶ Ἰωάννην] *Peter, James, and John*, were the chosen witnesses of His *glory* on the Mountain of Transfiguration; and afterwards also of His *Agony* in the garden of Gethsemane (xxvi. 37). They who saw His visage "marred more than any" of the sons of men (Isa. lii. 14), had also seen it glorified; and they were taught, that the sufferings of Gethsemane and Calvary were His road to that glorious heavenly splendour, of which the Light at the Transfiguration was only like a gleam. See on v. 2, 3.

"When our Lord was transfigured," says *Jerome*, "He did not lose His form and aspect, but He appeared to His apostles as He will appear to all at the Day of Judgment."

— ὄρος] A mountain in Galilee; perhaps Tabor. (*S. Jerome* in Epitaph. Paulæ, and *S. Cyril*, *Cateches.* xii.) Some have supposed that this was a fulfilment of Isaiah's prophecy, xxxv. 2. *Dr. Robinson* (Palestine, iii. 221) thinks that the Transfiguration took place on a mountain to the N.E. of the Sea of Galilee. But see above on ch. v. 1.

2. μετεμορφώθη] *He was transfigured*, in order to give them a glimpse of His *future glory*. He had been speaking to them of *sufferings*—His own and theirs. His Passion was at hand, they were about to see it; and He endeavours to confirm their faith in His Messiahship, recently confessed by St. Peter, who was blessed for that confession, and to sustain their courage under those sufferings, by a view of His divine glory, to which those sufferings would lead, and of the glory of the bodies of the Saints in a heavenly state. Thus He prepared *them* also for *suffering*.

Having seen in *His* glory a glimpse of their *own*, if they remained true to Him, they would be enabled to say, "I reckon that the *sufferings* of this present time are not worthy to be compared with the *glory* which shall be revealed in us." Rom. viii. 18.

See also note below on Luke ix. 29. Cp. *Leo M.*, *Serm.* xciv.

3. Μωϋσῆς καὶ Ἡλίας] *Moses and Elias*, the Representatives of the *Law* and of the *Prophets*: to show their union with, and subordination to, *JESUS CHRIST* and the Gospel; and to show the *transcendent* excellence of His Glory and that of the Gospel (see on 2 Cor. iii. 11), and that He is the Christ of whom *Moses* and the *Prophets* did write. "*Moses et Elias*," says *S. Ambrose* on Luke ix. 30, "*hoc est Lex et Prophetia cum VERBO*." *Moses* had not been permitted when alive to enter the Land of Promise, but here we see him brought into it, to do homage to the true *Joshua*.

No man knew where the *body* of *Moses* was (*Deut.* xxxiv. 6). But God here unites it to that of *Elias* and of *Christ*. Our bodies may be scattered to the winds, and lost to *men*; but *God* knows where they all are; and will bring them all again at the last Day.

Moses was dead, *Elias* alive; *Christ* the Life, the Son of the Living God, is the Lord *both of dead and living* (*Rom.* xiv. 9).

Thus *Moses* and *Elias* may be regarded as representatives of the two constituent parts of Mankind at the Great Day—the *Dead* and the *Quick*. The body of *Moses* who had *died* was *transfigured*, so was that of *Elias*. "*We shall not all die, but we shall all be changed*." 1 Cor. xv. 51, and 1 Thess. iv. 15—18.

Hence we see that they who on earth have been faithful to *Christ*, though they be dead, yet live in Him, and retain their *personal identity*, and will hereafter have the *same* bodies, as on earth, but *glorified*. Observe, *St. Peter* recognizes *Jesus*, though He was *transfigured*. As *Tertullian* says (*de Resur. Carnis*, 55), "*Dominus vestimenta luce mutaverat, sed lineamenta Petro agnoscibilia servaverat*." Perhaps also the Holy Spirit thus intimates the doctrine of *mutual recognition* in a *future* state of glory. See the excellent remarks of *S. Jerome* (*ad Pammachium*, vol. iv. p. 323) against those who denied the *Resurrection* of the *Flesh*.

Another purpose of this manifestation was to show that *Jesus* was *not Elias* (see Matt. xvi. 14), nor *one of the old Prophets*, but is superior to them all—and to *Moses*; and is the *Messias*, the Son of God.

"Why," asks *Chrys.*, "did He bring hither *Moses* and *Elias*?"

First, because men said that He was *Elias*, or one of the old prophets, He conducts the chief Apostles (τοὺς κορυφαίους) to the Mount that they may see the difference between the *Prophets* and the Lord of the *Prophets*. Next, that they might understand that *Christ* is not, as some imagine, contrary to the *Law* and the *Prophets*; and that when He claims to be equal with the Father, He does not contravene them. Next, that they might learn that He has power over life and death; and therefore He brings forth *Moses* who had died, and *Elias* who had never seen death. Next, that they might understand the *glory* of the cross; and that He might quell the fear of *Peter*, shrinking from the cross, and might elevate the thoughts of the rest. For *Moses* and *Elias* spake of His glory¹ which He was about to accomplish at Jerusalem by *death*. He also brings forward *Moses* and *Elias* as examples of suffering for God, and of consequent reward in glory. *Chrys.*

4. τρεῖς σκηνάς] *three tabernacles*. σκηνή from שֹׁכֵן (*shachan*), *habitavit*, whence *Shechinah*. *St. Peter* desired to remain there, and to *retain* *Moses* and *Elias*. He had heard *Christ's* prophecies concerning *suffering*, and *Moses* and *Elias* conversed with *Christ* concerning His *death* (Luke ix. 31). *Peter* shrunk from that (see *Theophyl.* on Luke ix. 33); he was entranced, and enraptured with the present *glory*; he wished to enjoy *that*. And he puts *Moses* and *Elias* on a par with *Christ*. But, as *St. Mark* adds (probably from *St. Peter's* own dictation), *he knew not what he said*, for they were afraid (*Mark* ix. 6).

"Thou errest, O *Peter*," says *Jerome*, "and knowest not what thou sayest. Speak not of *three tabernacles*, since there is but *one tabernacle*, that of the Gospel, in which the *Law* and the

¹ *Chrysostom*, in his edition of St. Luke, ix. 31, seems to have read δόξαν for ἐξοδον, see *Mr. Field's* collation and note.

⁵ Ἐτι αὐτοῦ λαλοῦντος, ἰδοὺ νεφέλη φωτεινὴ ἐπεσκίασεν αὐτοὺς, καὶ ἰδοὺ φωνὴ ἐκ τῆς νεφέλης λέγουσα, Οὗτός ἐστιν ὁ Υἱός μου ὁ ἀγαπητός, ἐν ᾧ εὐδόκησα· αὐτοῦ ἀκούετε. ⁶ Καὶ ἀκούσαντες οἱ μαθηταὶ ἔπεσον ἐπὶ πρόσωπον αὐτῶν, καὶ ἐφοβήθησαν σφόδρα. ⁷ Καὶ προσελθὼν ὁ Ἰησοῦς ἤψατο αὐτῶν, καὶ εἶπεν, Ἐγέρθητε, καὶ μὴ φοβεῖσθε. ⁸ Ἐπάραντες δὲ τοὺς ὀφθαλμοὺς αὐτῶν οὐδένα εἶδον εἰ μὴ τὸν Ἰησοῦν μόνον.

⁹ Καὶ καταβαινόντων αὐτῶν ἐκ τοῦ ὄρους ἐνετείλατο αὐτοῖς ὁ Ἰησοῦς λέγων, Μηδενὶ εἶπτε τὸ ὄραμα, ἕως οὗ ὁ Υἱὸς τοῦ ἀνθρώπου ἐκ νεκρῶν ἀναστῇ. (¹⁷³/_{VI}) ¹⁰ Καὶ ἐπηρώτησαν αὐτὸν οἱ μαθηταὶ αὐτοῦ λέγοντες, Τί οὖν οἱ Γραμματεῖς λέγουσιν, ὅτι Ἡλίας δεῖ ἔλθειν πρῶτον; ¹¹ ὁ δὲ Ἰησοῦς ἀποκριθεὶς εἶπεν αὐτοῖς, Ἡλίας μὲν ἔρχεται πρῶτον, καὶ ἀποκαταστήσει πάντα. ¹² λέγω δὲ ὑμῖν, ὅτι Ἡλίας ἤδη ἦλθε, καὶ οὐκ ἐπέγνωσαν αὐτὸν, ἀλλ' ἐποίησαν ἐν αὐτῷ ὅσα ἠθέλησαν· οὕτω καὶ ὁ Υἱὸς τοῦ ἀνθρώπου μέλλει πάσχειν ὑπ' αὐτῶν. ¹³ Τότε συνῆκαν οἱ μαθηταὶ ὅτι περὶ Ἰωάννου τοῦ βαπτιστοῦ εἶπεν αὐτοῖς.

^a Mark 9. 14—29.
Luke 9. 37—42.

(¹⁷⁴/_{II}) ¹⁴ ^a Καὶ ἐλθόντων αὐτῶν πρὸς τὸν ὄχλον, προσῆλθεν αὐτῷ ἄνθρωπος γονυπετῶν αὐτὸν, ¹⁵ καὶ λέγων, Κύριε, ἐλέησον μου τὸν υἱόν, ὅτι σεληνιάζεται καὶ κακῶς πάσχει· πολλάκις γὰρ πίπτει εἰς τὸ πῦρ, καὶ πολλάκις εἰς τὸ ὕδωρ. ¹⁶ καὶ προσήνεγκα αὐτὸν τοῖς μαθηταῖς σου, καὶ οὐκ ἠδυνήθησαν αὐτὸν θεραπεῦσαι. ¹⁷ Ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν, ὦ γενεὰ ἄπιστος καὶ διεστραμμένη,

^b Num. 14. 11, 27.
Ps. 95. 10.
ch. 23. 37.
Exod. 34. 6.

ἕως πότε ἔσομαι μεθ' ὑμῶν, ^b ἕως πότε ἀνέξομαι ὑμῶν; φέρετέ μοι αὐτὸν ὧδε. ¹⁸ Καὶ ἐπετίμησεν αὐτῷ ὁ Ἰησοῦς, καὶ ἐξῆλθεν ἀπ' αὐτοῦ τὸ δαιμόνιον, καὶ ἐθεραπεύθη ὁ παῖς ἀπὸ τῆς ὥρας ἐκείνης.

^c ch. 21. 21.
John 11. 40.
1 Cor. 13. 2.

(¹⁷⁵/_V) ¹⁹ Τότε προσελθόντες οἱ μαθηταὶ τῷ Ἰησοῦ κατ' ἰδίαν εἶπον, Διὰ τί ἡμεῖς οὐκ ἠδυνήθημεν ἐκβαλεῖν αὐτό; ²⁰ Ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς, Διὰ τὴν ἀπιστίαν ὑμῶν· ἀμὴν γὰρ λέγω ὑμῖν, ^c ἐὰν ἔχητε πίστιν ὡς κόκκον σινάπεως, ἐρεῖτε

Prophets are enshrined. The Voice from heaven says, 'This is my beloved Son,' they (Moses and Elias) are His servants.'

In order that it might be known that the Voice ('Hear ye Him') referred to Christ, Moses and Elias disappeared as soon as it was uttered, and Christ alone remained to be heard. Observe, the cloud was a *bright* cloud; not like that from which the Law was given on Sinai. (*S. Chrys.*) Observe also that Christ remained after the cloud had passed away. After the cloud which hung over the Law and the Prophets has been withdrawn, the Old Testament is illumined by the Gospel. (*Cp. S. Jerome.*)

⁵. νεφέλη] a *bright cloud overshadowed them*. If we may so say, *Light* is God's *shade*. He is *invisible* through excess of Light; He dwells in "a privacy of glorious light." St. Peter had spoken of a *σκηνή*. The Cloud is Christ's *σκηνή*—His *Shechinah*. Cp. the history of the Cloud of the divine Presence at the Tabernacle and Temple, Exod. xl. 34. 1 Kings viii. 10; and see Rev. xi. 12; xiv. 14—16.

—Οὗτός—αὐτοῦ ἀκούετε] *This is My beloved Son, in Whom I am well pleased; hear ye Him. Hear Him*; not Moses and the Law, nor Elias and the Prophets; but Christ and the Gospel. The voice came from *heaven*. See 2 Pet. i. 17, 18, where St. Peter refers to the history as well known to the Church.

—ἀγαπητός] *My beloved Son*. Observe, this Voice was uttered after they had been speaking of His *death* (Luke ix. 31). An answer from heaven to the objections of some who argue that the doctrine of the *Atonement*, which represents Christ as suffering the Just for the unjust (1 Pet. iii. 18), is irreconcilable with God's attribute of *Love*. "God is Love" (1 John iv. 16), and God the Father so *loved* the world that He gave His only begotten Son to redeem it (John iii. 16. 1 John iii. 16; iv. 9). And God the Son *loved* us, and *gave Himself* freely for us (John xv. 13. Gal. i. 4; ii. 20. Ephes. v. 2. 25. Rev. i. 5, 6). I lay down My life of Myself. No one taketh it from Me. Therefore doth My Father *love* Me (John x. 17, 18). He *loveth* the Son, and hath given all things into His hand (John iii. 35). Cp. on Ephes. i. 6.

⁸. εἰ μὴ τὸν Ἰησοῦν μόνον] Moses and Elias vanish; *Christ is left alone*. The Law and the Prophets were for a time, but the Gospel remains for ever to the end. "Finis Legis Christus; Lex et Prophetia ex Verbo; quæ autem à Verbo cøperunt, in Verbo desinunt." (*Ambrose*, in Luc. ix. 36.)

⁹. Μηδενί] *To no one*. "Ne condiscipulis quidem." (*Bengel.*)

¹⁰. Ἡλίας δεῖ ἔλθειν πρῶτον] *Elias must come first*. The reason why the Disciples spoke of Elias, seems to be, they had heard that Elias should come *before* the Messiah. But they had just seen Elias. Could therefore their Master, who had appeared *before* Elias, be the Christ, as Peter had owned Him to be?

The Jews and some of the Fathers affirm that Elias will appear again *in person* before Christ's Second Advent (Mal. iii. 1; iv. 5. Cp. *Rosenm.* here). *Bp. Andrewes* says (contra Bellarmin., cap. xi. p. 255) that this opinion was derived from the reading in the LXX in Mal. iv. 5, τὸν Θεσβίτην, the *Tishbite*, which is not in the original Hebrew; and from the reading in 2 Kings ii. 1 and 11, ὡς εἰς τὸν οὐρανόν, which is not a correct translation of the original, but passed from the LXX into the writings of the Greek and Latin Fathers of the Church.

On this point however it seems better to suspend our judgment. See *Theophylact* and others on Mark ix. *Origen* and *Chrys.* in Matt. xvii. *Hilary*, cap. xx. in St. Matt. *Lactant.* vii. 16. *S. Aug.* de Civ. Dei, xx. 29, and in Joh. Tract. iv.: "Quomodo duo adventus, sic duo præcones: hoc erit in secundo adventu Elias, quod in primo Joannes. Tunc Elias per proprietatem Elias erit, nunc per similitudinem Elias erat;" and *Gregory*, Moral. in Job xi. 9; xiv. 11; xx. 25; and Hom. vii. and xxix. in Evangel. See further on Luke i. 17, and above on Matt. xi. 14.

¹¹. ἀποκαταστήσει] On this word see on Acts i. 6.

¹². ἤδη ἦλθε] *already came*.

¹⁶. οὐκ ἠδυνήθησαν] *they were not able to heal him*. Another proof of St. Matthew's honesty. (*Beng.*) Cp. note above, xv. 33.

¹⁷. ὦ γενεὰ ἄπιστος] *O faithless generation*. Our Lord rebukes the Jews here publicly for want of faith in His Divine Power. (*Jerome, Hilary, Chrys.*) The fault, He tells them, is not so much in His Apostles as in themselves. They had blamed the Apostles by saying οὐκ ἠδυνήθησαν, but Christ tells them to look to themselves. Unless *you have faith*, not even I shall be able, i.e. morally able, to heal you. (See Mark vi. 5.) And He says to the father, εἰ δύνασαι πιστεῦσαι, πάντα δυνατόν ἐστι πιστεῦναι. And therefore the father, feeling himself corrected by Christ, says, πιστεύω, Κύριε, βοήθει μοι τῇ ἀπιστίᾳ (Mark ix. 24).

But lest the Apostles should imagine that there was no fault in themselves, He also rebukes *them*; but in *private* (v. 20).

τῷ ὄρει τούτῳ, Μετάβηθι ἐντεῦθεν ἐκεῖ, καὶ μεταβήσεται, καὶ οὐδὲν ἀδυνατήσει ὑμῖν. ²¹ Τοῦτο δὲ τὸ γένος οὐκ ἐκπορεύεται εἰ μὴ ἐν προσευχῇ καὶ νηστείᾳ.

(¹⁷⁶/_{II}) ²² Ἀναστρεφομένων δὲ αὐτῶν ἐν τῇ Γαλιλαίᾳ, εἶπεν αὐτοῖς ὁ Ἰησοῦς, ^d Μέλλει ὁ Τίδς τοῦ ἀνθρώπου παραδίδοσθαι εἰς χεῖρας ἀνθρώπων, ²³ καὶ ^{d ch. 16. 21.} ἀποκτενοῦσιν αὐτὸν, καὶ τῇ τρίτῃ ἡμέρᾳ ἐγερθήσεται· καὶ ἐλυπήθησαν σφόδρα.

(¹⁷⁷/_X) ²⁴ Ἐλθόντων δὲ αὐτῶν εἰς Καφαρναοὺμ, προσῆλθον οἱ τὰ δίδραχμα λαμβάνοντες τῷ Πέτρῳ, καὶ εἶπον, Ὁ διδάσκαλος ὑμῶν οὐ τελεῖ ^{e Exod. 30. 12—16.} τὰ δίδραχμα; ²⁵ λέγει, Ναί. Καὶ ὅτε εἰσῆλθεν εἰς τὴν οἰκίαν, προέφθασεν αὐτὸν ὁ Ἰησοῦς λέγων, Τί σοι δοκεῖ, Σίμων; οἱ βασιλεῖς τῆς γῆς ἀπὸ τίνων λαμβάνουσι τέλη ἢ κῆνσον; ἀπὸ τῶν υἱῶν αὐτῶν, ἢ ἀπὸ τῶν ἄλλοτρίων; ²⁶ Λέγει αὐτῷ ὁ Πέτρος, Ἀπὸ τῶν ἄλλοτρίων. Ἐφη αὐτῷ ὁ Ἰησοῦς, Ἄραγε ἐλεύθεροί εἰσιν οἱ υἱοί; ²⁷ ἵνα δὲ μὴ σκανδαλίσωμεν αὐτοὺς, πορευθεῖς εἰς θάλασσαν βάλε ^{f 1 Cor. 9. 19—22. & 10. 32. 33. & 35. 21—26. 2 Chron. 24. 9.} ἄγκιστρον, καὶ τὸν ἀναβάντα πρῶτον ἰχθὺν ἄρον· καὶ ἀνοίξας τὸ στόμα αὐτοῦ εὐρήσεις στατήρα· ἐκείνον λαβὼν δὸς αὐτοῖς ἀντὶ ἐμοῦ καὶ σοῦ.

XVIII. (¹⁷⁸/_{II}) ¹ Ἐν ἐκείνῃ τῇ ὥρᾳ προσῆλθον οἱ μαθηταὶ τῷ Ἰησοῦ λέγοντες,

21. Τοῦτο τὸ γένος] *This kind of evil spirit goeth not out except by prayer and fasting.* It was a deaf and dumb spirit, and παιδιόθεν (Mark ix. 25; *ibid.* 21). Its terrible power was seen in its effects. (Mark ix. 22. 26.) This was therefore a very awful form of demoniacal possession. There are therefore different kinds and degrees of diabolical agency and energy; but Christ conquers them *all*, and enables His servants to do so by His grace obtained through prayer and self-mortification, and used with faith in Him.

24. οὐ τελεῖ] *does He not pay?* Hence it would seem that this payment, though binding on the conscience, was not enforced in the civil courts.

— τὰ δίδραχμα] *the didrachma* = half a stater, or two denarii; the tribute which the Law imposed on the people of Israel, for the redemption of every soul and body, and was applied to the ministry of those who *served in the Temple*. (*Hilary and Ambrose ad Justum, Epist. vii.*) This was paid to the Priests and the Temple. (*Theophylact.*)

This half-stater was the same as the *half of the shekel*, *ἡμέ*, which was due annually from each Jew a little before the Pass-over; whence the time of this miracle may be determined.

This Temple-rate was begun to be demanded by public proclamation on the first day of the month Adar, and was due on the first of Nisan. See *Mishna* de Siclis, cap. i. col. 7; and *Surenhus. p. 260, 261.* This tribute was levied for the maintenance of the Temple and its sacred worship, i.e. for incense, wood, red heifer, shewbread, &c. See Exod. xxx. 13; xxxvii. 26. *Joseph. Antiq. iii. 8. Bell. Jud. vii. 6. Antiq. xviii. 12; and Winer, Lex. vv. Sekel and Stater.* This Temple-rate was afterwards sequestered by the Romans, and under Vespasian was transferred to the capitol at Rome. *Joseph. B. J. vii. 6, 6. Cp. Rosenm.*

25. οἱ βασιλεῖς τῆς γῆς] *the kings of the earth.* *מלכות* (*malche erets*), as distinguished from God the King of Heaven, Ps. ii. 2. (*Rosenm.*)

The sense is: If the *kings of the earth* do not receive tribute from *their children*, how can I, who am the Son of the King of Heaven, be required to pay tribute to My Father's House? If the children of earthly kings are exempt from tribute, how much more am I? But, in order that we may not be supposed to despise the law, I will pay the tribute. I will pay it, not as due from Me, but in order to *avoid offence*, and to strengthen and correct the weakness of others. (*Theophyl.*)

In a spiritual sense, the act of paying tribute, which was not due from Him, was done by Christ in the most signal manner by His *death*, when “He paid the things which He never took” (Ps. lxi. 5). “*Sic persolvit et morte. Non debebat, et persolvebat. Ille nisi indebitum persolveret, nunquam nos à debito liberaret.*” (*Aug. Serm. 155.*)

— τέλη] *toll* for wares. *κῆνσον*, *capitation-tax*, and for land; here a poll-tax.

27. βάλε ἄγκιστρον] *cast a hook*,—not a net,—in order that the miracle may be more apparent. A wonderful combination of Miraculous and Prophetical power. Not one fish among many caught in a net, but *one* fish, and that the *first*, caught by a *hook*, to bring in its *mouth* (not belly) the *sum*, and that the *precise* sum required for Christ and His Disciple.

— ἀναβάντα] *that comes up* from the deep to obey Me. Cp. Ps. viii. 8.

— εὐρήσεις στατήρα] *thou shalt find a stater.* Some Expositors endeavour to explain away this miracle, e.g. *Dr. Paulus*, who refers στόμα to Peter, and interprets αὐτοῦ ‘*on the spot*,’ and *Leisner*. And from this exposition there was only one step (which has been taken by *Strauss*, ii. p. 184), to treat the whole as a fable.

It has been alleged by other Expositors, that our Lord meant only that St. Peter would catch a fish, and *obtain a stater by its sale*; and that our Lord must have been without money at the time, or He would not have commanded St. Peter to go to the sea and fish; and that our Lord rebuked St. Peter for rashness in saying that He paid the δίδραχμα; and that it is *not said* that Peter caught the fish, and found the money in its mouth.

The first of these allegations is refuted by the words of the Evangelist, taken in their plain grammatical sense.

On the second we may say, that our Lord showed His *Divinity* by reading Peter's thoughts, and by levying tribute on the deep, and by His power and prescience with regard to the fish. And He paid the tribute in this manner, not because He *had no money*, but rather because, though He *had money* (John xiii. 29), He would show, by supplying the money, *not* from the common purse, or from any other ordinary source, but from *the sea*, that while doing an act of obedience to human authority as *man*, He is supreme over all as *God*. And so He makes the example of His *obedience* more striking, exemplary, and instructive; and teaches another lesson on the great doctrine of the Unity of the Two Natures, Divine and Human, in His One Person.

Doubtless our Lord, Who obeyed the Law for Man, had paid the tribute (which was an annual one) in former years; and St. Peter, knowing this, answered as he did, *ναί*, yes.

St. Matthew does not say that the Miracle was done. No; he leaves that to be supposed: and is there not something sublime in this *silence*? He had just been relating the glories of Christ's Transfiguration, and His victory over the Evil Spirit in one of his fiercest forms, and he had recorded our Lord's rebuke to the multitude for want of faith. He may well suppose his reader to be awe-struck by what he himself has seen, and heard, and written of Christ; and he may well deem it needless to say, and he does not suppose that any one will require to be told, that what Christ spake was done. And yet many now demand this, who are called intelligent, candid men! Not so the truly wise. By his reverential silence, St. Matthew shows his own faith, and exercises the faith of his readers, in Christ, Who is the Word, and by Whom all things were made.

The practical bearing of this Divine Act on the question of ‘*Church-Rates*,’ deserves careful consideration; some remarks on this subject have been offered in the Editor's Occasional Sermons, No. 39.

— δὸς αὐτοῖς] *give to them.* Although the Temple Service was then administered by His enemies, who (as He had just told His Disciples, ch. xvi. 21) were about to conspire against Him and put Him to death, yet He, who is our Divine Exemplar, paid the annual Tribute to the Temple.

a Mark 9. 33—37. ^a Τίς ἄρα μείζων ἐστὶν ἐν τῇ βασιλείᾳ τῶν οὐρανῶν; ² Καὶ προσκαλεσάμενος ὁ Ἰησοῦς παιδίον ἔστησεν αὐτὸ ἐν μέσῳ αὐτῶν, ³ καὶ εἶπεν, Ἀμὴν λέγω ὑμῖν, ἔαν μὴ στραφῇτε καὶ γένησθε ὡς τὰ παιδιά, οὐ μὴ εἰσέλθῃτε εἰς τὴν βασιλείαν τῶν οὐρανῶν. ⁴ Ὅστις οὖν ταπεινώσει ἑαυτὸν ὡς τὸ παιδίον τοῦτο, οὗτός ἐστιν ὁ μείζων ἐν τῇ βασιλείᾳ τῶν οὐρανῶν ⁵ καὶ ὃς ἔαν δέξῃται παιδίον τοιοῦτον ἐν ἐπὶ τῷ ὀνόματί μου, ἐμὲ δέχεται. (¹⁷⁹/_{II}) ⁶ ὃς δ' ἂν σκανδαλίσῃ ἓνα τῶν μικρῶν τούτων τῶν πιστευόντων εἰς ἐμὲ, συμφέρει αὐτῷ ἵνα κρεμασθῇ μύλος ὀνικὸς ἐπὶ τὸν τράχηλον αὐτοῦ, καὶ καταποντισθῇ ἐν τῷ πελάγει τῆς θαλάσσης. ⁷ ^b Οὐαὶ τῷ κόσμῳ ἀπὸ τῶν σκανδάλων· ἀνάγκη γάρ ἐστιν ἐλθεῖν τὰ σκάνδαλα· πλὴν οὐαὶ τῷ ἀνθρώπῳ ἐκείνῳ δι' οὗ τὸ σκάνδαλον ἔρχεται. (¹⁸⁰/_{VI}) ⁸ ^c Εἰ δὲ ἡ χεὶρ σου ἢ ὁ πούς σου σκανδαλίζει σε, ἔκκοψον αὐτὰ καὶ βάλε ἀπὸ σοῦ· καλὸν σοι ἐστὶν εἰσελθεῖν εἰς τὴν ζωὴν ὀκνηλὸν ἢ κυλλόν, ἢ δύο χεῖρας ἢ δύο πόδας ἔχοντα βληθῆναι εἰς τὸ πῦρ τὸ αἰώνιον. ⁹ Καὶ εἰ ὁ ὀφθαλμός σου σκανδαλίζει σε, ἔξελε αὐτὸν καὶ βάλε ἀπὸ σοῦ· καλὸν σοι ἐστὶ μονόφθαλμον εἰς τὴν ζωὴν εἰσελθεῖν, ἢ δύο ὀφθαλμοὺς ἔχοντα βληθῆναι εἰς τὴν γέενναν τοῦ πυρός. (¹⁸¹/_X) ¹⁰ Ὁρᾶτε μὴ καταφρονήσῃτε ἐνὸς τῶν μικρῶν τούτων· λέγω γὰρ ὑμῖν, ὅτι ^d οἱ ἄγγελοι αὐτῶν ἐν οὐρανοῖς διὰ παντὸς βλέ-

b ch. 13. 41.
Rom. 2. 24.

c Mark 9. 43—48.
Luke 14. 26, 27.
& 18. 22—24.

d Luke 16. 22.
Heb. 1. 14.
Ps. 34. 7.
Acts 12. 15.
Dan. 10. 13, 20, 21.
1 Cor. 11. 10.

CH. XVIII. 1. μείζων] greater than the rest. See xi. 11; xiii. 32; xxiii. 11. Ephes. iii. 8. Glass. Phil. Sacr. p. 274.

2. παιδίον] a child. Mark ix. 36. Supposed by some to have been Ignatius; but this opinion is refuted by Bp. Pearson (Vind. Ign. xii. p. 527, ed. Churton).

6. σκανδαλίση] cause to stumble, i.e. to sin.—σκάνδαλον is used by the LXX for ψῆλον (mokeshe), a trap, from root שָׁחַל (yakash), and for חֶשֶׁל (michshol), from rad. חָשַׁל (cashal), titubavit; a stumbling-stone; which is the sense of σκάνδαλον here. Cp. xiii. 41. In Church-matters, says Jul. Rom. apud Arianas. (c. Arian. p. 111), οὐ λόγον ἐπίδειξις ἐστίν, ἀλλὰ κανόνες Ἀποστολικοὶ, καὶ σπουδὴ τοῦ μὴ σκανδαλίζειν ἓνα τῶν μικρῶν· συμφέρει γὰρ, and then he quotes this text.

— μικρῶν] little ones. My Disciples; however they may be despised by the world. See x. 42.

— πιστευόντων εἰς ἐμὲ] believing in Me. So πιστεύειν ἐν, and πίστις εἰς, and ἐν. This use of the preposition is derived from that of the Hebrew עַל. Vorst. de Hebr. pp. 668—677. Latin Ecclesiastical writers do not distinguish between Credo in and Credo with a dative (see Bp. Pearson on the Creed, Art. i.); and the difference made between the two by Aug. (Joh. Tract. 29), “Credimus Paulo, sed non credimus in Paulum,” and Ruffinus (in Expositione Symbol.), “hac præpositionis syllabâ (IN) Creator à creaturis secerit,” is derived from the language of the Greek Test. Cp. Jerome in Epist. ad Philemon. As Vorst. observes, p. 676, “Nunquam in Novo Fœdere phrasis Græca πιστεύειν εἰς τινα de Petro, Paulo, aliisque sanctis usurpatur, sed de Deo tantum,” and it is used often concerning Christ, as here—a proof of His Divinity.

— μύλος ὀνικός] A mill-stone too heavy to be turned by hand (see xxiv. 41), and requiring the power of an ass to turn it. St. Mark (ix. 42) has λίθος μυλίκος.

Consider the aptness of the expression. Man puts a stumbling-stone in his brother's way; but he who does so, had better have a mill-stone about his neck.

On the punishment of καταποντισμός, or drowning in the sea (noyade), see Casaubon, Sueton. Octav. 67.

7. Οὐαὶ—ἀπὸ] ἀπὸ = τῷ (min). See LXX in Exod. ii. 23. (Rosenm.)

If it is necessary that offences must come, why, it may be said, did Our Lord not stretch out His hand to avert them?

He became Man for us, He took the form of a servant and endured the worst sufferings for our sakes. He did all that it became Him to do for our salvation. And therefore He laments for the wicked, who will not be healed by Him; as a Physician bewails a sick man, who will not follow his advice, and be whole. In the latter case, however, there is little use in the commiseration, but here the denunciation of future Woe may excite the sinner, and heal him of his sins. And we are not to imagine that Christ's Prophecy brings the offences. No; the offences foreseen are the cause of the Prophecy. They do not come, because He foretells them; but He foretells them because they will come. Because many would choose to remain incurable, therefore He forewarned us of the fact. But why does He not remove offences or avert

them? For whose sake ought He to do so? For the sake of those who are hurt by them? But they who are hurt, are hurt by their own fault; and others are not hurt by them, but win glory by them: as Joseph did, and Job did, and all good men do. Offences are stimulants to the good. They make us watch, and quicken our steps, and walk warily. They try us; they distinguish the evil from the good. Chrys.

If evil does not arise through fault of our own wills, why do men ever reprove their servants or their children? Evils proceed from our own evil will and evil acts. Men inquire what is the origin of evil? but no one who lives well will ask this question. They who lead vicious lives entangle themselves in these perplexing subtleties, which we solve not by words but deeds. For no one sins by necessity. If sins were necessary, our Lord would never have said, Woe to him by whom the offence cometh! Our Lord commiserates those who choose to be sinners. And He proves to them that sins are not necessary, by commanding us to cut off a right hand, if it offends us, or causes us to sin. Chrys.

— ἀνάγκη ἐστὶ] it is necessary. Not absolutely, and per se, but ex hypothesi; i.e. on the supposition and previous foreknowledge of certain conditions, viz. the agency of Satan on man's evil passions. Compare the words in St. Luke xvii. 1, ἀνένδεκτόν ἐστι, and 1 Cor. xi. 19, δεῖ αἰρέσεις εἶναι. This use of the word ἀνάγκη explains the sense of the celebrated and controverted passage of S. Irenæus, iii. 3, “Ad hanc Ecclesiam necesse est omnem convenire Ecclesiam,” i.e. it is certain that every Church does agree with this Church. Cp. the Editor's S. Hippolytus, &c. pp. 196—203, on the sense of ἀνάγκη, which has been much misunderstood. See also on x. 34, and on Luke xii. 49.

8. Εἰ—σκανδαλίζει σε] “Qui sibi a scandalo non cavet, aliis scandala objicit.” (Cp. Beng.)

— καλὸν—ἢ] it is good to enter in halt; and better than, &c. So Fritzsche, Meyer, Winer: but the phrase seems rather to be derived from the Hellenistic use of the LXX, Gen. xxix. 19; xlix. 12, where ἢ is the Hebrew וְ (Arnoldi). It is good, rather, &c.

10. οἱ ἄγγελοι αὐτῶν] their Angels, i.e. the Angels appointed by God to minister to them (Heb. i. 14. Ps. xxxiv. 7; xci. 11); though sent forth to do God's errands, as His ἄγγελοι or messengers upon earth, yet they always enjoy the beatific vision of His countenance in heaven; wherever they are, they carry that blessedness with them. (Gregor., Bernard. ap. Maldon.)

ἄγγελος is used by the LXX for the Hebrew מַלְאָךְ (mal'ak), which also signifies a messenger.

Our Lord here shows the dignity of every Christian, however poor, especially of the weak, who cannot defend themselves when in danger, and teaches us to revere them on account of the Angels who watch over them (Acts xii. 15); and St. Paul applies the same argument à fortiori to Christian Congregations, see 1 Cor. xi. 10. Compare Bp. Bull, Sermon. xii. pp. 289—326, on the “Ministry of Angels towards the Faithful.”

He had before said, that we must sacrifice what is nearest and dearest to us, if it offends us, or causes us to sin; He now tempers that precept with mercy, and teaches us to seek the salvation of

πουσι τὸ πρόσωπον τοῦ Πατρὸς μου τοῦ ἐν οὐρανοῖς. ¹¹ Ἦλθε γὰρ ὁ Υἱὸς ^e Luke 19. 10. τοῦ ἀνθρώπου σῶσαι τὸ ἀπολωλός. ^(182/v) ¹² ^f Τί ὑμῖν δοκεῖ; ἐὰν γένηται ^f Luke 15. 4, &c. ἀνθρώπῳ ἑκατὸν πρόβατα, καὶ πλανηθῇ ἐν ἑξ αὐτῶν, οὐχὶ ἀφείς τὰ ἐνενηκονταεννέα ἐπὶ τὰ ὄρη πορευθεὶς ζητεῖ τὸ πλανώμενον; ¹³ καὶ ἐὰν γένηται εὑρεῖν αὐτὸ, ἀμὴν λέγω ὑμῖν, ὅτι χαίρει ἐπ' αὐτῷ μᾶλλον ἢ ἐπὶ τοῖς ἐνενηκονταεννέα τοῖς μὴ πεπλανημένοις. ¹⁴ οὕτως οὐκ ἔστι θέλημα ἔμπροσθεν τοῦ Πατρὸς ὑμῶν τοῦ ἐν οὐρανοῖς ἵνα ἀπόληται εἰς τῶν μικρῶν τούτων. ^(183/v) ¹⁵ ^g Ἐὰν δὲ ἁμαρτήσῃ εἰς σέ ὁ ἀδελφός σου, ὕπαγε καὶ ἔλεγξον αὐτὸν ^g Luke 17. 3, 4. μεταξὺ σοῦ καὶ αὐτοῦ μόνον. ^(184/x) ¹⁶ ^h ἐὰν σου ἀκούσῃ, ἐκέρδησας τὸν ἀδελφόν σου. ^h Lev. 19. 17. ἐὰν δὲ μὴ ἀκούσῃ, παράλαβε μετὰ σοῦ ἔτι ἓνα ἢ δύο, ἵνα ἐπὶ στόματος ^h Eccles. 19. 13, &c. δύο μαρτύρων ἢ τριῶν σταθῇ πᾶν ῥήμα. ¹⁷ ⁱ ἐὰν δὲ παρακούσῃ αὐτῶν, ⁱ Deut. 19. 15. εἰπὲ τῇ ἐκκλησίᾳ, ἐὰν δὲ τῆς ἐκκλησίας παρακούσῃ, ἔστω σοι ὥσπερ ὁ ^{John 8. 17.} ² Cor. 13. 1. ἐθνικός καὶ ὁ τελώνης. ^(185/vii) ¹⁸ ^k Ἀμὴν λέγω ὑμῖν, ὅσα ἐὰν δῆσητε ἐπὶ τῆς γῆς, ^k ch. 16. 19. ^{John 20. 23.}

the souls of others by means of our own. Great is the worth of the soul, for it has an *Angel* assigned it by God. (*Jerome.*)

Our Lord excites us to be zealous for the salvation of others, however poor and despised they may be. He stimulates us to this by His own example. Observe the order of His precepts. By saying that no one can enter the kingdom of heaven, except he become as a little child, He brings down our pride. By telling us that offences must needs come, He excites our vigilance. By pronouncing *Woe* on him by whom the offence cometh, He teaches every one to take heed not to be a cause of stumbling to others. By commanding us to cut off whatever offends us, or makes us to sin, He makes our salvation easy; and by ordering us not to despise those who may offend us, or any, however humble, He makes us more eager in promoting the salvation of others. And He presents us the example of the Angels, and His own example, and that of His Father, for our imitation, in order to stimulate our zeal. (*Chrys.*)

11. Ἦλθε γάρ] *For the Son of Man came down from heaven to save that which was lost.* Such was His love to it, and such was its value in His sight. Therefore do not thou despise it; despise not any one of Christ's disciples, or little ones, however they may be despised as such by the world: but endeavour to promote their spiritual welfare by good example, and by offices of love; for they are dear to Angels, and to God, and to the Son of God, who has come to save them.

12. τὰ ἐνενηκονταεννέα] *the ninety and nine.* Christ has set thee an example of tender regard for a single soul. He left the *ninety and nine* (the Angels of whom He had just been speaking) to seek and save the human race, which is but as a single sheep of His fold. See *Irenæus, Hilary, Ambrose*, and others, cited by *à Lapide*. The word πορευθεὶς is to be construed with ἐπὶ τὰ ὄρη.

13. χαίρει ἐπ' αὐτῷ μᾶλλον] *He rejoices rather upon it.* He does not say πλέον, but μᾶλλον; not plus, but magis; not more, but rather; i. e. at the time of the recovery and restoration of the one lost sheep, His joy is rather directed to that particular sheep, than to all the rest. And why? Because that particular sheep is now delivered from that condition of misery, for which He had so much grieved; and because it is restored to the company and condition of the other sheep, who have not strayed, and in whom He joys so much.

Our Lord here speaks κατ' ἄνθρωπον, and by a mode of speech common in Scripture He transfers human feelings to God Himself. Cp. Luke xv. 7.

14. οὐκ ἔστι θέλημα] Not, 'it is not the will;' but He is unwilling that any should perish: πάντας θέλει σῶσθαι, *He desires all to be saved.* (1 Tim. ii. 4.)

15. Ἐὰν δέ] *If thy brother shall have sinned against thee*, do not despise him, do not reject him, but seek for reconciliation, seek for his spiritual good. This precept is to be connected with what precedes, concerning the duties of edification of one Christian toward another.

— ἁμαρτήσῃ εἰς] A Hebraism—ἁρῇ followed by ῃ.

16. ἐπὶ στόματος] ὡπῇ (al-pi), at the mouth, or attestation, —as the cause of confirmation. Cp. Deut. xix. 15. 2 Cor. xiii. 1. John viii. 17. Heb. x. 28.

— πᾶν ῥήμα] ῥῆ ῥῆ, every thing that is spoken.

Our Lord had commanded His disciples not to give offence, and to cut off what is most dear—to separate from our nearest friend—if he offends us, i. e. causes us to sin. But lest they should proceed hastily and haughtily in this matter, He prescribes the course which they must pursue in the exercise of discipline. He

calls the sinner their *brother*, and commands them to deal with him privately at first, and if he hearkens to them and confesses his sin, then He does not say, Thou hast inflicted punishment or obtained satisfaction, but thou hast gained thy *brother*. And the more refractory he may be, the more eager thou must also be as a patient and tender physician for the restoration of his spiritual health. If one remedy fails, try another, and another. Take with thee one or two more, that it may be manifest that thou art ready to do all on thy part that may conduce to amendment and restoration. But if he will not hear them, tell it to the Church—that, through fear of being cast out of the Church by excommunication, and of the binding in heaven, consequent on it, he may be so shamed, and lay aside his malice. Our Lord threatens the sinner with these punishments, in order that he may repent and escape them. Hence He does not cut off the sinner at once from the Church, but establishes a first, a second, and a third tribunal, in order that if he refuse to hear the first, he may hearken to the second or the third, and if he have no reverence for that, he may stand in awe of the future judgment of God. (*Chrys.*)

17. τῇ ἐκκλησίᾳ] *to the Church.* Our Lord had already prepared His Apostles for the use of this word ἐκκλησία (see above, xvi. 18), to describe the Visible Society of His faithful people. He had informed them who were to bear office publicly in it for the exercise of godly discipline therein (cp. 1 Cor. v. 5. 1 Tim. v. 20) in His Name and for the general good.

On the mode and measure of administering reproof, public and private, see *Chrys.* here, and *Augustine* de Correctione, vol. x. p. 1316, and *Serm.* xiii. and lxxxi. and *Epist.* 95, and *De Civ. Dei*, i. 4, and *Hooker* vi. 4, and *Hammond* on Fraternal Correction, Works, i. p. 290, ed. 1674.

— ὁ ἐθνικός] Observe δ. Not a heathen man, who may be a good man in his way, but as the heathen in his *heathenism*. On this use of the article, see John iii. 10; xviii. 10.

18. Ἀμὴν λέγω ὑμῖν] *Verily I say unto you, whatsoever ye shall have bound on earth, shall have been bound in heaven.* Observe the tenses here, δῆσητε and δεδεμένα: cp. above, xvi. 19. From speaking of Church-discipline as a divinely-appointed means of reconciliation and spiritual edification, He proceeds to state its authority and efficacy, and introduces this declaration with the solemn preamble—*Verily I say unto you*, showing its importance.

The following authorities on this subject may be commended to the student's attention:—

Ordering of Priests in the *Book of Common Prayer* of the United Church of England and Ireland. "Receive the Holy Ghost for the Office and Work of a Priest in the Church of God, now committed unto thee by the Imposition of our Hands. Whose sins thou dost forgive, they are forgiven; and whose sins thou dost retain, they are retained. And be thou a faithful Dispenser of the Word of God, and of His Holy Sacraments; in the Name of the Father, and of the Son, and of the Holy Ghost. Amen." See also the Forms of Absolution in Morning and Evening Prayer; the Order for the Holy Communion; and the Office for the Visitation of the Sick.

"Absolution hath the promise of forgiveness of sins." *Homily* on Common Prayer, p. 330 (ed. 1822).

"God hath given the keys of the kingdom of heaven, and authority to forgive sin, to the ministers of the Church. And when the minister does so, then I ought stedfastly to believe that my sins are truly forgiven me." *Abp. Cranmer* on the Power of the Keys, Catech. p. 202.—Compare *Cranmer's Works*, iv. p. 283, ed. Jenkyns.

1 ch. 21. 22.
John 15. 7, 16.
1 John 3. 22.
& 5. 14.

m Luke 17. 3, 4.

n 2 Kings 4. 1.

ἔσται δεδεμένα ἐν τῷ οὐρανῷ, καὶ ὅσα ἐὰν λύσητε ἐπὶ τῆς γῆς, ἔσται λελυμένα ἐν τῷ οὐρανῷ. (¹⁸⁶/_x)¹⁹ ¹ Πάλιν λέγω ὑμῖν, ὅτι ἐὰν δύο ὑμῶν συμφωνήσωσιν ἐπὶ τῆς γῆς περὶ παντὸς πράγματος οὗ ἐὰν αἰτήσωνται, γενήσεται αὐτοῖς παρὰ τοῦ Πατρὸς μου τοῦ ἐν οὐρανοῖς· ²⁰ οὐ γάρ εἰσι δύο ἢ τρεῖς συνηγμένοι εἰς τὸ ἐμὸν ὄνομα, ἐκεῖ εἰμι ἐν μέσῳ αὐτῶν.

(¹⁸⁷/_v)²¹ ^m Τότε προσελθὼν αὐτῷ ὁ Πέτρος εἶπε, Κύριε, ποσάκις ἁμαρτήσῃ εἰς ἐμὲ ὁ ἀδελφός μου, καὶ ἀφήσω αὐτῷ; ἕως ἑπτάκις; ²² Λέγει αὐτῷ ὁ Ἰησοῦς, Οὐ λέγω σοι ἕως ἑπτάκις, ἀλλ' ἕως ἑβδομηκοντάκις ἑπτά.

(¹⁸⁸/_x)²³ Διὰ τοῦτο ὁμοιώθη ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ βασιλεῖ, ὃς ἠθέλησε συνάραι λόγον μετὰ τῶν δούλων αὐτοῦ· ²⁴ ἀρξαμένου δὲ αὐτοῦ συναίρειν, προσηνέχθη αὐτῷ εἰς ὀφειλέτης μυρίων ταλάντων· ²⁵ ⁿ μὴ ἔχοντος δὲ αὐτοῦ ἀποδοῦναι, ἐκέλευσεν αὐτὸν ὁ κύριος αὐτοῦπραθῆναι, καὶ τὴν γυναῖκα αὐτοῦ καὶ τὰ τέκνα, καὶ πάντα ὅσα εἶχε, καὶ ἀποδοθῆναι· ²⁶ πεσὼν οὖν ὁ δούλος προσεκύνη αὐτῷ λέγων, Κύριε, μακροθύμησον ἐπ' ἐμοί, καὶ πάντα σοι ἀποδώσω· ²⁷ σπλαγχνισθεὶς δὲ ὁ κύριος τοῦ δούλου ἐκείνου ἀπέλυσεν αὐτὸν, καὶ τὸ δάνειον ἀφήκεν αὐτῷ· ²⁸ Ἐξελθὼν δὲ ὁ δούλος ἐκεῖνος εὗρεν ἓνα τῶν συνδούλων αὐτοῦ, ὃς ὤφειλεν αὐτῷ ἑκατὸν δηνάρια, καὶ κρατήσας αὐτὸν ἔπνιγε λέγων, Ἀπόδος εἰ τι ὀφείλεις· ²⁹ Πεσὼν οὖν ὁ σύνδουλος αὐτοῦ εἰς τοὺς πόδας αὐτοῦ παρεκάλει αὐτὸν λέγων, Μακροθύμησον ἐπ' ἐμοί, καὶ ἀποδώσω σοι· ³⁰ Ὁ δὲ οὐκ ἠθέλην, ἀλλὰ ἀπελθὼν ἔβαλεν αὐτὸν εἰς φυλακὴν ἕως οὗ ἀποδῶ τὸ ὀφειλόμενον.

³¹ Ἰδόντες δὲ οἱ σύνδουλοι αὐτοῦ τὰ γενόμενα ἐλυπήθησαν σφόδρα, καὶ ἐλθόντες

"They that have the *keys* of the kingdom of heaven are hereby signified to be stewards of the house of God, under whom they guide, command, and judge His family. The souls of men are God's treasure, committed to the trust and fidelity of such as must render a strict account for the very least which is under their custody." *Hooker*, VI. iv. 1.

"Whether they remit or retain sins, whatsoever is done by way of *orderly* and *lawful* proceeding, the Lord Himself hath promised to ratify." *Hooker*, VI. iv. 2.

"The Priest gives pardon, not as a King, nor yet as a Messenger, i. e. not by way of authority, nor yet only by declaration; but as a *physician* gives *health*, i. e. he gives the *remedies* which God appoints." *Bp. Taylor* on Repentance, x. § 4.

"If our confession be serious and hearty, this Absolution is effectual, as if God did pronounce it from heaven: so says the Confession of Saxony, and Bohemia, and the Augsburg Confession (xi. xii. xiii.); and so says *S. Chrysostom* in his Fifth Homily on *Essay*, Heaven waits and expects the Priest's sentence here on earth; and what the servant *rightly* binds or looses on earth, that the Lord confirms in heaven. *S. Augustine* and *S. Cyprian*, and general Antiquity, say the same." *Bp. Sparrow*, *Rationale*, p. 14, ed. 1704.

"Come to your spiritual physician, not only as to a learned man, experienced in the Scriptures, as one that can speak quieting words to you, but as to one who hath Authority delegated to him from God Himself, to absolve and acquit your sins." *Chillingworth*, p. 409 (Serm. vii.).

19. Πάλιν λέγω] Again, I say unto you. Having spoken of the efficacy of Church-Censures, and of Absolution, He proceeds to speak of that of Church-Communion in public prayer.

— ἐὰν δύο] if two do His will and ask with faith and charity in Christ's Name, and if what they ask is according to His Will, and expedient for them, it shall be done for them. See John ix. 31. James v. 16. 1 John iii. 22; v. 14.

— συμφωνήσωσιν] A beautiful word, expressive of the holy music and *sympphony* of hearts and voices in Public Prayer. Compare the eloquent exposition of it by *S. Ignatius* (ad Ephes. c. 4): τὸ ἀξιονόμαστον ὡμῶν πρεσβυτέριον τοῦ Θεοῦ ἄξιον οὕτως συνήρμωσται τῷ ἐπισκόπῳ ὡς χορδὰι κιθάρα· διὰ τοῦτο ἐν ὁμονοίᾳ ὡμῶν καὶ συμφώνῳ ἀγάπῃ Ἰησοῦς Χριστὸς ἕδεται· καὶ οἱ κατ' ἄνδρα δὲ χορδὰς γίνεσθε, ἵνα σύμφωνοι ὄντες ἐν ὁμονοίᾳ χρώμα Θεοῦ λαβόντες ἕδῃτε ἐν φωνῇ μιᾷ διὰ Ἰησοῦ Χριστοῦ τῷ Πατρὶ, ἵνα καὶ ὡμῶν αἰκίσθη, καὶ ἐπιγινώσκων δι' ὧν εὖ πράσσετε μέλη ὄντας τοῦ νιοῦ αὐτοῦ, χρήσιμον ὄν ἐστιν ὑμᾶς ἐν ἀμώμῳ ἐνότητι εἶναι, ἵνα καὶ Θεοῦ πάντοτε μετέχητε.

20. συνηγμένοι εἰς τὸ ἐμὸν ὄνομα] gathered together into My Name: not collecting themselves promiscuously in their own name,

or according to their own devices, or for their own glory, much less in a spirit of strife and division; but with yearnings of love to Me and of union with Me; in the manner appointed by Me in the unity of My Church, and in obedience to My law, and for the furtherance of My glory. See *Hilary* and *Chrys.* here.

Observe the *passive* participle *συνηγμένοι*, and the preposition *εἰς*, and the *accusative* τὸ ὄνομα (stronger than ἐν τῷ ὀνόματι) containing the idea of love to, and of incorporation into, by the agency of Christ Himself. See on x. 41, and xxviii. 19.

On the meaning of the phrase to "do any thing in Christ's Name," see *Dr. Barrow*, Sermon xxxiii. vol. ii. pp. 246—249.

— ἐν μέσῳ] in the midst. Observe how our Lord reconciles sinners, not only through fear, but by love. Having declared the evils consequent on strife, He now displays the blessings of unity. By unity we persuade our Father to grant our prayers, and we have Christ in the midst of us. (*Chrys.*)

22. ἑβδομηκοντάκις ἑπτά] seventy times seven. The number seven in Holy Scripture is used to signify completeness (Luke xxiii. 56; xxiv. 1); and the multiplication of 70×7 here signifies that there is to be no stint or limit to the spirit of forgiveness.

The number ten times seven is used to express the fulness of retribution for Lamech (Gen. iv. 24). And for bringing in of forgiveness of sins into the world there are ten times seven generations from Adam to Christ. Luke iii. 23—38. (*Hilary* and *Aug.*)

But here the number is seventy times seven, the number of years from the rebuilding of the wall of Jerusalem unto Christ, who brought in the forgiveness of sins (Dan. ix. 24).

28. ἑκατὸν δηνάρια] a hundred pence. About a 1,250,000th part of the 10,000 Talents (v. 24).

In order to show the easiness and necessity of forgiveness, our Lord had introduced His own example, whence it appears that even if we forgive our brother seventy times seven, i. e. an indefinite number of times, our clemency is not so much as a drop of water compared with the Ocean of God's goodness to us, without which we must be condemned hereafter. And now observe the difference between men's trespasses against us and our trespasses against God. The former are to the latter as a hundred pence to ten thousand talents. The difference is infinite; as appears from the difference of the persons, as well as from the frequency and greatness of the sin. Consider also the benefits we have received and do receive, public and private, spiritual and temporal, from God. (*Chrys.*)

— εἰ τι ὀφείλεις] if thou owest any thing. εἰ τι has been rightly restored by recent editors from the best MSS. for δ τι: you owe, therefore pay. The creditor is ashamed to mention the petty hundred pence. Therefore he does not say δ τι, but εἰ τι.

διδασκῆσαν τῷ κυρίῳ αὐτῶν πάντα τὰ γενόμενα. ³² Τότε προσκαλεσάμενος αὐτὸν ὁ κύριος αὐτοῦ λέγει αὐτῷ, Δούλε πονηρέ, πᾶσαν τὴν ὀφειλὴν ἐκείνην ἀφήκᾳ σοι ἐπεὶ παρεκάλεσάς με· ³³ οὐκ ἔδει καὶ σέ ἐλεῆσαι τὸν σύνδουλόν σου, ὡς καὶ ἐγὼ σέ ἡλέησα; ³⁴ καὶ ὀργισθεὶς ὁ κύριος αὐτοῦ παρέδωκεν αὐτὸν τοῖς βασανισταῖς, ἕως οὗ ἀποδῶ πᾶν τὸ ὀφειλόμενον αὐτῷ. ³⁵ Οὕτω καὶ ὁ Πατήρ μου ὁ ἐπουράνιος ποιήσει ὑμῖν, ἐὰν μὴ ἀφήτε ἕκαστος τῷ ἀδελφῷ αὐτοῦ ἀπὸ τῶν καρδιῶν ὑμῶν τὰ παραπτώματα αὐτῶν.

XIX. ⁽¹⁸⁹⁾^{VI} ¹ ^a Καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς τοὺς λόγους τούτους, ^a Mark 10. 1, &c. John 10. 40—42. μετῆρεν ἀπὸ τῆς Γαλιλαίας, καὶ ἦλθεν εἰς τὰ ὄρια τῆς Ἰουδαίας πέραν τοῦ Ἰορδάνου· ² καὶ ἠκολούθησαν αὐτῷ ὄχλοι πολλοί· καὶ ἐθεράπευσεν αὐτοὺς ἐκεῖ. ³ Καὶ προσῆλθον αὐτῷ οἱ Φαρισαῖοι πειράζοντες αὐτὸν καὶ λέγοντες αὐτῷ, εἰ ἔξεστιν ἀνθρώπῳ ἀπολῦσαι τὴν γυναῖκα αὐτοῦ κατὰ πᾶσαν αἰτίαν; ⁴ ^b ⁶ ⁷ ⁸ ⁹ ¹⁰ ¹¹ ¹² ¹³ ¹⁴ ¹⁵ ¹⁶ ¹⁷ ¹⁸ ¹⁹ ²⁰ ²¹ ²² ²³ ²⁴ ²⁵ ²⁶ ²⁷ ²⁸ ²⁹ ³⁰ ³¹ ³² ³³ ³⁴ ³⁵ ³⁶ ³⁷ ³⁸ ³⁹ ⁴⁰ ⁴¹ ⁴² ⁴³ ⁴⁴ ⁴⁵ ⁴⁶ ⁴⁷ ⁴⁸ ⁴⁹ ⁵⁰ ⁵¹ ⁵² ⁵³ ⁵⁴ ⁵⁵ ⁵⁶ ⁵⁷ ⁵⁸ ⁵⁹ ⁶⁰ ⁶¹ ⁶² ⁶³ ⁶⁴ ⁶⁵ ⁶⁶ ⁶⁷ ⁶⁸ ⁶⁹ ⁷⁰ ⁷¹ ⁷² ⁷³ ⁷⁴ ⁷⁵ ⁷⁶ ⁷⁷ ⁷⁸ ⁷⁹ ⁸⁰ ⁸¹ ⁸² ⁸³ ⁸⁴ ⁸⁵ ⁸⁶ ⁸⁷ ⁸⁸ ⁸⁹ ⁹⁰ ⁹¹ ⁹² ⁹³ ⁹⁴ ⁹⁵ ⁹⁶ ⁹⁷ ⁹⁸ ⁹⁹ ¹⁰⁰ ¹⁰¹ ¹⁰² ¹⁰³ ¹⁰⁴ ¹⁰⁵ ¹⁰⁶ ¹⁰⁷ ¹⁰⁸ ¹⁰⁹ ¹¹⁰ ¹¹¹ ¹¹² ¹¹³ ¹¹⁴ ¹¹⁵ ¹¹⁶ ¹¹⁷ ¹¹⁸ ¹¹⁹ ¹²⁰ ¹²¹ ¹²² ¹²³ ¹²⁴ ¹²⁵ ¹²⁶ ¹²⁷ ¹²⁸ ¹²⁹ ¹³⁰ ¹³¹ ¹³² ¹³³ ¹³⁴ ¹³⁵ ¹³⁶ ¹³⁷ ¹³⁸ ¹³⁹ ¹⁴⁰ ¹⁴¹ ¹⁴² ¹⁴³ ¹⁴⁴ ¹⁴⁵ ¹⁴⁶ ¹⁴⁷ ¹⁴⁸ ¹⁴⁹ ¹⁵⁰ ¹⁵¹ ¹⁵² ¹⁵³ ¹⁵⁴ ¹⁵⁵ ¹⁵⁶ ¹⁵⁷ ¹⁵⁸ ¹⁵⁹ ¹⁶⁰ ¹⁶¹ ¹⁶² ¹⁶³ ¹⁶⁴ ¹⁶⁵ ¹⁶⁶ ¹⁶⁷ ¹⁶⁸ ¹⁶⁹ ¹⁷⁰ ¹⁷¹ ¹⁷² ¹⁷³ ¹⁷⁴ ¹⁷⁵ ¹⁷⁶ ¹⁷⁷ ¹⁷⁸ ¹⁷⁹ ¹⁸⁰ ¹⁸¹ ¹⁸² ¹⁸³ ¹⁸⁴ ¹⁸⁵ ¹⁸⁶ ¹⁸⁷ ¹⁸⁸ ¹⁸⁹ ¹⁹⁰ ¹⁹¹ ¹⁹² ¹⁹³ ¹⁹⁴ ¹⁹⁵ ¹⁹⁶ ¹⁹⁷ ¹⁹⁸ ¹⁹⁹ ²⁰⁰ ²⁰¹ ²⁰² ²⁰³ 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ἀπολύσαι αὐτήν; ⁸ Λέγει αὐτοῖς, "Οτι Μωϋσῆς πρὸς τὴν σκληροκαρδίαν ὑμῶν ἐπέτρεψε ὑμῖν ἀπολύσαι τὰς γυναῖκας ὑμῶν ἀπ' ἀρχῆς δὲ οὐ γέγονεν οὕτω. (¹⁹⁰/_{II}) ⁹ Ἐγὼ δὲ ὑμῖν, ὅτι ὃς ἂν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ, μὴ ἐπὶ πορνείᾳ, καὶ γαμήσῃ ἄλλην, μοιχᾶται· καὶ ὁ ἀπολελυμένην γαμήσας μοιχᾶται.

(¹⁹¹/_X) ¹⁰ Λέγουσιν αὐτῷ οἱ μαθηταὶ αὐτοῦ, Εἰ οὕτως ἐστὶν ἡ αἰτία τοῦ ἀνθρώπου μετὰ τῆς γυναικὸς, οὐ συμφέρει γαμήσαι. ¹¹ Ὁ δὲ εἶπεν αὐτοῖς, Οὐ πάντες χωροῦσι τὸν λόγον τοῦτον, ἀλλ' οἷς δέδοται ¹² εἰσὶ γὰρ εὐνοῦχοι, οἵτινες ἐκ κοιλίας μητρὸς ἐγεννήθησαν οὕτω· καὶ εἰσιν εὐνοῦχοι, οἵτινες εὐνουχίσθησαν ὑπὸ τῶν ἀνθρώπων· καὶ εἰσιν εὐνοῦχοι, οἵτινες εὐνούχισαν ἑαυτοὺς διὰ τὴν βασιλείαν τῶν οὐρανῶν. Ὁ δυνάμενος χωρεῖν χωρεῖτω.

(¹⁹²/_{II}) ¹³ Τότε προσηνέχθη αὐτῷ παῖδια, ἵνα τὰς χεῖρας ἐπιθῇ αὐτοῖς καὶ προσεύξῃται· οἱ δὲ μαθηταὶ ἐπετίμησαν αὐτοῖς. ¹⁴ Ὁ δὲ Ἰησοῦς εἶπεν, Ἄφετε τὰ παῖδια, καὶ μὴ κωλύετε αὐτὰ ἔλθειν πρὸς με· τῶν γὰρ τοιούτων ἐστὶν ἡ βασιλεία τῶν οὐρανῶν. ¹⁵ Καὶ ἐπιθεὶς αὐτοῖς τὰς χεῖρας ἐπορεύθη ἐκείθεν.

e ch. 5. 32.
Mark 10. 11.
Luke 16. 18.
1 Cor. 7. 11.

f 1 Cor. 7. 2, 7,
9, 17.

g 1 Cor. 7. 32, 34.
& 9. 5, 15.

h Mark 10. 13.
Luke 18. 15.
ch. 18. 3.

and executed before a magistrate; in order to give time to the husband to consider what he was doing, and to secure evidence to the wife that she had not left her husband of her own accord. See *Vitrina*, de Synagog. Jud. c. xl. and above, v. 31.

8. πρὸς τὴν σκληροκαρδίαν] with a view to your hardness of heart. πρὸς = Hebr. *ὑπὲρ* (propter, contra)—i. e. lest you in your cruelty should rid yourselves of your wives by violent means (see on v. 31, 32); lest you should maltreat your wife. "He permitted divorce, in order to avoid homicide." (Jerome.) Therefore the permission to which you appeal is a proof of your own cruelty; that, which you plead as your excuse, is a proof of your hardness of heart, and of your own degradation; and if you were children of God it would not exist.

—ἐπέτρεψεν] permitted; a correction of ἐνετείλατο, commanded.

9. ὃς ἂν ἀπολύσῃ] whosoever shall divorce. See above, on ch. v. 31. Our Lord admits but one cause of divorcing a wife—fornication. And here we must understand, that if a woman leaves her husband on this single cause, for which divorce is allowed, she ought to remain unmarried, or be reconciled to her husband, either reformed or to be tolerated, rather than marry another man. And the Apostle adds, "Let not the husband put away his wife" (see 1 Cor. vii. 10—15),—intimating briefly in the case of the husband the same course as he had commanded in the case of the wife. *S. Aug.* (de divers. quest. 83). See also *Hermas Pastor*, ii. Mand. iv. *Tertullian* c. Marcion. iv. 34. *Concil. Arelat.* can. 10. *Concil. Eliber.* can. 65. *Neocæsar.* can. 8. *Epiph.* *Hæret. lix.* *Lactant.* Inst. vi. 23. *Asterius*, Bishop of Amasea, has a homily on this text in *Bibl. Patr. Max.* v. p. 818; and see also *Greg. Nazianz.*, *Orat.* 37, p. 650.

Our Lord says, that he who takes to wife a woman that has been divorced by her husband is the cause of her adultery, for he gives her occasion to sin; and if he did not receive her, she might return to her husband. *Clemens Alex.* *Strom.* ii. p. 507.

A wife may be put away for fornication (*Hilary* on Matt. v. 31); but a man who puts away his wife for fornication may not marry another during her life. And it is said by our Lord, that he who marries an adulteress is guilty of adultery. (*Jerome.*) By a marriage, which never could have taken place if the adulteress had remained faithful to her husband, he who marries an adulteress makes himself one flesh with her, and so is a partner in adultery.

The sentence of our Lord is, that a wife is not to be put away except for fornication, and that she who is put away is not to be married to another. (*Jerome*, *Epist.* xxx. pro libris suis adv. *Jovin.*) We pronounce that man to be an adulterer who puts away his wife for any cause save fornication; but we do not therefore absolve from the taint of this sin ('non hujus peccati labe defendimus') him who having put away his wife for fornication has married another; and no one can deny that he is an adulterer who has married a woman whom her husband has put away for fornication. *Augustine* de Conj. Adult. i. 9. 12; ii. 16.

—μοιχᾶται] commits adultery. In Matt. v. 32, our Lord says ποιεῖ αὐτὴν μοιχᾶσθαι, makes her to commit adultery. The man who divorces his wife and marries another, commits adultery, inasmuch as he unites himself to another woman while he has a wife living: and he makes her commit adultery,—because he exposes her to the danger of doing so, by tempting her to unite herself to another man while she has a husband living,—and

so, as far as in him lies, makes her an adulteress. "Apud Deum adulterii crimine tenetur, qui expulsa præbet adulterii occasionem," says *Grotius* (in Marc. x. 11).

The result of an examination of the passages of Holy Scripture concerning Divorce, and of ancient authorities, is

1. That a man may not divorce his wife, except for fornication.
2. That if he divorces her for this cause, it is not expedient for him to marry again in the lifetime of the partner whom he has divorced; some Latin Fathers say, it is not lawful.

3. That whosoever marrieth a woman that has been divorced committeth adultery.

See above on v. 31, and the Editor's Occasional Sermons, No. 40 and No. 50.

10. ἡ αἰτία] the case. Hebr. *דִּבְרָה* (*dibrah*).

11. χωροῦσι] receive and contain. A metaphor derived from the capacity of a vessel, σκεῦος, to which the human body is compared in N. T. 1 Thess. iv. 4. Cp. 1 Pet. iii. 7. All are not capable of holding, i. e. of observing τοῦτον τὸν λόγον, this precept, viz. celibacy; but some are, οἷς δέδοται, and then He gives certain examples. Cf. 1 Cor. vii. 2. 7. 9. 17.

12. εὐνοῦχοι] εὐνόχος, Hebr. *סָרִיס* (*saris*), from *סָרַס* (*saras*), 'abscidit' (*Gesen.*); and thence,—because εὐνοῦχοι were often 'cubicularii,'—it signifies a chamberlain, and in such cases is not to be taken in the literal signification.

The word εὐνόχος had been already used by the LXX for chamberlain, εὐνὴν ἔχων, a lord of the bedchamber, a courtier generally, in numberless places of the O. T. See Gen. xxxix. 1, concerning Potiphar, who was married, and yet is called εὐνόχος Φαραώ; and cp. xl. 2. 7, concerning the chief butler and baker. See also 1 Sam. viii. 15. Esth. i. 10. 12. 15. In Gen. xxxvii. 36, and Isa. xxxix. 7, the LXX use σπᾶδων, and so mark the difference of meaning.

Thus it appears, that the phrase εὐνούχισαν ἑαυτοὺς is not to be taken literally, by amputation (heaven forbid!), but by the extirpation of sensual thoughts. They who act upon this literally, give occasion to those who traduce creation, and encourage the heresy of the Manichæans, and fall into the sin of those among the Gentiles who violate themselves. (*Chrys.*, doubtless with reference to the case of Origen.) See *Euseb.* vi. 8. *Epiph.* *Hæret.* lxiv. 3. Cp. note below on Gal. v. 12.

The phrase (εὐν. ἑαυτοὺς) in this verse signifies also those, both men and women, who abstain from married life and its cares, that they may attend with more assiduity on the service of the Marriage Chamber and Court of the Heavenly Bridegroom and King. Cp. Isa. lvi. 3, to which passage probably our Lord alludes; and *Greg. Naz.* p. 658, who says, τὸ μέχρι τῶν σωματικῶν εὐνούχων στήσαι τὸν λόγον, μικρὸν καὶ ἀνάξιον λόγον.

13. παῖδια] children. He had vindicated the rights of Marriage (*Matrimonium*, the state of a *Mater*), and now defends that of its fruit; and so consecrates both.

—ἵνα τὰς χεῖρας ἐπιθῇ αὐτοῖς] that He might put His hands on them. As Jacob did on Ephraim and Manasseh (Gen. xlviii. 14. 15). Cf. Isa. xl. 11, a prophecy concerning the Messiah, here fulfilled by our Lord.

14. Ἄφετε τὰ παῖδια] Suffer children to come unto Me. On this text, as an argument for Baptism of Infants, see *S. Aug.* *Serm.* 174, quoted below on Mark x. 14. Cp. Luke xviii. 16.

—τῶν τοιούτων] of such. "Si talium, multo magis ipsorum (i. e. infantum)." (Cp. Beng.)

(¹⁹⁸/_{II}) ¹⁶ ⁱ Καὶ ἰδοὺ εἰς προσελθὼν εἶπεν αὐτῷ, Διδάσκαλε ἀγαθὲ, τί ἀγαθὸν ^{i Mark 10. 17.}
ποιήσω ἵνα ἔχω ζωὴν αἰώνιον; ^{Luke 18 18.} ¹⁷ Ὁ δὲ εἶπεν αὐτῷ, Τί με ἐρωτᾷς περὶ τοῦ
ἀγαθοῦ; εἰς ἐστὶν ὁ ἀγαθός, ὁ Θεός. Εἰ δὲ θέλεις εἰς τὴν ζωὴν εἰσελθεῖν,
τήρησον τὰς ἐντολάς. ¹⁸ ^k Λέγει αὐτῷ, Ποίας; Ὁ δὲ Ἰησοῦς εἶπε, Τὸ οὐ ^{k Exod. 20. 18.}
φονεύσεις· οὐ μοιχεύσεις· οὐ κλέψεις· οὐ ψευδομαρτυρήσεις· ^{Deut. 5. 17.} ¹⁹ ¹ τίμα ^{1 ch. 15. 4.}
τὸν πατέρα καὶ τὴν μητέρα· καὶ ἀγαπήσεις τὸν πλησίον σου ὡς ^{Eph. 6. 2.}
σεαυτόν. ²⁰ Λέγει αὐτῷ ὁ νεανίσκος, Πάντα ταῦτα ἐφύλαξά μιν ἐκ νεότητός ^{Lev. 19. 18.}
μου, τί ἔτι ὑστερῶ; (¹⁹⁴/_{II}) ²¹ ^m Εἶπε αὐτῷ ὁ Ἰησοῦς, Εἰ θέλεις τέλειος εἶναι, ^{Rom. 13. 9.}
ὑπάγε, πώλησόν σου τὰ ὑπάρχοντα καὶ δὸς πτωχοῖς, καὶ ἔξεις θησαυρὸν ἐν ^{Gal. 5. 14.}
οὐρανῷ· καὶ δεῦρο ἀκολούθει μοι. (¹⁹⁵/_{II}) ²² Ἀκούσας δὲ ὁ νεανίσκος τὸν λόγον ^{James 2. 8.}
ἀπῆλθε λυπούμενος· ἦν γὰρ ἔχων κτήματα πολλά. ^{m ch. 6. 20.}
²³ ⁿ Ὁ δὲ Ἰησοῦς εἶπε τοῖς μαθηταῖς αὐτοῦ, Ἀμὴν λέγω ὑμῖν, ὅτι δυσκόλως ^{Luke 12. 33.}
πλούσιος εἰσελεύσεται εἰς τὴν βασιλείαν τῶν οὐρανῶν. ²⁴ Πάλιν δὲ λέγω ^{n Mark 10. 23, &c.}
ὑμῖν, εὐκοπώτερόν ἐστι κάμηλον διὰ τρυπήματος ῥαφίδος διελθεῖν, ἢ πλούσιον ^{Luke 18. 24, &c.}
εἰς τὴν βασιλείαν τοῦ Θεοῦ εἰσελθεῖν. ²⁵ Ἀκούσαντες δὲ οἱ μαθηταὶ ἐξεπλήσ- ^{1 Tim. 6. 9, 10.}
σοντο σφόδρα λέγοντες, Τίς ἄρα δύναται σωθῆναι; ²⁶ Ὁ Ἐμβλέψας δὲ ὁ Ἰησοῦς ^{o Jer. 32. 17.}
εἶπεν αὐτοῖς, Παρὰ ἀνθρώποις τοῦτο ἀδύνατόν ἐστι, παρὰ δὲ Θεῷ πάντα δυνατά. ^{Zech. 8. 6.}
^{Luke 1. 37.}

16. εἰς] *one*, emphatically; for he was a ruler, ἄρχων (Luke xviii. 18).

17. Τί με ἐρωτᾷς περὶ τοῦ ἀγαθοῦ;] *Why dost thou ask Me concerning the good?* This appears to be the true reading, and is received by G^o., Lachm., Tisch., Alf., Tregelles, from B, D, L, and is found in Syriac Cureton, and in Origen, Euseb., Jerome, Aug., and others, for τί με λέγεις ἀγαθόν; Cp. Mark x. 18. Luke xviii. 19. See next note.

— εἰς ἐστὶν ὁ ἀγαθός] This also appears to be the right reading, and is given by B, D, L, and Syr. Cureton, and received by Tisch. 1856, and Tregelles, for οὐδεὶς ἀγαθός, εἰ μὴ εἰς.

The ὁ ἀγαθός is God. Cp. 1 Pet. iii. 13, τίς ὑμᾶς ὁ κακώων ἐν τοῦ ἀγαθοῦ μνηστὴρ γέννησε; St. Matt. gives our Lord's answer to the question, the other two Evangelists to the address of the young man. The sense is, "*Why do you ask me concerning the good that you should do in order to have life? There is One Who is good,—the good—God. He is the sole Source of good, and you need not any other Instructor but Him; and you must comply with His Law, and not rely on yourself, but pray for His grace in order to be enabled to do the least good.*"

This reply is very fitly followed by that in the other Gospels. Since God alone is good, why do you call *Me* good? or, if you call *Me* good, why do you not rise higher in your thoughts of *Me*, and call *Me*, not Rabbi, but God? "*Commodissimè igitur,*" says Aug. de Cons. Ev. ii. 63, "*intelligitur utrumque dictum Quid dicitis Me bonum? et Cur interrogas Me de bono?*" (Cp. Aug. de Trin. i. 13.)

Some blame this young man as a hypocrite; but we read in St. Mark that our Lord looked on him and loved him (Mark x. 21). His fault was that he doted on his possessions, which got the mastery over him. Wealth is a powerful tyrant, and blights many virtues. (Chrys.)

But why did our Lord say "*none is good?*" Because this young man came to Him merely as a man—as a human teacher; He therefore *speaks* as a man; for he often replies to the *thoughts* of His hearers. When He says "*None is good,*" He does not deny Himself to be good; heaven forbid! He did not say, "*I am not good,*" but "*None is good.*" No man is good—much less in comparison with God. He thus elevates his thoughts and detaches him from earthly good, and fixes his mind on God, and teaches him what is the essence and source of good, and to ascribe honour to Him. So when He said, "*Call no man father on earth*" (Matt. xxiii. 9), He was speaking in comparison with God, and teaching us what is the first principle of all things. The young man showed no small eagerness for good; for when others came for temporal blessings, he came to ask concerning eternal life. His mind was like good and fertile ground, but it was overgrown with thorns which choked the seed. (Chrys.)

18. οὐ φονεύσεις] *thou shalt not kill.* To show him his imperfection He begins with the Second Table of the Law.

Christ sends the proud to the Law, and invites the humble to the Gospel.

21. Εἰ θέλεις τέλειος εἶναι] *If you desire to be perfect;* as much as to say that as yet he is not so, although he says τί ἔτι

ὑστερῶ; τέλειος, for Hebr. טָמִים (*tamim*), *integer*, used by LXX of Noah, Gen. vi. 9; of Job, i. 1. Our Lord commands all His Disciples to be τέλειοι, v. 48; and so St. Paul. Cf. 1 Cor. xiv. 20. Col. i. 28. And the command here given was designed to reveal the young man to himself. The young man's stumbling-block was his wealth, his besetting sin was covetousness; and our Lord touches him to the quick by piercing at once that besetting sin, and He thus shows Himself to be something more than 'Good Master,' and to be no other than God, Who trieth the very hearts and reins. And, like a good Physician, He applies the special remedy adapted to this particular case. (Cp. xvi. 24, 25; xviii. 8.) "*Præceptum est particulare, ad idiosyncrasmiam hujus animæ accommodatum.*" (Beng.)

Thus our Lord teaches Christian Ministers to study the particular needs of each member of their flock, and to deal with them accordingly.

The general inference is, that all Christians are so to hold every thing they have, that they may not be sorry but rejoice to surrender it, if Christ requires the surrender, or if it retards or impedes them in following Him. See further on Luke xii. 33.

Pelagius argued from our Lord's words, that no rich man could be saved unless he sold his possessions and gave them to the poor. But this notion was refuted by Aug., Ep. ad Paulinum. (See à Lapide.) And on the salvability of the rich, see Clem. Alex., "*Quis dives salvetur?*" ii. p. 935; and see below on Acts ii. 44; iv. 32. 1 Tim. vi. 18, and next note.

24. κάμηλον] *a camel.* To express an ἀδύνατον, or impossibility, the Rabbis used to say, "*It is easier for an Elephant to pass through a needle's eye.*" See Talmud, Berachot. fol. 55. Bavamezia, fol. 38. Vorst. de Hebr. p. 764. The camel and needle are found in the Koran, Sur. 7. 38. Our Lord uses the word Camel as perhaps better known to the hearers and readers of His Gospel, and on account of the form of the Camel; the hump on its back being an apt emblem of worldly wealth as a heavy load and impediment to entrance through the narrow gate—the needle's eye—of everlasting life.

If a rich man cannot enter the kingdom of God, any more than a camel can pass through the eye of a needle, then no rich man could be saved. But Isaiah says (lx. 6) "*that the camels of Midian and Ephah shall come with their gifts and offerings to Zion;*" and they who before were crooked and bent and distorted, may enter its gates; so those camels, to which the rich are compared here, when they have cast off the heavy loads, and crooked humps of their worldliness, may by the Divine mercy enter the strait gate which leadeth unto life. (Jerome.) It is not a sin to be rich, for how can a man give largely without means? But it is a sin to covet wealth and to dote upon it. (Hilary.)

— διελθεῖν—εἰσελθεῖν] Such appears to be the true reading. The comparison is between passing through one thing (the needle's eye) and entering into another, the kingdom of heaven. Cp. Mark x. 25. Luke xviii. 25.

26. ἀδύνατον] What is impossible with men, acting by their own unassisted strength, is possible to them with the help of Divine grace, for which they ought therefore to pray. (Chrys.)

p Mark 10. 28, &c.
Luke 18. 28, &c.
q Acts 3. 21.
2 Pet. 3. 13.
Rev. 21. 1.
Luke 22. 29, 30.

27 Ὡς τότε ἀποκριθεὶς ὁ Πέτρος εἶπεν αὐτῷ, Ἰδοὺ, ἡμεῖς ἀφήκαμεν πάντα, καὶ ἡκολουθήσαμεν σοι· τί ἄρα ἔσται ἡμῖν; ($\frac{198}{x}$) 28 Ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς, Ἀμὴν λέγω ὑμῖν, ὅτι ὑμεῖς οἱ ἀκολουθήσαντές μοι, ἐν τῇ παλιγγενεσίᾳ ὅταν καθίσῃ ὁ Υἱὸς τοῦ ἀνθρώπου ἐπὶ θρόνου δόξης αὐτοῦ, ($\frac{197}{v}$) καθίσεσθε καὶ ὑμεῖς ἐπὶ δώδεκα θρόνους, κρίνοντες τὰς δώδεκα φυλὰς τοῦ Ἰσραὴλ. ($\frac{198}{II}$) 29 Καὶ πᾶς ὅστις ἀφήκεν οἰκίαν, ἢ ἀδελφούς ἢ ἀδελφὰς, ἢ πατέρα ἢ μητέρα, ἢ γυναῖκα ἢ τέκνα, ἢ ἀγροὺς, ἔνεκεν τοῦ ὀνόματος μου, ἑκατονταπλασίονα λήψεται, καὶ ζωὴν αἰώνιον κληρονομήσει. ($\frac{199}{II}$) 30 Πολλοὶ δὲ ἔσονται πρῶτοι ἔσχατοι, καὶ ἔσχατοι πρῶτοι.

r ch. 20. 16.
Mark 10. 31.
Luke 13. 30.

XX. ($\frac{200}{x}$) 1 Ὁμοία γάρ ἐστιν ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ οἰκοδεσπότῃ, ὅστις ἐξῆλθεν ἅμα πρῶτῷ μισθώσασθαι ἐργάτας εἰς τὸν ἀμπελῶνα αὐτοῦ. 2 Συμφωνήσας δὲ μετὰ τῶν ἐργατῶν ἐκ δηναρίου τὴν ἡμέραν ἀπέστειλεν αὐτοὺς εἰς τὸν ἀμπελῶνα αὐτοῦ. 3 Καὶ ἐξελθὼν περὶ τρίτην ὥραν εἶδεν ἄλλους ἐστῶτας

28. ἐν τῇ παλιγγενεσίᾳ] *in the new birth* of the saints at the Resurrection,—in the new Jerusalem. (See 2 Pet. iii. 13. Rev. iii. 12; xxi. 2. 5.) This παλιγγενεσία, or *Regeneration*, is commenced in, and typified by, the Regeneration or new birth in the Church—Visible on earth in the Holy Sacrament of Baptism (Tit. iii. 5). See *Aug. de C. D.* xxv. 5, and note below on Rom. viii. 22.

With the phrase ἐν τῇ παλιγ. ὅταν, cp. Mark xii. 23, ἐν τῇ ἀναστάσει, ὅταν.

— καθίσεσθε—ἐπὶ δώδεκα θρόνους, κρίνοντες] *ye shall sit on twelve thrones judging*. Not that the Apostles are not first to be judged by Christ. See Rom. xiv. 10. 1 Cor. iv. 3, 4. 2 Cor. v. 10. 2 Tim. iv. 8. “Ineunte Judicio stabunt (Luke xxi. 36. 2 Cor. v. 10), tum, absoluti considerabunt.” (Beng.) They will be set to judge, i. e. to reign and abide, on seats of glory and dignity in His Kingdom. See Dan. vii. 9, which speaks of Thrones being set, &c. Cf. Rev. iii. 21, and iv. 4. To judge is equivalent to reigning; see Rev. xx. 4. Wisdom iii. 8, κρινούσιν ἔθνη, καὶ κρατήσουσι λαῶν.

We are not to suppose (says *Aug. de Civ. Dei*, xx. 5) that only twelve persons are to judge with Christ. But by the perfect number twelve is signified the whole number of those who shall judge. Otherwise, as Matthias was elected into the place of Judas, the Apostle Paul, who laboured more abundantly than they all, would have no place to judge. But St. Paul shows that he, with the rest of the saints, is numbered among the Judges, when he says, Know ye not that we shall judge Angels? 1 Cor. vi. 3. Cp. *Aug. Serm.* 351.

— δώδεκα θρόνους] *twelve thrones*. He says δώδεκα, although Judas would forfeit his throne. “Loquitur Christus, ut theologi solent, secundum presentem iustitiam, et non tam de personis, quam de personarum statu; quasi dicat Apostolorum officium hoc habere propositum præmium, ut qui eo bene functus fuerit, in Judicio super sedem sessurus sit.” (Maldonat.)

He tells Peter that they should sit on twelve Thrones. He does not promise him One Throne by himself. Let the Bishop of Rome, who claims to be Peter’s Successor, admit all other Bishops to be σύνθρονοι with himself; or else let him fear that he may forfeit his throne by covetousness,—as Judas did.

— δώδεκα φυλὰς τ. Ἰσραὴλ] *ye shall judge the twelve tribes*; condemning them for not believing what you believe, i. e. the Gospel. (Jerome.) Cp. Matt. xii. 27.

In a secondary sense, the twelve tribes of Israel may also mean the whole Visible Church. (*Aug. de Civ. Dei*, xx. 5.) See Rev. vii. 4—9, and xxi. 12. By the word παλιγγενεσία, our Lord had drawn off the minds of the Apostles from earthly hopes to spiritual joys; and He now speaks of the heavenly Jerusalem, the Israel of God, in which the Apostles will reign in glory; and therefore their names are said to be written on the foundation stones of the heavenly City (Rev. xxi. 14).

See further on Luke xxii. 30, and 1 Cor. vi. 2, 3.

29. τὰς] *every one*, even the poorest of the poor.

— οἰκίας] Some Editors transpose οἰκίας after ἀγροῦς, but against the majority of MSS. and the structure of the sentence, which is one of ascent first, and then of descent.

— γυναῖκα] *wife*. Some expunge γυναῖκα, as if a wife was never to be left; against the balance of MSS. and the tenor of the sentence; which is, that all must be left if Christ so requires—a condition implied in ἔνεκεν τοῦ ὀνόματος μου. And see Mark x. 29. Luke xiv. 26; xviii. 29, and therefore γυναῖκα has peculiar force.

— ἑκατονταπλασίονα] *a hundredfold*. For all Christians are brothers and sisters in Christ.

30. πρῶτοι] *first*; not οἱ πρῶτοι, “the first,” here, as it is in xx. 16. See note there.

CH. XX. 1. ἀμπελῶνα] *vineyard*. The Visible Church of God had been already compared to an ἀμπελῶν κῆρ (kerem), in the Old Test. Isa. v. 1—7. Cant. viii. 12.

2. Συμφωνήσας—ἐκ δηναρίου τὴν ἡμέραν] *Having agreed for a denarius a day*. The Lord is described as agreeing with those only who were hired first, for a specific sum, a denarius, or drachma, by the day, the usual rate of wages for a day’s labour. See Tobit v. 14. Rev. vi. 6. Tacit. Ann. i. 17. Akermann, p. 8.

To the others he promises to give whatever may be right (v. 4), and they enter his service in a trustful spirit, on these terms.

The first called, the Jews, were under the covenant of Works; all others, after the coming of Christ, are under the covenant of Grace.

3. Καὶ ἐξελθὼν] *and having gone forth*. Almighty God has been ever going forth to call men into His Vineyard, that of the Visible Church. On this Parable, 1—16, see Chrys. v. 708. Orat. 101. Greg. M. Homil. i. 19, p. 1510.

In expounding this Parable, S. Chrysostom introduces a remark of general use for the interpretation of Parables. “We must remember that the discourse is a Parable, and we must not be too curious in pressing every particular in it literally, but must consider the general scope of the whole, and comprehend this in our grasp, and not be over-scrupulous with the rest.” A similar remark is made by S. Cyril (on Luke xvi. 1—9), who says that “our Lord’s Parables teach us figuratively much for our edification, provided we interpret their meaning in a summary way; and do not search into all the parts of the Parable in a subtle and inquisitive manner. All the details of the Parable are not serviceable for the explanation of what is meant, but are to be taken together to form a picture of some great matter which sets forth a lesson for the profit of the hearers.” These remarks are specially applicable to the interpretation of the present Parable. We must consider its general scope, and not lay too much stress on its subordinate accessories.

The scope of the Parable is as follows:—

St. Peter had heard our Lord’s answer to the young man, “Sell all that thou hast, and give to the poor, and follow Me, and thou shalt have treasure in heaven” (xix. 21. Mark x. 21. Luke xviii. 22); and St. Peter hence inferred that he himself and his brother Apostles, who had done what Christ commanded the young man to do, i. e. had left all and followed Christ, would have large wages for their work: and he asks, What shall we have therefore? (xix. 27.)

Our Lord tells him in v. 28, and adds, that not only they, but every one who makes sacrifices of worldly advantages for His sake, will have an abundant reward hereafter (v. 29. Mark x. 29—31. Luke xviii. 29, 30).

And yet He warns him that at the Last Day, many who are now first shall be last, and many who are last be first.

For (He adds) the Visible Church on earth is like a Vineyard. And then He recites the Parable (xx. 1—16); at the close of which He says that the first shall be last, and the last first. Observe there the article οἱ with πρῶτοι and with ἔσχατοι, showing that the words refer to two particular classes—i. e. the Jews and

ἐν τῇ ἀγορᾷ ἀργούσ· ⁴ καὶ κείνοις εἶπεν, Ὑπάγετε καὶ ὑμεῖς εἰς τὸν ἀμπελῶνα, καὶ ὁ ἐὰν ᾖ δίκαιον, δώσω ὑμῖν ⁵ οἱ δὲ ἀπηλλθον. Πάλιν ἐξελθὼν περὶ ἕκτην καὶ ἐνάτην ὥραν ἐποίησεν ὡσαύτως. ⁶ Περὶ δὲ τὴν ἑνδεκάτην ὥραν ἐξελθὼν εὗρεν ἄλλους ἐστῶτας ἀργούσ, καὶ λέγει αὐτοῖς, Τί ὧδε ἐστήκατε ὅλην τὴν ἡμέραν

the Gentiles—a special case, illustrating the general proposition in xix. 30; and He adds, “for many are called, but few are chosen.”

The one *Denarius*, given to all, cannot mean *eternal Salvation*; for eternal life is never represented in Scripture as *wages* due for *work*; but as the *free gift* (χάρις) of God in Christ; and the last, who receive a *denarius* and murmur, are not represented as saved. There will be no murmuring in heaven (v. 11). The very fact of having a *murmuring* spirit is itself a *punishment*. Envy disqualifies for heaven,

“Invidius alterius macrescit rebus opimis,
Invidiâ Siculi non invenere tyranni
Majus tormentum.”

It is an inward hell. And so the *Jews*, and all who murmur against God, and envy others, are lost, self-degraded, self-condemned, self-exiled from heaven; and they are condemned by the Almighty Judge, Who says, take *thine own* (τὸ σὸν)—*thine own due*—and go *thy way* (v. 14), depart from Me.

The one *Denarius*, given to all, represents, that as to *works*, all that *any* can claim as a *right* is an *earthly* coin, a miserable *denarius*, the wages of a *day-labourer* on *earth*. And the award of this one sum to all is a proof of the *equal* impotency of all human works, to *merit* heaven as wages due.

But we ought not to lay too much stress on the *Denarius*, or *penny*, or to speculate too inquisitively upon its meaning. It is only one of the *accessories* of the Parable. Here the cautions above cited of *S. Chrysostom* and *S. Cyril* are applicable. We ought to fix our eyes on the *main scope* of the Parable, and not to pry curiously into its minor *accidents* and *details*.

The design of the Parable is to teach, that the Vineyard of the Visible Church on earth is the Lord's; that it is He Who calls labourers into it; that He made a *special covenant*—that of *works*—with some, viz. the *Jews* whom He called first, on special terms; that He did not *specify* these terms to others whom He afterwards called, and is ever calling in succession into the same Vineyard; but that He tells them that He will *give* them whatever is right. Observe, that the remuneration for *work*—for all must work—is represented now as a *gift*.

In the evening, the labourers are called to receive their hire. They who have laboured for one hour only are first paid, and receive the sum which was promised as wages to the first. They are put into the same condition of reward as had been assured to the first for the performance of the whole day's work.

They who had been first hired receive the same sum; they are disappointed, and murmur against the householder, and utter invidious words against their fellow-labourers who had been called last. “These last worked one hour and Thou madest them equal to us who bore the burden and heat of the day.” But the Householder answered and said to one of them, “Friend, I wrong thee not; didst not thou agree with me for a penny? Take thine own and go thy way. Is it not lawful for Me to do what I will with Mine own? Is thine eye evil because I am good?”

Thus it is clearly stated, that, in the kingdom of heaven, salvation is offered to all on *equal terms*. It is My will (θέλω) to give to this last even as unto thee. May I not do what I will (θέλω) with *Mine own*? I am debtor to no man; I am responsible to no man. The Vineyard is Mine. The call is from Me. All the power to work is from Me; all the power to bear the burden and heat of the day is from Me. In envying others, to whom I am good, thou showest an evil eye. Thou makest My goodness to be an occasion of thy malice and wickedness, both toward Me and toward thine own comrades in the Vineyard.

The discontented, envious, and ungrateful spirit of the *Jews*, murmuring against Almighty God, the sole Proprietor of all, and the great Judge of all, Who had shown His special favour to the *Jews* by calling them first, and Whose goodness was manifested in placing the whole Gentile world in Christ on the same footing as the *Jews*, and ought to have been magnified by the *Jews* (as it was by the *Angels*) in a spirit of dutiful love and reverence to their heavenly Father, and of filial acquiescence, thankfulness, and joy, in all His dispensations, and of affectionate exultation for the recovery and salvation of their lost brethren of the Gentile World, is made awfully striking in the Parable, by being represented as inveterate and incurable; and as giving vent to its sullen, undutiful, and cruel temper, in malignant and impious words at the Last Day, even before the Judgment-seat of God. Their doom is pronounced by Christ. “So” (that is, in this

way, and on this account, and not by any fault of the Householder), “So, the last shall be first, and the first shall be last; for many are called, but few are chosen.”

Those of the *Jews* who continue to cherish this evil temper even to the end, even to the hour of final reckoning, will forfeit their place in God's favour, and will be reduced to the lowest degree of degradation. They will thus *reduce themselves* from the first place to the last; they who *were* God's chosen people, and were first called by Him, will be the cause of their own rejection by God. And, on the other hand, they against whom they harbour envy and malice unto the end will be raised by Him to the first place forfeited by the *Jews*.

This is the primary scope of the Parable.

It is introduced naturally as a salutary warning to *St. Peter*, who had asked Christ, “What shall we have *therefore*?” That is, What shall we receive, who have forsaken all to follow Thee? (See xix. 27.) What will be the reward given to us for our self-sacrifice, and for our self-devotion to Thee, and for our labours and sufferings in Thy service?

This question betrayed an erroneous notion concerning future reward. It indicated a belief that it is *due* as *wages* to *human* work. It was the language of one who would make a *bargain* with the Householder for working in His Vineyard. “What shall we have *therefore*?” It was a falling back from the *Christian doctrine* of Justification by Faith in Christ, represented by the trustful spirit of those labourers who went into the Vineyard on an assurance from the Householder that they would receive what was right (v. 4, 7), and it was a recurrence to the *Jewish notions* of establishing their own righteousness (Rom. x. 3), and of claiming the joy of heaven, not as a free gift of grace, but as a debt due to their own works. (See Rom. iv. 4, 5; xi. 5, 6.)

Peter was first of the Apostles (Matt. x. 2). The words of Christ were therefore very applicable to him. Thou hast done well in following Me. Great will be thy reward, if thou followest Me aright, i. e. for *My Name's sake* (xix. 29), not for the sake of thyself; then great will be thy reward. But (δε) take heed. Many that are first shall be last; and many that are last shall be first. For the kingdom of heaven is like to a condition of things, in which this truth will be exemplified at the great Day of Reckoning in a signal manner; then the first will be last, and the last will be first. Therefore, Peter, take heed; thou art now first among the Apostles; but if thou hast this spirit, which appears in thy question, thou wilt forfeit all thy prerogatives, and be last in the kingdom of heaven.

In this warning of Christ to *St. Peter*, we may recognize a divine preparation for the heavenly Vision which was afterwards vouchsafed to that Apostle at Cæsarea (Acts x. 10—16; xi. 1—17), and to his own comment upon it at Jerusalem. If then God gave an *equal gift* to them (the Gentiles) as to us, who was I that I should be able to resist God? Then they who heard this held their peace, and glorified God, saying, Then to the *Gentiles* also has God given repentance unto life (Acts xi. 18).

Thus the Parable was prophetic of an important fact in the history of the Church; viz. that those who were the first called (viz. the *Jews*), would be the last; and that the last called (viz. the *Gentiles*), would be the first.

It also contains a solemn warning, especially against *all* self-righteousness,—“Many are called, but few are chosen.”

Thus also our Lord prepares His disciples for what He is about to reveal to them more fully, viz. that their Master Himself would suffer much from the *Jews* (see xx. 18). He cheers them by what He has just said, and exhorts them not to be staggered, and cast down, though they themselves, who had left all to follow Him, should suffer, as He was about to suffer. For in due time, they who suffered with Him should be rewarded, and all His enemies, who might now seem triumphant for a time, be punished; and so the first be last, and the last first.

This is the main scope of the Parable.

Subordinately, it may be applied to represent God's gracious dealings with each individual soul, in the successive stages of human life (see *Greg. Hom.* in *Evang.* 19).

—τρίτην ὥραν] the third hour, nine o'clock. On the division of the Roman day, see *Marshall*, iv. 8. They had gone to the ἀγορὰ, and waited there, in order to be hired.

4. δώσω] I will give: of free grace. Observe the contrast between this offer to the Gentiles as contrasted with the *covenant* for *wages* with the first called—the *Jews*.

ἀργοί; ⁷ Λέγουσιν αὐτῷ, Ὅτι οὐδεὶς ἡμᾶς ἐμισθώσατο. Λέγει αὐτοῖς, Ὑπάγετε καὶ ὑμεῖς εἰς τὸν ἀμπελῶνα, καὶ ὁ ἐὰν ᾗ δίκαιον λήψεσθε. ⁸ Ὁψίας δὲ γενομένης, λέγει ὁ κύριος τοῦ ἀμπελῶνος τῷ ἐπιτρόπῳ αὐτοῦ, Κάλεισον τοὺς ἐργάτας, καὶ ἀπόδος αὐτοῖς τὸν μισθόν, ἀρξάμενος ἀπὸ τῶν ἐσχάτων ἕως τῶν πρώτων. ⁹ Καὶ ἐλθόντες οἱ περὶ τὴν ἐνδεκάτην ὥραν ἔλαβον ἀνὰ δηνάριον. ¹⁰ Ἐλθόντες δὲ οἱ πρότεροι ἐνόμισαν ὅτι πλείονα λήψονται καὶ ἔλαβον καὶ αὐτοὶ ἀνὰ δηνάριον. ¹¹ λαβόντες δὲ ἐγόγγυζον κατὰ τοῦ οἰκοδεσπότου ¹² λέγοντες, Ὅτι οὗτοι οἱ ἔσχατοι μίαν ὥραν ἐποίησαν, καὶ ἴσους ἡμῶν αὐτοῖς ἐποίησας τοῖς βαστάσασιν τὸ βάρος τῆς ἡμέρας καὶ τὸν καύσωνα. ¹³ Ὁ δὲ ἀποκριθεὶς εἶπεν ἐνὶ αὐτῶν, Ἐταῖρε, οὐκ ἀδικῶ σε· οὐχὶ δηναρίου συνεφώνησάς μοι; ¹⁴ ἄρον τὸ σὸν καὶ ὑπάγε· θέλω τούτῳ τῷ ἐσχάτῳ δοῦναι ὡς καὶ σοί. ¹⁵ ^a ἢ οὐκ ἐξεστὶ μοι ποιῆσαι ὃ θέλω ἐν τοῖς ἐμοῖς; ^b ἢ ὁ ὀφθαλμός σου πονηρός ἐστιν, ὅτι ἐγὼ ἀγαθός εἰμι; ¹⁶ ^c Οὕτως ἔσονται οἱ ἔσχατοι πρότεροι, καὶ οἱ πρότεροι ἔσχατοι· πολλοὶ γάρ εἰσι κλητοὶ, ὀλίγοι δὲ ἐκλεκτοί.

(²⁰¹/_{II}) ¹⁷ ^d Καὶ ἀναβαίνων ὁ Ἰησοῦς εἰς Ἱεροσόλυμα παρέλαβε τοὺς δώδεκα μαθητάς κατ' ἰδίαν ἐν τῇ ὁδῷ, καὶ εἶπεν αὐτοῖς, ¹⁸ Ἴδου ἀναβαίνομεν εἰς Ἱεροσόλυμα, καὶ ὁ Υἱὸς τοῦ ἀνθρώπου παραδοθήσεται τοῖς ἀρχιερεῦσι καὶ γραμματεῦσι, καὶ κατακρινούσιν αὐτὸν θανάτῳ, ¹⁹ ^e καὶ παραδώσουσιν αὐτὸν τοῖς ἔθνεσιν εἰς τὸ ἐμπαλῆσαι καὶ μαστιγῶσαι καὶ σταυρῶσαι· καὶ τῇ τρίτῃ ἡμέρᾳ ἀναστήσεται.

(²⁰²/_{VI}) ²⁰ ^f Τότε προσῆλθεν αὐτῷ ἡ μήτηρ τῶν υἱῶν Ζεβεδαίου μετὰ τῶν υἱῶν αὐτῆς προσκυνούσα καὶ αἰτοῦσά τι παρ' αὐτοῦ. ²¹ Ὁ δὲ εἶπεν αὐτῇ, Τί θέλεις; Λέγει αὐτῷ, Εἰπὲ ἵνα καθίσωσιν οὗτοι οἱ δύο υἱοί μου, εἰς ἐκ δεξιῶν σου καὶ εἰς ἐξ εὐωνύμων σου ἐν τῇ βασιλείᾳ σου. ²² ^g Ἀποκριθεὶς δὲ ὁ Ἰησοῦς

a Rom. 9. 21, James 1. 18.
b Deut. 15. 9.
Prov. 23. 6.
ch. 6. 23.
c ch. 19. 30.
& 22. 14.
d Mark 10. 32.
Luke 18. 31.
John 12. 12.

e John 18. 32.

f ch. 4. 21.
Mark 10. 35, &c.

g ch. 26. 39 42.
John 18. 11.

7. Λέγουσιν αὐτῷ, Ὅτι οὐδεὶς] *They say to him, because no one hired us.* Therefore, they would have gone into the Vineyard with the first, if they had been hired. God not only knows how men act, but how they would have acted, under circumstances which do not occur.

The readiness with which many of the *Gentiles* embraced the Gospel, when it was offered, is a very favourable circumstance for the case of those to whom it was not offered. The case of *Cornelius* (Acts x.) shows what the great men, e. g. the soldiers of the *Cornelia gens*, the *Scipios*, &c. would have done, if the Gospel had been offered them. May we not say the same of *Cicero*, *Virgil*, *Horace*, and many others? From what they said and wrote, and from what others whom they resembled, did, may we not charitably believe that they would have been Christians, if the Gospel had been made known to them? And God not only knows what every one says, writes, and does, but He also knows what every one would have said, written, and done, under every possible contingency, and He judges accordingly. Hence may we not therefore hope, that Christ's merits may extend to them?

10. πλείονα] *Tischendorf* and others read not πλείον, but πλείονα, which has the best authority, and is more suitable than πλείον, as signifying an indefinite expectation of more, without any right to, or even anticipation of, any one particular greater sum.

11. ἐγόγγυζον] they were murmuring. A word already used by the LXX for *Hebr.* רָגַז (*raghan*), to murmur from discontent and in rebellion. Ps. cvi. 25. Isa. xxix. 24. γογγύζω is from the Ionic dialect, as σκορπίζω. See *Lobeck*, *Phryn.* p. 358. *Winer*, p. 21.

"They that were called of old," says *Jerome*, i. e. the Jews, "envy the *Gentiles*, and are grieved at the grace of the Gospel;" as if the prize was impaired by its being imparted to others.

This incident in the Parable is prophetic of the jealous spirit of the Jews toward the *Gentiles*. See Acts xiii. 45, 46, and particularly 1 Thess. ii. 16, "forbidding us to preach to the *Gentiles*, that they might be saved."

The first-hired labourers boast of their own works, "We have borne the burden and heat of the day." Compare the language of the elder brother in the Parable, Luke xv. 29. And so the Jews, going about to establish their own righteousness, have not submitted themselves unto the righteousness of God (Rom. x. 3), and have not attained to the law of righteousness (Rom. ix.

31); but the *Gentiles*, who have trusted in God, have attained to the righteousness of faith (ix. 30). And so the first are last, and the last first; and many are called, but few chosen.

15. ὀφθαλμός—πονηρός] *evil eye.* βάσκανος, *invidus*, see Deut. xxviii. 54. Prov. xxiii. 6. The Jews had an evil eye, being grieved at the call of the *Gentiles* to salvation. Therefore the Jews are rejected, as the Parable declares, *The first shall be last, and the last first.* The Jews, from being the head, are become the tail; and we *Gentiles*, from being the tail, are the head. Deut. xxviii. 13. 44. (*Jerome.*)

16. οἱ ἔσχατοι] the last, they who were the last, viz. the *Gentiles*, shall be the first; and they who were the first, the Jews, shall be the last. See on v. 11, and on v. 15.

— πολλοὶ γάρ] for many are called, but few are chosen. All the Jews in all the world are called by Me, and by My Apostles: but out of that vast multitude there is only a small remnant, the election of grace, which will receive the Gospel. See below, Rom. xi. 7, 28, and the Introduction to that Epistle, p. 193.

This saying is also applied to the world generally, below, xxii. 14.

17. παρέλαβε] He took them aside.

19. σταυρῶσαι] to crucify. Our Lord reveals the future by degrees, as His Apostles were able to bear it; i. e. in proportion as they were more and more schooled by His miracles in the doctrine of His Divinity, and in proportion as He drew nearer to His Passion.

He had before told them that the Son of Man should be killed (xvi. 21, where see note), and He had said that His Disciples must take up the cross and follow Him (x. 38; xvi. 24); and thus He had prepared them gradually for the revelation which He now makes to them at almost the close of His Ministry, that He Himself should be delivered to the *Gentiles* (Romans) to be mocked and scourged and crucified. How natural is all this! Here is one of the many silent proofs of the Truth of the Gospel History, as well as of the long-suffering, wisdom, and tenderness of Christ.

20. ἡ μήτηρ] the mother. For their father, Zebedee (as appears from Mark i. 20), had been left with the hired servants.

— προσκυνούσα] The request is attributed by St. Mark (x. 35) to the two Disciples; and St. Matthew implies that they took part in the request (vv. 22, 23).

21. ἐκ δεξιῶν] See 2 Sam. xvi. 6. 1 Kings ii. 19; xxii. 19. 2 Chron. xviii. 18.

εἶπεν, Οὐκ οἶδατε τί αἰτεῖσθε. Δύνασθε πιεῖν τὸ ποτήριον ὃ ἐγὼ μέλλω πίνειν, καὶ τὸ βάπτισμα, ὃ ἐγὼ βαπτίζομαι, βαπτισθῆναι; λέγουσιν αὐτῷ, Δυνάμεθα.
 23 Καὶ λέγει αὐτοῖς, Τὸ μὲν ποτήριόν μου πίεσθε, καὶ τὸ βάπτισμα, ὃ ἐγὼ βαπτίζομαι, βαπτισθήσεσθε· τὸ δὲ καθίσαι ἐκ δεξιῶν μου καὶ ἐξ ἐωνύμων μου οὐκ ἔστιν ἐμὸν δοῦναι ἀλλ' οἷς ἡτοίμασαι ὑπὸ τοῦ Πατρὸς μου.

(²⁰³/_{II}) 24 ^b Καὶ ἀκούσαντες οἱ δέκα ἡγανάκτησαν περὶ τῶν δύο ἀδελφῶν 25 ⁱ ὃ δὲ Ἰησοῦς προσκαλεσάμενος αὐτοὺς εἶπεν, Οἶδατε ὅτι οἱ ἄρχοντες τῶν ἐθνῶν κατακυριεύουσιν αὐτῶν, καὶ οἱ μεγάλοι κατεξουσιάζουσιν αὐτῶν 26 οὐχ οὕτως δὲ ἔσται ἐν ὑμῖν· ἀλλ' ὃς ἐὰν θέλῃ ἐν ὑμῖν μέγας γενέσθαι, ἔστω ὑμῶν διάκονος, 27 καὶ ὃς ἐὰν θέλῃ ἐν ὑμῖν εἶναι πρῶτος, ἔστω ὑμῶν δοῦλος. (²⁰⁴/_{IV}) 28 ^k ὥσπερ ὁ Υἱὸς τοῦ ἀνθρώπου οὐκ ἦλθε διακονηθῆναι, ἀλλὰ διακονῆσαι, καὶ δοῦναι τὴν ψυχὴν αὐτοῦ λύτρον ἀντὶ πολλῶν.

(²⁰⁵/_{II}) 29 ^l Καὶ ἐκπορευομένων αὐτῶν ἀπὸ Ἰεριχῶ ἠκολούθησεν αὐτῷ ὄχλος ¹ Mark 10, 46, &c. Luke 18, 35, &c.

22. ποτήριον] *cup*. See xxvi. 39. 42. John xviii. 11. Rev. xiv. 10, used by the LXX for *σῖα* (*cos*), a cup of suffering or wrath (Ps. lxxv. 8).

— βάπτισμα] *baptism*. Luke xii. 50. The *Cup* is the bitter water to be drunk; the *Baptism* is the Red Sea of His own Blood to be passed through. Cf. 1 Cor. x. 2; see Luke xii. 50.

The prophecy was fulfilled in the case of James, Acts xii. 2; in that of John, Rev. i. 9. Cp. *Bede* in *Caten. Aur.* here. On the genuineness of this clause in *this* place see *Scrivener*, and cp. *Tregelles*, p. 140.

23. Τὸ μὲν ποτήριόν μου πίεσθε] *Ye shall drink of My cup. How beautifully this harmonizes with His own language afterwards in His Agony, xxvi. 39—42!*

The one, St. James, was the *first* of the Apostles to drink the *cup of suffering*; the other, St. John, who survived the rest, drank the *largest and deepest draught* of it.

Our Lord here describes the two kinds of Christian Martyrdom; and all Christians must be prepared for one or the other of them. Every one must be a James or a John. Cp. *S. Greg.* in *Luc.* xxi. 9: "Si virtutem patientiæ servare contendimus, et in pace Ecclesiæ vivimus, martyrii palmam tenemus. Duo quippe sunt martyrii genera, unum in mente, aliud in mente simul et actione. Itaque esse martyres possumus, etiamsi nullo percutientium ferro trucidemur. Mori quippe à persequente, martyrium in aperto opere est; ferre verò contumelias, odientem diligere, martyrium est in occultâ cogitatione. Nam quia duo sunt martyrii genera, unum in occulto opere, aliud in publico testatur Veritas, quæ Zebedæi filios requirit, dicens: *Potestis bibere calicem, quem ego bibiturus sum?* Cui cùm protinus responderent (Matt. xx. 22), *Possumus*, illico Dominus respondet, dicens: *Calicem quidem meum bibetis*. Quid enim per calicem, nisi dolore passionis accipimus? De quo aliàs dicit: *Pater, si fieri potest, transeat à me calix iste* (ib. xxvi. 39. Marc. xiv. 36). Et Zebedæi filii, id est Jacobus et Johannes, non uterque per martyrium occubuit, et tamen quòd uterque *calicem biberet*, audivit. Johannes namque nequaquam per martyrium vitam finivit, sed tamen martyr extitit; quia passionem, quam non suscepit in corpore, servavit in mente. Et nos ergo hoc exemplo sine ferro esse possumus martyres, si patientiam veraciter in animo custodimus."

— οὐκ ἔστιν ἐμὸν δοῦναι ἀλλ'—] *it is not mine to give, except to those for whom it has been prepared*. There is a double emphasis here; first on *δοῦναι*, to give, and next on *ἡτοίμασαι*. It is not Mine to give to any as a mere *boon* or *favour*, to be gained by *solicitation*; but it will be assigned to those for whom it has been prepared, according to certain laws prescribed by God. Cp. *Basil. Seleuc. Orat.* xxiv. p. 134, who says καμάτων ἄθλον ὁ θρόνος, οὐ φιλοτιμίας χάρισμα· ἐκ κατορθωμάτων, οὐκ ἐξ αἰτήσεως ἢ δόξου. For there is no respect of persons with God, but he who is most worthy, not in person, but in practice, will receive it from Him. (*Jerome*.)

Besides, it is to be observed, that ἀλλά means *except* here. Cp. this use of ἀλλά xix. 11. It is for me to give to *them* and *them only*. We are not to imagine that *Christ* will not be the *giver* of future rewards, even the highest, for St. Paul says, "there is laid up for me a crown of righteousness, which the Lord the righteous Judge shall give me at that day" (2 Tim. iv. 8). And that no one will have a higher place than St. Paul, is, I suppose, manifest to all. (*Chrys.*)

But the eternal reward will not be given to any *except* to those for whom it has been prepared (see xxv. 34), and who have been prepared for it.

24. οἱ δέκα] *the ten*. Observe St. Matthew's ingenuousness, Vol. I.

recording his own failings and those of his brethren,—a proof of truth. See xv. 23; xvii. 16.

27. ὃς ἐὰν θέλῃ] Christ teaches (v. 25) that it is a *heathen* passion to seek pre-eminence; and He proposes His own practice as a pattern. The Son of Man was King of heaven, and condescended to become Man, and to be rejected, and suffer death for His enemies. Suffering was His road to glory. Humility is the door of heaven. By desiring great things we lose them; by not seeking them we gain them. What is lower than the Devil? And how did he become so? By self-exaltation. And how are we enabled to tread him under foot? By humility. (*Chrys.*)

28. λύτρον ἀντὶ] *a ransom in the stead of many*. λύτρον is the word used by the LXX for *רִיפָה* (*pidhyon*), a ransom (Exod. xxi. 30), from root *רִפָּה* (*padhak*), to pay a ransom, for which *λυτροῦν* is used in numerous passages by the LXX: Exod. xiii. 13. 15; xxxiv. 20. Lev. xix. 20; xxvii. 29. Numb. xviii. 15. 17. Deut. vii. 8; ix. 26. Ps. xxv. 22; xxvi. 11; xxxi. 5. Isa. li. 11. Jer. xv. 21. Cp. 1 Pet. i. 18, 19, which supplies the best comment on this passage, οὐ φθαρτοῖς, ἀργυρίῳ ἢ χρυσῷ, ἐλυτρώθητε, ἀλλὰ τιμῇ αἵματι, ὡς ἁμοῦ ἀμώμου καὶ ἀσίτλου, Χριστοῦ. λύτρον is also something more; it is *purchase money* for some great benefit. See *Grotius*, de Satisfactione Christi, p. 162.

Here then is a divine assertion of the doctrine of the *Atonement*; the life of Christ was given by Him as a *price* by which mankind is *ransomed* from the captivity and slavery of sin and death, and for the purchase of a *glorious liberty and of life everlasting*. See below on Eph. i. 6, 7. 14. Rom. iii. 21—26.

It must be remembered, that λύτρον is not a price paid for a thing, but for a person; a ransom paid for his liberty.

The LXX use also the word *κόφρα* (*copher*) for λύτρον, in the sense of *ransom*. (See Exod. xxi. 30; xxx. 10. 16.) And the Mercy-seat, as *covering* the Ark (the figure of the Church), and as that on which God reposes in mercy between the Cherubim, is called *κόφρα* (*cappporeth*), Exod. xxv. 17—22, or *covering*, and also *ἱλαστήριον* (Heb. ix. 5), and is a fit type of the *propitiation* made by Christ. Christ says that He gives His life, that is, *willingly*. A refutation of the Socinian objection to the Atonement as inconsistent with the Father's love to the Son. Cp. on Matt. xvii. 5. John x. 17.

— ἀντὶ πολλῶν] *instead of many*. Why does He not say πάντων, all? That would be true; see Heb. ii. 9. Rom. viii. 32. 1 Tim. ii. 6, ὁ δὸς ἑαυτὸν ἀντίλυτρον ὑπὲρ πάντων, where see note.

But the Sacrifice was not yet offered; when it had been, it would declare its own nature; and the Apostles would proclaim it. He makes His gracious revelations to them by degrees. See xvi. 21 and xxvi. 2. Cp. on xxvi. 28. περὶ πολλῶν ἐκχυνόμενον, and see how in this case οἱ πολλοὶ and πάντες are equivalent, Rom v. 12—19.

29. ἐκπορευομένων αὐτῶν] *as they were going out*. At first sight there seems to be a difficulty in reconciling this narrative with that in St. Luke (xviii. 35—43) and St. Mark (x. 46—52), which see.

The solution seems to be as follows:

Our Lord on entering Jericho sees a blind man by the way-side begging (Luke xviii. 35—43). St. Luke says that our Lord paused after a time and healed him. St. Luke then goes back to give an account of Zachæus, who was anxious to see Jesus as He was entering Jericho (Luke ix. 1). And he then recounts how our Lord spends the night in the house of Zachæus, probably at Jericho, and leaves the city for Jerusalem.

πολύς. ³⁰ καὶ ἰδοὺ δύο τυφλοὶ καθήμενοι παρὰ τὴν ὁδὸν ἀκούσαντες ὅτι Ἰησοῦς παράγει ἔκτραξαν λέγοντες, Ἐλέησον ἡμᾶς, Κύριε, υἱὸς Δαυὶδ. ³¹ Ὁ δὲ ὄχλος ἐπετίμησεν αὐτοῖς ἵνα σιωπήσωσιν· οἱ δὲ μείζον ἐκραζον λέγοντες, Ἐλέησον ἡμᾶς, Κύριε, υἱὸς Δαυὶδ. ³² Καὶ στὰς ὁ Ἰησοῦς ἐφώνησεν αὐτοὺς, καὶ εἶπε, Τί θέλετε ποιήσω ὑμῖν; ³³ Λέγουσιν αὐτῷ, Κύριε, ἵνα ἀνοιχθῶσιν ἡμῶν οἱ ὀφθαλμοί. ³⁴ Σπλαγχνισθεὶς δὲ ὁ Ἰησοῦς ἥψατο τῶν ὀφθαλμῶν αὐτῶν καὶ εὐθὺς ἀνέβλεψαν αὐτῶν οἱ ὀφθαλμοί, καὶ ἠκολούθησαν αὐτῷ.

a Mark 11. 1, &c.
Luke 19. 29, &c.

XXI. (²⁰⁶/_{II}) ¹ α Καὶ ὅτε ἤγγισαν εἰς Ἱεροσόλυμα, καὶ ἦλθον εἰς Βηθθαγῇ πρὸς τὸ ὄρος τῶν ἐλαιῶν, τότε ὁ Ἰησοῦς ἀπέστειλε δύο μαθητὰς ² λέγων αὐτοῖς, Πορεύθητε εἰς τὴν κώμην τὴν ἀπέναντι ὑμῶν, καὶ εὐθέως εὐρήσετε ὄνον δεδεμένον, καὶ πῶλον μετ' αὐτῆς· λύσαντες ἀγάγετέ μοι. ³ Καὶ ἐάν τις ὑμῖν εἴπῃ τι, ἐρεῖτε, Ὅτι ὁ Κύριος αὐτῶν χρειᾶν ἔχει, εὐθέως δὲ ἀποστελεῖ αὐτούς. (²⁰⁷/_{VII}) ⁴ Τοῦτο δὲ ὅλον γέγονεν, ἵνα πληρωθῇ τὸ ῥηθὲν διὰ τοῦ προφήτου λέγοντος, ⁵ β Εἶπατε τῇ θυγατρὶ Σιών, Ἰδοὺ, ὁ βασιλεὺς σου ἔρχεται· σοι πραῦς, καὶ ἐπιβεβηκὼς ἐπὶ ὄνον, καὶ πῶλον νιὸν ὑποζυ-

b Isa. 62. 11.
& 40. 9.
Zech. 9. 9.
John 12. 13.

St. Luke describes and puts together the whole history of the blind man's cure, and so anticipates the result by a prolepsis common in Scripture.

It appears from the other Evangelists, that the blind man was not healed immediately; but that our Lord tried his faith by postponing his cure till the morrow; and that when our Lord, after His sojourn with Zacchæus, was going out the next day from Jericho, the same blind man, now attended by another blind man who had heard of our Lord's intention to go that way, and who had perhaps been invited by the other blind man to join him, was sitting near the gate which led out of Jericho toward Jerusalem (see Matt. xx. 29. 34), and that both were then healed.

See further on this subject the note on Mark x. 46.

In confirmation of the above remarks, it may be observed that nothing is more striking in sacred history (compared with human annals) than the practice of *Anticipation* and *Recapitulation* (see xxvi. 6). It belongs to the nature of the Divine Author of Scripture (ὁ ὢν καὶ ὁ ἦν καὶ ὁ ἐρχόμενος, Rev. i. 4), to whom all time is present at once. Holy Scripture, to be rightly understood, must be read and interpreted accordingly. One of the Rabbis says well, "Non est prius, aut posterius, in Scripturâ." (R. Jarchi, in Gen. vi.)

A similar instance of *finishing-off* a subject may be seen in St. Matthew's narrative of the withering of the fig-tree (xxi. 20), which he connects with the remarks of the Disciples upon it, although those remarks were not made till the next day. (Mark xi. 20.)

See also a remarkable instance of Anticipation in St. Luke, iii. 19, and another xix. 45. By a similar prolepsis Mary is said, in John xi. 2, to have anointed Jesus, though the anointing did not take place till afterwards (xii. 3). See also Matt. xxvii. 52, 53.

— Ἱερικώ] *Jericho*. For a description of this place see below on Luke xviii. 35.

31. οἱ δὲ μείζον ἐκραζον] but they were crying the more. A proof of faith. The blind men saw Jesus with the eye of faith, and prayed to Him as their Saviour,—while the world, who could see His person, saw Him not. And yet the blind world, which did not see Jesus, rebuked the blind men who saw and worshipped Him; but they were nothing daunted by the rebuke, but cried to Him the more earnestly. Thus the blind recovered sight; and they who saw were blind. John ix. 39.

Comp. the case of the faithful woman, who alone touched Him (though it was but by the hem of His garment), while the profane crowd which pressed on Him touched Him not (ix. 20).

34. ἥψατο] He touched them as Man, and healed them as God.

CH. XXI. 1. ὅτε ἤγγισαν εἰς Ἱεροσόλυμα] when they drew near to Jerusalem. This day seems to have been the tenth day of the month Abib or Nisan, on which the paschal lamb was to be taken up (Exod. xii. 1—5).

The true Paschal Lamb therefore now goes up to Jerusalem to those who would slay Him; He goes to that City, where alone the Passover could be sacrificed. He thus shows that He is the true Passover, and that He laid down His life willingly (John xviii. 1).

For Homilies on Palm Sunday (εἰς τὰ βαθα), see S. Epiphanius ii. p. 251 and 301, and S. Methodius, p. 430. Cf. note on v. 9.

— Βηθθαγῇ] בֵּת-פֶּגֶז (beth-phage), "locus grossorum," the place of Figs, at the foot of the Mount of Olives, to the west of Bethany. Among the Rabbinical Writers the term *Bethphage* is applied to a District stretching from Jerusalem to the Mount of Olives. (*Lightfoot*.) See further on xxvi. 6, and note below on Acts i. 12.

— ὄρος τῶν ἐλαιῶν] the Mount of Olives, Zech. xiv. 4, five furlongs east of Jerusalem (Acts i. 12. Joseph. Ant. xx. 8), and separated from it by the brook Kedron (Joseph. B. J. v. 2).

2. μοι] to me. On this dative see Acts ii. 33.

4. τὸ ῥηθὲν διὰ τοῦ προφήτου] that which was spoken through the prophet. Isa. lxii. 11. Zech. ix. 9. "Solent Scriptores N. T. ex duobus vel pluribus locis allegatis unum contexere." (Glass. Philol. Sac. p. 960.) "Prophetam autem in singulari vocat, ut pulcherrimam vaticiniorum harmoniam insinuet, et omnes prophetas uno Spiritu locutos fuisse ostendat." See on ii. 23, and below on xxi. 13, and xxvii. 9, and on Mark i. 2.

5. τῇ θυγατρὶ Σιών] Jerusalem. Ps. cxxxvii. 8. Cp. Isa. xlvii.

1. Jer. xlvii. 24. Vorst. de Hebr. 499.

— πραῦς] Zech. has רַךְ (an), poor, rendered πραῦς by LXX.

— ὄνον] The riding on an Ass was a sign of peacefulness; as opposed to the use of the Horse, the emblem of War; and a rebuke to the Jewish spirit, which in defiance of the Divine command not to multiply horses, put their trust in chariots and in horses (Ps. xx. 7), i. e. in worldly strength, and not in the Name of the Lord. See Bp. Sherlock on the Prophecies, Diss. iv.

Contrast this peaceful entry of our Lord, riding on the foal of an ass, with His majestic appearance (as described in Ps. xlv. 3—6) as Conqueror, King, and God; and also as displayed in the Apocalypse, riding on the White Horse—conquering and to conquer (Rev. vi. 2; xix. 11), as King of kings and Lord of lords.

— ὄνον, καὶ πῶλον] an ass and even on a foal of an ass. The conjunction καὶ, and, does not express addition here, but explanation (Vorst. Hebr. 382): Our Lord did not ride on the mother and the foal, but on the foal only. See below on v. 7, and Mark xi. 2. Luke xix. 35. John xii. 14. The phrase may be rendered thus:—"He is thy King, but He does not come to thee riding on a horse, but on an ass; and not on an ass of full age and size, which might be a noble creature, but even on the foal of an ass." Such is thy Messiah—in His meekness and humility!

This act of riding on the foal, followed by its mother, was typical and prophetic; see Justin Martyr c. Tryphon. 53. Our Blessed Lord thus prophesied that the Gentiles would come to Him; for the Colt symbolized the Gentile Church, which was unclean before it received Christ, Who sat upon it and sanctified it. (Chrys.) The Mother, which had been tamed, was a figure of the Jewish people, which had received the yoke of the law; the foal of the ass on which none had ever sat, was the Gentile world. Christ sent His Apostles to both,—to one the Apostle of the circumcision, to the other the Apostle of the Gentiles. (Jerome.) St. Matthew, who wrote for the Jews, is the only one of the Evangelists who mentions the Ass. The Hebrew nation, if it repents, will be saved by faith; and, as the Ass followed the colt, so will the Jewish Nation be converted to Christ, when the fulness of the Gentiles is come into the spiritual Sion. (Rom. xi. 25.) The Lord hath need of both. See on Mark x. 46; xi. 2. Luke xix. 30. John xii. 14.

γίου. ($\frac{208}{1}$)⁶ Πορευθέντες δὲ οἱ μαθηταί, καὶ ποιήσαντες καθὼς προσέταξεν ^c Mark 11. 4, &c. Luke 19. 32, &c. αὐτοῖς ὁ Ἰησοῦς ἤγαγον τὴν ὄνον καὶ τὸν πῶλον, καὶ ἐπέθηκαν ἐπάνω αὐτῶν τὰ ἱμάτια αὐτῶν, καὶ ἐπεκάθισεν ἐπάνω αὐτῶν. ^{8 d} Ὁ δὲ πλείστος ὄχλος ^d John 12. 13. ἔστρωσαν ἑαυτῶν τὰ ἱμάτια ἐν τῇ ὁδῷ, ἄλλοι δὲ ἔκοπτον κλάδους ἀπὸ τῶν δένδρων καὶ ἔστρώννουν ἐν τῇ ὁδῷ, ($\frac{209}{1}$)⁹ οἱ δὲ ὄχλοι οἱ προάγοντες καὶ ^e Ps. 118. 24, 25. οἱ ἀκολουθοῦντες ἔκραζον λέγοντες, Ὡσαννὰ τῷ υἱῷ Δαυὶδ, εὐλογημένος ὁ ^{ch. 28. 39.} ἐρχόμενος ἐν ὀνόματι Κυρίου, Ὡσαννὰ ἐν τοῖς ὑψίστοις.

($\frac{210}{x}$)¹⁰ Καὶ εἰσελθόντος αὐτοῦ εἰς Ἱεροσόλυμα ἐσείσθη πᾶσα ἡ πόλις λέγουσα, Τίς ἐστὶν οὗτος; ^{11 f} Οἱ δὲ ὄχλοι ἔλεγον, Οὗτός ἐστιν Ἰησοῦς ὁ ^f ch. 2. 23. προφήτης, ὁ ἀπὸ Ναζαρέθ τῆς Γαλιλαίας.

($\frac{211}{1}$)¹² Καὶ εἰσῆλθεν ὁ Ἰησοῦς εἰς τὸ ἱερὸν τοῦ Θεοῦ, καὶ ἐξέβαλε πάντας ^g Mark 11. 15. τοὺς πωλοῦντας καὶ ἀγοράζοντας ἐν τῷ ἱερῷ, καὶ τὰς τραπέζας τῶν κολλυβιστῶν ^h Luke 19. 45, &c. κατέστρεψε, καὶ τὰς καθέδρας τῶν πωλούντων τὰς περιστερὰς, ^{13 h} καὶ λέγει ^{John 2. 13.} αὐτοῖς, Γέγραπται, Ὁ οἶκός μου οἶκος προσευχῆς κληθήσεται, ὑμεῖς ^{Deut. 14. 25.} δὲ αὐτὸν ἐποιήσατε σπήλαιον ληστῶν. ^h Isa. 56. 7. ^{Jer. 7. 11.}

($\frac{212}{x}$)¹⁴ Καὶ προσῆλθον αὐτῷ τυφλοὶ καὶ χωλοὶ ἐν τῷ ἱερῷ, καὶ ἐθεράπευσεν αὐτούς.

($\frac{213}{v}$)¹⁵ Ἰδόντες δὲ οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς τὰ θαυμάσια ἃ ἐποίησε, ⁱ Luke 19. 47. καὶ τοὺς παῖδας κρίζοντας ἐν τῷ ἱερῷ καὶ λέγοντας Ὡσαννὰ τῷ υἱῷ Δαυὶδ, ἡγανάκτησαν, ^{16 j} καὶ εἶπον αὐτῷ, Ἀκούεις τί οὗτοι λέγουσιν; Ὁ δὲ Ἰησοῦς ^j Ps. 8. 3. λέγει αὐτοῖς, Ναὶ· οὐδέποτε ἀνέγνωτε, Ὅτι ἐκ στόματος νηπίων καὶ θηλα-

7. ἐπέθηκαν—τὰ ἱμάτια] For illustration of this usage, see 2 Kings ix. 13. *Grinf.* p. 128. *Lightfoot*, i. p. 977.

— ἐπεκάθισεν ἐπάνω αὐτῶν] *they set him on them*, i. e. on the garments (*Theophyl.*, *Euthym.*), not (as some have imagined) on the ass and its colt; for He rode only on the foal. See on v. 5.

8. ἔκοπτον κλάδους] *they were cutting branches*. They imitate the holy offices prescribed for the feast of Tabernacles. *Levit.* xxiii. 40. Cp. 1 Macc. xiii. 51. 2 Macc. x. 7; and on John xii. 13.

9. Ὡσαννὰ] *ἡσσανά* (*Hoshian-na*), *save now*; from Ps. cxviii. 25, 26, which formed part of the great Hallel (i. e. Ps. cxiii.—cxviii.), or song of praise then sung. They acknowledge Him as *Jesus* (*Jehoshua*, *Jeshua*) or *Saviour*, and as Son of David and King; and as coming in the Name, i. e. with the power of, the *Lord*, *Jehovah*. Palm Sunday,—the day of this triumphal entry,—was called the *Day of Hosannas* by the ancient Church. *Cyrl* on Luke, p. 601, ed. Smith.

Perhaps the use of the solemnities of the *Feast of Tabernacles* on this occasion may have been providentially ordered as an intimation that their God and King was now manifest in the *Tabernacle of Human Flesh*. (*John* i. 14. *Rev.* vii. 15; xxi. 3.) See John xii. 13.

It is observable that our Lord made His triumphal entry into Jerusalem on a *Sunday*, the Sunday before His Passion. He then showed Himself as King, Saviour, and Conqueror, and rode on the foal of the ass (the type of the Gentile world; see on Mark xi. 2. John xii. 14) into *Jerusalem*, the Holy City of God. Well might the Psalmist in the Spirit, hearing with the prophetic ear the future Hosannas of his own city at the triumphal entry of his own Son and King (see Ps. cxviii. 24. 26), exclaim, “This is the *Day* which the *Lord* hath made (the *Lord's Day*), we will rejoice, and be glad in it.” And may not this event be among those that were prophetic of the sanctity, dignity, beauty, and glory of the Christian Sunday?

On the events of the Holy Week, beginning with Palm Sunday, see *Dean Stanhope's Holy Week*, and *Williams' Holy Week*, p. 24, &c.; and *Adams*, *Rev. W.*, Warnings of Holy Week. See on v. 1.

12. εἰς τὸ ἱερὸν] *into the Temple*. St. Matthew appropriately proceeds from the triumphant entry to speak of our Lord's visit to the *Temple*—His own Palace—in His own Capital—and thus brings out more clearly the meaning of the withering of the Fig-tree, typical of the destruction of Jerusalem,—flourishing with the luxuriant foliage of a hypocritical show of Religion in the Services of the Temple, but barren of religious fruit.

— ἐν τῷ ἱερῷ] In the outer court of the Temple (not the *vaults* or *sanctuary*) in which the money-changers had erected their booths. Christ, Who was so zealous for the sanctification of the *outer court* of the *Jewish Temple*, requires all to treat with reverence the Christian sanctuary—where He is present in His

Holy Word and Sacraments, and where Angels wait upon Him. 1 Cor. xi. 10.

— κολλυβιστῶν] the *κερματισταί*, ‘*nummularii*,’ those who *exchanged larger sums into smaller* (κόλλυβοι or κέρματα), for the convenience of those who had to pay the half-shekel or Temple-rate (see above, xvii. 24, and *Mishna* de Siclis, cap. i. col. 7), or to buy doves (see Luke ii. 24. *Levit.* i. 14; v. 7), or other victims. “Auxerat emporium appropinquans Pascha.” (*Rosenm.*) See further on John ii. 14—16.

— τὰς περιστερὰς] *the doves*; for oblations. The Priests sold doves and victims to the people who came to the Temple for sacrifice; and they acted also as money-changers, to change money, in order that the people might buy, and to lend money to those who had none.

Our Lord overturned the seats (cathedras or chairs) of those who *sold doves*. The Dove is an emblem of the Holy Spirit. The seat is a place of teaching. He overturns the seats of all who *sell the gifts of the Spirit*, and who make a simoniacal traffic of their ministry. He reproveth and punishes simony,—that is, the selling of spiritual grace for money. He is ever entering into the Temple of His Father, the Church, and He casts out from it those Bishops, Priests, Deacons, and laymen,—both sellers and buyers, who trade in spiritual things; for it is written, *Freely ye have received, freely give*. *Matt.* x. 8. (*Hilary. Jerome.*) Cp. *Acts* viii. 18—20.

Deacons who do not well dispense the funds of the Church, but grow rich from the poor man's portion, are the money-changers in Christ's Temple whose tables Christ overthrows. Bishops, who intrust Churches to unfit persons, are they who sell doves,—that is, spiritual grace,—whose seats Christ overthrows. (*Origen.*)

13. σπήλαιον ληστῶν] *a den of thieves*. The term ληστῆς, *Hebr.* γַנָּב (*parits*), is a general term for a factious and lawless person in word and act.

These words are not only descriptive of the then state of the Temple, but are *prophetic* of its *future* desecration by the bands of factious robbers and assassins (λησται, σικάρται), who would occupy the Temple during the siege. It is remarkable that Josephus (*Ant.* v. 12) uses the same word λησται when speaking of them. Cp. *Surenhus.* p. 263.

Your holy House is deserted by *Me*; it is left for desolation. Comp. the remarkable words of *Tacitus*, *Hist.* v. 13, concerning the Temple of Jerusalem at the siege: “*Expassa repente delubri fores, et audita major humanâ Vox, Excedere Deos.*”

14. προσῆλθον—τυφλοὶ] *the blind*, &c., *came to Him in the Temple*. He first as a King purifies His Palace, and then dispenses royal gifts to His people. (*Luc. Brug.*)

16. οὐδέποτε ἀνέγνωτε—αἶνον] *For κατηρίσω αἶνον*, the original (*Ps.* viii. 2) has ἡ ἡγή (*yisadta oz*), i. e. ‘Thou hast found, established, *strength*.’ Our Lord adopts the sense already given

ζόντων κατηρτίσω αἶνον; (²¹⁴/_{VI})¹⁷ καὶ καταλιπὼν αὐτοὺς ἐξῆλθεν ἔξω τῆς πόλεως εἰς Βηθανίαν, καὶ ἠϋλίσθη ἐκεῖ.

k Mark 11. 13, &c. ¹⁸ ^k Πρωῖας δὲ ἐπανάγων εἰς τὴν πόλιν ἐπέειπασεν ¹⁹ καὶ ἰδὼν συκὴν μίαν ἐπὶ τῆς ὁδοῦ ἦλθεν ἐπ' αὐτήν, καὶ οὐδὲν εὗρεν ἐν αὐτῇ, εἰ μὴ φύλλα μόνον· καὶ λέγει αὐτῇ, Μηκέτι ἐκ σοῦ καρπὸς γένηται εἰς τὸν αἰῶνα· καὶ ἐξηράνθη παραχρῆμα ἡ συκὴ. ²⁰ Καὶ ἰδόντες οἱ μαθηταὶ ἐθαύμασαν λέγοντες, Πῶς παραχρῆμα ἐξηράνθη ἡ συκὴ; (²¹⁵/_{VI}) ²¹ Ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς, Ἀμὴν λέγω ὑμῖν, ἐὰν ἔχητε πίστιν καὶ μὴ διακριθῆτε, οὐ μόνον τὸ τῆς συκῆς ποιήσετε, ἀλλὰ καὶ τῷ ὄρει τοῦτῳ εἴπητε, Ἀρθητι καὶ βλήθητι εἰς τὴν θάλασσαν, γενήσεται. (²¹⁶/_{IV}) ²² ¹ καὶ πάντα ὅσα ἂν αἰτήσητε ἐν τῇ προσευχῇ πιστεύοντες λήψετε.

1 ch. 7. 7.
Mark 11. 22.
Luke 11. 9.
John 15. 7.
1 John 3. 22.
& 5. 14.
m Mark 11. 27,
&c.
Luke 20. 1, &c.

(²¹⁷/_{II}) ²³ ^m Καὶ ἐλθόντι αὐτῷ εἰς τὸ ἱερὸν προσῆλθον αὐτῷ διδάσκοντι οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι τοῦ λαοῦ λέγοντες, Ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιεῖς; καὶ τίς σοι ἔδωκε τὴν ἐξουσίαν ταύτην; ²⁴ Ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς, Ἐρωτήσω ὑμᾶς καὶ γὰρ λόγον ἕνα· ὃν ἐὰν εἴπητέ μοι, καὶ γὰρ ὑμῖν ἐρῶ ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ. ²⁵ τὸ βάπτισμα Ἰωάννου πόθεν ἦν; ἐξ οὐρανοῦ, ἢ ἐξ ἀνθρώπων; Οἱ δὲ διελογίζοντο παρ' ἑαυτοῖς λέγοντες, Ἐὰν

n ch. 14. 5.
Mark 6. 20.
Luke 20. 6.

by the Jewish Translators, the LXX, as the correct one, as showing that the *strength* of the weak is in *praise*; and that worship of Himself is *strength*. Cp. *Mede*, pp. 37—39. 266.

— ἐκ στόματος] From the *mouth*; for it was not done by their *mind*; but by divine power giving articulate sounds to lisping tongues; a figure of the Gentile world then stammering in infancy, but soon about to sing with faith. Here was also a cheering encouragement to the Apostles. God gives eloquence to babes, in order that the Apostles, being illiterate men, might not doubt that they themselves would be enabled to preach. Remark the contrast. Infants sing praise to Christ, like the Angels in heaven; and men reject Him. Christ is the Author of nature. He makes children speak wisdom in harmony with prophecy, while wise men become fools. (*Chrys.*)

Holiness makes babes into men; and sin makes men into babes. Some reckon the Raising of Lazarus, or the giving of sight to one born blind, or the Transfiguration, as the greatest of our Lord's Miracles. But it seems to me that nothing was more marvellous than this. One man, Jesus, then so despised in their eyes, that He was afterwards delivered to be crucified, did what He now does, while the Rulers rage against Him and see their gains destroyed. He ejects a multitude, and overturns their tables and their seats, and does what a large force could hardly have done. Certainly a flame of fire and starry brightness flashed from His eyes, and the Majesty of the Godhead shone in His face. (*Jerome.*)

17. ἐξῆλθεν—Βηθανίαν] *He went out of the city to Bethany, and lodged there.*

“Ex urbe autem *Jesus* discessit, ut omnem affectati regni terreni suspicionem à se amoveret. Præclare ad h. l. notavit *Michaelis*, templum munissimum, et coacervatum fuisse in eo infinitam pecuniæ atque frumenti copiam, adeo ut qui templum, arcem urbis, occupasset, in ipsâ quoque urbe dominaretur. Jesum ergo, quem tam insignis multitudo hominum rerum novarum cupidissimorum, eumque Messiam agnoscentium, in templum comitata esset, si voluisset regnum terrenum affectare, opportunissimam tunc temporis occasionem nactum fuisse seditionem movendi, præsertim cum plus quàm decies centena millia, tempore festi Paschatos, Hierosolymis commorarentur; eum vero hæc occasio non usum esse, sed è templo, et ipsâ urbe, discessisse.” (*Kuin.*) *He went out to Bethany.* In the great city of Jerusalem—His own Metropolis—the King of the Jews and of heaven itself has not where to lay His head; but He goes out to a small village in the suburbs for a lodging. See on xxvi. 6.

18. ἐπείνασεν] *He was an hungered*—showing His humanity, as He ever was wont to do when about to exert His *divine* power.

He was an hungered also spiritually. He yearned for the salvation of believers, and was grieved for the unbelief of Jerusalem. In the Fig-tree we see the Jewish Nation, standing near the Way—for it was planted by the Wayside of God's Law—and He came to it and found on it nothing but leaves, the rustling leaves of religious profession, the barren traditions of the Pharisees, the ostentatious display of the Law, and vain exuberance of words without the good fruit of works. He says to it, ‘Let no man eat fruit of thee for ever.’ And it was withered, because it had not

the fruit for which Christ hungered. Our Lord was going to His crucifixion, and He therefore confirmed the minds of His disciples by this assurance of His power. If He had so willed, He could have withered His enemies, who were about to crucify Him, but He waited for their salvation by Repentance. See further below on Mark xi. 13.

19. μίαν] *one.* And so more conspicuous; and there was but *one* Jerusalem (of which the tree was a type) in the whole world. Single it was in favour,—and in sin.

— εἰ μὴ φύλλα μόνον] *save leaves only.* The leaves proved that it had received the *sap* of divine grace, enabling it, morally speaking, to bear *fruit* also; and so its own *foliage* condemned it for barrenness of *fruit*.

— Μηκέτι] He hungers as Man, and withers the tree as God. He gives proof of His Divine Power, for He is about to suffer death in the weakness of Humanity.

20. ἐξηράνθη] *it was withered.* The withering of the fig-tree was a Parable and Prophecy in action;

Our Lord withers a fig-tree, the most succulent of trees, in its full luxuriance of leaf, and near the public road, and thus the miracle was more striking. He here manifests His punitive power in order that the disciples may learn that He is able to wither the Jews who crucify Him. But He would not show this punitive power on any rational creature. The Evangelist St. Mark (xi. 13) says it was not yet the *season for figs*. But the Jewish people was here represented, and it was the *season* for the fruit of faith there. (*Cp. Chrys.*)

We here see a proof of our Lord's goodness. When He exercised His *Mercy* in His Miracles, He did it on the bodies of *men*, but when He displayed the severity of His future judgment, it was done upon a Tree, in order that the danger of unbelief might be shown without damage to those whom He had come to redeem. (*Hilary.*) Trees were made for *men*; they have no volition, and therefore cannot sin, and have no feeling of punishment. And this barren fig-tree, withered by Christ's word, bears fruit for ever in the garden of Holy Scripture by the warning it gives against hypocritical ostentation and luxuriant unfruitfulness.

21. ἐὰν ἔχητε πίστιν] *if ye have faith.* The leafy and barren fig-tree, which looked so fair and flourishing, was withered by the breath of Christ, in order to teach the Apostles to *have faith in Him*; and to assure them, that, although He Himself was now about, as it were, to be withered by the blighting scorn and scorching rage of the Jewish Nation, now seeming to flourish in prosperity and power, yet He could blast it in a moment, and would wither it, if it did not bring forth fruits of Repentance. Let not therefore the Disciples of Christ ever faint; let them not be cast down by the temporary triumph of evil over good, but,—let them *have faith in God*. See further on Mark xi. 22.

— τῷ ὄρει τοῦτῳ] *to this Mountain* of Olives, far from the Sea. Cp. Zech. xiv. 4. Rev. vi. 14; viii. 8.

The moving of mountains, i. e. of impediments and difficulties, is characteristic of Faith. See 1 Cor. xii. 2. Job ix. 5.

24. ἕνα] *one*; not more—one will suffice—though *you* have assailed *Me* often.

εἰπωμεν, ἐξ οὐρανοῦ, ἐρεῖ ἡμῖν, Διατί οὖν οὐκ ἐπιστεύσατε αὐτῷ; ²⁶ ἂν δὲ εἰπωμεν, ἐξ ἀνθρώπων,—φοβούμεθα τὸν ὄχλον, πάντες γὰρ ἔχουσι τὸν Ἰωάννην ὡς προφήτην. ²⁷ Καὶ ἀποκριθέντες τῷ Ἰησοῦ εἶπον, Οὐκ οἶδαμεν. Ἐφη αὐτοῖς καὶ αὐτὸς, Οὐδὲ ἐγὼ λέγω ὑμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ.

($\frac{218}{x}$) ²⁸ Τί δὲ ὑμῖν δοκεῖ; Ἀνθρωπος εἶχε τέκνα δύο· καὶ προσελθὼν τῷ πρώτῳ εἶπε, Τέκνον, ὕπαγε σήμερον ἐργάζου ἐν τῷ ἀμπελῶνί μου. ²⁹ Ὁ δὲ ἀποκριθεὶς εἶπεν, Οὐ θέλω· ὕστερον δὲ μεταμεληθεὶς ἀπήλθε. ³⁰ Καὶ προσελθὼν τῷ ἐτέρῳ εἶπεν ὡσαύτως. Ὁ δὲ ἀποκριθεὶς εἶπεν, Ὅτι ἔγω, κύριε· καὶ οὐκ ἀπήλθε. ³¹ Τίς ἐκ τῶν δύο ἐποίησε τὸ θέλημα τοῦ πατρὸς; Λέγουσιν αὐτῷ, Ὁ πρῶτος. Λέγει αὐτοῖς ὁ Ἰησοῦς, Ἀμὴν λέγω ὑμῖν, ὅτι οἱ τελῶναι καὶ αἱ πόρναι προάγουσιν ὑμᾶς εἰς τὴν βασιλείαν τοῦ Θεοῦ. ³² ἦλθε γὰρ πρὸς ὑμᾶς Ἰωάννης ἐν ὁδῷ δικαιοσύνης, καὶ οὐκ ἐπιστεύσατε αὐτῷ· οἱ δὲ τελῶναι καὶ αἱ πόρναι ἐπίστευσαν αὐτῷ· ὑμεῖς δὲ ἰδόντες οὐ μετεμελήθητε ὕστερον τοῦ πιστεῦσαι αὐτῷ.

($\frac{219}{\Pi}$) ³³ Ἄλλην παραβολὴν ἀκούσατε· Ἀνθρωπος ἦν οἰκοδεσπότης, ὅστις ἐφύτευσεν ἀμπελῶνα, καὶ φραγμὸν αὐτῷ περιέθηκε, καὶ ὠρυξεν ἐν αὐτῷ ληνόν, καὶ ῥοδόμησε πύργον, καὶ ἐξέδοτο αὐτὸν γεωργοῖς, καὶ ἀπεδήμησεν. ³⁴ Ὅτε δὲ ἤγγισεν ὁ καιρὸς τῶν καρπῶν, ἀπέστειλε τοὺς δούλους αὐτοῦ πρὸς τοὺς γεωργοὺς, λαβεῖν τοὺς καρποὺς αὐτοῦ. ³⁵ Καὶ λαβόντες οἱ γεωργοὶ τοὺς δούλους αὐτοῦ, ὃν μὲν ἔδειραν, ὃν δὲ ἀπέκτειναν, ὃν δὲ ἐλιθοβόλησαν. ³⁶ Πάλιν ἀπέστειλεν ἄλλους δούλους πλείονας τῶν πρώτων· καὶ ἐποίησαν αὐτοῖς ὡσαύτως. ³⁷ Ὑστερον δὲ ἀπέστειλε πρὸς αὐτοὺς τὸν υἱὸν αὐτοῦ λέγων, Ἐντραπήσσονται τὸν υἱόν μου. ³⁸ Οἱ δὲ γεωργοὶ ἰδόντες τὸν υἱὸν εἶπον ἐν ἑαυτοῖς, Οὗτός ἐστιν ὁ κληρονόμος· δεῦτε, ἀποκτείνωμεν αὐτὸν, καὶ κατασχώμεν τὴν κληρονομίαν αὐτοῦ. ³⁹ Καὶ λαβόντες αὐτὸν ἐξέβαλον ἔξω τοῦ ἀμπελῶνος, καὶ ἀπέκτειναν. ⁴⁰ Ὅταν οὖν ἔλθῃ ὁ κύριος τοῦ ἀμπελῶνος, τί ποιήσει τοῖς γεωργοῖς ἐκείνοις; ⁴¹ Λέγουσιν αὐτῷ, Κακοὺς κακῶς ἀπολέσει αὐτοὺς, καὶ τὸν ἀμπελῶνα ἐκδώσεται ἄλλοις γεωργοῖς, οἵτινες ἀποδώσουσιν αὐτῷ τοὺς καρποὺς ἐν τοῖς καιροῖς αὐτῶν. ⁴² Λέγει αὐτοῖς ὁ Ἰησοῦς, Οὐδέποτε ἀνέγνωτε ἐν ταῖς γραφαῖς, Λίθον ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες, οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας· παρὰ Κυρίου ἐγένετο αὕτη, καὶ ἐστι

o Luke 7. 29, 30.

p Luke 3. 11, 13

q Mark 12. 1.
Luke 20. 9.
Isa. 5. 1.
Jer. 2. 21.
Ps. 80. 9.
Cant. 8. 11, 12.

r ch. 26. 3.
& 27. 1.
John 11. 53.

s Ps. 118. 22.
Isa. 28. 16.
Mark 12. 10.
Luke 20. 17.
Acts 4. 11.
Rom. 9. 33.
1 Pet. 2. 7.

28. Ἀνθρωπος εἶχε τέκνα δύο] *a man had two sons*. In this and the next Parable our Lord connects the reception of the Gentiles with the rejection of the Jews.

30. τῷ ἐτέρῳ] So Tisch. and others on good MS. authority for δευτέρῳ.

31. Ὁ πρῶτος] This is the reading of most MSS. and Versions, among which the old *Syriac Cureton*. And notwithstanding the ingenious observations of *Tregelles* (pp. 106—108) and the evidence given in his valuable edition of this Gospel, this reading cannot, it seems, be set aside for ὁ ὕστερος, or ὁ δεύτερος, or ὁ ἔσχατος, which probably arose from a transposition of the paragraphs (v. 29) ὁ δὲ ἀποκριθεὶς—μεταμεληθεὶς ἀπήλθεν, and (v. 30) ὁ δὲ ἀποκριθεὶς—οὐκ ἀπήλθεν, a transposition which was very likely to occur, because both clauses begin and end with the same words. Besides, it might be thought reasonable by some that the invitation should be made *first* to those who represented the *Pharisees*. Hence another occasion for transposition.

— προάγουσιν ὑμᾶς] *they go before and show you the way*.
32. ὁδῷ] $\pi\eta\gamma\eta$ (*dherech*), way, track, doctrine. Hence ἡ ὁδὸς, the way κατ' ἐξοχὴν, the Gospel (Acts ix. 2; xix. 23).

33. ἀμπελῶνα] *vineyard*. See above, xx. 1. Cp. Isa. v. 1—7. Ps. lxxx. 8—15.

34. τοὺς δούλους] *his servants*. The Prophets. (See Luke xiii. 34.) Servants—whom they beat as Jeremiah, or killed as Isaiah, or stoned as Naboth and Zechariah, whom they killed between the porch and the altar. Read the Epistle of St. Paul to the Hebrews and see what the servants suffered (Heb. xi.). (*Jerome*.)

— καρποὺς] *fruit*, as rent. See Luke xvi. 5.
39. ἔξω τοῦ ἀμπελῶνος] *out of the vineyard*. A prophecy that He would suffer without the gate (Heb. xiii. 12).

42. Λίθον] *The Stone*. This quotation finds a very appropriate

place here, being from the same Psalm (cxviii. 22) as the language of *Hosanna*, which had just been addressed to Christ. (See above, v. 9.) He then passes to another prophetic image concerning Himself represented as a Stone.

— εἰς κεφαλὴν γωνίας] *to the head of the corner*. This expression is synonymous with *ἀκρογωνιαίος*, scil. λίθος, in Eph. ii. 20, and 1 Pet. ii. 6 (occurring also in Barnab. Epist. c. vi.), where quoted from Isa. cxviii. 16, where the Hebr. is כֶּןֶן זָנָה, to which the Hebr. כֶּןֶן זָנָה, corresponding to κεφαλὴ γωνίας is tantamount, since כֶּןֶן there refers to the *headpoint*, or *angle*, where two walls meet. Now a *stone* so placed may serve to *bind* the two walls, with which it is united, together; and hence the metaphor is highly suitable, since Christ is here represented as uniting Jews and Gentiles in *Himself*, so as to form one Body,—the Church of the faithful,—ἐν ᾧ πάσα ἡ οἰκοδομὴ συναρμολογουμένη αὐτῷ εἰς ναὸν ἁγίον ἐν Κυρίῳ, Eph. ii. 21. This view is confirmed by *Euthym.*, who (after *Chrys.* and other ancient Fathers) explains: καθάπερ ἐκεῖνος (ὁ λίθος) ἐφ' ἑαυτῷ συνδεῖ τοίχους δύο, τὸν αὐτὸν τῆρον καὶ ὁ Χριστὸς ἐφ' ἑαυτῷ συνδεσμεῖ τοὺς δύο λαοὺς (Jews and Gentiles) καὶ συνενεὶ διὰ τῆς εἰς αὐτὸν πίστεως. The same view is expressed in nearly the same words by *Theophylact*. So also *Origen* ap. Catenam in Matt., Oxon., p. 176 (ed. Cramer): γωνία ἐστὶ συγκρότησις δύο τοίχων τὸ ἐξ Ἰσραὴλ λῆμμα (read λείμμα, and comp. Rom. xi. 5) καὶ τῶν ἐθνῶν πλήρωμα, εἰς ἓν συγκροτῶν ὁ λίθος Χριστὸς τὴν γωνίαν ποιήσας. (*Bloomf.*) Christ is become the Corner-stone, that He may join the two Walls of the two Peoples (Jews and Gentiles) in Himself. (*Jerome*.)

— αὕτη] A Hebraism, זֹאת (*zoth*), *hæc*, derived through the LXX (Ps. cxviii. 22). The feminine refers to the whole subject, not to γωνία or κεφαλὴ. Cp. John xvii. 3; and see *Vorst.* de Hebr. pp. 282—287; and *Kuin.*: “Hebræi femininum sæpius

θαυμαστὴ ἐν ὀφθαλμοῖς ἡμῶν; ⁴³ Διὰ τοῦτο λέγω ὑμῖν, ὅτι ἀρθήσεται ἀφ' ὑμῶν ἡ βασιλεία τοῦ Θεοῦ, καὶ δοθήσεται ἔθνη ποιούντι τοὺς καρποὺς αὐτῆς. ⁴⁴ ^t Καὶ ὁ πεσὼν ἐπὶ τὸν λίθον τοῦτον συνθλασθήσεται ἐφ' ὃν δ' ἂν πέσῃ, λικμήσει αὐτόν.

t Isa. 8. 15.
Dan. 2. 34, 35.
Luke 20. 18, 19.

(²²⁰/_I) ⁴⁵ Καὶ ἀκούσαντες οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι τὰς παραβολὰς αὐτοῦ ἔγνωσαν ὅτι περὶ αὐτῶν λέγει ⁴⁶ ^u καὶ ζητοῦντες αὐτὸν κρατῆσαι ἐφοβήθησαν τοὺς ὄχλους, ἐπειδὴ ὡς προφήτην αὐτὸν εἶχον.

u Mark 12. 12.

XXII. (²²¹/_V) ¹ Καὶ ἀποκριθεὶς ὁ Ἰησοῦς πάλιν εἶπεν αὐτοῖς ἐν παραβολαῖς λέγων, ² ^a Ὡμοιώθη ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ βασιλεῖ, ὅστις ἐποίησε γάμους τῷ υἱῷ αὐτοῦ. ³ καὶ ἀπέστειλε τοὺς δούλους αὐτοῦ καλέσαι τοὺς κεκλημένους εἰς τοὺς γάμους· καὶ οὐκ ἤθελον ἔλθειν. ⁴ ^b Πάλιν ἀπέστειλεν ἄλλους δούλους λέγων, Εἴπατε τοῖς κεκλημένοις, Ἴδου τὸ ἄριστόν μου ἡτοίμασα, οἱ ταῦροί μου καὶ τὰ σιτιστὰ τεθυμένα, καὶ πάντα ἔτοιμα· δεῦτε εἰς τοὺς γάμους. ⁵ Οἱ δὲ ἀμελήσαντες ἀπήλθον, ὁ μὲν εἰς τὸν ἴδιον ἀγρὸν, ὁ δὲ εἰς τὴν ἐμπορίαν αὐτοῦ. ⁶ Οἱ δὲ λοιποὶ κρατήσαντες τοὺς δούλους αὐτοῦ ὑβρίσαν καὶ ἀπέκτειναν. ⁷ Καὶ ἀκούσας ὁ βασιλεὺς ὠργίσθη· καὶ πέμψας τὰ στρατεύματα αὐτοῦ ἀπόλεσε τοὺς φονεῖς ἐκείνους, καὶ τὴν πόλιν αὐτῶν ἐνέπρησε. ⁸ Τότε λέγει τοῖς δούλοις αὐτοῦ, Ὁ μὲν γάμος ἔτοιμός ἐστιν, οἱ δὲ κεκλημένοι οὐκ ἦσαν ἄξιοι. ⁹ Πορεύεσθε οὖν ἐπὶ τὰς διεξόδους τῶν ὁδῶν, καὶ ὅσους ἂν εὕρητε, καλέσατε εἰς τοὺς γάμους. ¹⁰ Καὶ ἐξελθόντες οἱ δούλοι ἐκείνοι εἰς τὰς ὁδοὺς συνήγαγον πάντας ὅσους εὗρον, πονηροὺς τε καὶ ἀγαθοὺς· καὶ ἐπλήσθη ὁ γάμος ἀνακειμένων. (²²²/_X) ¹¹ ^c Εἰσελθὼν δὲ ὁ βασιλεὺς θεάσασθαι τοὺς ἀνακειμένους εἶδεν ἐκεῖ ἄνθρωπον οὐκ ἐνδεδυμένον ἔνδυμα γάμου· ¹² καὶ λέγει αὐτῷ, Ἐταῖρε, πῶς εἰσήλθες ὧδε μὴ ἔχων ἔνδυμα γάμου; Ὁ δὲ ἐφίμωθη. ¹³ ^d Τότε

a Luke 14. 16.
Rev. 19. 7—9.
2 Cor. 6. 2.

b Prov. 9. 2.

c 2 Cor. 5. 3.
Eph. 4. 24.
Col. 3. 10, 12.
Rev. 3. 4. & 16.
15. & 19. 8.
d ch. 8. 12.
& 13. 42.
& 25. 30.

ponere solent pro neutro, et hanc loquendi rationem secuti sunt quoque *interp.* *Alexandrin.* 1 Sam. iv. 7, pro ἡμεῖς, est τοιαύτη pro τοιοῦτο· ib. xi. 2, pro ἡμεῖς, ἐν ταύτῃ· Judd. xix. 30, ἡμεῖς, ὡς αὐτῇ Ps. xxvii. 4, μίαν ῥητράμην παρὰ Κυρίου, ταύτην ἐκζητήσω.

44. ὁ πεσὼν] *he that hath fallen.* The unbeliever stumbles at Christ, and is shattered to pieces; and the Stone will crush him and winnow him like chaff by its judicial power at the Great Day.

— τὸν λίθον τοῦτον] *this Stone*, i. e. *Myself*. See above on xvi. 18. He refers here also to the same prophecy of Daniel, as in that passage, *ταύτη τῇ πέτρᾳ*; and it is observable that in the translation of Dan. ii. 44 by *Theodotion*, the same word is used as here—*λικμήσει*—will become like a fan and winnow him away like chaff. The λίθος or stone cut out without hands, *λεπτονεῖ καὶ λικμήσει πάσας τὰς βασιλείας.* (Dan. ii. 34—44). Cp. v. 35 in LXX, where the other kingdoms are described as so pulverized by the Stone, that they become *λεπτότερα ἀχύρου ἐν ἄλῳι*, i. e. *λικμώμενα*.

46. εἶχον] See xiv. 5.

CH. XXII. 2. Ὡμοιώθη] *was likened.* See vii. 24.

— ἐποίησε γάμους] See ix. 15. The word γάμοι had been used by LXX for a *Marriage Feast*, *מישח* (*mishteh*), from root *שח* (*shathah*), *bibit*. Gen. xxix. 22. Esther ii. 18.

Almighty God has made a *Marriage Feast* for our Lord Jesus Christ and His Church, which is gathered from the Jews and Gentiles; and He has sent His servants, Moses and the Prophets, and other *servants*, the Apostles. His armies are the angels; or the Roman armies, under Vespasian and Titus, sent to destroy Jerusalem. (*Jerome.*)

On this Parable see *Greg. M. Hom.* in Ev. xxxviii.

10. πονηροὺς καὶ ἀγαθοὺς] *bad and good.* Such is the state of the *Visible Church* on earth, a mixed company, containing good and bad (see xiii. 3. 30). “Arca in undis diluvii Ecclesie typum gessit; in hac Ecclesia nec mali sine bonis, nec boni sine malis.” (*Greg. M.*) See above on xiii. 30—48.

11. ἔνδυμα γάμου] *a wedding garment.* Literally, a garment of a wedding: a garment of which the *peculiar characteristic and quality*, present to the speaker's mind, is, that it is worn at a wedding.

On this very expressive use of the *Genitive*—which may be called the *characterizing Genitive*—a use derived from, or at least very common in, the Hebrew, and much more convenient than

that of an *Adjective*, because it brings out more clearly the *point* to which the attention is directed, see Luke xvi. 9, *μαμωνᾶς ἀδικίας*. James i. 25, *ἀκρατῆς ἐπιλησμονῆς*. 2 Thess. ii. 3, *ἀνθρώπος ἁμαρτίας*. Heb. i. 8, *ράβδος εὐθύτητος*. 2 Pet. ii. 1, *αἰρέσεις ἀπωλείας*. 2 Thess. ii. 9, *τέρατα ψεύδους*. Matt. xxiv. 15, *βέλεγμα ἐρημώσεως*. Cp. on Acts ix. 15, *σκεὺς ἐκλογῆς*. Acts vii. 2, *Θεὸς δόξης*. See *Vorst. de Hebr.* p. 247. *Glass. Phil. Sac.* p. 260, and 257. 599, and *Schroeder. Inst. Hebr.* p. 227. *Winer*, § 34, p. 210. Exod. xxix. 29. 1 Sam. i. 11. Jerem. xii. 10.

The ἔνδυμα γάμου is a Marriage Robe, which the King had provided for his guests, as was customary at Eastern audiences and entertainments. (Cp. Zeph. i. 8.) See *Rossmüller* here, and the passages in *Trench* on the Parables, pp. 227, 228.

12. πῶς εἰσήλθες ὧδε μὴ ἔχων ἔνδυμα γάμου:] *how camest thou in hither, not having on a wedding garment?*

What is represented by the *Wedding garment*? Many eminent Expositors say it is some *inward* affection, faith, or charity. Cp. *Aug. Serm.* xc. vol. v. pp. 702—706. But this does not seem to be an adequate reply to the question.

The Parable represents the Visible Church on Earth, in which are bad mingled with good (see v. 10). No doubt, all the good will be severed from the bad, when the King comes in to see the guests, i. e. at the Last Day. And this process of severance had been already described by our Lord in many other Parables, viz. the Wheat and the Tares, the bad fish and the good fish (see Matt. xiii. 30—48).

But the aim of the *present Parable* is to represent a *particular form* of badness, viz., the *refusal to wear the wedding garment*, provided and appointed by the King for the guests. It is expressly said above, v. 10, that there were bad and good in the Guest-chamber; and *bad* as well as *good* had on the Wedding garment. Therefore the Wedding garment cannot represent internal goodness.

A garment is a *visible* thing; and this garment was provided for all: it was one which all might and must wear, and by which they would be distinguished from all others, as wearing the livery of the King; but which did not of itself *make* the bad to be good,—for there were some bad who had it on,—and yet he who did not wear it was condemned as bad for not wearing it.

It must therefore be some *outward* mark, something which bad men may have as well as good, but without which, if wantonly and wilfully refused, when proffered by the King, none can hope to be saved.

We may conclude, therefore, that the *Wedding Garment*

εἶπεν ὁ βασιλεὺς τοῖς διακόνοις, *Δήσαντες αὐτοῦ πόδας καὶ χεῖρας ἄρατε αὐτὸν καὶ ἐκβάλετε εἰς τὸ σκότος τὸ ἐξώτερον· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων.* ¹⁴ πολλοὶ γάρ εἰσι κλητοί, ὀλίγοι δὲ ἐκλεκτοί.

e ch. 20. 16.

(²²³/_{II}) ¹⁵ *Τότε πορευθέντες οἱ Φαρισαῖοι συμβούλιον ἔλαβον ὅπως αὐτὸν παγιδεύσωσιν ἐν λόγῳ.* ¹⁶ *Καὶ ἀποστέλλουσιν αὐτῷ τοὺς μαθητὰς αὐτῶν μετὰ τῶν Ἑρωδιανῶν λέγοντες, Διδάσκαλε, οὔδαμεν ὅτι ἀληθὴς εἶ, καὶ τὴν ὁδὸν τοῦ Θεοῦ ἐν ἀληθείᾳ διδάσκεις, καὶ οὐ μέλει σοι περὶ οὐδενός, οὐ γὰρ βλέπεις εἰς πρόσωπον ἀνθρώπων.* ¹⁷ *εἰπὲ οὖν ἡμῖν, τί σοι δοκεῖ; ἔξεστι δοῦναι κῆνσον Καίσαρι, ἢ οὐ;* ¹⁸ *Γνοὺς δὲ ὁ Ἰησοῦς τὴν πονηρίαν αὐτῶν εἶπε, Τί με πειράζετε, ὑποκριταί;* ¹⁹ *ἐπιδείξατέ μοι τὸ νόμισμα τοῦ κῆνσου· οἱ δὲ προσ- ἤνεγκαν αὐτῷ δηνάριον.* ²⁰ *Καὶ λέγει αὐτοῖς, Τίνος ἡ εἰκὼν αὕτη καὶ ἡ ἐπι- γραφή;* ²¹ *Ἀφάνισεν αὐτῷ, Καίσαρος. Τότε λέγει αὐτοῖς, Ἀπόδοτε οὖν τὰ Καίσαρος Καίσαρι, καὶ τὰ τοῦ Θεοῦ τῷ Θεῷ.* ²² *Καὶ ἀκούσαντες ἐθαύμασαν καὶ ἀφέντες αὐτὸν ἀπῆλθον.*

f Mark 12. 13, &c. Luke 20. 20, &c.

g Rom. 13. 7.

²³ *Ἐν ἐκείνῃ τῇ ἡμέρᾳ προσήλθον αὐτῷ Σαδδουκαῖοι, οἱ λέγοντες μὴ εἶναι ἀνάστασιν, καὶ ἐπηρώτησαν αὐτὸν λέγοντες, Διδάσκαλε, Μωϋσῆς εἶπεν, Ἐάν*

h Mark 12. 18, &c. Luke 20. 27, &c. Acts 23. 8.

means *external tokens* of the Christian faith *publicly professed*, and the Christian *Sacraments* openly received. Particularly it means *Baptism*, as the germ of all the means of spiritual grace. Hence *S. Cyril*, in his Catechetical Lecture on Baptism, p. 39, compares Baptism, in which the soul is espoused to Christ, to a wedding.

The question, therefore, "Friend, how camest thou in hither not having a wedding garment?" may be understood as specially addressed to those who bear the Christian Name, and who, by virtue of certain articles of Christian Belief that they hold, are, so far, members of the Visible Church; but who reject the visible signs and means of spiritual grace, which are provided for, and prescribed to, all by the Great King, viz. the Holy Sacraments.

This interrogation, uttered by the King and Judge of all, has a solemn and awful sense in reference to the Quakers, and others who slight the sacramental symbols ordained by Christ Himself,—"Friend, how camest thou in hither, not having a wedding garment?"

The white garment provided in the ancient Christian Church (especially on Whit Sunday) to be worn in Baptism, when the soul is espoused to Christ, may be referred to as illustrative of this interpretation. See *Bingham* XII. iv. Cp. the *Chrysom* in our own Church, mentioned in *K. Edward VI.'s Prayer Books*. *Bp. Gibson's Codex*, Tit. xviii. c. vii. Hence the Wedding Garment in this parable is applied to the Baptismal Robe kept pure and unsullied, or if sullied by sin, washed by penitential tears and in the Blood of Christ, by *Clemens R. ii. 6*, ἐὰν μὴ τηρήσωμεν τὸ βάπτισμα ἁγνὸν καὶ ἄμωμον ποῖα πεποιθήμεν εἰσελευσόμεθα εἰς τὸ βασιλεῖον τοῦ Θεοῦ; and *S. Cyril Hieros.* p. 3 and p. 39, and p. 12, who calls Baptism *ἔνδυμα φωτεινόν*. Cp. St. Paul's words, Gal. iii. 27. — *ἐφωδῶν* was speechless; properly, as one gagged by a muzzle. See v. 34, and on Luke iv. 35.

¹⁴. πολλοὶ γάρ εἰσι κλητοί *for many are called, but few chosen*. Christ commands to baptize all Nations (Matt. xxvii. 19). And He says, "Drink ye all of this" (Matt. xxvi. 27). He proffers the Marriage garment to all, and yet how many refuse it, and prefer their own clothes!

Besides, even of those who have the Wedding garment, some are described as *bad*, v. 10. Therefore, *few are chosen*. The *called*, or *Ecclesia visibilis*, is numerous, but how few are the chosen! Compare what He has said concerning the *narrow gate*, vii. 13, 14, and His description of the character of the last days, xxiv. 37—39. Luke xvii. 26; xviii. 8.

He had used this saying also above, xx. 16, where see note.

¹⁵, 16. *Φαρισαῖοι—μετὰ τῶν Ἑρωδιανῶν* They hated one another: the Pharisees, under pretence of zeal for Jehovah, being eager to rebel against Rome; the Herodians profaning the things of God, under plea of loyalty to Herod and to Rome; but they conspired together against Christ, who confounded them both by the force of Truth.

Observe *Herodiani*, a Latin termination, showing connexion with the Gentile world. So *Christiani*, a word first heard in a *Gentile city* (Acts xi. 26).

¹⁷. *ἔξεστι* is it lawful? A dilemma. If He answer *No*, it is not lawful to give tribute to Cæsar, then the Herodians will accuse Him as a rebel against Cæsar. If *Yes*, the Pharisees will condemn Him as a traitor to God, whose Prophet and Son He professes to be. But see how He turns the horns of the dilemma against them both!

— *κῆνσον*] 'censum'; ἐπιτεφάλειον, a poll-tax. (*Hesych.*)

— *Καίσαρι*] to Cæsar—at that time *Tiberius*. Compare St. Paul's precepts to those who lived under *Nero*, Rom. xiii. 1—3.

¹⁹. *νόμισμα τοῦ κῆνσου*] *The money in which the Tax is to be paid*. Not a Jewish shekel, but a Roman coin; a *Denarius* having Cæsar's image; sometimes combined with heathen emblems, and showing that you are under his rule. "Ubicumque numisma regis alicujus obtinet" (says a Jewish writer, *Maimonid.* in *Gezelah*. v. 18), "illic incolæ regem istum pro domino agnoscunt."

²⁰. *Τίνος ἡ εἰκὼν*] *Whose is this image?* He answers them by what they had in their hands, and with which they transacted their daily affairs—the current coin of the country—proving by its currency the subjection of their country to him whose coin it is.

²¹. *Ἀπόδοτε*] *Render ye*. They had talked of giving tribute to Cæsar, as if *tribute* was a boon! He corrects them by prefixing a preposition, ἀπό,—He does not say, *δότε*, but ἀπό-δότε,—not *date*, but *reddite*. Tribute is not a gift, but a due. *Render*, therefore, tribute of your coin to Cæsar; and tribute of yourselves, coined in the Divine Mint, and stamped with the Divine Image and Superscription (*Gen. i. 26, 27*; ix. 6. 1 Cor. xi. 7), to Cæsar's God. *Tertullian* says (*de Idol.* xv.), "Reddite imaginem Cæsari quæ in nummo est, et imaginem Dei Deo quæ in homine est, ut Cæsari quidem pecuniam reddas, Deo temetipsum." Cp. *Aug.* in *Joann.* Tract. xl. 9, and xli. 2; and *Bp. Andrewes*, "On giving Cæsar his Due," v. p. 127—140.

The Pharisees had sent their disciples with the Herodians, preparing for Him a double snare, that, if He answered according to the opinion of the Herodians, the disciples of the Pharisees might accuse Him; but if He replied in their favour, then the Herodians might arraign Him. But He, as God, knew their thoughts, and, as His custom was, replied to them out of their own mouths. He does not say, "Give to Cæsar, but render, as a due." And lest they should allege that He subjected them to man, He adds, "And render the things of God to God." So St. Paul (*Rom.* xiii. 7), "Render unto all their dues."—And when you hear that you are to render the things of Cæsar to Cæsar, you are to understand that our Lord means you are to render those things which are not prejudicial to holiness; for the surrender of any thing that is sacred is not Cæsar's tribute, but Satan's. (*Chrys.*)

Render to Cæsar; Tiberius, under whom our Blessed Lord was crucified.—Render to Cæsar his due, tribute, custom; and to God His own,—namely, tithes and offerings. (*Jerome.*)

²². *ἀπῆλθον*] *they departed*. And yet they could afterwards accuse Him of forbidding to give tribute to Cæsar! See Luke xxiii. 2.

²⁴. *Μωϋσῆς εἶπεν*] *Moses said*. The reference is to Deut. xxv. 5, of which the *substance* is here given, not the exact words.

This method of quoting, common among the Jews, deserves attention, as showing that our Blessed Lord, and His Apostles and Evangelists, followed the practice usual among the Jews in citing Holy Scripture, and in giving the sense sometimes in an enlarged, sometimes in a compendious form, rather than the exact words. See *Surenhus.*, and above on Matt. ii. 23.

τις ἀποθάνη μὴ ἔχων τέκνα, ἐπιγαμβρεύσει ὁ ἀδελφὸς αὐτοῦ τὴν γυναῖκα αὐτοῦ, καὶ ἀναστήσει σπέρμα τῷ ἀδελφῷ αὐτοῦ. ²⁵ Ἦσαν δὲ παρ' ἡμῖν ἑπτὰ ἀδελφοί· καὶ ὁ πρῶτος γαμήσας ἐτελεύτησε, καὶ μὴ ἔχων σπέρμα ἀφῆκε τὴν γυναῖκα αὐτοῦ τῷ ἀδελφῷ αὐτοῦ. ²⁶ ὁμοίως καὶ ὁ δεύτερος, καὶ ὁ τρίτος, ἕως τῶν ἑπτὰ. ²⁷ Ὅστερον δὲ πάντων ἀπέθανε καὶ ἡ γυνή. ²⁸ Ἐν τῇ οὖν ἀναστάσει, τίνος τῶν ἑπτὰ ἔσται γυνή; πάντες γὰρ ἔσχον αὐτήν. ²⁹ Ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς, Πλανᾶσθε μὴ εἰδότες τὰς γραφὰς, μηδὲ τὴν δύναμιν τοῦ Θεοῦ. ³⁰ ἐν γὰρ τῇ ἀναστάσει οὔτε γαμοῦσιν, οὔτε ἐγκαμίζονται, ἀλλ' ὡς ἄγγελοι τοῦ Θεοῦ ἐν οὐρανῷ εἰσι. ³¹ Περὶ δὲ τῆς ἀναστάσεως τῶν νεκρῶν, οὐκ ἀνέγνωτε τὸ ῥηθὲν ὑμῖν ὑπὸ τοῦ Θεοῦ λέγοντος, ³² Ἐγὼ εἰμι ὁ Θεὸς Ἀβραάμ, καὶ ὁ Θεὸς Ἰσαὰκ, καὶ ὁ Θεὸς Ἰακώβ; οὐκ ἔστιν ὁ Θεὸς Θεὸς νεκρῶν, ἀλλὰ ζώντων. ³³ Καὶ ἀκούσαντες οἱ ὄχλοι ἐξεπλήσσοντο ἐπὶ τῇ διδαχῇ αὐτοῦ.

i Exod. 3. 6, 16.
Mark 12. 26.
Luke 20. 37.
Acts 7. 32.
Heb. 11. 16.
k ch. 7. 28.

l Mark 12. 28.
Luke 10. 25.

m Deut. 6. 5.
Luke 10. 27.

n Lev. 19. 18.
Mark 12. 31.
Luke 10. 27.
Rom. 13. 9.
Gal. 5. 14.
1 Tim. 1. 5.
James 2. 8.
o ch. 7. 12.
p Mark 12. 35, &c.
Luke 20. 41, &c.
q Ps. 110. 1.
Acts 1. 16.
& 2. 34.
1 Cor. 15. 25.
Heb. 1. 13.
& 10. 12, 13.

(²²⁴/_{VI}) ³⁴ Ὅι δὲ Φαρισαῖοι ἀκούσαντες ὅτι ἐφίμωσε τοὺς Σαδδουκαίους συνήχθησαν ἐπὶ τὸ αὐτὸ, ³⁵ καὶ ἐπηρώτησεν εἰς ἐξ αὐτῶν νομικὸς πειράζων αὐτὸν καὶ λέγων, ³⁶ Διδάσκαλε, ποία ἐντολὴ μεγάλη ἐν τῷ νόμῳ; ³⁷ Ἐφῆ αὐτῷ Ἰησοῦς, Ἀγαπήσεις Κύριον τὸν Θεόν σου ἐν ὅλῃ τῇ καρδίᾳ σου, καὶ ἐν ὅλῃ τῇ ψυχῇ σου, καὶ ἐν ὅλῃ τῇ διανοίᾳ σου. ³⁸ Αὕτη ἐστὶν ἡ μεγάλη καὶ πρώτη ἐντολή. ³⁹ Δευτέρα δὲ ὁμοία αὐτῇ, Ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν. ⁴⁰ Ἐν ταύταις ταῖς δυσὶν ἐντολαῖς ὅλος ὁ νόμος κρέμαται καὶ οἱ προφῆται.

(²²⁵/_{VI}) ⁴¹ Συνηγμένων δὲ τῶν Φαρισαίων, ἐπηρώτησεν αὐτοὺς ὁ Ἰησοῦς ⁴² λέγων, Τί ὑμῖν δοκεῖ περὶ τοῦ Χριστοῦ; τίνος υἱὸς ἐστὶ; λέγουσιν αὐτῷ, Τοῦ Δαυὶδ. ⁴³ Λέγει αὐτοῖς, Πῶς οὖν Δαυὶδ ἐν πνεύματι Κύριον αὐτὸν καλεῖ λέγων, ⁴⁴ Εἶπεν ὁ Κύριος τῷ Κυρίῳ μου, Κάθου ἐκ δεξιῶν μου, ἕως

29—32. μὴ εἰδότες τὰς γραφὰς] *because ye know not the Scriptures.* See *Iren.* iv. 5. 2, who thence argues against the Gnostics, that the God of the Old Testament is the same as He Whom Christ reveals as His Father in the New. Cp. *Beveridge* and *Browne* on Art. VII.

32. Ἐγὼ εἰμι] *I am the God of Abraham*, who is dead; but since I am His God, and since I am the everliving *Jehovah*, and all live in Me, therefore He will rise again.

God calls Himself the God of Abraham; and Abraham consists of *body* and *soul*; so that Abraham's *body* must rise again in order that God's promise may be true. (*Theophyl.* in *Marc.* xii.)

He proves also that Abraham's *soul* is still alive; for God calls Himself his God, and He is the God of the *living*, and so is inferred the resurrection of the *body*, which, together with the *soul*, had done good or evil. (*Jerome.*)

The Eternal "I AM" calls Himself their God, therefore they will exist for ever. (Cp. *Hilary*, *Origen.*)

God after their death desiring still to be called their God thereby acknowledgeth that He hath a blessing and reward for them still, and consequently that He will raise them to another life in which they may receive it. *Bp. Pearson* on the Creed, Art. xi. p. 702—712. "Nam non existentī beneficia tribui non possunt." (*Rosenm.*)

In this question the Sadducees were not content with putting a case of three or four husbands, they speak of *seven*, in order to throw ridicule on the doctrine of the Resurrection. Since they plead Moses and the Law, He shows that their question proceeds from ignorance of Scripture. It is not wonderful that through ignorance of Me you should tempt Me, since your question proves that you know not God's power nor Word. If you knew God, you would know that nothing is impossible with Him. And then He shows them from Scripture that they who are departed are *still alive*; for God says, *I am* (not *I was*) the God of Abraham, Isaac, and of Jacob; *I am* the God of them *yet living*. And He describes the manner of the Resurrection,—they do not marry nor are given in marriage, but are as the angels of God in heaven. Being as the angels they do not marry. The fashion of *this* world passeth away. 1 Cor. vii. 31. (*Chrys.*)

Our Lord chose this testimony from the *Pentateuch*, in order to refute the Sadducees, who received only the five books of Moses. (*Jerome.*)

35. νομικός] *a lawyer.* This is the only passage in St. Matthew where this word occurs. He is called *γραμματεὺς* by St. Mark, xii. 28. The word *νομικός* is never used by St. Mark or St. John; but six times by St. Luke. Perhaps St. Luke uses the word *νομικός* to distinguish the *γραμματεῖς* from the persons known by that name in Greek cities.

36. ποία ἐντολὴ μεγάλη] *what command is great*, above the rest? (*Heb.* x. 21; xiii. 20.) *Glass.* Phil. Sacr., p. 274. Hence Mark xii. 28 has *πρώτη*. The question of the Lawyer is conceived in the spirit of those Jewish Doctors who taught that if a man was careful to keep some "one great precept," he might disregard the rest. With a view to this dangerous notion the Apostle St. James (ii. 10) teaches that if a man wilfully and habitually allows himself in the breach of any *one commandment*, he is guilty of all.

The offering of sacrifice was by many regarded as the paramount duty, as being placed *first* in Leviticus. (See *Bede* on Mark xii.) On this was founded the Gloss of the Corban (see above, xv. 5); and to this our Lord replies, v. 37. 39, from Deut. vi. 5, and approves the opinion of the scribe. Mark xii. 33, τὸ ἀγαπᾶν κ.τ.λ. πλεόν ἐστι πάντων τῶν δλοκανωμάτων καὶ τῶν θυσιῶν,—more than all the burnt-offerings and the sacrifices prescribed, as I well know, in the Law.

37. Ἐφῆ αὐτῷ Ἰησοῦς] So E, F, G, H, K, M, S, V, and others, not δ δὲ Ἰ. εἶπεν αὐτῷ.

38. Αὕτη ἐστὶν ἡ μεγ. κ. πρώτη] So B, D, L, Z, and other MSS. and ancient Versions, among which the *Syriac Cureton*; and this appears to be preferable to the reading αὕτη ἐστὶ πρώτη καὶ μεγάλη.

39. ὁμοία] *Like unto it* in amplitude and largeness, inasmuch as it is the root out of which all Laws of duty to men-ward have grown, as out of the former all Offices of Religion toward God. *Hooker*, I. viii. 8.

40. ὅλος ὁ νόμος κρέμαται κ. οἱ προφῆται] All the Scripture hangs. On νόμ. κ. πρ., as equivalent to *the whole Scripture*, see vii. 12; xi. 13. κρέμαται in *sing.* and after νόμος, the reading of B, D, L, Z, Vulg., *Syr. Cureton*, &c., seems preferable to the other reading κρέμονται at the end of the sentence. The Lawyer had asked what was the great commandment in the Law. Our Lord recites the commandment on which hangs all the Law, and the Prophets besides.

44. Εἶπεν ὁ Κύριος] i. e. *Jehovah* said to *Adonai*. (*Ps.* cx. 1.)

ἀν θῶ τοὺς ἐχθρούς σου ὑποπόδιον τῶν ποδῶν σου; ⁴⁵ Εἰ οὖν Δαυὶδ καλεῖ αὐτὸν Κύριον, πῶς υἱὸς αὐτοῦ ἐστι; (²²⁶/_{II}) ⁴⁶ Καὶ οὐδεὶς ἐδύνατο αὐτῷ ἀποκριθῆναι λόγον· οὐδὲ ἐτόλμησέ τις ἀπ' ἐκείνης τῆς ἡμέρας ἐπερωτῆσαι αὐτὸν οὐκέτι.

XXIII. (²²⁷/_X) ¹ Τότε ὁ Ἰησοῦς ἐλάλησε τοῖς ὄχλοις καὶ τοῖς μαθηταῖς αὐτοῦ ² λέγων, Ἐπὶ τῆς Μωϋσέως καθέδρας ἐκάθισαν οἱ Γραμματεῖς καὶ οἱ Φαρισαῖοι· ³ πάντα οὖν ὅσα ἔαν εἴπωσιν ὑμῖν τηρεῖν, τηρεῖτε καὶ ποιεῖτε· κατὰ δὲ τὰ ἔργα αὐτῶν μὴ ποιεῖτε, λέγουσι γὰρ καὶ οὐ ποιοῦσι· (²²⁸/_V) ⁴ α^a δεσμεύουσι γὰρ φορτία ^a Luke 11. 46. Acts 15. 10. Rom. 2. 21—23. Gal. 6. 13. βαρέα καὶ δυσβάστακτα, καὶ ἐπιτιθέασιν ἐπὶ τοὺς ὤμους τῶν ἀνθρώπων· τῷ δὲ δακτύλῳ αὐτῶν οὐ θέλουσι κινήσαι αὐτά. (²²⁹/_{II}) ⁵ β^b Πάντα δὲ τὰ ἔργα αὐτῶν ^b ch. 6. 1, 2, 5, 16. Numb. 15. 38. Deut. 6. 8. & 22. 12. ποιοῦσι πρὸς τὸ θεαθῆναι τοῖς ἀνθρώποις· πλατύνουσι δὲ τὰ φυλακτήρια αὐτῶν, καὶ μεγαλύνουσι τὰ κράσπεδα τῶν ἱματίων αὐτῶν· ⁶ γ^c φιλοῦσί τε τὴν πρωτοκλισίαν ἐν τοῖς δείπνοις, καὶ τὰς πρωτοκαθεδρίας ἐν ταῖς συναγωγαῖς, ⁷ καὶ τοὺς ἀσπασμοὺς ἐν ταῖς ἀγοραῖς, καὶ καλεῖσθαι ὑπὸ τῶν ἀνθρώπων ῥαββί, ῥαββί. (²³⁰/_X) ⁸ δ^d Ὑμεῖς δὲ μὴ κληθῆτε ῥαββί, ^d James 3. 1. 1 Cor. 3. 4. εἰς γὰρ ἐστὶν ὑμῶν ὁ διδάσκαλος, ^e Mal. 1. 6. πάντες δὲ ὑμεῖς ἀδελφοί ἐστε· ⁹ ε^e καὶ πατέρα μὴ καλέσητε ὑμῶν ἐπὶ τῆς γῆς, εἰς γὰρ ἐστὶν ὁ Πατὴρ ὑμῶν, ὁ ἐν τοῖς οὐρανοῖς· ¹⁰ μὴδὲ κληθῆτε καθηγηταί, εἰς γὰρ ὑμῶν ἐστὶν ὁ καθηγητὴς, ὁ Χριστός. (²³¹/_V) ¹¹ ς^f Ὁ δὲ μείζων ὑμῶν ἔσται ^f ch. 20. 26, 27.

Cp. Ps. ii. 4, where for Adonai the Chaldee Paraphrase has מֵימְרָא (*meyimra*), the Eternal λόγος, or WORD of God; from root מִרַר (*amar*), dixit. Cp. Acts ii. 34, where St. Peter applies the same prophecy to Christ; and see on John i. 1.

CH. XXIII. 2. Ἐπὶ τῆς Μωϋσέως καθέδρας ἐκάθισαν] *they sat* (i. e. were placed by authority), and continue to sit on Moses' seat, Μωϋσέως καθέδρας. Observe the alliteration מֹשֶׁה מֹשֶׁבֶת (*moshab mosheh*); ἐκάθισαν, the aorist, denoting continuance; comp. εὐδόκησα, iii. 17, they were installed and now sit, i. e. they are invested with official authority, as Teachers (Luke iv. 20. John viii. 2. Matt. xxvi. 55) and as Judges. Cp. Exod. xviii. 13. Matt. xxvii. 19.

And as far as they speak in the name of Moses, and in conformity with his doctrine, they are to be revered and obeyed. See above, xvi. 6—12, and S. Aug. (in S. Joann. Evang. Tract. xlv. 6): Multi quippe in Ecclesiâ commoda terrena sectantes Christum tamen prædicant, et per eos vox Christi auditur: et sequuntur oves, non mercenarium, sed vocem PASTORIS per mercenarium. Audite mercenarios ab Ipso Domino demonstratos: Scribæ, inquit, et Pharisæi cathedram Moysi sedent: quæ igitur dicunt, facite; quæ autem faciunt, facere nolite. Quid aliud dixit, nisi, per mercenarios vocem Pastoris audite? Sedendo enim cathedram Moysi legem Dei docent: ergo per illos Deus docet. Sua verò illi si velint docere, nolite audire, nolite facere. Quod enim facit facit, non prædicat de cathedrâ Christi: inde lædit unde mala facit, non unde bona dicit.

Hence also an argument may be derived for the Integrity of the Hebrew Text of the Old Testament. Our Lord refers His disciples to the Scribes as the Guardians of the Sacred Volume. He recognizes it as existing in their hands. Cf. *Lud. Viv. in Aug. De Civ. Dei*, viii. 39: "Scribæ erant, qui sacrorum librorum literam docebant, nec ab eâ recedebant latum culmum." If the Scribes and Pharisees had tampered with the Sacred Text, such a sin on their part would never have passed unrebuked by Christ. He does censure them for making it of none effect by their Traditions (xv. 3). But He never utters a syllable of remonstrance against them as if they had corrupted the Text itself. Hence we may safely infer that it was faithfully guarded by them. Indeed, from the vast number of Synagogues, and of copies of the Old Testament read every Sabbath, in every part of the civilized world, it was impossible for any one, even if he had desired it, to introduce any alteration into the Sacred Text of the Old Testament.

The Pharisees had conspired with their enemies the Sadducees against Christ, as Herod and Pontius Pilate were made friends at the crucifixion. But what more meek and benign than Christ! He had been tempted by the Pharisees; and yet to maintain the honour of the Priesthood and the dignity of its name He exhorts the people to submit to them, not in regard of their works, but their doctrine (as far as it was taught from the chair of Moses, i. e. consistently with the Law of God). (*Jerome.*)

δ. πλατύνουσι—φυλακτήρια] *they make broad their Phylacteries*. The texts of Scripture embroidered on the Phylacteries,

called *Tephillim*, from *Tephillah*, prayers; amulets of parchment which were braced with leather thongs over the arms, the heart, and the eyes (Exod. xiii. 9. 16. Deut. vi. 4—10; xi. 18—20). Cp. *Joseph. Ant.* iv. 8. *Hieron.* in Ezek. xxiv. 17. *Buxtorf, Lex. Talm.* p. 1743. *Goodwin*, Moses and Aaron, i. 101. *Lightfoot*, i. 944. *Jahn*, Archæol. § 319.

— μεγαλύνουσι τὰ κράσπεδα] *they enlarge the Fringes of their garments*. The κράσπεδα (*tsitsith*) differ from the φυλακτήρια, being attached as fringes, of purple, to the garment (Numb. xv. 38. Deut. xxii. 12); whereas the φυλακτήρια were parchment-strips bound over the arm, &c. with strings. See *Jahn*, Arch. § 122.

γ. ῥαββί] רַבִּי, *My Master*. Rabbi, from root רַב, *rab* = great; as *Magister* from *magnus*, μέγας.

δ. μὴ κληθῆτε] Let not this be your ambition to be so called. — εἰς—ὁ διδάσκαλος] So *Tischendorf* and *Alford* for εἰς ὁ καθηγητὴς, and, it seems, rightly. There is but one, the only Magister or Teacher, who inspires all true Wisdom and enables you to receive it. He Who is the Wisdom of God. Cp. *S. Augustine's Treatise de Magistro* (i. 187), in which this argument is handled.

ε. καὶ πατέρα μὴ καλέσητε] and call not any one father upon earth. These prohibitions are to be understood from the practice of the Pharisees, who did not teach the people to look up to God, the sole Author of all good, but, in their ambitious desire of human glory and worldly titles, drew off the homage of the people from God to themselves, and usurped His place in the popular mind. Cp. 2 Cor. i. 24. James iii. 1. 1 Pet. v. 3.

That man may be said to call *no man* father upon earth, who does all his actions as in God's sight, and the language of whose life is, "Our Father which art in heaven, Hallowed be Thy Name!" (Cp. *Origen.*)

ιθ. καθηγητὴς] *guide*. The Pharisees claimed to be guides, (*Rom. ii. 19*), and are called ὀδηγοὶ τυφλοῖ, *blind guides*, by Christ (xv. 14; xxiii. 16 24), a warning to those who encroach upon the province of others in exercising spiritual direction—ἀλλοτροποῖσκοποι (1 Pet. iv. 15), and particularly to those who usurp dominion over the Conscience of others, or submit their own Conscience unreservedly to the will of others. See *Bp. Sanderson*, vol. iv. 62; de Conscient. Prel. iii. § 67.

— ὁ Χριστός] *the Christ*. Our Lord now began to use the word Χριστός in speaking of Himself. (See xvi. 20. Mark ix. 41.) In the Gospels, when the word stands alone or with Ἰησοῖς, except in such cases as Matt. i. 1, Mark i. 1, John i. 17; xvii. 3, it generally has the article, but in the Epistles it is generally without the article.

The declaration that Christ alone is their Master and Guide is a plain declaration of the Divinity of Christ. St. Paul says, "Who is Paul, who is Apollon, who is Cephas? are they not Ministers or Servants, not Masters?" (1 Cor. iii. 5.) He means that we ought to know Him Whom we call Father, above all; God, the great cause of all Teachers and Fathers. And by adding

g Luke 14. 11.
& 18. 14.
Job 22. 29.
Prov. 29. 23.
Ecclus. 3. 19.
James 4. 6.
1 Pet. 5. 5.
h Mark 12. 40.
Luke 20. 47.
Ezek. 22. 25.
Tit. 1. 11.
i Luke 11. 52.

ὑμῶν διάκονος. ¹² Ὅστις δὲ ὑψώσει ἑαυτὸν, ταπεινωθήσεται, καὶ ὅστις ταπεινώσει ἑαυτὸν, ὑψωθήσεται.

(²³²/_v) ¹³ Ὁ αὐτὸς δὲ ὑμῖν, Γραμματεῖς καὶ Φαρισαῖοι, ὑποκριταί, ὅτι κατεσθίετε τὰς οἰκίας τῶν χηρῶν καὶ προφάσει μακρὰ προσευχόμενοι διὰ τοῦτο λήψεσθε περισσώτερον κρίμα. ¹⁴ Ὁ αὐτὸς ὑμῖν, Γραμματεῖς καὶ Φαρισαῖοι, ὑποκριταί, ὅτι κλείετε τὴν βασιλείαν τῶν οὐρανῶν ἔμπροσθεν τῶν ἀνθρώπων· ὑμεῖς γὰρ οὐκ εἰσέρχεσθε, οὐδὲ τοὺς εἰσερχομένους ἀφίετε εἰσελθεῖν. (²³³/_x) ¹⁵ Ὁ αὐτὸς ὑμῖν, Γραμματεῖς καὶ Φαρισαῖοι, ὑποκριταί, ὅτι περιάγετε τὴν θάλασσαν καὶ τὴν ξηρὰν ποιῆσαι ἓνα προσήλυτον, καὶ ὅταν γένηται ποιεῖτε αὐτὸν υἱὸν γεέννης διπλότερον ὑμῶν. ¹⁶ Ὁ αὐτὸς ὑμῖν, ὁδηγοὶ τυφλοὶ οἱ λέγοντες, Ὅς ἂν ὁμόσῃ ἐν τῷ ναῷ, οὐδὲν ἐστίν, ὅς δ' ἂν ὁμόσῃ ἐν τῷ χρυσῷ τοῦ ναοῦ, ὀφείλει. ¹⁷ μωροὶ καὶ τυφλοὶ, τίς γὰρ μείζων ἐστίν, ὁ χρυσὸς, ἢ ὁ ναὸς ὁ ἀγιάζων τὸν χρυσόν; ¹⁸ καὶ, ὅς ἐστιν ὁμόσῃ ἐν τῷ θυσιαστηρίῳ, οὐδὲν ἐστίν, ὅς δ' ἂν ὁμόσῃ ἐν τῷ δώρῳ τῷ ἐπάνω αὐτοῦ, ὀφείλει. ¹⁹ μωροὶ καὶ τυφλοὶ, τί γὰρ μείζων, τὸ δῶρον, ἢ τὸ θυσιαστήριον τὸ ἀγιάζον τὸ δῶρον; ²⁰ Ὁ οὖν ὁμόσας ἐν τῷ θυσιαστηρίῳ ὁμνύει ἐν αὐτῷ, καὶ ἐν πᾶσι τοῖς ἐπάνω αὐτοῦ. ²¹ καὶ ὁ ὁμόσας ἐν τῷ ναῷ ὁμνύει ἐν αὐτῷ, καὶ ἐν τῷ κατοικήσαντι αὐτόν. ²² καὶ ὁ ὁμόσας ἐν τῷ οὐρανῷ ὁμνύει ἐν τῷ θρόνῳ τοῦ Θεοῦ, καὶ ἐν τῷ καθημένῳ ἐπάνω αὐτοῦ. (²³⁴/_v) ²³ Ὁ αὐτὸς ὑμῖν, Γραμματεῖς καὶ Φαρισαῖοι, ὑποκριταί, ὅτι ἀποδεκατοῦτε τὸ ἡδύοσμον καὶ τὸ ἄνηθον καὶ τὸ κύμινον, καὶ ἀφήκατε τὰ βαρύτερα τοῦ νόμου, τὴν κρίσιν καὶ τὸν ἔλεον καὶ τὴν πίστιν· ταῦτα δὲ ἔδει ποιῆσαι, καὶ κείνα μὴ ἀφιέναι. (²³⁵/_x) ²⁴ Ὁδηγοὶ τυφλοὶ, οἱ διῦλίζοντες τὸν κώνωπα, τὴν δὲ κάμηλον καταπίνοντες. (²³⁶/_v) ²⁵ Ὁ αὐτὸς ὑμῖν, Γραμματεῖς καὶ Φαρισαῖοι, ὑποκριταί, ὅτι καθαρίζετε τὸ ἔξωθεν τοῦ ποτηρίου καὶ τῆς παροψίδος, ἔσωθεν δὲ γέμουσιν ἐξ ἀρπαγῆς καὶ

k ch. 15. 14.
& 5. 33, 34.

l Exod. 29. 37.

m 1 Kings 8. 13.
2 Chron. 6. 2.
n ch. 5. 34.

o Luke 11. 42.
Hos. 6. 6.
Micah 6. 8.
Jer. 22. 15, 16.
ch. 9. 13.

p Luke 11. 39.
ch. 15. 20.
Mark 7. 4.

that one is their Master, Christ, He equals Himself to God, and makes Himself one with the Father. (*Chrys.*)

11. Ὁ μείζων] *The greater*: perhaps with reference to the meaning of the word *Rabbi*, see on v. 7. If a man is greater than the rest, let him prove himself to be really so, by making himself less.

13. Οὐαὶ] *Woe!* Used by the LXX for the Hebrew וָאִי or וָאִי. Our Lord had begun with Eight Beatitudes (Matt. v. 3—11). He now concludes with Eight Woes.

These dreadful denunciations, pronounced by the meek and lowly Jesus, the "Man of sorrows and acquainted with grief," with stern severity and awful solemnity, as from a judicial tribunal, on those very persons, the chief powers of Jerusalem, who were about to bring Him as a lamb to the slaughter, and to arraign Him before the judgment-seat of the heathen Governor of Judæa, display in majestic grandeur the fearful transactions of the day of Universal Reckoning, when He who was crucified on Calvary will appear as supreme Lord and Judge of all on His great white Throne, and be seen face to face by all who have pierced Him with their sins, and will pronounce sentence of eternal weal or woe on every man.

— ὑποκριταί] *hypocrites*. He repeats this word seven times here (vv. 13, 14, 15, 23, 25, 27, 29). On the term *Hypocrisy* applied to the Pharisees, not only as deceiving others, but as deluding themselves, being blinded by their evil passions; whence they are called *blind guides* (v. 16; see also vv. 24, 26), see *Bp. Butler's* Sermon, on Jan. 30, and note in *Christian Institutes*, iii. pp. 48, 49, and see notes below on 1 Tim. iv. 2.

— καὶ προφάσει] And this ye do,—making long prayers for a pretext (Phil. i. 18) of religion; that is, ye add hypocrisy to rapacity, and therefore will receive greater damnation.

— περισσώτερον] "Qui bono abutitur ad malum ornandum magis judicatur." (*Beng.*)

15. προσήλυτον] *a proselyte*. The word used by LXX for Hebrew גֵּר (*ger*), from גָּר (*gur*), *commorari* (Exod. xii. 48, 49; xx. 10, and *passim*), and applied specially in our Saviour's time to the two classes of converts to Judaism, i. e. (1) the Proselytes of the Gate, גֵּרֵי תַּרְמִי, who were *not* circumcised; and (2) the Proselytes of Righteousness, גֵּרֵי צְדָקָה, who were circumcised and also baptized. Cf. *Jahn*, *Archæol.* § 325.

On the uses of *Proselytes* in the propagation of the Gospel, see below, Introduction to the Acts of the Apostles, p. xvii.

— υἱὸν γεέννης] *son of gehenna*, or *hell*. Cp. υἱὸν ἀπωλείας [John xvii. 12. 2 Thess. ii. 3]. So ἡνὲν γᾶ (*hen maveth*), "son of

death," i. e. "spiritu inferni commotum et alios ad infernum secum trahentem, et dignum poenis inferni, iisque afficiendum." Cp. above on ix. 15, and on John xvii. 12.

— διπλότερον ὑμῶν] *twice as much* a child of Hell. Hence we may infer degrees of punishment hereafter proportioned to degrees of sin. (*Origen.*) So *Aug.* Sermon 161, 4: "Duse habitationes sunt, una in igne eterno, alia in regno eterno: ibi omnes cruciabuntur, minus ille, plus ille." He then cites x. 15 and this text, and adds, "alii duplo alii simplio." See above on x. 15.

The Pharisees made proselytes for their own advantage; and these proselytes, seeing the vices of those who converted them under a semblance of piety, became worse than before, and even than their masters (cp. *Jerome*). Or because, having seen your sins, they relapse into heathenism, and become worse than before.

18. τῷ δώρῳ] *their own gift*, counted by them in their own self-righteousness of more worth than the divine honour.

23. ἀποδεκατοῦτε] *ye tithe*, i. e. pay tithe of—see Luke xviii. 12. "ἀποδεκατοῦν, verbum Alexandrinæ dialecto proprium, respondet Hebr. תְּעָדָה, significat hoc loco decimas dare, Gen. xviii. 22, τὴν δεκάτην τελείν, ut dixit *Joseph*. Ant. iv. 4. Judæi sacerdotibus dare debebant decimas omnium frugum, vid. Lev. xxvii. 30. Num. xviii. 21. Deut. xiv. 22. Phariseorum ii, qui non ex sacerdotum ordine erant, ut inprimis sancti et pii adversus Deum viderentur, hanc legem diligentissimè observabant, ita ut etiam decimas minutissimorum olerum, quæ vulgo decimarum non solebant, religiosisimè persolverent. Neque Jesus hanc eorum religionem vituperat, sed perstringit eorum simulationem, quòd negligerent virtutes, quarum studium et exercitatio longè majoris momenti esset." (*Kuin.*)

Mint, anise, and cummin are the seasoning of food, and not the substance. Our Lord approves the observance of what is least, but commands to keep what is chief, that is, "judgment, mercy, and faith."

24. διῦλίζοντες] The Vulgate rightly renders it *excolantes*, straining out, straining off. In Amos vi. 6, the LXX have πίνοντες διῦλισμένον οἶνον, i. e. drinking wine so carefully strained and filtered that no unclean animalcula could find their way into it so as to be swallowed by them. *Buxtorf*, *Lex. Talmud.* p. 516. This was the practice of those who professed extraordinary sanctity. See *Talmud* in cap. Schabbath, "colant vinum per lintea;" and *Maimon.* de cibis vetitis, apud *Vorst.* de Hebr., p. 771.

Iridet Christus scribarum in colandis culicibus diligentiam, quorum in glutinosis camelis esset incuria. *S. Hilary.*

ἀδικίας. ²⁶ Ἡ Φαρισαῖε τυφλὲ, καθάρισον πρῶτον τὸ ἐντὸς τοῦ ποτηρίου καὶ τῆς παροψίδος, ἵνα γένηται καὶ τὸ ἐκτὸς αὐτῶν καθαρὸν. ⁽²³⁷⁾ ²⁷ Οὐαὶ ὑμῖν, Γραμματεῖς καὶ Φαρισαῖοι, ὑποκριταί, ὅτι παρομοιάζετε τάφοις κεκονισμένοις, οἵτινες ἔξωθεν μὲν φαίνονται ὡραῖοι, ἔσωθεν δὲ γέμουσιν ὀστέων νεκρῶν καὶ πάσης ἀκαθαρσίας· ²⁸ οὕτω καὶ ὑμεῖς ἔξωθεν μὲν φαίνεσθε τοῖς ἀνθρώποις δίκαιοι, ἔσωθεν δὲ μεστοὶ ἐστε ὑποκρίσεως καὶ ἀνομίας. ⁽²³⁸⁾ ²⁹ Οὐαὶ ὑμῖν, Γραμματεῖς καὶ Φαρισαῖοι, ὑποκριταί, ὅτι οἰκοδομεῖτε τοὺς τάφους τῶν προφητῶν, καὶ κοσμεῖτε τὰ μνημεῖα τῶν δικαίων, ³⁰ καὶ λέγετε, Εἰ ἡμεθα ἐν ταῖς ἡμέραις τῶν πατέρων ἡμῶν, οὐκ ἂν ἡμεθα κοινωνοὶ αὐτῶν ἐν τῷ αἵματι τῶν προφητῶν· ³¹ ὥστε μαρτυρεῖτε ἑαυτοῖς ὅτι υἱοὶ ἐστε τῶν φονευσάντων τοὺς προφῆτας. ⁽²³⁹⁾ ³² Καὶ ὑμεῖς πληρώσατε τὸ μέτρον τῶν πατέρων ὑμῶν. ³³ Ὁφείψ, γεννήματα ἐχιδνῶν, πῶς φύγητε ἀπὸ τῆς κρίσεως τῆς γεέννης; ⁽²⁴⁰⁾ ³⁴ Διὰ τοῦτο ἰδοὺ ἐγὼ ἀποστέλλω πρὸς ὑμᾶς προφῆτας καὶ σοφοὺς καὶ γραμματεῖς, καὶ ἐξ αὐτῶν ἀποκτενεῖτε καὶ σταυρώσετε, καὶ ἐξ αὐτῶν μαστιγώσετε ἐν ταῖς συναγωγαῖς ὑμῶν, καὶ διώξετε ἀπὸ πόλεως εἰς πόλιν, ³⁵ ὅπως ἔλθῃ ἐφ' ὑμᾶς πᾶν αἷμα δίκαιον ἐκχυνόμενον ἐπὶ τῆς γῆς, ἀπὸ αἵματος Ἀβελ τοῦ δικαίου ἕως τοῦ αἵματος Ζαχαρίου υἱοῦ Βαραχίου, ὃν ἐφονεύσατε μεταξύ τοῦ ναοῦ καὶ τοῦ θυσιαστηρίου·

^{27.} κεκονισμένοις] whitewashed. κοιλία, "calce dealbatis." So τοῖς κεκονισμένοις (Acts xxiii. 3). Cp. Demosth. 36, 16; 689, 24. Pococke, i. 154, and Weststein here. Graves were usually whitewashed at that season, i. e. in the month Adar (March), (cp. Lightf. and Schoettgen,) in order to guard persons from contracting pollution by proximity to the dead, see Numbers xix. 16.

The ceremonial ordinances of the Law were instituted for the sake of the moral law, i. e. for mercy and judgment; so that the former were of no use without the latter. He speaks thus to show, that even before the Gospel, these ceremonial ordinances were not the main requisite, but were subordinate to moral duties. And this is what the ancient Prophets often teach, e. g. Hos. vi. 6. Micah vi. 8. We ought to be Temples;—how often are we but Tombs! (Chrys.)

^{29.} τάφους—μνημεῖα] Ye build their tombs and adorn their monuments, but ye do not imitate their example; ye disobey their precepts, and slight their warnings, and rebel against their God, Who has sent to you His Son, to Whom all the Prophets bear witness. And thus ye show yourselves the children of those who killed the Prophets, and are even worse than your fathers, because ye add hypocrisy to impiety. Woe, therefore, to you Hypocrites!

^{30.} ἡμεθα] "Pro ἡμεν in pluribus et optimis codd. h. l. et paulo post legitur ἡμεθα, quam Imperfecti formam recte in textum receperunt Griesbachius et Matthæi. Attici enim veteres raro dixerunt ἡμεν pro ἡν, sed Alexandrina et communis dialectica hanc Imperfecti formam sibi tanquam propriam vindicavit. vid. Jos. v. 1. Neh. i. 4. ii. 11. Matt. xxv. 35 al. Moeris: ἡν, ἀντὶ τοῦ ἡμεν, Ἀττικῶς ἡμεν, Ἑλληνικῶς." (Kuin.) Cp. Winer, p. 74, and below on xxv. 35.

^{31.} ὥστε μαρτυρεῖτε] ye bear witness against yourselves that ye are the children of those who killed the Prophets. Them, who killed the Prophets, ye call your Fathers; and rightly, because ye imitate their acts; and are therefore their children. Cp. v. 45. Rom. iv. 11, 12.

He therefore identifies them with their fathers, and charges them with their fathers' sins. See v. 35, ὃν ἐφονεύσατε, ye killed even Zacharias. Cp. John vi. 32, "Moses gave you not," &c.

^{34.} Διὰ τοῦτο] There is a remarkable similitude between this passage and 2 Esdras i. 28—33. (Beng.) (Cp. Luke xi. 49.)

—μαστιγώσετε ἐν ταῖς συναγωγαῖς] See on Acts xxvi. 11.

^{35.} Ζαχαρίου υἱοῦ Βαραχίου] Zacharias son of Barachias. Cf. Luke xi. 51.

Among the various opinions that have been adduced concerning this Zacharias, the most probable is, that our Lord refers to the Zacharias who was the son of Jehoiada the Priest, and was slain by command of King Joash, whom he had rebuked for his sins, and for those of his subjects. That Zacharias was slain in the court of the House of the Lord, or as our Lord describes it "between the Temple and the Altar," that is, in the Court of the Priests, between the Porch of the veds and the brazen Altar of burnt-offering; and when he died he said, "The Lord look upon it and require it." (2 Chron. xxiv. 20—22.)

The books of the Chronicles being regarded as the conclusion of the Historical Canon of the Old Testament, and the sum and colophon of all Jewish History ("Instrumenti Veteris Epitome,"

says S. Jerome ad Paulin.), our Lord in citing the history of the Martyrdom of Zacharias from that Book, and in going backward from it to the Martyrdom of Abel, as recorded in the Book of Genesis, comprises all Jewish History as narrated in the Inspired Canon of the Old Testament (cp. Bp. Cosin on the Canon, p. 13), and therefore combines the "Acts and Sufferings of all the Martyrs," whose blood "crieth from the ground" to God, as did that of Abel and Zachariah. (Gen. iv. 10. 2 Chron. xxiv. 22.)

The dying words of Zachariah were זָכַרְתִּי אֶת־יְהוָה and זָכַרְתִּי (darash) = ζητέω, Lev. x. 16. Deut. xii. 5. 1 Chron. x. 13. Those words therefore of the martyr seem to be prophetic of our Lord's allusion to his Martyrdom; and our Lord (in Luke xi. 51) appears to refer to those dying words, ναὶ, λέγω ὑμῖν, ἐκζητηθήσεται.

The words of Zachariah were spoken in the Temple where his blood was shed. Our Lord is the true Zacharias (from זָכַר, zachar, recordatus fuit, and יְהוָה, Jehovah), or Remembrancer of God, and He is the true Son of Barachiah (from בָּרַךְ, barak), benedixit, and יָה (jah), or son of the Blessed (see Mark xiv. 61), and He takes up those words of Zacharias in the Temple, and predicts its doom.

Kuin. well says, "Jesus igitur, ut significaret omnes cædes hominum sanctissimorum, easdemque crudelissimas, ut Lucæ verbis utamur, ἀπὸ καταβολῆς κόσμου, a Judæorum majoribus commissas, nominavit primam, maxime memorabilem, cædem in literis sacris commemoratam (sc. Abelis), et ultimam cædem, ad aras perpetratam, nempe Zachariæ. Altare etiam nocentibus, nisi atrocissimè deliquissent, asylum et tutela erat. vid. Exod. xxi. 14. 1 Regg. i. 51. ii. 28 sqq. Sic neque nos tangunt ea, quæ observant alii, Zachariam nimirum non fuisse ultimum prophetarum a Judæis interfectorum, Uriam quoque prophetam jussu Joiakimi trucidatum esse, coll. Jer. xxvi. 21 ss. 2 Paral. xxxvi. 4 ss. sed, quod probè notandum, non interfectus est ut Zacharias μεταξύ τοῦ ναοῦ καὶ τοῦ θυσιαστηρίου."

But it may be asked, why does our Lord not call Zachariah Son of Jehoiada? Why does He call him the Son of Barachiah?

Because probably Jehoiada was also called Barachiah. For numerous instances of persons with two names among the Jews, see Grotius here. Surenhus. p. 92. Glass. Philol. Patrii. de Evang. ii. p. 43.

And because, as Abel 'the righteous,' the good shepherd, slain by his brother Cain, was a type of Christ (Heb. xii. 24), so Zacharias, in his name, his priestly office, his preaching, and in his death, was a type of Christ Himself. The words, 'Son of Barachiah,' mean 'Son of the Blessed,' and this was a name of Christ Himself (see Mark xiv. 61). Barachias (says Jerome) signifies 'Blessed of the Lord,' and the righteousness of Jehoiada the Priest is expressed by this Hebrew word. And in the Gospel used by the Nazarenes we find 'Son of Jehoiada,' instead of 'Son of Barachias.'

Our Lord has just been uttering maledictions against the hypocrisy of the Scribes and Pharisees; and He now intimates that they who suffer for the truth are children of "the Blessed," and that He Himself Whom they were about to put to death as

y Luke 13. 31, 35. ³⁶ ἀμὴν λέγω ὑμῖν, ὅτι ἤξει ταῦτα πάντα ἐπὶ τὴν γενεὰν ταύτην. (²⁴¹/_v) ³⁷ Ἱερουσαλὴμ, Ἱερουσαλὴμ, ἥ ἀποκτείνουσα τοὺς προφῆτας, καὶ λιθοβολοῦσα τοὺς ἀπεσταλμένους πρὸς αὐτήν, ποσάκις ἠθέλησα ἐπισυναγαγεῖν τὰ τέκνα σου, ὃν τρόπον ἐπισυνάγει ὄρνις τὰ νοσσία αὐτῆς ὑπὸ τὰς πτέρυγας, καὶ οὐκ ἠθελήσατε ; ³⁸ Ἰδοὺ ἀφίεται ὑμῖν ὁ οἶκος ὑμῶν ἔρημος. ³⁹ ²² Λέγω γὰρ ὑμῖν, Οὐ μὴ με ἴδητε ἀπ' ἄρτι, ἕως ἂν εἴπητε, Εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου.

z ch. 24. 15.
zz Ps. 118. 26.
ch. 21. 9, 26, 64.

a Mark 13. 1, &c.
Luke 21. 5, &c.

XXIV. (²¹²/_{II}) ¹ α Καὶ ἐξελθὼν ὁ Ἰησοῦς ἐπορεύετο ἀπὸ τοῦ ἱεροῦ καὶ προσῆλθον οἱ μαθηταὶ αὐτοῦ ἐπιδεῖξαι αὐτῷ τὰς οἰκοδομὰς τοῦ ἱεροῦ. ² Ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς, Οὐ βλέπετε πάντα ταῦτα ; ἀμὴν λέγω ὑμῖν, οὐ μὴ ἀφελθῇ ὧδε λίθος ἐπὶ λίθον, ὃς οὐ καταλυθήσεται. (²⁴³/_{II}) ³ Καθημένου δὲ αὐτοῦ ἐπὶ τοῦ ὄρους τῶν ἐλαιῶν, προσῆλθον αὐτῷ οἱ μαθηταὶ κατ' ἰδίαν λέγοντες, Εἰπέ

accursed,—for, cursed is he that hangeth on a tree (Gal. iii. 13. Deut. xxi. 23), is the 'Son of the Blessed,' and had been typified in His testimony and His sufferings by all the Martyrs of the Old Testament, from Abel to Zacharias, the Son of the Blessed ; and that His own murder would be the crowning sin which would fill up the cup of God's wrath to the brim, and make it overflow with vengeance upon them. And He concludes with saying that they should not see Him till they acknowledge Him to be 'the Son of Barachias,' and say, "BLESSED is He that cometh in the Name of the LORD" (see v. 39). For an interesting inquiry into this text, see *Dr. Jackson* on the Creed, book xi. ch. xliii. vol. xi. p. 256—287. *Lightfoot*, i. 2040 ; ii. 237. 436. *Thilo*, Codex Apoc. N. T. lxiiv.

³⁶ ταῦτα πάντα] all these things shall come upon this generation. See on xxiv. 15. It may be asked why the blood of Abel and Zachariah, which was not shed by the Jews of that generation, should be required of it? Because they, who in their conduct to the Apostles imitated Cain and Joash, are considered as one and the same generation with them. (*Jerome*.)

Our Lord encouraged and comforted His disciples, by showing them that whatever they might suffer, no less had been suffered by saints of old. And He warned the Jews, by predicting that as the persecutors of the ancient Saints were destroyed, so would they be punished also. They who see how others have been chastised for sin, and yet commit the same sin, or worse, will suffer worse punishment than those whose examples they have been permitted to see, and which they wilfully follow. (*Chrys.*)

³⁷ Ἱερουσαλὴμ, Ἱερουσαλὴμ] O Jerusalem, Jerusalem. This repetition of the name marks intense love. (*Chrys.*)

— ποσάκις] how often! For Christ came to the Jews in Moses and the Prophets, and in the Angels themselves, ministering to their salvation in every age. (*Origen*.)

— ὄρνις τὰ νοσσία] as a hen gathers her chickens. Not only because He would have covered her with His Wings, but (as *Aug.* says, *Serm.* 264) "quia gallina propter infirmitatem pullorum ipsa infirmatur, et infirmatur cum pullis, et Dominus propter infirmitatem nostram et Ipse susceptione carnis infirmari dignatus est." Cp. 2 Esd. i. 30.

He derives the image from the bird who most loves her offspring, and from the language of the Prophets and Psalms, which speak of the people being safe under the wings and feathers, i. e. the providence and protection of God. Ps. xvii. 8 ; lvii. 1 ; lxi. 4 ; xcī. 4. What Christ then prophesied has already come to pass ; who can deny it? And as surely will His other prophecies be fulfilled. As surely as, according to His prophecies, Jerusalem has been destroyed, so surely will He come again to judgment. (*Chrys.*)

³⁸ ὁ οἶκος ὑμῶν] your house, particularly the Temple ; your holy House, which was God's House, but is now become your house, by being made by you to be 'a den of thieves ;' that is now left to you, being deserted by God. See on xxiv. 15, and above, xxi. 13.

The Veil of the Temple was about to be rent in twain ; and though after the Ascension the Apostles still resorted to it for prayer, yet in fact the virtue of the daily sacrifice ceased at the Crucifixion (Dan. ix. 27), when the Type was merged in the Antitype, and when the Jewish Temple became the Cenotaph of the Law, and the Christian Church was made the Oracle of God.

³⁹ Οὐ μὴ με ἴδητε] Ye shall not see Me henceforth. You shall not know Me, before you welcome Me as the Messiah, and adore Me as God. You may crucify Me as *Man*, but that is because you are blind, and because ye see Me not as I am. And now for your sins ye are smitten with blindness. The things that belong to your peace are hid from your eyes. Luke xix. 42. But in order to see Me, you must look at Me with the eye of faith ;

you must worship Me as God. And this will be, when with broken hearts and weeping eyes, you "look on Him Whom you have pierced." Zech. xii. 10. Hos. iii. 4, 5. John xix. 37. On the phrase ἀπ' ἄρτι see xxvi. 64.

— Εὐλογημένος—Κυρίου] Blessed is He that cometh in the Name of the Lord. The solemn salutation of the Messiah (Ps. cxviii. 26. See xxi. 9). A reference to the name *Barachias*, mentioned v. 35.

What He says is this,—Unless ye repent, and confess Me, of whom the Prophets wrote, as the Son of God Almighty, ye shall not see My face. The Jews have now time given them for repentance ; let them confess Christ to be the Blessed One Who cometh in the Name of the Lord, and then they will see His face. (*Jerome*.)

The Jewish Nation has ceased to be God's household ; and remaining in the obstinacy of unbelief, they will not behold Christ till they bless Him coming in the name of the Lord. (*Hilary*.) When the veil is taken from their hearts, they will see Him. 2 Cor. iii. 14—16.

CH. XXIV. 1. τὰς οἰκοδομὰς τοῦ ἱεροῦ] the structures of the Temple, whose solidity and magnificence is described by *Josephus*, B. J. v. 5. *Antiq.* xv. 14.

As *Bengel* observes, the word *οἰκοδομὰς* intimates that the work of building was even then going on (cp. John ii. 20). "Fortasse magis opus fervebat, ob Pascha instans." While they were building it, He was prophesying its destruction. The Corner-stone was rejected by the Builders (Ps. cxviii. 22), and they built in vain ; for "except the Lord build the house, their labour is but lost who build it" (Ps. cxvii. 1).

Because our Lord had just said to the Jews, "Your house is left desolate," therefore the Apostles, surprised by such an announcement, came and show Him the buildings of the Temple ; as if in doubt whether so much glory could fade. He therefore proceeds to predict its entire destruction. Ye are surprised at the announcement—but not one stone will be left on another. The Apostles appear to have then supposed that the day of Jerusalem's destruction would be the day of His Second Coming. They imagined this would be so because He had said, "Ye shall not see Me henceforth, till ye say Blessed is He that cometh in the name of the Lord" (xxiii. 39). But our Lord corrects this notion by saying, "The end is not yet" (xxiv. 6).

On former occasions, Jerusalem had been restored from time to time, and the Temple had been rebuilt ; but He now predicts that the next destruction would be total. (*Chrys.*)

3. τοῦ ὄρους τῶν ἐλαιῶν] the Mount of Olives. Observe, that the Siege began at the place where this prophecy was delivered, i. e. the Mount of Olives (see *Josephus*, B. J. v. 2 and 3). Cp. the interesting comments of the History of the Siege of Jerusalem in *Eusebius*, H. E. iii. 5—8, with the notes of *Valesius*.

Observe also, that the Siege began at the time in which this prophecy was uttered, the Passover. (*Josephus*, B. J. vi. 9. 3.)

Observe, likewise, that many hundreds were destroyed by the same death as they were now about to inflict upon Christ, viz. Crucifixion. (*Ibid.* v. 11.)

Titus, the son and successor of the Roman Emperor Vespasian, regarded himself as the executioner of God's Judgment on Jerusalem. The destruction of the Temple was a more striking fulfilment of Christ's prophecy, because it was effected by Roman soldiers in opposition to the orders of Titus, who wished to spare it. And the woes with which Jerusalem was visited were more remarkable, as being brought about by the agency of one who was distinguished for clemency, and was called "delicie humani generis."—Vespasian, his father, who began the Jewish war, seems also to have been specially raised up by God to be the

ἡμῖν, πότε ταῦτα ἔσται; καὶ τί τὸ σημεῖον τῆς σῆς παρουσίας, καὶ τῆς συντελείας τοῦ αἰῶνος; ^{4 b} Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς, βλέπετε μὴ τις ὑμᾶς πλανήσῃ· ⁵ πολλοὶ γὰρ ἐλεύσονται ἐπὶ τῷ ὀνόματί μου λέγοντες, Ἐγὼ εἰμι ὁ Χριστὸς, καὶ πολλοὺς πλανήσουσι. ^{6 c} Μελλήσετε δὲ ἀκούειν πολέμους καὶ ἀκοὰς πολέμων· ὁράτε, μὴ θροεῖσθε, δεῖ γὰρ πάντα γενέσθαι, ἀλλ' οὐπω ἐστὶ τὸ τέλος. ⁷ Ἐγερθήσεται γὰρ ἔθνος ἐπὶ ἔθνος, καὶ βασιλεία ἐπὶ βασιλείαν, καὶ ἔσονται λιμοὶ καὶ λοιμοὶ, καὶ σεισμοὶ κατὰ τόπους· ⁸ πάντα δὲ ταῦτα ἀρχὴ ὧδίνων. ⁽²⁴⁴⁾ ^{9 d} Τότε παραδώσουσιν ὑμᾶς εἰς θλῖψιν, καὶ ἀποκτενοῦσιν ὑμᾶς, καὶ ἔσεσθε μισούμενοι ὑπὸ πάντων τῶν ἐθνῶν διὰ τὸ ὄνομά μου· ⁽²⁴⁵⁾ ¹⁰ καὶ τότε σκανδαλισθήσονται πολλοὶ, καὶ ἀλλήλους παραδώσουσι, καὶ μισήσουσιν ἀλλήλους· ¹¹ καὶ πολλοὶ ψευδοπροφήται ἐγερθήσονται, καὶ πλανήσουσι πολλούς· ¹² καὶ διὰ τὸ πληθυνθῆναι τὴν ἀνομίαν ψυγήσεται ἡ ἀγάπη τῶν πολλῶν· ¹³ ὁ δὲ ὑπομένοντας εἰς τέλος οὗτος σωθήσεται. ⁽²⁴⁶⁾ ^(VI) ¹⁴ Καὶ κηρυχθήσεται τοῦτο τὸ εὐαγγέλιον τῆς βασιλείας ἐν ὅλῃ τῇ οἰκονομίᾳ εἰς μαρτύριον πᾶσι τοῖς ἔθνεσι, καὶ τότε ἥξει τὸ τέλος.

b Mark 13. 5, &c.
Luke 21. 8, &c.
Eph. 5. 6.
Col. 2. 8, 18.
2 Thess. 2. 3.
1 John 4. 1.
c Jer. 4. 27.
& 5. 10, 18.

d ch. 10. 17.
John 15. 20.
& 16. 2.
Acts 4. 2, 3.
& 7. 59. & 12. 1, &c.

minister of his purposes against Jerusalem; and it is observable that he alone of the Roman Cæsars was permitted to bequeath the Empire to his sons. Cp. *Dr. Jackson* on the Creed, Book I. xliii. and Serm. vi. vol. vi. p. 169. For the passages of *Josephus* which illustrate this prophecy, see *Grinsfeld*, Schol. Hellenist. pp. 60. 63, and *Whitby*, Notes to Chap. xxiv.

— πότε ταῦτα ἔσται; καὶ τί τὸ σημεῖον τῆς σῆς παρουσίας, καὶ τῆς συντελείας τοῦ αἰῶνος;] *when shall these things be? and what is the sign of Thy coming, and of the end of the world?* Here is the clue to the interpretation of this chapter. Our Lord's prophecy has a double reference,—

To the judgment of Jerusalem. And

To that of which that judgment was a type, viz. His second Coming to judge the world.

The Apostles, indeed, then supposed that the taking of Jerusalem, and the end of the world, and Christ's coming to judgment, would be simultaneous (cf. v. 6);

It is to be observed, that several Future Events, however distant from each other, seem to be represented by Prophecy as contemporaneous, till one of those events is near, and detaches itself from the others, and then the true sense of the Prophecy becomes more clear.

Future events in time may be compared to distant objects in place. In a mountainous country, two ridges of hills, rising the one above the other, are seen in the horizon almost as one, although there may be many miles between them; and it is only when the spectator arrives at the summit of the first ridge, that he is aware of the chasm between it and the second.

So it is with Future Events.

The Prophets of the Old Testament pass rapidly from describing the first Advent of Christ to the Second Advent, so that the two Advents seem to be blended together in one.

But when the predictions concerning the first Advent had been accomplished by the manifestation of Christ in the world, then the prophecies concerning the Second Advent became more distinct.

Yet even then the coming of Christ to judge Jerusalem seemed to be blended with His coming to the Universal Judgment, of which the judgment of Jerusalem was a type, and is so treated by Himself in the present Chapter.

It is only in the Scriptures written after the taking of Jerusalem (viz. the Revelation of St. John) that the transactions of the Great Day stand forth alone in all their awful majesty.

And as there is a gradual process of clearing up in the prophecies concerning the coming of Christ, so is there a similar process of elucidation in the successive prophecies concerning the coming of Antichrist. And there is reason to believe that the prophecies concerning the coming of Antichrist will be brought to a climax at about the same time as those concerning the coming of Christ.

5. ἐπὶ τῷ ὀνόματί μου] *in My Name*. Not *eis τὸ ὄνομα* (see xviii. 20), but *ἐπὶ τῷ ὀνόματι*,—i. e. standing upon it, and usurping it. See note on v. 11.

6. πάντα] *all* that I predict.

— οὐπω ἐστὶ τὸ τέλος] *the end is not yet*. Cp. Mark xiii. 7. 10. Luke xxi. 9. Our Lord, therefore, did not predict (as some have ventured to say) that He would come again to judgment immediately. He said the contrary, as here; nor did His Apostles afterwards. See 2 Thess. ii. 2.

7. λιμοὶ καὶ λοιμοὶ] *famines and pestilences*. See *Tertullian*, Apol. 20.

8. ἀρχὴ ὧδίνων] Observe the word *ὧδίνες* (pains of parturition) as very appropriate and significant; because the circumstances of the World on the eve of Christ's coming will be like those of a woman in travail (see 1 Thess. v. 3), and because after them the New Creation will be born,—the *παλιγγενεσία* will ensue. (See xix. 28.)

Lest the disciples should be absorbed in dwelling on the punishments in reserve for the Jews, and suppose that they themselves would be exempt from suffering, our Lord warns them of coming woes and trials for themselves (v. 9 and 12), and thus stimulates them to watchfulness and courage. And in order to show that the calamities which would overtake the Jews were divinely-appointed judgments for their sins, He specifies not only wars, but famines and earthquakes; and adds, "Verily I say unto you, all these will come upon this generation,"—i. e. for their cruelty to Himself. And lest the Apostles should imagine that the Gospel would be imperilled by these calamities, He says, "Be not terrified" (*Chrys.*); the Gospel shall be preached to all Nations.

The signs of which our Lord here speaks are to be understood both literally and figuratively; there will be famines of bread, and also spiritual famines; famines of "hearing the Word of God." (Amos viii. 11.) So also with regard to pestilences and earthquakes there will be false teachers, "whose word eats as doth a canker" (2 Tim. ii. 17), and commotions of the world, and the falling of many from the faith. (*Jerome.*)

11. ψευδοπροφῆται] *false Prophets*. Cp. v. 24. Here was one main cause of the miseries of the Jews. They had killed the true Prophet and the true Christ, Who had come for their salvation; and, for a retribution for their sin, they were deceived by false prophets and false Christs, to their own destruction. See Acts v. 36; xxi. 38. *Joseph. B. J.* ii. 13. 4; vii. 11. 3.

They rightly expected that the Messiah would appear at this time; and that He would come to His Temple, for so the prophets had foretold; but they knew Him not; and because they expected the Messiah and had not known Him, they were more easily deluded by impostors professing to be Christ; and they imagined it impossible that Jerusalem should ever be taken by the Romans, and even to the last believed that the Messiah would interfere to save them and to destroy their enemies.

12. τὴν ἀνομίαν] *lawlessness*. Cf. Zech. v. 8, where the LXX use the word for *רִשְׁעָה* (*risheah*), wickedness. Sometimes they use it for *שְׁקֵרָה* (*sheker*), falsehood, lying.

In proportion as the end approaches, errors will increase, terrors will increase, iniquity and infidelity will increase, and the darkness of hatred among brethren. *S. Aug.* (in Joan. xxv.)

— τῶν πολλῶν] *of the many*—the world.

13. ὁ δὲ ἐπομένους ε. τ.] *he that endureth*, &c. An intimation that many will fall away.

14. τοῦτο τὸ εὐαγγέλιον] *this Gospel of the kingdom shall be preached in all the world as a witness to all nations*. The Gospel is present to our Lord's eye here and xxvi. 13, as the great purpose of His coming into the world. He therefore calls it *this Gospel*.

Our Lord predicts a threefold struggle—from open enemies, from impostors, from false brethren. See St. Paul's declaration, 2 Cor. vii. 5; xi. 13. And yet He assures them, that so far from

e Mark 13. 14.
Luke 21. 20.
Dan. 9. 27.
& 12. 11.

(²⁴⁷/_{VI}) ¹⁵ e "Οταν οὖν ἴδητε τὸ βδέλυγμα τῆς ἐρημώσεως, τὸ ῥηθὲν διὰ Δανιὴλ τοῦ προφήτου, ἑστὸς ἐν τόπῳ ἁγίῳ, ὁ ἀναγινώσκων νοείτω, ¹⁶ τότε οἱ ἐν τῇ

the Gospel being extinguished by this conflict, it will be *preached every where*; but He does not say it will be *believed every where*. It will be preached as a *witness*,—a witness to those who reject it,—it will be preached to their condemnation. Those who believe will be like witnesses against those who do not believe, and will condemn them. (*Chrys.*)

Observe how many difficulties beset the Gospel. Deceivers, Roman Armies, Famines, Plagues and Pestilences, and Earthquakes, Tribulations, Treachery, Hatred, Dissensions, Failure of Love, Abundance of Iniquity; and yet this Gospel triumphs, and will be preached in all the world. (*Chrys.*)

The preaching of the Gospel throughout the world is a sign of Christ's coming to judgment. (*Jerome.*)

15. "Οταν οὖν ἴδητε τὸ βδέλυγμα τῆς ἐρημώσεως, τὸ ῥηθὲν διὰ Δανιὴλ τὸν προφήτου, ἑστὸς ἐν τόπῳ ἁγίῳ] When ye shall see the abomination of desolation, spoken of by Daniel the prophet, standing in the holy place: τόπος ἅγιος is the ὡρ (kodesh), i. e. "the Holy Place" (Exod. xxvi. 33; xxviii. 29. 35, and *passim*), viz. the *vads*, or part of the Temple where the Golden Altar of incense, &c. stood, and called *makom*, or place κατ' ἐξοχήν, in Isa. xxvi. 21, rendered by the LXX τὸ ἅγιον.

βδέλυγμα, or abominatio, is the Hebrew שְׁקֵט (shekets), which signifies an unclean thing (Lev. vii. 21; xi. 10. 13. 41, 42), and is specially applied to denote an object of idolatrous worship (1 Kings xi. 5. 7. 2 Kings xxiii. 13. 2 Chron. xv. 8), or an act of uncleanness and idolatry (Jer. iv. 1; xiii. 27. Ezek. v. 11).

ἐρημωσις, or desolation, is the Hebr. שְׁמָמָה (shemamah), which signifies a devastation that causes astonishment and awe.

βδέλυγμα ἐρημώσεως is a Hebraism which expresses that the characteristic quality present to the speaker's mind when He contemplates the Abomination, is that it will cause Desolation. On this use of the genitive see above, xxii. 11.

The Prophet Daniel speaks of such a desolating Abomination, in three passages (ix. 27; xi. 31; xii. 11), which appear to refer to three different times; as follows,

His prophecy concerning the setting up of "the abomination of desolation" in the holy place, was doubtless fulfilled in the first instance by the setting up of the idol statue of Jupiter in the Temple of Jerusalem, by Antiochus Epiphanes; cp. 1 Macc. i. 54, where that idol is expressly called βδέλυγμα ἐρημώσεως ἐπὶ τὸ θυσιαστήριον.

But the reference to Daniel made by our Lord in this His prophecy concerning Judæa and the World, shows that Daniel's prediction was not yet exhausted, but was to have a further accomplishment

In Jerusalem,

And also in the Church at large.

With respect to Jerusalem, Christ says, that the Abomination which would make the Temple desolate, or be the cause of its being deserted and destroyed, would stand in "the Holy Place." Cp. Mark xiii. 14. *θρονὸς οὗ δεῖ.*

It cannot therefore mean the Roman armies. The passage in Luke xxi. 20, speaking of Jerusalem encompassed with armies, refers to a different circumstance. He here speaks of an abomination in the Holy Place of the Temple itself.

Our Lord also says that it should be a sign and warning to His disciples that they should escape. "Then let them that be in Judæa flee to the mountains" (v. 16).

The passage in Daniel which appears to refer to the siege of Jerusalem by the Romans, and to have been specially in our Lord's eye, is ix. 27, *וְיָבִי אֶת הַבְּרִית וְיִסְּרֹף אֶת הַמִּזְבֵּחַ*. The LXX and Theodotion paraphrase this as follows: *καὶ, ἐπὶ τὸ ἱερὸν, βδέλυγμα τῶν ἐρημώσεων*. Some interpret this, "the desolator shall come on the abominable wing;" but it seems that the word 'desolator' is put in apposition with the abominable wing, and describes its character, and that the sentence is to be thus paraphrased: And it (i. e. God's wrath) shall be upon the Wing of Abominations that maketh desolate, and shall flow out or be poured out upon the desolator.

This is our Lord's interpretation of the passage, when He speaks of the Abomination of Desolation.

This prophecy of Daniel first speaks of the cessation of the daily sacrifice; and it proceeds thus: "and God's wrath will be poured out upon the wing of abominations which will be the desolator."

This seems to be further described in Dan. xii. 11, which speaks of the taking away of the daily sacrifice, and of the abomination that maketh desolate being set up, where the LXX and Theodotion use the words afterwards employed here by St.

Matthew, βδέλυγμα ἐρημώσεως. Their original here is *עוֹשֶׂה יִשְׁמָה*, i. e. the abomination that maketh desolate.

The prophecy of Daniel concerning the taking away of the daily sacrifice in the midst of a week was doubtless fulfilled by Christ's death on the Cross, at the end of his ministry of three years and a half.

But it seems to have had another fulfilment in another sense. The daily sacrifice was taken away in the siege of Jerusalem (see Joseph. B. J. vi. 2), three years and a half after the beginning of the war; and this was done by the factious zealots among the Jews themselves, headed by John, who had seized the Temple under plea of defending it and the city. (See Joseph. B. J. v. 6. 1, and v. 3. 1; cp. Antt. x. 11. 7.)

What, then, is the Wing of abomination that maketh desolate, or, in our Lord's words, the Abomination of Desolation?

A Wing (Hebr. *canaph*) is an emblem of covering, and defence, and love (see Ps. xvii. 8; xxxvi. 7. Ruth ii. 12); and God's presence rested in the Temple, in the Holy of Holies, on the Mercy-seat, upon the Ark, between the Wings of the Cherubim. (Exod. xxv. 20; xxxvii. 9. 1 Kings viii. 7.)

Hence the figure of a Wing is often applied to the Shechinah, or Divine Presence, by other Jewish writers. See Schoettgen, p. 208; e. g. "Nidus est Templum, Israelitæ sunt pulli quibus mater insidet, et gentiles conversi sub alas Shechinæ venisse dicuntur."

And just before our Lord delivered this prophecy, He had said, "O Jerusalem, Jerusalem, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, but ye would not!" (Matt. xxiii. 37.)

It is observable that he adds, as a consequence of their refusal to be gathered under His wings, "henceforth your house," i. e. specially your Temple, is left unto you *ἐρημος, desolate*." Your Holy House; that House of which He had said (xxi. 13), "My house shall be called the house of Prayer, but ye have made it a den of thieves;" ye have polluted it, made it to become abominable; that Holy House which was once the House of God, but being made a den of thieves is now οἶκος ὑμῶν, your house, the house of you, is left to you desolate, being deserted by God (see Theoph. on Luke xiii. 35); it is a camp of assassins (*ἀσπράλ*, Joseph. B. J. v. 13), the scene of robbery and blood. (See on Matt. xxi. 13.)

Therefore the Abomination of Desolation, or, as the prophet Daniel calls it, "The Wing of abomination that would make desolate," is that Power to which the Jews, in their trouble and in the Siege, looked for shelter, instead of taking refuge under the Wings of the Cherubim and the Wings of Christ.

Our Lord prophesies here, that this abominable and desolating Wing would be in the Temple, in the Holy Place (Matt. xxiv. 15. Mark xiii. 14).

Now, we find that in Holy Scripture the word Wing is often used for a military power, on account of its rapid flight, whether for aggression or defence, and because it is, as it were, overspread to shelter those for whom it fights. See Isa. viii. 8. Jer. xlviii. 40; xlix. 22; and Ps. xci. 4, concerning the Lord of Hosts.

Hence, also, in other languages, the wings of an army. The desolating Wing, therefore, of which Daniel and our Lord speak, is that Army of Zealots and Assassins, whom the Jews invited to defend them against the besieging Army of the Romans, and under whom they took refuge and shelter, and which stationed itself and hovered and brooded, as it were, with an abominable wing over the Holy Place during the Siege, and defiled it with all manner of abominations; by whose agency the daily sacrifice ceased and was taken away (see Dan. ix. 27. Josephus, B. J. vi. 2; x. 11. 30); and which, by its outrages against God, and by its provocation of His wrath, was the cause of the desolation of Jerusalem.

Josephus appears to confirm this interpretation; for he remarks (B. J. iv. 6. 3) that there was an ancient saying then current, that Jerusalem would be taken and the Temple destroyed when it had been defiled by the hands of Jews themselves. And this exposition of Daniel's prophecy concerning the siege of Jerusalem, was adopted even by the Zealots who defiled the Temple under pretence of defending it. (Joseph. B. J. iv. 6. 3. Cp. Hengstenberg, Christol. 708, 709.)

The Jews themselves were the proper authors of their own miseries. "O Israel, thou hast destroyed thyself" (Hos. xiii. 9).

The same principle is applicable to Christian Nations. Their Abomination of Desolation has always been from within.

The interpretation to which these considerations lead is also confirmed by what Christ had just said concerning Zacharias, the

Ἰουδαίᾳ φευγέτωσαν ἐπὶ τὰ ὄρη, (²⁴⁸/_{II}) ¹⁷ ὁ ἐπὶ τοῦ δώματος μὴ καταβαίνετω ἄραι τὰ ἐκ τῆς οἰκίας αὐτοῦ, ¹⁸ καὶ ὁ ἐν τῷ ἀγρῷ μὴ ἐπιστρεψάτω ὀπίσω ἄραι τὰ ἱμάτια αὐτοῦ.

(²⁴⁹/_{II}) ¹⁹ Οὐαὶ δὲ ταῖς ἐν γαστρὶ ἐχούσαις, καὶ ταῖς θηλαζούσαις ἐν ἐκείναις ταῖς ἡμέραις· (²⁵⁰/_{VI}) ²⁰ προσεύχασθε δὲ ἵνα μὴ γένηται ἡ φυγὴ ὑμῶν χειμῶνος, f Acts 1. 12. μηδὲ σαββάτω· (²⁵¹/_{II}) ²¹ ἔσται γὰρ τότε θλίψις μεγάλη, οἷα οὐ γέγονεν ἀπ' g Dan. 12. 1. ἀρχῆς κόσμου ἕως τοῦ νῦν, οὐδ' οὐ μὴ γένηται. (²⁵²/_{VI}) ²² καὶ εἰ μὴ ἐκολοβώθησαν αἱ ἡμέραι ἐκείναι, οὐκ ἂν ἐσώθη πᾶσα σάρξ· διὰ δὲ τοὺς ἐκλεκτοὺς κολοβω-

son of Barachias. The Jews had profaned the Temple with his innocent blood (xxiii. 35. 2 Chron. xxiv. 20, 21). And all the evils here mentioned were to come on *this generation*. And fitly; because they were guilty of more than the same sin—in defiling the City with the innocent blood of Christ, “the Son of the Blessed.”

The Jews had refused to shelter themselves under the *Wings of the Lord of Hosts*, and under the *Wings of Christ*; where they would have been secure from their enemies, for He would have “defended them under his *Wings*, and they should have been safe under His *Feathers*” (Ps. xci. 4). “The *Wing of abominations*” (Dan. ix. 27) overwhelmed not the city of Jerusalem, until Christ had long laboured in vain to gather them under His *Wings* as a hen gathereth her chickens” (*Mede*, p. 298). But they would not have Jehovah for their God; they killed the Prince of Peace; and chose to flee for refuge to the *wings* of those who changed God’s Holy House into a Den of Thieves; they made them to be, as it were, their God, their *Idol*, their *βδελυγμα*; and they, whom they thus preferred to God, were therefore not an Army of Defence, but an Abomination of Desolation.

In the *Christian Church*, the prophecy of our Lord concerning the setting up of an Abomination of Desolation in the Holy Place appears to have been in part fulfilled by the setting up of the Bishop of Rome upon the Altar of God in St. Peter’s Church, in order that, there sitting, he may be adored—on his inauguration to the Papacy, and by the “gross and grievous abominations” (*Hooker*) of his heretical doctrines and idolatrous worship which he enforces as terms of communion, and so, as far as in him lies, makes the Church desolate. The Apostle speaks of this *abomination of desolation* in the Church, when he describes the Man of Sin as sitting in the Temple of God. See below, the notes on 2 Thess. ii. 3.

The word “abomination” in Scripture means an *idol*; and it is called “of desolation” because the temple is made desolate thereby; and the presence of *idols* in the Church deprives it of the presence of *God*.

By “abomination of desolation” we may understand, in a spiritual sense, *perverse doctrine*: “Abominatio hæretice perverseque Doctrinæ in Ecclesiâ.” *S. Jerome*, iv. 194. 204.

And when we see this heretical abomination standing in the holy place, that is, the Church, and *showing itself as God*, we ought to flee from Judæa to the mountains, that is, the everlasting hills, where is the light of God.

We ought also to be *upon the house-top* (i. e. for prayer and meditation), where the fiery darts of the wicked cannot reach us, and not to come down from thence, *nor to turn back* for those things which we have left behind. And we ought to meditate in the spiritual field of Holy Scripture, that we may reap fruit therefrom. (*Jerome, Hilary, Bede*, on Mark xiii.)

15. Δανιὴλ τοῦ προφήτου] Our blessed Lord, the Divine Prophet, here gives the title, “the Prophet,” to Daniel; and condemns by anticipation all who, like Porphyry in ancient times, and some in modern, either reject the Book of Daniel, or ascribe it to another and later author than he. On the genuineness of the Book of Daniel see also *Bp. Butler’s Analogy*, ii. c. 7. *Dr. Mill’s Dissertations*, ii. pp. 64—72, in reply to *Strauss*, and the Works of *Hengstenberg*, *Hävernicks*, and *Dr. Tregelles* on this subject.

—ἐστὸς] On this form see *Winer*, p. 73. Cp. Mark xiii. 14.

—ὁ ἀναγινώσκων νοεῖτω] let him that readeth understand. Probably a reference to the words of the Angel to Daniel (ix. 25), “Know therefore and understand.”

16. φευγέτωσαν] let them flee. Not only those in Jerusalem, but they in Judæa were to fly. Before the siege, the Christians fled to Pella beyond Jordan, and so were saved (see *Euseb.* iii. 5. *Epiph.* Hær. 29, 30); whereas, on the contrary, many hundreds of thousands of Jews resorted to Jerusalem (against our Lord’s warning, Luke xxi. 21) for protection and for the Passover. See above, v. 2, and the summary in *Euseb.* iii. 5, and his remarks.

This warning was very necessary, for after that the *λησται* and *στασιασταί* had for some time established themselves in the

Holy Place, they would not allow any one to quit the city. (*Josephus*, B. J. v. 12.)

17. μὴ καταβαίνετω] let him not come down. But let him flee without any regard to his goods, i. e. with all expedition.

For the spiritual meaning of this and the following verse, see on Luke xvii. 31.

18. τὰ ἱμάτια] his pallium, or outer garment.

19. ταῖς ἐν γαστρὶ] those women with child. See *Josephus*, B. J. v. 10. 12, 13; vi. 3. *Euseb.* iii. 6, 7, for the horrors of the siege—especially with regard to mothers and children. Cp. *Deut.* xxviii. 53—58.

These prophetic warnings may also be understood spiritually. Woe unto them that are with child, i. e. loaded with a heavy burden, and not able to escape from their pursuers. Woe also to the souls which are yet in travail with the rudiments of faith. (*Jerome*.) Woe to them that are with child: by these we may understand persons who are loaded with worldly hopes; and by those who give suck, persons who enjoy, cherish, and dote on the darling hopes and desires which they have conceived and brought forth. (*Aug.* in Ps. xxxix.)

20. σαββάτω] on the Sabbath. A prophecy that this would be the case with some. He speaks to them as yet as Jews who scrupled to travel more than 2000 cubits on that day. See on Acts i. 12. Similarly (Luke xxii. 36) He speaks of buying a sword,—not that the Apostles of Christ were to go armed,—but to show the dangers to which they would be exposed.

Besides, even though they themselves might have no scruple to travel on the seventh day, yet others would be unwilling to assist them in their flight on that day, on which the gates of cities in Judæa were shut. (Cp. *Nehem.* xiii. 19—22.)

On the spiritual sense of vv. 19, 20, see *Jerome*, iv. 193. *Greg. M. Hom.* i. 12: “Videte ne tunc queratis peccata vestra fugere, quando jam non licet ambulare. Ne tunc queramus ad bene agendum vivere, cum jam compellimur de corpore exire.”

Pray that your flight may not be in the winter or on the sabbath, i. e. that you may not be embarrassed by earthly impediments. (*Aug. Qu. Ev.*)

As far as this refers to the taking of Jerusalem, this might well be their prayer, that they might not be prevented by the law of sabbatical rest or winter’s cold from fleeing to the mountains. And spiritually, we must pray that our faith may not grow cold, and we ourselves become torpid in doing the work of the Lord; and that our flight, i. e. our death, may not happen when we are in this unhappy state of spiritual winter. (*Jerome, Aug., Hilary.*)

21. θλίψις μεγάλη, οἷα οὐ γέγονεν] great tribulation, such as never has been: as *Josephus* confesses, B. J. v. 10. 5.

22. ἐκολοβώθησαν] were shortened. So in the time of Christ’s absence in the grave, “the three days” were compressed, as it were, into the smallest possible compass. See xii. 40.

From various passages of Holy Scripture it has been inferred that the Church will have to suffer three years and a half of severe suffering, before the end of the World. See *Bede* here.

—οὐκ ἂν ἐσώθη πᾶσα σὰρξ] no flesh should have been saved. A double Hebraism, οὐ πᾶς = none (Ps. cxlii. 2. Jer. ix. 12; li. 43. Luke i. 37). Rom. iii. 9, οὐ πάντως: iii. 20. ἐξ ἔργων νόμου οὐ δικαιωθήσεται πᾶσα σὰρξ. See *Vorst.* Hebr. p. 529. *Schroeder.* Inst. Hebr. p. 316. *Glass.* Phil. Sacr. p. 463. *Winer*, p. 154.

And on the use of σὰρξ = ἄνθρωπος for *homo*, *Vorst.* de Hebr. 124.

—διὰ δὲ τοὺς ἐκλεκτοὺς] on account of the elect. Lest any should object, as the heathens did, that these calamities were due to Christianity, He says that those days of affliction should be shortened for the sake of Christians; and if it were not for these Christians, all the nations would perish.

Observe, that the Evangelist *St. John* has recorded none of these predictions, lest he should seem to write prophecy from history; for he lived for a long time after the destruction of Jerusalem. But these prophecies are recorded by the Evangelists who wrote before the taking of Jerusalem, and saw nothing of what they wrote; in order that the splendour of the prophecy might shine forth more brightly. (*Chrys.*)

h Mark 13. 21.
Luke 17. 37.
& 21. 8.
i Mark 13. 22.

j Job 39. 33.
Luke 17. 37.
k Mark 13. 24, 26.
Luke 21. 25.
Isa 13. 10.
Ezek. 32. 7.
Joel 2. 31.
& 3. 15.
Acts 2. 20.

θήσονται αἱ ἡμέραι ἐκεῖναι. ^(253/II) 23 ^h Τότε ἐάν τις ὑμῖν εἴπῃ, Ἰδοὺ ὧδε ὁ Χριστὸς, ἢ ὧδε, μὴ πιστεύσῃτε· ^(254/VI) 24 ⁱ ἐγερθήσονται γὰρ ψευδοχριστοὶ καὶ ψευδοπροφήται, καὶ δώσουσι σημεῖα μεγάλα καὶ τέρατα, ὥστε πλανῆσαι, εἰ δυνατόν, καὶ τοὺς ἐκλεκτούς. 25 Ἰδοὺ προείρηκα ὑμῖν· ^(255/V) 26 ἐὰν οὖν εἴπωσιν ὑμῖν, Ἰδοὺ ἐν τῇ ἐρήμῳ ἐστὶ, μὴ ἐξέλθῃτε· Ἰδοὺ ἐν τοῖς ταμείοις, μὴ πιστεύσῃτε· ^(256/V) 27 ὥσπερ γὰρ ἡ ἀστραπὴ ἐξέρχεται ἀπὸ ἀνατολῶν, καὶ φαίνεται ἕως δυσμῶν, οὕτως ἔσται ἡ παρουσία τοῦ Υἱοῦ τοῦ ἀνθρώπου· ^(257/V) 28 ^j ὅπου γὰρ ἐὰν ᾦ τὸ πτώμα, ἐκεῖ συναχθήσονται οἱ αἰετοί.
^(258/II) 29 ^k Εὐθὺς δὲ μετὰ τὴν θλίψιν τῶν ἡμερῶν ἐκείνων ὁ ἥλιος σκοτισθή-

24. δώσουσι] A Hebraism—*didōnai*, i. q. Hebr. נָתַן (*nathan*), to give, used for to show (Deut. xiii. 1. Joel ii. 30. See Acts ii. 19, δάσω τέρατα). Cp. Ephes. i. 22; iv. 11. *Vorst.* Hebr. p. 167.

26. Ἰδοὺ ἐν τῇ ἐρήμῳ] Behold! in the desert. Our Lord passes from the destruction of Jerusalem to the times a little preceding His own Second Advent. And these prophecies are addressed not only to the Apostles, but to us. He declares the characteristics of that future coming, which will not be like the first coming at Bethlehem, in a corner of the world known only to a few, but glorious and universal. Among the tokens of His approach will be signs and wonders of Deceivers. He is here speaking of Antichrist and his ministers. And observe, He does not say,—Go out, and believe not, i. e. be not misled by those false wonders. But, Go ye *not* out after them; for there is great delusion where are the signs of delusion. But these signs will be only local. The wonder of Christ's presence will be universal. It will be like lightning, which requires no preannouncement, but shows itself to all who are sitting in houses and secret chambers, in the twinkling of an eye. (*Chrys.*)

If any would persuade you that Christ is to be found in the wilderness of incredulity or sceptical Philosophy, or in the secret chambers of Heresy, believe them not; the faith of Christ shines from east to west in the Catholic Churches of the world. It is absurd to look in a corner for Him Who is the Light of the World. (*Jerome.*)

Our Lord teaches us that He Himself is not limited to any particular place, or visible only to certain individuals, but that He is like lightning shining from East to West. And lest we should be ignorant where to look for Him, He proceeds to add, that *wheresoever the Body is, the Eagles will be gathered together.* He calls His saints Eagles, soaring, as it were, to Him, the Body, by a spiritual flight. (*Hilary.*) See note on v. 28.

By the "secret chambers" and the "desert" our Lord signifies the obscure and occult conventicles of Heretics; by the name of "the lightning," He may designate *first*, the manifestation of His Church, by which He *now comes* and shows Himself in the clouds and darkness of this world (*Aug.* Quæst. Ev.), and *secondly*, His coming to Judgment.

A very interesting Exposition of this and the succeeding prophecies will be found in *S. Aug.* Epist. 199, and in his *Work de Civitate Dei*, lib. xx.

28. ὅπου γὰρ ἐὰν ᾦ τὸ πτώμα, ἐκεῖ συναχθήσονται οἱ αἰετοί] *for wheresoever the body is, there will the eagles be gathered together.* Our Lord had been warning them not to follow *false Christs*, either to the wilderness or to the secret chamber. And He adds that wherever the πτώμα or *dead body* is, there the *eagles* will be congregated. That is, as keen as is the sense of Eagles for their prey, so sharp-sighted will be true Christians to discern, and flock to, the body of Christ.

He calls Himself here πτώμα, and He also calls Himself σῶμα in the parallel passage of St. Luke xvii. 37. The reason is, Christ *saves* us by His *death*. His body is σῶμα (ὁ σώζει), because it is πτώμα (ὁ πίπτει). The corn is not quickened except it fall into the earth and die (John xii. 24), and then it brings forth much fruit. By His *fall* we rise, by His *death* we live. Christ's πτώμα is our σῶμα. And here is an answer to the objection which has been made to our Lord's saying, viz. that *Eagles* do not feed on *dead* bodies. But to Christ's Body, which is Himself, in His Church, His Word, His Sacraments, especially the Holy Communion, where He feeds the faithful with His Body (*Bp. Andrewes* quoted below, on 1 Cor. v. 8)—all who are the Eagles of the Gospel will be gathered together; as the Eagle hasteth to its prey (Job ix. 26); they will flock to Him with Eagles' wings (Deut. xxxii. 11); and they that wait upon Him shall renew their strength, and mount up with wings as Eagles (Isa. xl. 31), even to heaven itself.

The following may be cited in support of the above exposition:

The congregated *Eagles* are the assembly of Saints and Martyrs. (*Chrys.*) Christ is called the *Great Eagle* (Rev. xii. 14), and Christians are compared to Eagles, because they partake in the royalty of Christ. (Cp. *Origen* here.) Eagles are the Saints whose youth is renewed like the Eagles' (Ps. ciii. 5); and who, according to the saying of Isaiah (xl. 31), mount up with wings as Eagles, that they may ascend to Christ. (*Jerome.*) In Christ we are renewed like Eagles, and cast off the plumage of our old age (i. e. of the old man). (*Ambrose* on Luke xvii.) Christ's Body crucified is that of which it is said, 'My flesh is meat indeed' (John vi. 55). The Eagles, which fly on the wings of the Spirit, flock to this body. To this body the Eagles are gathered who believe Christ to have come in the flesh (1 John iv. 2). They fly to Him as to a dead body, because He *died* for us, so all the Saints fly to Christ wherever He is, and hereafter, as eagles, will be caught up to Him in the clouds. (*S. Aug.* Quæst. Ev. in loc. *Theophyl.* and on Luke xvii. and in *Euthym.* Zyg. in Luc. xvii. 37. *Greg.* Moral. xxxi. 53.) And as the Eagle bears its young on its wings, so the true children of Christ will mount with Him on Eagles' wings to heaven. Deut. xxxii. 11. Exod. xix. 4. 1 Thess. iv. 17, and note on 2 Thess. ii. 1. *Chrysostom*, who, on 1 Cor. x. 24, applies this text to the eager hunger and thirst with which the Eagles of the Gospel flock to Christ's Body and Blood in the Holy Communion of the Lord's Supper, in order that they may thence derive strength to soar to heaven.

Eagles are said to catch the scent of a body even across the ocean, and to fly to it. How much more ought we and all the flock of believers to hasten to Him Whose light shines from East to West! By the term "*body*," or, as it is in the original, πτώμα, or *dead body*, we may understand the death of Christ, to which we are all called. (*Jerome.*)

Ὅπου τὸ σῶμα ἐκεῖ κ.τ.λ. τούτῃ εἰς ἀπάντησίν Μου, εἰς δορυφορίαν καὶ παρὰ πομπήν. Ἀετοὺς γὰρ ὠνόμασε τοὺς δικαίους ὡς ὑψηλοὺς ταῖς ἀρεταῖς καὶ βασιλικούς, σῶμα δὲ Ἐαυτὸν ὡς συναγωγὴν τῶν τοιοῦτων ἀετῶν· πτώμα δὲ τὸ σῶμα ἔγραψεν ὁ Ματθαῖος, on which nearly the same words are repeated by Euthymius, adding, that Christ is τροφὴ πνευματικὴ τῶν τοιοῦτων ἀετῶν καὶ ζωὴ αἰώνιος. (*Euthym.* Zygab. in Luc. xvii. 37.)

Ὅπου τὸ πτώμα,—τούτ' ἐστίν, ὅπου ὁ νῦν τοῦ ἀνθρώπου, ἐκεῖ πάντες οἱ ἅγιοι οἱ κοῦφοι καὶ ὑμπετεῖς—ὥσπερ σώματος νεκροῦ κείμενον πάντες οἱ σαρκόβόροι ὄνρεις ἐπ' αὐτὸ φέρονται,—οὕτω καὶ τοῦ νῦν τοῦ ἀνθρώπου τοῦ δι' ἡμᾶς νεκρωθέντος καὶ ἀπ' οὐρανοῦ φανέντος πάντες οἱ ἅγιοι συναχθήσονται. (*Theophyl.* in Luc. xvii.)

The modern notion that *Jerusalem* is the πτώμα, and the *æroli* the Romans, has been rightly rejected by *Meyer*, p. 398.

29. Εὐθὺς] "Non ad nostrum computum, sed divinum, in quo dies mille sicut unus dies." Ps. xc. 4. 2 Pet. iii. 8. (*Glass.* Phil. Sac. p. 447.) Hence the whole interval between the first Advent and the second, is called in the Scriptures the *last time* (cp. 1 John ii. 18. Acts ii. 17. 1 Cor. x. 11. Phil. iv. 5. Heb. i. 2. James v. 8. 1 Pet. iv. 7), ἐσχάτη ὥρα, and the Judge is described as *at the door*. So it is also in the mind of the Church. For example, in the Creed, after "He ascended into heaven, and sitteth on the right hand of God the Father Almighty," we say immediately, "from thence He shall come again to judge the quick and the dead." So the Holy Ghost writes. And we ought to read Prophecy with the same mind as that with which it is written.

The *euthēws* is connected with what has immediately preceded, which by many of the Fathers (e. g. *Chrys.*) is regarded as a description of the Antichristian persecution in the last days, immediately before the second Advent of Christ.

Besides, observe, ἐκεῖναι,—those days, i. e. those great days of trial, whenever they may be, as ἡμέρα ἐκείνη is *that Day*, that great Day, the Day of Judgment, whenever it may be. 2 Thess. i. 10.

They who in recent times have argued from this verse,

σεται, καὶ ἡ σελήνη οὐ δώσει τὸ φέγγος αὐτῆς, καὶ οἱ ἀστέρες πεσοῦνται ἀπὸ τοῦ οὐρανοῦ, καὶ αἱ δυνάμεις τῶν οὐρανῶν σαλευθήσονται. ³⁰ ¹ Καὶ τότε φανή- ¹ Rev. 1. 7.
σεται τὸ σημεῖον τοῦ Υἱοῦ τοῦ ἀνθρώπου ἐν τῷ οὐρανῷ· (²⁵⁰/_{II}) καὶ τότε κόψονται
πᾶσαι αἱ φυλαὶ τῆς γῆς, καὶ ὄψονται τὸν Υἱὸν τοῦ ἀνθρώπου ἐρχόμενον ἐπὶ τῶν
νεφελῶν τοῦ οὐρανοῦ μετὰ δυνάμεως καὶ δόξης πολλῆς· ³¹ ^m καὶ ἀποστελεῖ ^m ch. 13. 41.
τοὺς ἀγγέλους αὐτοῦ μετὰ σάλπιγγος φωνῆς μεγάλης, καὶ ἐπισυναΐξουσιν τοὺς ¹ Cor. 15. 52.
ἐκλεκτοὺς αὐτοῦ ἐκ τῶν τεσσάρων ἀνέμων, ἀπ' ἄκρων οὐρανῶν ἕως ἄκρων ¹ Thess. 4. 16.
αὐτῶν.

³² Ἀπὸ δὲ τῆς συκῆς μάθετε τὴν παραβολήν· ὅταν ἦδη ὁ κλάδος αὐτῆς
γένηται ἀπαλὸς, καὶ τὰ φύλλα ἐκφύη, γινώσκετε ὅτι ἐγγὺς τὸ θέρος· ³³ ⁿ οὕτως ⁿ James 5. 9.
καὶ ὑμεῖς ὅταν ἴδῃτε πάντα ταῦτα, γινώσκετε ὅτι ἐγγὺς ἐστίν, ἐπὶ θύραις.

³⁴ Ὁ Ἀμὴν λέγω ὑμῖν, οὐ μὴ παρέλθῃ ἡ γενεὰ αὕτη, ἕως ἂν πάντα ταῦτα γένηται. ^o Mark 13. 30, 31.
³⁵ ^p Ὁ οὐρανὸς καὶ ἡ γῆ παρελεύσονται, οἱ δὲ λόγοι μου οὐ μὴ παρέλθωσι. ¹ Luke 21. 32, 33.
^q ch. 5. 19.

(²⁶⁰/_{VI}) ³⁶ ^q Περὶ δὲ τῆς ἡμέρας ἐκείνης καὶ τῆς ὥρας οὐδεὶς οἶδεν, οὐδὲ οἱ ^q Mark 13. 32.
ἄγγελοι τῶν οὐρανῶν, εἰ μὴ ὁ Πατήρ μου μόνος.

(²⁶¹/_V) ³⁷ ^r Ὡσπερ δὲ αἱ ἡμέραι τοῦ Νῶε, οὕτως ἔσται καὶ ἡ παρουσία τοῦ Υἱοῦ ^r Luke 17. 26.
τοῦ ἀνθρώπου· ³⁸ ὥσπερ γὰρ ἦσαν ἐν ταῖς ἡμέραις ταῖς πρὸ τοῦ κατακλισμοῦ ¹ Pet. 3. 20.
^s Gen. 6. 3—5.
^t & 7. 5.

and from v. 34, that our Lord represents His second coming as immediate, not merely neglect all these considerations, but contradict the express words of Scripture. See v. 6. 2 Thess. ii. 2. 2 Pet. iii. 8, 9.

— ὁ ἥλιος σκοτισθήσεται] *the sun shall be darkened.* See Mark xiii. 24, and on Luke xxi. 25. Rev. vi. 12; viii. 12. These Prophecies appear to have a double sense,

First, to describe commotions and woes at Jerusalem, and the signs physical and political before its destruction. (*Joseph. B. J. vi. 5. 3. Euseb. iii. 8.*)

And secondly, troubles, alarms, and defections in the Church before the End. The sun shall be darkened,—i. e. the solar light of Christ's Truth shall be dimmed, the lunar orb of the Church will be obscured by heresy and unbelief, and some who once shone brightly as stars in the firmament of the Church, will fall from their place.

30. σημεῖον τοῦ Υἱοῦ τοῦ ἀνθρώπου] *the sign of the Son of Man coming on the clouds of heaven.* Unbelieving men ask Me for a sign from heaven (xii. 38; xvi. 1), they shall then see one, and mourn at the sight. It is supposed by some that this sign will be the cross. The sign of the Son of Man is the cross shining more gloriously than the sun. Christ comes to judgment bearing his wounds, and showing the manner of his ignominious death, that sin may be self-condemned. Then the tribes of the earth will wail because they pierced Him whom they ought to have adored (Zech. xii. 10. John xix. 37), and did not profit by his death for them. He mentions the Cross to be revealed hereafter in glory, that His disciples may not be ashamed of the cross here. (*Hilary, Jerome, Chrys. Cp. Bp. Taylor on Christ's Advent to Judgment, vol. v. p. 12.*) They ask for a sign from heaven,—they shall then see Me coming from heaven.

— φυλαὶ τῆς γῆς] *the tribes of the earth.* The children of this world as contrasted with those of heaven. So in Rev. xi. 10, "they that dwell on the earth" are they who dote on earthly things, and have not their hearts, their treasure, and their conversation, in heaven. (*Cp. Jerome.*)

31. τοὺς ἀγγέλους] See Rev. vii. 1.

32. Ἀπὸ δὲ τῆς συκῆς] *from the fig-tree.* Though these are heavenly things, yet you may learn wisdom concerning them from a common shrub on earth.

— τὴν παραβολήν] *its parable*,—the parable it is designed to teach. Thus our Lord reminds us, that every thing on earth, however lowly, has to attentive minds its appropriate moral—its parable—concerning the kingdom of heaven. See Matt. vi. 28.

— γένηται ἀπαλός] *is now become tender.*

— τὰ φύλλα] *its leaves.*

33. ἐγγὺς ἐστίν] He is near, and even at the door. See v. 30; cp. James v. 9. There is something solemn in the brevity of the phrase, without the nominative expressed.

34. ἡ γενεὰ αὕτη] *this generation.* This, like most other expressions in this prophecy, has a double sense, as follows:

First, relative to Jerusalem, destroyed by Christ coming to judge it about forty years after this was said,—and

Secondly, to the world at large;

As to the first, He affirms that the generation of the literal Vol. I.

Israel then living would not pass before the woes here predicted would fall on Jerusalem;

As to the second, He declares that the spiritual Israel, "the generation of them that seek the Lord" (Ps. xxiv. 6, where γενεὰ is used by LXX. So Ps. lxxiii. 14, γενεὰ τῶν υἱῶν σου), would not pass away,—i. e. that the faithful seed of Abraham would survive, and that the blessings of the Gospel would be preserved intact, notwithstanding all trials and afflictions of the Church, even to the End.

The generation of the Church will survive the world; but all other generations, especially that of the tribes of the earth, will pass away. (*Origen.*)

The generation of the faithful, notwithstanding all the afflictions which He has described, will remain constant even to the end. (*Cp. Matt. xvi. 18.*) Our Lord says, "heaven and earth shall pass away," to show that His Church is dearer to Him than the elements, whose Lord He is. She is more precious in His eyes than any creature; for all the creation will be dissolved, but the Church will remain unimpaired. (*Chrys. Theophyl. on Luke xxi. Mark xiii.*)

Christ's words have been already fulfilled in great measure. From what is past, let us learn to believe the future. (*Chrys.*)

36. ὥρας] See Rev. ix. 15.

— ὁ Πατήρ μου μόνος] *The Father only* knows that day; an assertion which does not exclude the Son of God from that knowledge, as the *Agnostæ* imagined. Christ does not know it as Man, and it is not His office to declare it, as Son of God. See on Mark xiii. 32.

By saying that the Angels do not know it, He checked the disciples from desiring to know it. He knew that they would be inquisitive concerning it, and restrains their curiosity. The times and seasons are in the Father's own power, and they are not therefore for the Son to reveal. It is in this sense only that He says that they are not known by Him. (*Chrys. citing Luke x. 22.*)

The Arians say, that the Son cannot be equal with the Father, if the Son does not know what the Father knows. To whom we reply, that by the Son all things were made (John i. 3); and therefore all times are made by Him, and all things are delivered to Him of the Father (Matt. xi. 27), and all the treasures of wisdom are hid in Him (Col. ii. 3). And when He says, it is not for His Apostles to know the times and seasons which the Father has put in His own power (Acts i. 7), He intimates that He Himself knows them; but it is not expedient for the Apostles to know them, in order that, being always uncertain when the Judge will come, we may so live every day, as if we were to be judged on that day. (*Jerome: see v. 42.*)

37. Νῶε] *Noë.* He thus describes the suddenness of His coming. So the Apostle, 1 Thess. v. 3, 4. But how is it, that He speaks of the tribulation of those days, and yet compares them to two periods of luxury? Because such will be the condition of the world; there will be great excess, and surfeiting, and debauchery, and insensibility, imaginary "peace and safety," and yet great tribulation, especially to the godly, as Noah and Lot. Such will be the times of Antichrist. (*Chrys.*)

τρώγοντες καὶ πίνοντες, γαμοῦντες καὶ ἐγκαμίζοντες, ἄχρι ἥς ἡμέρας εἰσηλθε
Νῶε εἰς τὴν κιβωτὸν, ³⁹ καὶ οὐκ ἔγνωσαν ἕως ἡλθεν ὁ κατακλυσμὸς καὶ ἦρεν
ἅπαντας, οὕτως ἔσται καὶ ἡ παρουσία τοῦ Υἱοῦ τοῦ ἀνθρώπου.

s Luke 17. 36.

($\frac{262}{V}$) ⁴⁰ s Τότε δύο ἔσονται ἐν τῷ ἀγρῷ, ὁ εἰς παραλαμβάνεται, καὶ ὁ εἰς ἀφί-
εται· ⁴¹ δύο ἀλθουσιν ἐν τῷ μυλῶνι, μία παραλαμβάνεται, καὶ μία ἀφίεται.

t ch. 25. 13.
Mark 13. 33, 35.

u 1 Thess. 5. 2.
2 Pet. 3. 10.
Luke 12. 39.
Rev. 3. 3.
& 16. 15.

($\frac{263}{VI}$) ⁴² t Γρηγορεῖτε οὖν, ὅτι οὐκ οἴδατε ποῖα ὥρα ὁ Κύριος ὑμῶν ἔρχεται·
($\frac{264}{II}$) ⁴³ u ἐκεῖνο δὲ γινώσκετε, ὅτι εἰ ἦδει ὁ οἰκοδεσπότης ποῖα φυλακῇ ὁ κλέπτης
ἔρχεται, ἐγγρηγόρησεν ἂν, καὶ οὐκ ἂν εἶασε διορυγῆναι τὴν οἰκίαν αὐτοῦ·
⁴⁴ διὰ τοῦτο καὶ ὑμεῖς γίνεσθε ἔτοιμοι· ὅτι, ἡ ὥρα οὐ δοκέιτε, ὁ Υἱὸς τοῦ
ἀνθρώπου ἔρχεται.

v Luke 12. 42,
&c.

x Rev. 16. 15.

y ch. 25. 21.
Luke 22. 29, 30.

($\frac{265}{V}$) ⁴⁵ v Τίς ἄρα ἐστὶν ὁ πιστὸς δούλος καὶ φρόνιμος, ὃν κατέστησεν ὁ κύριος
αὐτοῦ ἐπὶ τῆς θεραπείας αὐτοῦ, τοῦ διδόναι αὐτοῖς τὴν τροφήν ἐν καιρῷ;
x ($\frac{266}{V}$) ⁴⁶ x μακάριος ὁ δούλος ἐκεῖνος, ὃν ἔλθων ὁ κύριος αὐτοῦ εὐρήσει ποιοῦντα
οὕτως· ⁴⁷ y ἀμὴν λέγω ὑμῖν, ὅτι ἐπὶ πᾶσι τοῖς ὑπάρχουσιν αὐτοῦ καταστήσει
αὐτόν· ($\frac{267}{V}$) ⁴⁸ εἰ δὲ εἶπη ὁ κακὸς δούλος ἐκεῖνος ἐν τῇ καρδίᾳ αὐτοῦ, Χρονίζει
ὁ κύριος μου ἐλθεῖν, ⁴⁹ καὶ ἄρξῃται τύπτειν τοὺς συνδούλους αὐτοῦ, ἐσθίῃ δὲ
καὶ πίνῃ μετὰ τῶν μεθύνοντων, ⁵⁰ ἥξει ὁ κύριος τοῦ δούλου ἐκείνου ἐν ἡμέρᾳ ἡ
οὐ προσδοκᾷ καὶ ἐν ὥρᾳ ἡ οὐ γινώσκει, ⁵¹ z καὶ διχοτομήσει αὐτόν, καὶ τὸ
μέρος αὐτοῦ μετὰ τῶν ὑποκριτῶν θήσει· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς
τῶν ὀδόντων.

z ch. 8. 12.
& 13. 42.
& 25. 30.

a Rev 19. 7.

XXV. ($\frac{268}{X}$) ¹ a Τότε ὁμοιωθήσεται ἡ βασιλεία τῶν οὐρανῶν δέκα παρθένοις,

40. Τότε δύο] Men may make the same profession of faith, but with different hearts. The mill represents the world of secular labour; the house-top a life of contemplation; the field a spiritual office in the Church. Aug. Ps. xxxvi. cxxxii. Quæst. Ev. See below on Luke xvii. 34—36.

From all ranks of life some will be taken, and some left. (Chrys., who compares Exod. xi. 5.)

Men may labour side by side in the field, but not be rewarded together at the Harvest. Let no one, therefore, plead his profession as an excuse for sin. (Jerome.)

Observe the present tense (παραλαμβάνεται) in these prophecies—denoting Certainty.

42. Γρηγορεῖτε] Watch ye. For such as you are at your death, such will you be at the day of judgment; and therefore, since Death is near, Judgment is near; therefore, watch.

45. πιστὸς δούλος καὶ φρόνιμος] Called οἰκονόμος by St. Luke, xii. 42; and these sentences specially concern the οἰκονόμοι, or stewards of Christ's Mysteries,—the Bishops and Pastors of the Church. See S. Ambrose on Luke xii. 48, and Theophyl. on Luke xii. 42. Observe, ὁ π. δ. κ. φ.; faithfulness is prudence.

Our Lord is speaking here concerning the proper use of worldly substance, and of reason, power, graces, and all other talents committed to each man's trust. These words are specially applicable to Civil Rulers, who ought to use all that they possess, whether wisdom, or office, or riches, for the general weal. Hence He requires of them prudence and fidelity. He speaks also to the Clergy, and to the Rich. If, when the Clergy spend large sums for Christ, you are not willing to make your offerings, where will be your excuse at the great day? On the other hand, He speaks of rewards to the wise and faithful servant. He will set him over all His goods. Who can conceive the blessedness of such an exaltation? (Chrys.)

The layman is a steward of his property, in the same way as the priest is, who dispenses the offerings of the Church. As the priest is not at liberty to scatter as he chooses what you offer for the poor, neither are you justified in so dealing with your own wealth. For, although you received it as an inheritance from your parents, yet all your wealth is the property of God. And if you exact from others an account of your offerings to them, will not God require with much greater strictness from you a reckoning of His bounties? Do you suppose that He will tolerate waste there? No! what He has committed to you, He has entrusted on this condition, that you should give to others *their meat in due season*. He has confided it to you in love, as an occasion for the manifestation of your own love, and that He might thus kindle the love of man for man, and make it burn more warmly. (Chrys.)

He here warns you of the severe punishment due to uncha-

ritableness and self-indulgence. Do you imagine that you have any thing of your own? No! what you have, you hold in trust for the good of the poor. Could not God immediately take it from you? Yes; but He graciously lends it to you that you may gain eternal glory by charity. Think not, therefore, your property to be yours; but give to God His own. He hath lent it to you as a talent, that you may trade with it for Heaven. Nothing more offends Him than neglect of our brother's salvation. Thus we forfeit our own. God will be wroth with the evil servant, and command him to be cut asunder; for God makes love the characteristic of His own disciples: and if a man really loves, he will have a tender care for the things of Him whom he loves. Chrys., who quotes John xxi. 15. Rom. xv. 2, 3. 1 Cor. x. 24; xiii. 3. Phil. i. 23, 24, as inculcating the duty of zeal for the salvation of others.

48. Χρονίζει (ὁ κύριος) My lord delayeth. On the temper of mind to be cherished with regard to these prophecies, concerning the Second Advent, see S. Augustine's admirable Epistle (ccxcix.) to his brother bishop, Hesychius, deserving the careful attention of all students of prophecy. "Veniet dies" (he says, Sermon. xlii.) "quo cuncta adducuntur in Judicium. Et ille dies, si sæculo longè est, unicuique homini, vitæ suæ ultimus, prope est. Utrumque latere Deus voluit. Vis non timere diem occultum? Cum venerit, inveniat te paratum."

51. διχοτομήσει] See 1 Sam. xv. 33. 2 Sam. xii. 31. 1 Chron. xx. 3. Dan. ii. 5; iii. 29, "supplicium in διψήχους conveniens" (Bengel), and for those who make divisions. And yet it cannot mean "utterly destroy," or annihilate; for he is described afterwards as having his part with hypocrites, where is *that* dreadful weeping, and *that* endless gnashing of teeth.

CH. XXV. 1. παρθένοις] virgins. 1—13. On this Parable, see Greg. M. in Evan. i. 12.

Our Lord proceeds to inculcate still further the need of communicating to the spiritual and temporal good of others. The Virgins must have oil in their lamps. (Chrys.)

By the Virgins He means all in the Visible Church; by the wise who have oil, those who have faith and works; by the foolish who have lamps but no oil, those who seem to confess God with the same faith as the wise, but do not maintain good works. (Jerome.)

They are called Virgins, because the souls of Christians are espoused in baptism as chaste Virgins to Christ (2 Cor. xi. 2), and wait for the coming of the Bridegroom from heaven, Rev. xxii. 17.

Comp. Milton's beautiful Sonnet "to a Virtuuous young Lady," Sonnet ix.

αἵτινες λαβοῦσαι τὰς λαμπάδας αὐτῶν ἐξῆλθον εἰς ἀπάντησιν τοῦ νυμφίου.

^{2 b} Πέντε δὲ ἦσαν ἐξ αὐτῶν φρόνιμοι, καὶ πέντε μωραί· ³ αἵτινες μωραί, ^{b ch. 13. 47—50.}

λαβοῦσαι τὰς λαμπάδας αὐτῶν οὐκ ἔλαβον μεθ' ἐαυτῶν ἔλαιον· ⁴ αἱ δὲ φρόνιμοι ἔλαβον ἔλαιον ἐν τοῖς ἀγγείοις αὐτῶν μετὰ τῶν λαμπάδων αὐτῶν. ⁵ Χρονίζοντος δὲ τοῦ νυμφίου, ἐνύσταξαν πᾶσαι καὶ ἐκάθευδον. ^{6 c} Μέσης δὲ νυκτός ^{c ch. 24. 31.}

κραυγὴ γέγονεν, Ἰδοὺ, ὁ νυμφίος ἔρχεται, ἐξέρχεσθε εἰς ἀπάντησιν αὐτοῦ.

⁷ Τότε ἡγέρθησαν πᾶσαι αἱ παρθένοι ἐκεῖναι, καὶ ἐκόσμησαν τὰς λαμπάδας αὐτῶν. ⁸ Αἱ δὲ μωραὶ ταῖς φρονίμοις εἶπον, Δότε ἡμῖν ἐκ τοῦ ἐλαίου ὑμῶν,

ὅτι αἱ λαμπάδες ἡμῶν σβέννυνται. ⁹ Ἀπεκρίθησαν δὲ αἱ φρόνιμοι λέγουσαι, Μήποτε οὐ μὴ ἀρκέσῃ ἡμῖν καὶ ὑμῖν· πορεύεσθε μᾶλλον πρὸς τοὺς πωλοῦντας,

καὶ ἀγοράσατε ἑαυταῖς. ^{10 d} Ἀπερχομένων δὲ αὐτῶν ἀγοράσαι, ἦλθεν ὁ ^{d Luke 13. 25.}

νυμφίος· καὶ αἱ ἑτοιμοὶ εἰσῆλθον μετ' αὐτοῦ εἰς τοὺς γάμους· καὶ ἐκλείσθη ἡ θύρα. ¹¹ Ὑστερον δὲ ἔρχονται καὶ αἱ λοιπαὶ παρθένοι λέγουσαι, Κύριε,

κύριε, ἀνοιξον ἡμῖν. ^{12 e} Ὁ δὲ ἀποκριθεὶς εἶπεν, Ἀμὴν λέγω ὑμῖν, οὐκ οἶδα ^{e ch. 7. 23.}

ὑμᾶς. ^{13 f} Γρηγορεῖτε οὖν, ὅτι οὐκ οἴδατε τὴν ἡμέραν οὐδὲ τὴν ὥραν, ἐν ᾗ ^{f ch. 24. 42.}

ὁ Υἱὸς τοῦ ἀνθρώπου ἔρχεται. ^{14 g} Ὡς περ γὰρ ἄνθρωπος ἀποδημῶν ἐκάλεσε τοὺς ἰδίους δούλους, καὶ ^{Mark 13. 33, 35.}

(²⁸⁹ ^{II}) ^{14 g} Ὡς περ γὰρ ἄνθρωπος ἀποδημῶν ἐκάλεσε τοὺς ἰδίους δούλους, καὶ ^{Luke 21. 36.}

— eis ἀπάντησιν τ. ν.] to the meeting of the bridegroom. On these nuptial rites, see *Jahn*, *Archæol.* § 154. *Judges* xiv. 11. *Ps.* xlv. 15; cf. *Isa.* lxi. 10.

Christ is the Bridegroom, see on ix. 15. *John* iii. 29. ³ *λαμπάδας—ἐλαιον*] *Λαμπὰς* in the N. T. as in LXX, often signifies a torch (see *John* xviii. 3. *Rev.* iv. 5; viii. 10); but here it appears to signify a lamp (so *Vulg.*), and cp. *Acts* xx. 8.

The lamps being probably of earthenware (*terra cotta*), fitly represent men, who are *οστράκινα σκεύη*, earthen vessels (2 *Cor.* iv. 7), and yet have the treasures of the gifts of the Holy Spirit, the pure and holy oil (1 *John* ii. 20. 27) of spiritual grace, which, duly cherished, sheds forth the light of good works (2 *Pet.* i. 3—8), which are the fruit of the Spirit, for the glory of God (*Matt.* v. 16). "Blessed are the dead that die in the Lord, even so saith the Spirit, for their works do follow them" (*Rev.* xiv. 13). Their lamp never goes out, but burns more brightly in Paradise, where they wait in patience and joy, like wise Virgins, for their Lord, till He comes from heaven, to lead His Bride to the Marriage. *Rev.* xix. 7; xxi. 2. 9; xxii. 17. Cf. *Greg. Nazian.* Or. xl. pp. 728, 729.

The following is from *S. Hilary*. The Bridegroom is Christ. Oil is the fruit of good works. The Vessels are our human bodies, within which we ought to have the treasure of a good conscience. The wedding feast is the commencement of a glorious immortality. The delay of the Bridegroom is the time of repentance. The sleep of those who wait is the rest of believers, and the temporary death of all, in the time of repentance. The shout at midnight is the uncertainty of the last trump. The taking of the lamps is the resumption of our bodies. Their light is the manifestation of good works. The wise Virgins are they, who have the opportunities given them of working out their salvation, and have prepared themselves for the coming of their Lord. The foolish are they, who have only thought of present and worldly things, and have made no provision for the Resurrection, when no one will be benefited by the works of another. Every one must provide oil for his own lamp.

⁵ ἐνύσταξαν καὶ ἐκάθευδον] they nodded and were sleeping. They fell asleep in death. (*Hilary*.) "Dormire enim mori est." So *Greg. M.* l. c. "expectantium somnus credentium quies est." Cf. I *Thess.* v. 10.

⁶ Μέσης δὲ νυκτός] Suddenly, as it were at midnight, when all are in a sleep of security, the Advent of Christ will be proclaimed by the shout of angels and the sound of the trump. It is a tradition of the Jews that the Messiah will come at midnight, as the destroying Angel came to the Egyptians. (*Jerome*.)

— νυμφίος] the bridegroom. "Christus, die judicii tanquam fur in nocte" (*Greg. M.*)—*ἔρχεται* is not found in some MSS. (B, C*, D, L, Z) and Versions, and may perhaps be a subsequent addition.

⁸ αἱ λαμπάδες ἡμῶν σβέννυνται] our lamps are going out. There is some extenuation and equivocation in these words; as if their lamps were only then just going out.

The foolish Virgins represent persons who die in a careless condition, and their lamps were gone out, and now it was too late to ask for oil: "Excesserat emendi tempus, nec adveniente die judicii locus erit poenitentiae." (*Hieron.*)

⁹ Μήποτε οὐ μὴ ἀρκέσῃ ἡμῖν καὶ ὑμῖν] *Let there be not sufficient for us and you.* Non possunt in die judicii aliorum virtutes aliorum vitia sublevare. (*Hieron.*)

No one in the other world will be able to be an advocate for those who are delivered up for judgment by their own works. No one, however charitably disposed, will plead for us then, not because no one will be willing, but because no one will be able. This is what Abraham intimates in the parable (*Luke* xvi. 26). And although after our death we ourselves may be charitably disposed, as the rich man was for the salvation of his relations, this will be of no avail. He had neglected the beggar at his gate in his lifetime, and he could do nothing for his brethren or himself after his death. (*Chrys.*)

— πορ.] δὲ is added by *Elz.*, but is not found in A, B, D, E, G, H, K, S, V, Δ, and other MSS.

¹² οὐκ οἶδα ὑμᾶς] *I do not know you.* Quid prodest voce invocare Quem operibus neget? Novit Dominus qui sunt Ejus (2 *Tim.* ii. 19) et qui Eum ignorat, ignorabitur ab Eo. At the Great Day, every one will be rewarded according to his works. And although men may be as Virgins, both in purity of body and in the profession of the true faith, yet if they have not oil, they will not be acknowledged by Christ. (*Jerome*.)

¹³ Γρηγορεῖτε οὖν] *Watch therefore.* As our Lord says, *Luke* xii. 35, "Let your loins be girded about, and your lights burning, and be ye yourselves like unto men that wait for their Lord." Semper extremum diem debemus metuere, quem numquam possumus praevidere. (*Greg. M.*)

— ὅτι οὐκ οἴδατε τὴν ἡμέραν] for ye know not the day. Latet ultimus dies, ut observentur omnes dies. (*Aug.*)

— ἐν ᾗ—ἔρχεται] Omitted by A, B, C*, D, L, X, Δ, and some other MSS. and Versions.

¹⁴ ἄνθρωπος ἀποδημῶν] a man travelling. Christ, in leaving this world at His Ascension, gave gifts to men (*Eph.* iv. 8), and now in Heaven dispenses talents to each severally, of which, when He comes again, He will require an account.

Compare the Parable of the Pounds (*Minæ*), *Luke* xix. 11—28, and the notes there. Some of the most remarkable points of difference between these two Parables are as follows,

That of the Talents was spoken to the disciples;

That of the Pounds to the Multitude, when they drew near Jerusalem, and thought the kingdom of God should immediately appear, and that our Lord would immediately display Himself as King of the Jews.

In the Parable of the Talents, all men are represented as slaves (δούλοι) of Christ, called simply ἄνθρωπος, and among them He distributes His goods; and they who do not improve His gifts, but bury them in the ground, are cast out into outer darkness.

In that of the Pounds, Christ, here called an ἄνθρωπος ἐγγενής, selects ten servants who are contrasted with His πολῖται—the citizens of this world, who hate Him, and oppose His claims to the Kingdom; and the judgment of the unprofitable servant who hides his pound in a napkin, and the reward of the faithful who remain steadfast in their Lord's absence, notwithstanding the opposition of the world, is combined with the destruc-

παρέδωκεν αὐτοῖς τὰ ὑπάρχοντα αὐτοῦ, ($\frac{270}{v}$) ¹⁵ καὶ ᾧ μὲν ἔδωκε πέντε τάλαντα, ᾧ δὲ δύο, ᾧ δὲ ἓν, ἐκάστω κατὰ τὴν ἰδίαν δύναμιν, καὶ ἀπεδήμησεν εὐθέως. ¹⁶ Πορευθεῖς δὲ ὁ τὰ πέντε τάλαντα λαβὼν εἰργάσατο ἐν αὐτοῖς, καὶ ἐποίησεν ἄλλα πέντε τάλαντα. ¹⁷ Ἡ ὡσαύτως καὶ ὁ τὰ δύο, ἐκέρδησε καὶ αὐτὸς ἄλλα δύο. ¹⁸ Ὁ δὲ τὸ ἓν λαβὼν ἀπελθὼν ὠρυξεν ἐν τῇ γῇ, καὶ ἀπέκρυψε τὸ ἀργύριον τοῦ κυρίου αὐτοῦ. ¹⁹ Μετὰ δὲ χρόνον πολὺν ἔρχεται ὁ κύριος τῶν δούλων ἐκείνων, καὶ συναίρει μετ' αὐτῶν λόγον. ²⁰ Καὶ προσελθὼν ὁ τὰ πέντε τάλαντα λαβὼν προσήνεγκεν ἄλλα πέντε τάλαντα λέγων, Κύριε, πέντε τάλαντά μοι παρέδωκας· ἴδε ἄλλα πέντε τάλαντα ἐκέρδησα ἐπ' αὐτοῖς. ²¹ Ἡ Εἶπε αὐτῷ ὁ κύριος αὐτοῦ, Εὖ δοῦλε ἀγαθὲ καὶ πιστὲ, ἐπὶ ὀλίγα ἡς πιστὸς, ἐπὶ πολλῶν σε καταστήσω· εἰσελθε εἰς τὴν χαρὰν τοῦ κυρίου σου. ²² Προσελθὼν δὲ καὶ ὁ τὰ δύο τάλαντα λαβὼν εἶπε, Κύριε, δύο τάλαντά μοι παρέδωκας· ἴδε, ἄλλα δύο τάλαντα ἐκέρδησα ἐπ' αὐτοῖς. ²³ Εἶπε αὐτῷ ὁ κύριος αὐτοῦ, Εὖ δοῦλε ἀγαθὲ καὶ πιστὲ, ἐπὶ ὀλίγα ἡς πιστὸς, ἐπὶ πολλῶν σε καταστήσω, εἰσελθε εἰς τὴν χαρὰν τοῦ κυρίου σου. ²⁴ Προσελθὼν δὲ καὶ ὁ τὸ ἓν τάλαντον εἰληφὼς εἶπε, Κύριε, ἔγνω σε ὅτι σκληρὸς εἶ ἄνθρωπος, θερίζων ὅπου οὐκ ἔσπειρας, καὶ συνάγων ὅθεν οὐ διεσκόρπισας· ²⁵ καὶ φοβηθεὶς ἀπελθὼν ἔκρυψε τὸ τάλαντόν σου ἐν τῇ γῇ· ἴδε ἔχεις τὸ σόν. ²⁶ Ἀποκριθεὶς δὲ ὁ κύριος αὐτοῦ εἶπεν αὐτῷ, Πονηρὲ δοῦλε καὶ ὀκνηρὲ, ἦδεις ὅτι θερίζω ὅπου οὐκ ἔσπειρα, καὶ συνάγω ὅθεν οὐ διεσκόρπισα· ²⁷ ἔδει οὖν σε βαλεῖν τὸ ἀργύριόν μου τοῖς τραπέζιταις· καὶ ἔλθων ἐγὼ ἐκομισάμην ἂν τὸ ἐμὸν σὺν τόκῳ. ²⁸ ἄρατε οὖν ἀπ' αὐτοῦ τὸ τάλαντον, καὶ δότε τῷ ἔχοντι τὰ δέκα τάλαντα. ($\frac{271}{II}$) ²⁹ Ἡ Τῷ γὰρ ἔχοντι παντὶ δοθήσεται, καὶ περισσευθήσεται ἀπὸ δὲ τοῦ μὴ ἔχοντος καὶ ὃ ἔχει ἀρθήσεται ἀπ' αὐτοῦ. ($\frac{272}{v}$) ³⁰ Καὶ τὸν ἀχρεῖον δούλον ἐκβάλετε εἰς τὸ σκότος τὰ ἐξώτερον· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων. ($\frac{273}{x}$) ³¹ Ὡς ὅταν δὲ ἔλθῃ ὁ Υἱὸς τοῦ ἀνθρώπου ἐν τῇ δόξῃ αὐτοῦ, καὶ πάντες οἱ ἅγιοι ἄγγελοι μετ' αὐτοῦ, τότε καθίσει ἐπὶ θρόνου δόξης αὐτοῦ, ³² καὶ συναχθήσεται ἔμπροσθεν αὐτοῦ πάντα τὰ ἔθνη· καὶ ἀφοριεῖ αὐτοὺς ἀπ' ἀλλήλων, ὥσπερ ὁ ποιμὴν ἀφορίζει τὰ πρόβατα ἀπὸ τῶν ἐρίφων· ³³ καὶ στήσει τὰ μὲν πρόβατα ἐκ δεξιῶν αὐτοῦ, τὰ δὲ ἐρίφια ἐξ εὐωνύμων. ³⁴ Τότε ἐρεῖ ὁ βασιλεὺς τοῖς ἐκ δεξιῶν αὐτοῦ, Δεῦτε, οἱ εὐλογημένοι τοῦ Πατρὸς μου, κληρονομήσατε τὴν ἡτοιμασμένην ὑμῖν βασιλείαν ἀπὸ καταβολῆς κόσμου· ³⁵ ἐπει-
 νασα γὰρ, καὶ ἐδώκατέ μοι φαγεῖν· ἐδίψησα, καὶ ἐποτίσατέ με· ξένος ἤμην καὶ συνηγάγετέ με· ³⁶ γυμνὸς, καὶ περιεβάλετέ με· ἡσθένησα, καὶ ἐπεσκέφασθέ

tion of all His enemies who would not have Him to reign over them.

14—30.] On this Parable see the Homily of *Greg. M.* in *Evang.* i. 9, p. 1463.

21. Ἡ Εἶπε] Some MSS. add δέ.
 — ἐπὶ ὀλίγα—ἐπὶ πολλῶν] Observe the change of case, from an accusative to a genitive; the former indicating a relation of trust *extending* to a thing; the latter, a condition of *supremacy over it*.

24. θερίζων—διεσκόρπισας] A Hebrew proverb (see *Vorst.* p. 822).

διασκορπίζω is the Hebrew *רָצַח* (*paradh*), or *רָצַח* (*zarah*) (*Ruth* iii. 2). Chald. *רָצַח* (*berar*), 'ventilate,' 'vannare,' to winnow. *Dan.* ii. 35. The sense here is, "gathering corn into a barn floor whence thou winnowedst nothing."

On this use of σκορπίζω = to winnow, see 2 *Cor.* ix. 9.

25. φοβηθεὶς] See on *Luke* xix. 20.

26. ὀκνηρὲ] slothful. ὀκνος = φονὴ πόνων. (*Phavorin.*)

Observe, it is not only the sinner, who is cast into outer darkness, but he also who does not do good. Nothing is so pleasing to God as edification. Let us listen to the warning while we have time; let us have oil in our lamps, and improve our talents in the salvation of others, and for the glory of God. (*Chrys.*)

27. τοῖς τραπέζιταις—τόκῳ] This question of our Lord may throw some light on the question concerning the lawfulness of usury. On which see *Bp. Andrewes*, "De Usuris," ed. 1629. *Bp. Sanderson*, "Case of Usury," ii. 132; iii. 121; v. 127. *Grotius*, in *Luc.* vi. 34. *Gerhard's* *Loci Theol.* vi. p. 645. *Pococke's* *Life*, p. 346. One of our Lord's reputed sayings was *ἡγνεσθε δόκιμοι τραπεζίται*. *Origen* in *Matth.* xxii. See *Fabric.* *Cod. Apoc.* p. 330, and note below on 1 *Thess.* v. 21.

31. ἅγιοι] Omitted by B, D, L.

33. ἐρίφια] goats. "Sheep," says *Chrys.*, "are profitable by their wool, their milk, their offspring. Not so Goats; they represent *unfruitfulness of life*." *Euthym.* adds *δυσεωδία*, in opposition to the sweet and fragrant sacrifice of holy and charitable deeds. See *Phil.* iv. 18, *ὁσμὴν εὐωδίας θυσίαν δεκτὴν*,—also *ἀσέλγεια* in opposition to chastity and holiness of life. "Ipsi mali demones *hirci* *ὀκνηρὲ* *Hebræis* dicuntur." (*Rosenm.*)

34, 35. Δεῦτε, οἱ εὐλογημένοι—ἐπεινασα γάρ] See *S. Aug.* *Serm.* xviii. 4, and *lx.* 9, and *Dr. Barrow's* *Sermon* xxxi. vol. ii. p. 153, "On the Duty and Reward of Bounty to the Poor."

34. εὐλογημένοι τοῦ Πατρὸς] ye blessed of My Father. *Cp.* *John* vi. 45, *διδάκτολ θεοῦ*. *Winer*, p. 170.

35. ἡμην] On this form see *Winer*, p. 73. *Cp.* *John* xi. 15. *Acts* x. 30; xi. 5. 17. *Gal.* i. 10.

με ἐν φυλακῇ ἡμην, καὶ ἤλθετε πρὸς με. ³⁷ Τότε ἀποκριθήσονται αὐτῷ οἱ δίκαιοι λέγοντες, Κύριε, πότε σὲ εἶδομεν πεινῶντα, καὶ ἐθρέψαμεν; ἢ διψῶντα, καὶ ἐποτίσαμεν; ³⁸ πότε δὲ σὲ εἶδομεν ξένον, καὶ συνηγάγομεν; ἢ γυμνόν, καὶ περιεβάλομεν; ³⁹ πότε δὲ σὲ εἶδομεν ἀσθενῆ, ἢ ἐν φυλακῇ, καὶ ἤλθομεν πρὸς σε; ⁴⁰ Καὶ ἀποκριθεὶς ὁ βασιλεὺς ἐρεῖ αὐτοῖς, Ἀμὴν λέγω ὑμῖν, ἐφ' ὅσον ἐποιήσατε ἐνὶ τούτων τῶν ἀδελφῶν μου τῶν ἐλαχίστων, ἐμοὶ ἐποιήσατε. r Prov. 19. 17.
Heb. 6. 10.

⁴¹ Τότε ἐρεῖ καὶ τοῖς ἐξ εὐνώνμων, Πορεύεσθε ἀπ' ἐμοῦ οἱ κατηραμένοι εἰς τὸ πῦρ τὸ αἰώνιον τὸ ἡτοιμασμένον τῷ Διαβόλῳ καὶ τοῖς ἀγγέλοις αὐτοῦ. s ch. 7. 23.
Luke 13. 27.
Ps 6. 8.
2 Pet. 2. 4.
⁴² ἐπείνασα γὰρ, καὶ οὐκ ἐδώκατέ μοι φαγεῖν· ἐδίψησα, καὶ οὐκ ἐποτίσατέ με·
⁴³ ξένος ἡμην, καὶ οὐ συνηγάγετέ με γυμνός, καὶ οὐ περιεβάλετέ με ἀσθενής καὶ ἐν φυλακῇ, καὶ οὐκ ἐπεσκέψασθέ με. ⁴⁴ Τότε ἀποκριθήσονται καὶ αὐτοὶ λέγοντες, Κύριε, πότε σὲ εἶδομεν πεινῶντα, ἢ διψῶντα, ἢ ξένον, ἢ γυμνόν, ἢ ἀσθενῆ, ἢ ἐν φυλακῇ, καὶ οὐ διηκονήσαμεν σοι; ⁴⁵ Τότε ἀποκριθήσεται αὐτοῖς λέγων, Ἀμὴν λέγω ὑμῖν, ἐφ' ὅσον οὐκ ἐποιήσατε ἐνὶ τούτων τῶν ἐλαχίστων, οὐδὲ ἐμοὶ ἐποιήσατε. ⁴⁶ Καὶ ἀπελεύσονται οὗτοι εἰς κόλασιν αἰώνιον, οἱ δὲ δίκαιοι εἰς ζωὴν αἰώνιον. t John 5. 29.
Dan. 12. 2.

XXVI. (²⁷⁴/₁) ¹ Καὶ ἐγένετο, ὅτε ἐτέλεσεν ὁ Ἰησοῦς πάντας τοὺς λόγους τούτους, εἶπε τοῖς μαθηταῖς αὐτοῦ, ² Οἴδατε ὅτι μετὰ δύο ἡμέρας τὸ πάσχα γίνεται, καὶ ὁ Υἱὸς τοῦ ἀνθρώπου παραδίδοται εἰς τὸ σταυρωθῆναι. a Mark 14. 1.
Luke 22. 1.

38. σέ] *Thee*. Observe, the pronoun is placed *before* the verb, and is emphatic here and in the two following clauses. It is as much as to say, We may have done these things to our fellow-man, but when wast *Thou*,—*Thou*, our King and Judge,—seen by us in this state of need, and relieved by the alms of us, poor miserable sinners. Thy creatures and servants?

So in the answer, ἐμοὶ is placed *before* ἐποιήσατε. It was even *I* to whom ye did what ye did to *them*. And the same collocation is seen in *vv.* 44—46.

41. τὸ πῦρ τὸ αἰώνιον] *the fire that is everlasting*; much stronger than πῦρ αἰώνιον; see on *v.* 46.

— τὸ ἡτοιμασμένον τῷ Διαβόλῳ] *that has been prepared for the Devil*.

In verse 34 He describes the joys of heaven as a κληρονομία, or *inheritance*, prepared for *men* by God even from the beginning. But the pains of hell are not described as *prepared* for *men*, but for the Devil and his Angels. God designs eternal happiness for men; men incur eternal misery by their own acts.

The fire of Hell has been *prepared* for the Devil and his Angels, but they are not as yet cast into it; see above, vii. 21.

44. σέ] *Thee*. See *v.* 38.

46. αἰώνιον] *everlasting*. The same word is used by our Future Judge to describe the duration of heavenly *joys* and of hell *torments*. Cf. Rev. xx. 10. Dan. xii. 2, where the word αἰώνιος is used twice in the LXX as it is here by our Lord. In the original the word *olam* (עולם) is used twice. Indeed, our Lord's words here are a solemn iteration of those in Dan. xii. 2, πολλοὶ τῶν καθυδόντων ἀναστήσονται, οἱ μὲν εἰς ζωὴν αἰώνιον, οἱ δὲ εἰς αἰσχύνην αἰώνιον. The punishment of hell and the joys of heaven are both of them eternal. (*Aug. de Fide* et Op. 15; de Civ. Dei, xix. 11; xxi. 3—11. *Greg. Moral.* xxxiv.)

The word αἰών (as was observed above, xii. 32) corresponds to the Hebrew עולם (*olam*), which appears to be derived from the unused root עָלַם (*alam*), to *conceal*; so that the radical idea in αἰών, as used in Holy Scripture, is *indefinite time*; and thus the word αἰών comes to be fitly applied to this world, of which we do not know the duration; and also to the world to come, of which no end is visible, because that World is Eternal.

This consideration may perhaps check rash speculations concerning the duration of future Punishments. What the sense of the Christian Church has ever been on this subject we know from its sentiments expressed concerning Origen, who denied their Eternity. Cf. *S. Clem. Rom.* i. 25. *Tertullian*, Apol. 18. *Minucius Felix*, § 35. *S. Aug.* de Spiritu, c. 56, and particularly ad Orosium contra Priscill. et Origenistas 4, vol. viii. p. 940. *Lact.* vii. 21. *Prosper* de Vit. Cont. ii. 12, and *S. Hippolytus*, Philosophumena, p. 338, and de Universo, p. 221, ed. Fabric., and *Dr. Horbery's* Treatise on this subject; Works, vol. ii. 7—273, ed. Oxf. 1828.

Depart from me ye cursed, shall the Judge eternal say to all the reprobate, *into everlasting fire*; and lest any should imagine that the fire shall be eternal, but the torments not, it followeth, and these shall go away into everlasting punishment, but the

righteous into life eternal. (Matt. xxv. 41. 46.) Now, if the fire be everlasting by which God punisheth the reprobates, if the punishment inflicted be also everlasting, then must the reprobates everlastingly subsist to endure that punishment, otherwise there would be a punishment inflicted and none endured, which is a contradiction. Nay, the *life eternal* may as well be affirmed to have an end, as the *everlasting punishment*, because they are both delivered in the same expression. *Bp. Pearson*.

Indeed the eternity of that fire prepared for the devil and his angels is a sufficient demonstration of the eternity of such as suffer in it; and the question only can be, what that eternity doth signify. For, because some things are called in the Scriptures eternal, which have but a limited or determined duration; therefore some may imagine the fire of hell to be in that sense eternal, as lasting to the time appointed by God for the duration of it. But as the fire is termed eternal, so that eternity is described as absolute, excluding all limits, prescinding from all determinations. The end of the burning of fire is by extinguishing, and that which cannot be extinguished can never end: but such is the fire which shall torment the reprobate; for he, *whose fan is in his hand, shall burn up the chaff with unquenchable fire* (Matt. iii. 12. Luke iii. 17); and hath taught us before, that *it is better to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire* (Matt. xviii. 8), *to go into hell, into the fire that never shall be quenched* (Mark ix. 43. 45); and hath farther yet explained himself by that unquestionable addition and undeniable description of the place of torments, *where their worm dieth not, and the fire is not quenched*. (Mark ix. 44. 46.) And that we may yet be farther assured that this fire shall be never extinguished, we read that *the smoke of their torment ascendeth up for ever and ever* (Rev. xiv. 11); and that those which are *cast into the lake of fire and brimstone, shall be tormented day and night for ever and ever* (Rev. xx. 10), which expression of *day and night* is the same with that which declareth the eternal happiness in the heavens, *where they rest not day and night, saying, Holy, holy, holy: where they are before the throne of God and serve him day and night in his temple*. (Rev. iv. 8; vii. 15.) If then the fire in which the reprobates are to be tormented, be everlasting; if so absolutely everlasting, that it shall never be quenched; if so certainly never to be quenched, that the smoke thereof shall ascend for ever and ever; if those which are cast into it shall be tormented for ever and ever (all which the Scriptures expressly teach), then shall the wicked never be so consumed as to be annihilated, but shall subsist for ever, and be coeternal to the tormenting flames. And so this language of the Scriptures proves not only an effect eternal, as annihilation may be conceived, but an eternal efficient, never ceasing to produce the same effect, which cannot be annihilation, but cruciation only. *Bp. Pearson*, Art. xii. p. 723. See also notes below on 1 Cor. xv. 26.

CH. XXVI. 2. τὸ πάσχα] *the Passover*. Hebr. פֶּסַח (*pesah*)

b Ps 2. 2.
John 11. 47.
Acts 4. 25, &c.

c Mark 14. 2.

d Mark 14. 3.
John 11. 1, 2.
& 12. 3.

e Mark 14. 4, &c.
John 12. 4.

f Deut. 15. 11.
John 12. 8.
g ch. 18. 20.
& 23. 20.

(²⁷⁵/_{VI}) ³ Ὅτε συνήχθησαν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς καὶ οἱ πρεσβύτεροι τοῦ λαοῦ εἰς τὴν αὐλὴν τοῦ ἀρχιερέως τοῦ λεγομένου Καϊάφα, ⁴ καὶ συνεβούλευσαντο ἵνα τὸν Ἰησοῦν δόλῳ κρατήσωσι καὶ ἀποκτείνωσιν. ⁵ ἔλεγον δὲ, Μὴ ἐν τῇ ἑορτῇ, ἵνα μὴ θόρυβος γένηται ἐν τῷ λαῷ.

(²⁷⁶/_I) ⁶ Τοῦ δὲ Ἰησοῦ γενομένου ἐν Βηθανίᾳ ἐν οἰκίᾳ Σίμωνος τοῦ λεπροῦ, ⁷ προσῆλθεν αὐτῷ γυνὴ ἀλάβαστρον μύρου ἔχουσα βαρυτίμου, καὶ κατέχεεν ἐπὶ τὴν κεφαλὴν αὐτοῦ ἀνακειμένου. ⁸ Ἰδόντες δὲ οἱ μαθηταὶ αὐτοῦ ἠγανάκησαν λέγοντες, Εἰς τί ἡ ἀπώλεια αὕτη; ⁹ ἡδύνατο γὰρ τοῦτο πρᾶθῆναι πολλοῦ, καὶ δοθῆναι τοῖς πτωχοῖς. ¹⁰ Γινούς δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς, Τί κόπους παρέχετε τῇ γυναικί; ἔργον γὰρ καλὸν εἰργάσατο εἰς ἐμέ. ¹¹ πάντοτε γὰρ τοὺς πτωχοὺς ἔχετε μεθ' ἑαυτῶν, ¹² ἐμὲ δὲ οὐ πάντοτε ἔχετε. (²⁷⁷/_{IV}) βαλοῦσα γὰρ αὕτη τὸ μύρον τοῦτο ἐπὶ τοῦ σώματός μου πρὸς τὸ ἐνταφιάσαι

transitus, from root פסח (*pasah*), *transiit* (Exod. xii. 11). Vocabulum *πάσχα* est origine Hebraicum, פסח Exod. xii. 11, et prop. notat *transitum*, *transgressum*, à פסח, *transiit*, *pepercit*, *liberavit*, unde Symmach. Ex. l. c. vertit ὑπερβασίς et Joseph. Ant. ii. 14. 6 usus est voc. ὑπερβασία.

Deinde *πάσχα* dicebatur *agnus paschalis*, quotannis à Judæis die xiv. mensis Nisan, post occasum solis, cum ergo jam esset dies xv. mensis Nisan, comedendus, vid. Exod. xii. 6. Num. ix. 5, agnus paschalis hoc nomine insignebatur, quia cruor ejus, quo imbuti erant postes forium domuum Israelitarum ex Ægypto migratorum, defendebat ab iis cædem, ita, ut angelus mortis, Ægyptiorum primogenitos percussens, Israelitarum domos præteriret; vid. interpp. ad Ex. l. c.

Denique *πάσχα* nominabatur etiam ut h. l. *ipsum Paschatos festum*, quod septem diebus, quibus Judæi vesci debebant panibus infermentatis, vid. Deut. xvi. 6. Exod. xii. 18, absoluebatur, unde et festum ipsum vocabatur τὰ ἄζυμα v. 17. ἡ ἑορτὴ τῶν ἄζυμων Luc. xxii. 1. γίνεταί νίμ habet futuri γενήσεται, *nostis post biduum Pascha celebrari*, etenim γίνεσθαι positum est pro ἄγεσθαι, *agitari*, *celebrari*, atque respondet Hebr. נִסְחָן 2 Regg. xxiii. 22, ubi Alex. οὐκ ἐγενήθη τὸ πάσχα τοῦτο. (*Kuini*.)

Since the sufferings of our Blessed Lord, the Lamb of God, were typified by the death of the Paschal Lamb, a bone of which was not to be broken, and whose blood was to be sprinkled on the door-posts of the houses, that the destroying Angel might *pass over* them, when he smote the Egyptians and delivered Israel, it is not surprising that some of the Greek and Latin Fathers connected the *Passover* with the word *πάσχα*, to *suffer*, and with the sufferings of Christ, the true Passover, Whose blood reconciles us to God, and saves us from everlasting death, and purchases for us life eternal. Almighty God is the Author of Language, and there may be a superintending providence, and even a prophetic character in its uses; and there seems to be a *paronomasia* in Luke xxii. 15, ἐπιθυμία ἐπεθύμησα τοῦτο τὸ πάσχα φαγεῖν μεθ' ὑμῶν, πρὸ τοῦ με παθεῖν. The Holy Spirit loves to use this figure in the sacred Oracles. See Gen. ix. 6. 27; xviii. 27; and the numerous other instances of Paronomasia at the close of Dr. Wilson's Bible Student's Guide, Lond. 1850, p. dxcī, and note below on 2 Thess. iii. 11.

After His description of the last Judgment, and of future rewards and punishments, our Lord speaks of His own Passion. Thus He suggests the question, — If such glory is in store for you hereafter, why should you fear present suffering? He does not say, — You know that after two days I shall be delivered to be crucified; but — After two days is the *Passover*, and the Son of Man shall be delivered, showing that what would take place was a Mystery, a *Festival* celebrated for the *salvation* of the World; and that His Passion is our Liberation from innumerable woes; by mentioning the *Passover*, He reminds them of the deliverance of old from *Egypt*. *Chrys.*

He thus showed also that He foreknew all that He suffered; and that He suffered by His own will. (*Chrys.*, and on v. 5.)

3. ἀρχιερέως, τοῦ λεγομένου Καϊάφα] *the High Priest who was named Caiaphas*. It was necessary to record his name; for the high priests were now frequently displaced by the Romans, and others put in their room. (See *Joseph. B. J.* xviii. 2.) Annas had been deposed A.D. 14 by Valerius Gratus; then Ismael was appointed; then Eleazar, son of Annas; then Simon; then (A.D. 25) Joseph or Caiaphas, son-in-law of Annas, to the year A.D. 36. (*Joseph. Ant.* xviii. 4.)

See further below on Luke iii. 2.

5. Μὴ ἐν τῇ ἑορτῇ] *Not at the feast*. Observe Christ's power over His enemies. If He had not been killed at the *Passover*, we

should not have had the benefit of the argument from the *coincidence of time* in the offering of the *typical* Lamb, sacrificed year after year, for nearly fifteen centuries, and the sacrifice of the *true* Passover, the *Lamb of God*, which taketh away the sins of the world. And the Passion of Christ would not have been so exemplary and glorious as it now is, having been consummated in the Jewish capital, when it was most thronged by Jews and Proselytes from all parts.

Oftentimes when they endeavoured to take Him, He escaped from them, for He would not then be taken (John x. 39). But at the very time when they desired *not* to take Him, viz. at the *Passover* (cp. Luke xxii. 6), then He *willed* to be taken, and they, though *unwilling*, took Him (*Euthym.*); and so they fulfilled the Types and Prophecies, in killing Him Who is the true Passover, and in proving Him to be the Christ. Cp. *Leo*, Sermon. lviii. *Theophyl.* in Marc. xiv. 2.

Observe also: the Jews were accustomed to have executions at the *Passover* in order to inspire terror into a larger number of people then collected at Jerusalem, and for a salutary example to them. But they now desire to deviate from their usual practice. But God does not allow them to do so — in order that the Death of Christ may be more public and illustrious.

— μὴ θόρυβος] *lest an uproar should arise*. Not because it was a *holy season*.

Hence it appears that they had no religious scruples against transacting judicial business at the *Passover*.

6. Τοῦ δὲ Ἰησοῦ γενομένου] *When Jesus was come to, and was at Bethany*. Here is an instance of *recapitulation*. See above on xx. 29. This incident took place some days *before* our Lord's betrayal, but St. Matthew introduces it here to mark the *contrast* between *Mary* and *Judas*. Judas murmured against her (John xii. 4) because she had bestowed on our Lord the offering of this precious ointment which might have been sold for *three hundred pence* (Mark xiv. 5), and he sells his Master for *thirty pieces* of silver, or *sixty pence*. See xxvii. 3, and on Mark xiv. 3—5.

Bethany, the Place of Dates of Palms: see above, Matt. xxi. 17; hence the βαῖα φοινίκων (John xii. 13) strewed in our Lord's path the following day.

— Σίμωνος τοῦ λεπροῦ] *Simon the leper*. Not that he was a leper now, but who *had been* a leper; and perhaps he had been healed of his leprosy by Christ. So Matthew is called the Publican (x. 3), though he had been called by Christ from being a Publican to be an Apostle. Cp. on Mark ii. 26.

7. γυνή] *a woman*. Mary, the sister of Martha and Lazarus. John xii. 2—8.

— ἀλάβαστρον] *A cruse of alabaster*, ἀγγεῖον μυροδόχον. (*Euthym.*) “*Unguenta optimè servantur in alabastris.*” (Plin. N. H. xiii. 3.) “*Nardi parvus onyx eliciet cadum.*” (*Horat.* Od. iv. 12. 17.) See further on Mark xiv. 3.

8. ἀπώλεια] *loss*. A fit question for the *vids ἀπωλείας*, John xvii. 12.

11. ἐμὲ δὲ οὐ πάντοτε ἔχετε] *but Me ye have not always*. How then could He afterwards say to His Apostles, “I am with you always?” Matt. xxviii. 20. Because He is now speaking of His *corporeal presence*. See 2 Cor. v. 16. (*Jerome.*) *My Divine Presence* will be with you for ever, but you will not always have *My human body*, which she has anointed.

Can He then be said to be present *carnally* in the Holy Eucharist, which is to be celebrated in His Church even *till He come*? (1 Cor. xi. 26.) And may not this saying be designed as a caution against such a notion concerning that Sacrament which He was now about to institute?

12. πρὸς τὸ ἐνταφιάσαι με] *to embalm Me*; from a divinely vouchsafed presentiment of My death; a reward for her love.

με ἐποίησεν¹³ ἀμὴν λέγω ὑμῖν, ὅπου ἐὰν κηρυχθῇ τὸ εὐαγγέλιον τοῦτο ἐν ὅλῳ τῷ κόσμῳ, λαληθήσεται καὶ ὁ ἐποίησεν αὕτη εἰς μνημόσυνον αὐτῆς.

(²⁷⁸/_{II})¹⁴ Ἦ Τότε πορευθεὶς εἰς τῶν δώδεκα, ὁ λεγόμενος Ἰούδας Ἰσκαριώτης, ὁ h Mark 14. 10, &c. Luke 22. 3, &c. i Zech. 11. 12. ch. 27. 3. Luke 12. 15. 1 Tim. 6. 9. πρὸς τοὺς ἀρχιερεῖς¹⁵ εἶπε, ἰ Τί θέλετέ μοι δοῦναι, καὶ γὰρ ὑμῖν παραδώσω αὐτόν; Οἱ δὲ ἔστησαν αὐτῷ τριάκοντα ἀργύρια¹⁶ καὶ ἀπὸ τότε ἐζήτει εὐκαιρίαν ἵνα αὐτὸν παραδῷ.

¹⁷ Τῇ δὲ πρώτῃ τῶν ἀζύμων προσήλθον οἱ μαθηταὶ τῷ Ἰησοῦ λέγοντες, Ποῦ θέλεις ἐτοιμάσωμέν σοι φαγεῖν τὸ πάσχα; ¹⁸ Ὁ δὲ εἶπεν, Ὑπάγετε εἰς τὴν πόλιν πρὸς τὸν δεῖνα, καὶ εἵπατε αὐτῷ, Ὁ διδάσκαλος λέγει, Ὁ καιρὸς μου ἐγγύς ἐστι, πρὸς σὲ ποιῶ τὸ πάσχα μετὰ τῶν μαθητῶν μου. ¹⁹ Καὶ ἐποίησαν οἱ μαθηταὶ ὡς συνέταξεν αὐτοῖς ὁ Ἰησοῦς, καὶ ἡτοίμασαν τὸ πάσχα.

²⁰ Ἧ Ὁσίᾳς δὲ γενομένης ἀνέκειτο μετὰ τῶν δώδεκα (²⁷⁹/_{IV})²¹ καὶ ἐσθιόντων j Mark 14. 17, &c. Luke 22. 14. John 13. 21. αὐτῶν εἶπεν, Ἀμὴν λέγω ὑμῖν, ὅτι εἰς ἑξ ὑμῶν παραδώσει με (²⁸⁰/_I)²² καὶ

13. εὐαγγέλιον—ὅλῳ τῷ κόσμῳ] When St. Matthew wrote and *published* this prophecy, the Gospel was *not* preached in the whole world, and it was not a century old. But it has now been preached for eighteen centuries, and has been circulated in many hundreds of Versions in the principal languages and countries of the world; and in this fulfilment of the prophecy we see an evidence of its truth.

15. ἔστησαν] *they weighed*. An allusion to the words of the prophet, Zech. xi. 12, "they weighed for my price." See xxvii. 9. — τριάκοντα ἀργύρια] *thirty shekels*; the price of a slave. Exod. xxi. 32. (Jerome.) Comp. also the sale of Joseph by his brethren, Gen. xxxvii. 28.

Judas wished thus to compensate in part what he thought he had lost by the effusion of the ointment. (Jerome.) See on xxvii. 3.

It has been alleged by some, that what is said of the conduct of Judas in selling his Master for so paltry a sum, is incredible; but they forget that when Satan has entered into a man's heart he triumphs over his victim by infatuating him, and making him sell his birthright for a mess of pottage.

A respectable Roman Catholic Expositor calls this the *objection* of "many Protestant Interpreters." Arnoldi, p. 500, and see p. 576, "Recent Protestant Expositors pronounce the Gospel account of the sealing of the sepulchre (Matt. xxvii. 66), and the bribery of the soldiers to be legendary, because if it had been true, the women would never have come to embalm the Body." Into what contempt has *Rationalism* brought the name of *Protestant*.

17. Τῇ πρώτῃ τῶν ἀζύμων] *On the first day of unleavened bread*. See on v. 2 and Mark xiv. 12.

They reckon the beginning of the day from the evening. They come on the fifth day of the week. Our Lord ate the Passover, in order to show, even to the end, that He did not contravene the Law. He has no place of His own where to lay His head, and therefore He sends to some persons unknown. (Chrys.)

It therefore appears that our Lord instituted the Holy Communion in *unleavened bread*. Cp. on v. 20 as to the allegation that we are obliged to conform to His example in all these incidents.

— φαγεῖν τὸ πάσχα] *to eat the Passover*. This and other passages,—xxvi. 19. Mark xiv. 12—16. Luke xxii. 7, 8. 11. 13. 15,—prove that our Lord did not (as some suppose) *anticipate* the paschal meal by one day. Such anticipation would have been a breach of the Law which He came to fulfil. As *Tertullian* says (c. Marc. iv. 39), "O Legis destructorem, qui concupierat etiam in Paschâ servare!" (Luke xxii. 7.)

He ate the paschal Lamb with His Disciples on the day prescribed by the Law, i.e. on the 14th of Nisan, in the evening. (Exod. xii. 6. 17, 18. Lev. xxiii. 5. Numb. xxviii. 16. Deut. xvi. 6.)

On the difficulty supposed to arise from John xviii. 28, see the note on that passage.

It may be objected, "Was not Christ Himself the *true Passover*?" (1 Cor. v. 7.) And being so, why did He *eat* the Passover, and not suffer *as* the Passover, on the day appointed by the Levitical Law for killing the Passover, i.e. on the 14th of Nisan, as some say that He did? See *Routh*, R. S. i. 160. 168, 169; and *S. Hippolytus* and the Church of Rome, p. 67, 68, note.

Our Lord instituted the Blessed Sacrament in commemoration of His own death on the day when the Lamb was killed; and He spoke of His Body as *already* broken, and of His Blood *already* shed for the sins of the whole world. Cp. *Theophyl.*, who says on Matt. xxviii., "Our Lord, when He instituted His Supper, said to His Disciples, 'Take, eat, this is My Body;' so

that He may be said to have then *offered Himself*, for no one *eats* what has not first been *killed*." And it is well said by *Remigius*, "If the Paschal Lamb was a type of Christ, how was it He did not suffer on the day when the Paschal Lamb was killed, —i.e. on the 14th day of the month? The fact is, He did institute the mysteries of His Flesh and Blood on that night, and on that night He was seized and bound by the Jews, and He so consecrated the commencement of His sacrifice."

His agony in the Garden may rightly be called a part of His Passion. The cup of His Passion (v. 39) was then presented to His lips. He *suffered* then by anticipation. He then said, "My soul is sorrowful *unto death*" (Matt. xxvi. 38), and, "the *Hour* is come." Matt. xxvi. 45. Mark xiv. 41. John xvii. 1.

Perhaps also it may be said, that, in a new and special sense, our Lord, in suffering from Thursday at Gethsemane, to Friday on Calvary, fulfilled the command that the Passover should be slain between two evenings. (Exod. xii. 6. Numb. ix. 3; xxviii. 16, 17.)

18. ποιῶ τὸ πάσχα] A Hebraism. See *Vorst.* p. 163. St. Luke, xxii. 11, has φάγω τ. π.

19. ἡτοίμασαν] *they prepared*. See Mark xiv. 15.

20. ἀνέκειτο] *he reclined*,—a deviation from the attitude prescribed Exod. xii. 11, where it is ordered, that the Israelites should eat the Passover with their loins girded, their shoes on their feet, and their staff in their hand, and in haste. God had commanded the attitude of *standing* in the reception of the paschal meal; because the Israelites were then setting forth out of Egypt, as pilgrims to Canaan the *Land of Promise*, the type of heaven. But the Jewish Church having come to the *Land of Promise*, and being there at rest, *reclined* at that festival, and our Lord conformed to that practice.

Here is a proof, that positive commands of a *ceremonial kind*, even of Divine origin, are not immutable, if they are *not* in order to a *permanent end*. See *Hooker*, III. x. and III. xi. and IV. xi., and *Bp. Sanderson*, *Prælect.* iii. vol. iv. p. 54, 55; ii. 159; iii. 285. 301.

As to the allegation of some (among the Nonconformists of the seventeenth century in England) that because our Lord and His Apostles *reclined* at table, in the institution of the Holy Sacrament of the Lord's Supper, and because the attitude in *reclining* in those days was analogous to that of *sitting* in ours, we ought to receive the communion *sitting*, and not *kneeling*, see the excellent remarks of *Bp. Sanderson*, *Prælect.* iii. vol. iv. p. 54. Our Lord instituted the Holy Eucharist at a *supper*, in the *evening*, but we are not obliged to imitate His example in this particular. See the passages just specified in *Hooker* and *Bp. Sanderson*. But, whatever was instituted and ordained by Christ or His Apostles with a view to the conveyance of spiritual *grace*, and for the attainment of everlasting *salvation* (e.g. such things as the two Sacraments, the rite of Confirmation, &c.), *obliges all men at all times*.

— μετὰ τῶν δώδεκα] *with the twelve*. Cp. Mark xiv. 17. Luke xxii. 14. It is generally supposed by the Fathers, that Judas, whose sin was not yet public, was admitted to partake of the Holy Eucharist. See the authorities in à *Lap.* and *Bp. Taylor*, *Life of Christ*, Disc. xix. p. 435, and below on John xiii. 30, and *Bengel* here, and *Williams*, *Holy Week*, p. 420.

21. εἰς ἑξ ὑμῶν παραδώσει με] *one of you will betray Me*. Observe how tenderly He deals with the traitor. Before supper He washed his feet; and He did not say, *he will betray Me*, but "*one of you*,"—in order to give him an opportunity for repentance; and He terrifies them all, in order that He may save one. And when He produced no effect on his insensibility by this indefinite intimation, yet, still desirous of touching his heart, He

λυπούμενοι σφόδρα ἤρξαντο λέγειν αὐτῷ ἕκαστος αὐτῶν, Μήτι ἐγώ εἰμι, Κύριε ;
 k Mark 14. 20, 21. (281) 23 k 'Ο δὲ ἀποκριθεὶς εἶπεν, 'Ο ἐμβάψας μετ' ἐμοῦ ἐν τῷ τρυβλίῳ τὴν χεῖρα,
 Luke 22. 21, 22. (II) οὗτός με παραδώσει. 24 'Ο μὲν Τιὸς τοῦ ἀνθρώπου ὑπάγει, 1 καθὼς γέγραπται
 1 Ps. 22. 1—3. περὶ αὐτοῦ, οὐαὶ δὲ τῷ ἀνθρώπῳ ἐκείνῳ, δι' οὗ ὁ Τιὸς τοῦ ἀνθρώπου παραδί-
 Isa. 53. 8. δοται (282) καλὸν ἦν αὐτῷ εἰ οὐκ ἐγεννήθη ὁ ἄνθρωπος ἐκείνος. (283) 25 'Απο-
 Dan. 9. 26. κριθεὶς δὲ Ἰούδας ὁ παραδιδούς αὐτὸν εἶπε, Μήτι ἐγώ εἰμι, ῥαββί ; λέγει αὐτῷ,
 Zech. 13. 7. Σὺ εἶπας.
 m Mark 14. 22, &c. (284) 26 m 'Εσθιόντων δὲ αὐτῶν, λαβὼν ὁ Ἰησοῦς τὸν ἄρτον, καὶ εὐλογήσας,
 Luke 22. 19, 20. (I) ἔκλασε καὶ ἐδίδου τοῖς μαθηταῖς, καὶ εἶπε, Λάβετε, φάγετε, τοῦτό ἐστι τὸ σῶμά μου. (285) 27 Καὶ λαβὼν τὸ ποτήριον, καὶ εὐχαριστήσας ἔδωκεν αὐτοῖς λέγων, Πίετε ἐξ αὐτοῦ πάντες, 28 τοῦτο γάρ ἐστι τὸ αἷμά μου, τὸ τῆς καινῆς διαθήκης,

draws the mask off from the traitor, and endeavours to rescue him by denunciations. (*Chrys.*, and on v. 26.)

23. τρυβλίῳ] *the dish*. See Ps. xli. 9; lv. 13. The word τρυβλίον had been always used by the LXX for Hebr. קִיכָר (*kearah*); from root (not used) קָרַר (*kaar*), 'to be deep;' cp. Lat. *trulla*.

24. καλὸν ἦν] So Latin "bonum erat;" where we should use the conjunctive. For other examples see 2 Pet. ii. 21, and *Winer*, p. 253.

25. Σὺ εἶπας] *Yes*. Exod. x. 29. See xxvi. 64, and *Beng.* there. Mark xv. 2, σὺ λέγεις.

26. τὸν ἄρτον] *the one and same loaf* for all; probably one of the loaves provided for the Paschal meal.

He had already prepared them for this action by saying (John vi. 35), 'Εγὼ εἰμι ὁ ἄρτος τῆς ζωῆς; and 51, 'Εγὼ εἰμι ὁ ἄρτος ὁ ζῶν, καὶ ὁ ἄρτος ὃν Ἐγὼ δώσω ἡ σὰρξ μου ἐστὶν ἡν Ἐγὼ δώσω ὑπὲρ τῆς τοῦ κόσμου ζωῆς; and 58, ὁ τρώγων τοῦτον τὸν ἄρτον ζήσεται εἰς τὸν αἰῶνα. See the notes at the end of the sixth chapter of St. John.

Besides, this consecration of bread and wine had been already prefigured by Melchizedek, the Priest of the Most High God, the type of CHRIST (Ps. cx. 4. Heb. vii. 1—17) before the Law; who blessed Abraham, and who brought forth *bread and wine* (Gen. xiv. 18),—the first mention of *bread* in Holy Scripture. And so, in a certain sense, the mysteries of the Gospel were before the Law,—as the priesthood of Melchizedek, the type of Christ, was before that of Aaron, who was blessed in Abraham (Heb. vii. 7—9) by Melchizedek, and so was inferior to him. Hence *S. Jerome* thus speaks: "After the typical Passover was over, and He had eaten the flesh of the Lamb with His Apostles, He takes bread, which strengthens man's heart, and passes to the true sacrament of the Passover, in order that as Melchizedek the Priest of the Most High God had done when he offered bread and wine, so He Himself might represent the truth of His own body and blood." See below on Heb. viii. 1—17.

—εὐλογήσας, ἔκλασε] *having blessed, He brake*. Luke xxii. 19, and 1 Cor. xi. 24, εὐχαριστήσας ἔκλασε, and τοῦτό μου ἐστὶ τὸ σῶμα (for τοῦτό ἐστι τὸ σῶμά μου) τὸ ὑπὲρ ὑμῶν κλάμενον.

He brake the bread "post benedictionem; contra transubstantiationem. *Accidens enim, quale post benedictionem panem esse volunt, non potest frangi.*" (*Beng.*)

On this subject see also *Bp. Cosin's* *Historia Transubstantiationis* Papalis. Works, vol. iv. pp. 1—147.

—ἐδίδου] ἐδίδου τὸν ἄρτον, but v. 27, ἔδωκε τὸ ποτήριον. He was giving the bread to each. He gave the cup once for all to all. (*Humphry.*)

—Λάβετε, φάγετε] *Take ye, eat ye*. This He said and did in order to transform the Levitical sacrifice prefiguring His death into an Evangelical Sacrament representing that Death, and in order to perpetuate the memory of His death, and to convey the benefits of it to all faithful receivers, to declare and strengthen their federal union as members with Christ their Head, and with each other in Him; to heal the wounds, and satisfy the hunger of their souls; to invigorate and refresh them with Divine virtue and grace flowing from Himself, God Incarnate, and to preserve their souls and bodies to everlasting life.

If one clause of this sentence is to be understood *corporeally*, the latter ought to be so understood; i.e. if the bread was literally changed into Christ's human body, the Disciples were to take and eat it. But that body was standing before them, and gave them what they did eat, and remained with them visible and entire after they had eaten, and afterwards died on the cross. Compare St. Paul's language, 1 Cor. x. 4, "They all drank of

that Spiritual Rock that followed them: and that Rock was Christ."

St. Paul in that chapter gives a divinely inspired exposition of our Blessed Lord's words, "The Cup of Blessing which we bless, is it not the κοινωνία, *communicatio*, of the Blood of Christ? The Bread which we break" (the Apostle does not scruple to call it *Bread* after consecration), "is it not the κοινωνία of the Body of Christ? For we being many are one Bread and one Body; for we are all partakers of that one Bread" (1 Cor. x. 17). And so *Tertullian*, de Oratione 6, "Corpus Ejus in pane censetur." At the Jewish Passover, the master of the family took the unleavened bread into his hand and said, *This is the bread of affliction which our fathers did eat in Egypt; and they ate it in remembrance of what they had endured there, and of their deliverance thence*. Cp. *Dean Stanhope* on the Gospels, ii. 517.

On the true sense of the words see *Hooker*, V. lvi. "Christ as God and Man is that true Vine whereof we both spiritually and corporally are Branches. The mixture of His bodily substance with ours is a thing which the ancient Fathers disclaim. . . ." And (V. lxvii. 5) "The Bread and Cup are His Body and Blood, because they are causes instrumental, upon the receipt whereof the participation of His Body and Blood ensueth. Every cause is in the effect which groweth from it. Our souls and bodies quickened to eternal life are effects, the cause whereof is the Person of Christ; His Body and Blood are the true well-spring out of which this life floweth. . . . What merit, force, or virtue soever there is in His sacrificed Body and Blood, we freely, fully, and wholly have by this Sacrament; and, because the Sacrament itself being but a corruptible and earthly creature, must needs be thought an unlikely instrument to work so admirable effects in men, we are therefore to rest ourselves altogether upon the strength of *His glorious power* Who is able and will bring to pass, that the Bread and Cup which He giveth us shall be truly the thing He promiseth. . . ." And (V. lv. 9) "There is no stint which can be set to the value or merit of the sacrificed Body of Christ; bounds of efficacy unto life it knoweth none, but is infinite in possibility of application."

On the doctrine of the *Holy Eucharist* see further below, the note on Heb. x. 12.

28. τοῦτο—τὸ αἷμά μου] *this is My Blood*. The sense in which these words were spoken is explained by the Holy Spirit thus paraphrasing them (Luke xxii. 20, and 1 Cor. xi. 25): τοῦτο τὸ ποτήριον ἡ καινὴ διαθήκη ἐστὶν ἐν τῷ αἵματι μου τὸ ὑπὲρ ὑμῶν ἐκχυνόμενον: "Præsens in S. Cœnâ ea vis est, ac si eo momento Christi sanguis effunderetur;" for then what has been shed once is applied to the soul of the faithful receiver, of whatsoever age or country he may be; and so the fountain opened at Calvary is perennially flowing in the Church.

Διαθήκη is the Hebrew בְּרִית (*berith*), a *covenant*, perhaps from root בָּרַא (*bara*), to cut, from the slaying of victims in the ratifying of covenants by sacrifice, Gen. xv. 10. In Exod. xxiv. 8, Moses says, "Behold the *Blood of the Covenant*," to which our Lord seems here to refer. Cp. Heb. ix. 20. In the New Covenant of the Gospel, all the blessings flow from the death of the One, Heavenly, Holy Victim smitten for our sakes. Cp. *Waterland* on the Christian Sacraments, v. p. 493.

He calls it the *new covenant*, because the Evangelical Sacrament succeeds to, and supersedes, the Levitical sacrifice, now become *old* and ready to vanish away (Heb. viii. 13), as the husk and the blossom vanish when the fruit succeeds.

The Cup in the Holy Eucharist is appointed for the conveyance of the blessing of remission of sins in the new Covenant,—that is, the *Covenant of Grace*,—ratified between God and Man

τὸ περὶ πολλῶν ἐκχυνόμενον εἰς ἄφεσιν ἁμαρτιῶν. ²⁹ ⁿ Λέγω δὲ ὑμῖν, ὅτι οὐ ⁿ Mark 14. 25.
μὴ πῶς ἀπ' ἄρτι ἐκ τούτου τοῦ γενήματος τῆς ἀμπέλου ἕως τῆς ἡμέρας ἐκείνης ^o Luke 22. 18.
ὅταν αὐτὸ πῖνω μεθ' ὑμῶν καὶνὸν ἐν τῇ βασιλείᾳ τοῦ Πατρὸς μου.
(²⁸⁶ ^{VI}) ³⁰ ^o Καὶ ὑμνήσαντες ἐξῆλθον εἰς τὸ ὄρος τῶν ἐλαιῶν. ^o Mark 14. 26, 27.
(²⁸⁷ ^{IV}) ³¹ Τότε λέγει αὐτοῖς ὁ Ἰησοῦς, Πάντες ὑμεῖς σκανδαλισθήσεσθε ἐν ἑμοὶ ^o Luke 22. 39.
ἐν τῇ νυκτὶ ταύτῃ· γέγραπται γάρ, ^p Πατάξω τὸν ποιμένα, καὶ διασκορ- ^p Zech. 13. 7.
πισθήσεται τὰ πρόβατα τῆς ποιμνῆς. (²⁸⁸ ^{VI}) ³² ^q Μετὰ δὲ τὸ ἐγερθῆναί ^q ch. 28. 10, 16.
με προάξω ὑμᾶς εἰς τὴν Γαλιλαίαν. (²⁸⁹ ^I) ³³ ^r Ἀποκριθεὶς δὲ ὁ Πέτρος εἶπεν ^r Mark 14. 28, &c.
αὐτῷ, Εἰ πάντες σκανδαλισθήσονται ἐν σοί, ἐγὼ οὐδέποτε σκανδαλισθήσομαι. ^{Mark 14. 28, &c.}
³⁴ ^r Ἐφη αὐτῷ ὁ Ἰησοῦς, Ἀμὴν λέγω σοι, ὅτι ἐν ταύτῃ τῇ νυκτὶ, πρὶν ἀλέκτορα ^r Mark 14. 30, &c.
φωνῆσαι, τρὶς ἀπαρνήσῃ με. (²⁹⁰ ^{VI}) ³⁵ Λέγει αὐτῷ ὁ Πέτρος, Καὶν δέη με σὺν σοί ^o Luke 22. 34.
ἀποθανεῖν, οὐ μὴ σε ἀπαρνήσομαι. Ὁμοίως δὲ καὶ πάντες οἱ μαθηταὶ εἶπον. ^{John 13. 35.}
(²⁹¹ ^I) ³⁶ ^s Τότε ἔρχεται μετ' αὐτῶν ὁ Ἰησοῦς εἰς χωρίον λεγόμενον Γεθση- ^s Mark 14. 32—
μανεῖ, καὶ λέγει τοῖς μαθηταῖς, Καθίσατέ αὐτοῦ ἕως οὗ ἀπελθὼν προσεύξωμαι ^{35.}
^{John 22. 39.}
^{John 18. 1.}

by the shedding of the blood of Christ, typified by the blood of the victims sacrificed under the old Covenant.

Either then Christ did what was superfluous (which it would be impiety to imagine) when He gave the *Cup* as well as the *Bread* to His Disciples, and commanded them *all* to drink of it (xxvi. 27), "and they *all* drank of it" (Mark xiv. 23); or else the benefits of the New Covenant are not fully conveyed, when the *Cup* is not administered to the people.

Cp. *Bp. Costin*, Works, iv. 319—330, "On Communicating in one Kind," and below on Luke xxiv. 30.

It may be asked, How is it, that the Holy Spirit has given various reports of the words used by Christ in the Institution of the Holy Eucharist? Cp. Matt. xxvi. 26—28. Mark xiv. 22—24. Luke xxii. 19, 20. 1 Cor. xi. 23, 25. The reason seems to be, that He designed to afford the *full* sense of the words by paraphrasing them in different ways. He has dealt with them in the New Testament as He has treated prophecies delivered by Himself in the Old (see above, ii. 23); and by presenting them in various outward forms He has given us a clearer view of the *one inward sense*. . . . But which of the Apostles or Evangelists would have ventured to do this without the Inspiration of the Holy Ghost? See above, Introduction to the Gospels.

— πολλῶν] *of many*; equivalent to *all*. See Isa. liiii. 12, cp. with v. 6. Dan. xii. 2. 2 Cor. v. 15. Matt. xx. 16; and above, note on xx. 28. Rom. v. 15, 18, 19; viii. 29. As *S. Augustine* observes, Civ. Dei xx. 23, Abraham is called a father of *many* nations (Gen. xvii. 5); and in Gen. xxii. 18, *all* nations are blessed in him. So *τῶν* is for any one whatsoever (John vi. 50). Cp. *Glass*. Phil. Sacr. p. 887; and *Barrow's* Sermons on Universal Redemption (Serm. lxxi.—lxxiv.), vol. iii. pp. 350—426. And see note below on Rom. viii. 29.

— εἰς ἄφεσιν ἁμαρτιῶν] *for the remission of sins*. On the force of this phrase see on Eph. i. 7. Our Blessed Lord here declares that the remission of sins is conferred in the Holy Eucharist. See chap. ix. of *Waterland's* Review of the Doctrine of the Holy Eucharist, vol. vii. pp. 240—266. *Bingham*, xix. 1, sect. 6.

29. ὅταν αὐτὸ πῖνω μεθ' ὑμῶν καὶνόν] *when I shall drink it with you new in the kingdom of My Father*. This was His last meal with His disciples, before His body laid aside all the weakness of mortality in the Grave. He *made all things new* by His Resurrection. (Rev. xxi. 5.) He here promises them a participation in the joys of the New Jerusalem (Rev. xxi. 2), concerning which He says, Ye shall eat and drink at My Table in My Kingdom (Matt. viii. 11. Luke xxii. 30. Rev. xix. 9) at the Marriage Supper of the Lamb, when they will sing a *new Song* (Rev. v. 9; xiv. 3), and dwell in the *new heavens and new earth* (2 Pet. iii. 13). He does *not* say νέον, but καὶνόν. He does *not* say new wine, νέον οἶνον (Mark ii. 22), but wine *made* new. See on Eph. iv. 23.

Our Lord did eat and drink with them after His Resurrection (John xxi. 12), in one case to give proof of His Resurrection, and in another in the Holy Eucharist (Luke xxiv. 30, 43), when the Kingdom was come more nearly by the glory of His Resurrection.

He had spoken of His crucifixion, He now speaks of His Resurrection; and assures them that they will see Him again, and be with Him. I will then drink with you the fruit of the vine new; that is, I will do it in a new manner; not having any longer a body liable to suffering, but an incorruptible body, and one that does not require nourishment. (*Chrys.*)

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See also on Luke xxii. 16.

30. ὑμνήσαντες] *having sung*. Psalms cxvi.—cxviii.; the second part of the great hymn of praise or *Hallel*; the former part (Ps. cxiii.—cxv.) was sung *before* the Paschal feast.

Observe how the use of the Psalms is commended to the Church by the example of Christ. Cp. below, xxvii. 46.

31. γέγραπται] *it is written*; in Zech. xiii. 7, from LXX. Cp. *Surenhus*. p. 279.

32. προάξω] *I will go before and lead you as your Shepherd*. "Verbum pastorale." (*Beng.*) Cp. v. 31, ποιμένα—πρόβατα. Mark x. 32. John x. 4. The promise now given was fulfilled Matt. xxviii. 7.

34. ἀλέκτορα] *the cock*. Rare, but not unknown at Jerusalem. (*Lightfoot*.) Before a cock crows, i. e. about midnight. The ἀλεκτοροφωνία (Mark xiii. 35; xiv. 30), or *second crowing*, was later, but before *πρωή*.

35. δέ] *δε* is excluded by some Editors; but it is found in the majority of MSS., and it has a peculiar value and interest, as suggesting an extenuation of St. Peter's fault, by a brother Apostle, St. Matthew:—as much as to say, *he* made these professions, *but* we all did the same.

36. Γεθσημανεῖ] *Gethsemane*. On the western foot of the Mount of Olives, and on the east of the Brook Kedron. The name is from Hebr. גַּת (gath), *torcular* or *press*, and שֶׁמֶן (she-men), *oleum*; e. g. the *Olive Press*.

The *Press*, in which Olives were crushed and bruised, is used in Holy Scripture and in the Christian Fathers as an emblem of trial, distress, and agony (Isa. lxiii. 3. Lam. i. 15. Joel iii. 13). See also *S. Aug.* Serm. xv., where he compares the Church to a Torcular, an Olive Press, in which by the crushing of trials and persecutions the dark *amurca* or lees are separated from the "*Oleum sanctitatis*." Therefore there was something in the name of Gethsemane very fitting for the place in which the Man of Sorrows was bruised by His agony, from which flowed those precious drops which proved the reality of His Manhood, and the intensity of His love.

We may briefly notice here the meaning of the Names of some of the principal places in our Lord's History. The *Bread of Life* was first given to the world at *Bethlehem*, the *House of Bread*. (See Matt. ii. 1.) The Man Whose Name is *Nelser*, the Branch, grew up at *Nazareth* (see on ii. 23), whose name, derived from its *branching* shrubs and trees, may have shadowed forth that circumstance in His life. He chose His Apostles to be fishers of men from *Beth-saida*, the House of *Fishing* (see xi. 21; xiv. 13). He dwelt at *Capernaum* (iv. 13), the *town of Consolation*. He healed the impotent man at *Beth-esda*, the House of *Mercy* (John v. 2). *Beth-any*, the place of *Palm Dates*, speaks of the *palms* and *hosannas* of His triumphal entry into Jerusalem on Palm Sunday, and of the Victory and triumphal glory of His Ascension. In *Beth-phase*, the *House of Figs*, we may see a mentation of the warning that He gave to Jerusalem and the World by the withering of the Barren *Fig-tree*. And now *Geth-semene*, the *Press of Oil*, is witness of His agony in which it pleased God to *bruise* Him for our sakes (Isa. liii. 10), that Oil might flow from His wounds to heal our souls. God so ordered it that the cemetery of strangers at Jerusalem should, by its name, *Aceldama*, or *Field of Blood*, bear a perpetual record of the confession of Judas, and of the innocence of Christ. "I have sinned, in that I have betrayed the *innocent blood*." (Matt. xxvii. 4.) At *Golgotha* He *rolled away* our shame (see on xxvii. 33).

t ch. 4. 21.
John 12. 27.

u Mark 14. 36, 37.
Luke 22. 41, 42.
Heb. 5. 7, 8.
John 12. 27.

v Mark 13. 33.
& 14. 38, &c.
Luke 22. 40, 46.
Eph. 6. 18.
1 Pet. 5. 8, 9.

ἐκεῖ. ($\frac{292}{VI}$) ³⁷ *Καὶ παραλαβὼν τὸν Πέτρον καὶ τοὺς δύο υἱοὺς Ζεβεδαίου ἤρξατο λυπεῖσθαι καὶ ἀδημονεῖν. ($\frac{293}{IV}$) ³⁸ Τότε λέγει αὐτοῖς ὁ Ἰησοῦς, Περίλυπος ἐστὶν ἡ ψυχὴ μου ἕως θανάτου· μείνατε ὧδε, καὶ γρηγορεῖτε μετ' ἐμοῦ. ($\frac{294}{I}$) ³⁹ *Καὶ προελθὼν μικρὸν ἔπεσεν ἐπὶ πρόσωπον αὐτοῦ προσευχόμενος καὶ λέγων, ($\frac{295}{I}$) Πάτερ μου, εἰ δυνατόν ἐστι, παρελθέτω ἀπ' ἐμοῦ τὸ ποτήριον τοῦτο· πλὴν οὐχ ὡς ἐγὼ θέλω, ἀλλ' ὡς σύ. ($\frac{296}{II}$) ⁴⁰ Καὶ ἔρχεται πρὸς τοὺς μαθητὰς, καὶ εὕρισκει αὐτοὺς καθεύδοντας, καὶ λέγει τῷ Πέτρῳ, Οὕτως οὐκ ἰσχύσατε μίαν ὥραν γρηγορῆσαι μετ' ἐμοῦ; ($\frac{297}{IV}$) ⁴¹ * γρηγορεῖτε καὶ προσεύχεσθε, ἵνα μὴ εἰσέλθῃτε εἰς πειρασμόν· τὸ μὲν πνεῦμα πρόθυμον, ἡ δὲ σὰρξ ἀσθενής. ($\frac{298}{VI}$) ⁴² Πάλιν ἐκ δευτέρου ἀπελθὼν προσηύξατο λέγων, Πάτερ μου, εἰ οὐ δύναται τοῦτο τὸ ποτήριον παρελθεῖν ἀπ' ἐμοῦ ἔαν μὴ αὐτὸ πῖω, γενηθήτω τὸ θέλημά σου. ⁴³ Καὶ ἔλθων εὕρισκει αὐτοὺς πάλιν καθεύδοντας· ἦσαν γὰρ αὐτῶν οἱ ὀφθαλμοὶ βεβαρημένοι· ⁴⁴ καὶ ἀφεὶς αὐτοὺς ἀπελθὼν πάλιν προσηύξατο ἐκ τρίτου τὸν αὐτὸν λόγον εἰπών.
($\frac{299}{IV}$) ⁴⁵ Τότε ἔρχεται πρὸς τοὺς μαθητὰς αὐτοῦ, καὶ λέγει αὐτοῖς, Καθεύδετε τὸ λοιπὸν καὶ ἀναπαύεσθε· ἰδοὺ ἤγγικεν ἡ ὥρα, καὶ ὁ Υἱὸς τοῦ ἀνθρώπου παραδίδεται εἰς χεῖρας ἀμαρτωλῶν. ($\frac{300}{I}$) ⁴⁶ *Ἐγείρεσθε, ἄγωμεν, ἰδοὺ ἤγγικεν ὁ παραδιδούς με.

And on the Mount of Olives Christ went up to heaven, whence He holds forth the Olive branch of Peace between God and Man.

May there not therefore have been some providential adaptation in these names to the Birth, Sufferings, and Victory of Him Who is the Everlasting Word of God, and became Man for us?

37. τὸν Πέτρον] *Peter and the two sons of Zebedee*, who were also witnesses of the *glory of the Transfiguration*, with which the *Agony* of Gethsemane is to be considered in connexion. See Matt. xvii. 1—8. Luke ix. 28—36. The glory of the one was a preparation for a right understanding of the suffering of the other. And the Transfiguration, which presented a view of the glory which belongs to the risen body of Christ and of His Saints (see xvii. 3), displayed the *beatific state* to which He and His are brought through the *sufferings* represented by the *Agony*.

Accordingly, we find, there are many points in the Evangelic narratives of the *Transfiguration* and of the *Agony* which suggest that they are to be considered in this relation to each other;

Both, it would seem, took place by *night*. The same three Apostles were chosen to be witnesses of both. In both, Christ *prayed* (see Luke ix. 28, 29). In both, the three Apostles are described as *heavy with sleep* (see v. 43). In both, it is said that Peter *wist not what to say* (Mark ix. 6; xiv. 40). In both, Christ had a message from heaven.

The one is a *Vision of Suffering*, the other of *Glory*; the one is in a lowly valley, the other is on a high mountain; in the one His visage is marred, in the other it shines like the sun, and His raiment is white as the light. We must all pass through the vale of sorrow in order to rise to the hill of Transfiguration; and if we do this, our vile bodies will be changed hereafter, so as to *be like to His glorious body*. Phil. iii. 21. 1 John iii. 2.

38. Περίλυπος ἐστίν] *Is very sorrowful*. The soul of our Blessed Lord and Divine Head was troubled and sorrowful unto death, and His sorrow has been recorded in Scripture in compassion to us, in order that we His Members may not despair, when we find ourselves sorrowful in affliction and at the approach of death, and that we may not be tempted by Satan to imagine that God has deserted us. (*S. Aug.* Serm. xxxi.) "Tristis est, non Ipse, sed *anima*," says *S. Ambrose* on Luke xxii. 42. "Non suscipiens, sed suscepta, turbatur; anima enim obnoxia passionibus, Divinitas libera."

Knowing the sinfulness of sin, Christ felt proportionably the bitterness of its sting—death.

Our Lord was very sorrowful, and so proved the truth of His Humanity. He was very sorrowful, not through fear, but for the sake of the unhappy Judas, and for the rejection of the Jews, and for the destruction of Jerusalem. But, returning to Himself, He acquiesces as a Son in that from which in His Human nature He had shrunk; and He says, Let not that be which I speak from human feeling, but let that be for which I came down from heaven, by Thy Will. (*Jerome.*) They had said that they would *die* with Him; and yet they are not able to watch with Him.

But He prays earnestly. And in order that His grief may be known to be real, His sweat falls to the ground, and this in drops as of blood, and an Angel comes to strengthen Him. For the same cause He prays; and by saying "if it be possible, let this cup pass from Me," He shows His human nature; and by adding "not as I will," He teaches us submission to God, even though our Nature draws us in an opposite direction. Since His countenance might not give evidence enough to the incredulous, He adds words and actions, in order that the sceptic might believe that He was really Man and suffered death. (*Chrys.*)

39. πλὴν οὐχ] *nevertheless not as I will, but as Thou*. The *Agony* of Christ shows that prayer may be lawful and in faith without express promise of obtaining that which is prayed for; and also proves the existence of Two Wills in Christ's Person, viz. His Human Will, and the Divine Will, which were indeed distinct, but not at variance with each other; and were perfectly reconciled by His exemplary Resignation. "Non *Mea* Voluntas, sed *Tua*: *Suam* Voluntatem," says *S. Ambrose* on Luke xxii. 42, "ad hominem retulit; *Patris* ad divinitatem." Cp. *Aug.* in Ps. xxxii. and *Leo*, Serm. 58; and see *Athanas.* p. 1009. "Christ intimates here His Two Wills, the one Human, the other Divine; the Human Will from infirmity shrinks from the Passion, the Divine Will is eager for it." Hence is refuted the Heresy of the Monothelites. See on Luke ii. 52; and below, xxvii. 46, and on John xii. 27; and *Hooker*, V. xlviii.

41. τὸ μὲν πνεῦμα] Quoted by *Polycarp*, Phil. 7.

43. βεβαρημένοι] *their eyes were heavy with slumber*—for it was *night*. The same is said of their state at the *Transfiguration*, which also seems to have been in the *night time*. See Luke ix. 32.

In both these respects, the three disciples—as yet not illuminated by the Holy Ghost—are figures and representatives of our *unregenerate* state.

The eyes of the *natural man* are weighed down with *slumber*, and are unable to gaze at Christ's glory, and to watch in His tribulation.

But, when the Apostles had received the Holy Ghost, they were empowered to follow Christ in His sufferings, and so to enter into His glory.

45. Καθεύδετε] *Sleep ye*. *S. Chrys.* understands this as spoken *ironicē*. (Cp. *Zech.* xi. 13. Mark vii. 9. John vii. 28. *Glass.* Phil. Sacr. p. 710.) Not so *S. Augustine* (*de Consens. Evang.* iii. 4), who supposes that our Lord allowed them to sleep till Judas came. Some read the words interrogatively. So *Greswell* and *Robinson*.

Perhaps these words may have a deeper meaning. *Now* you may hope for sleep and rest, for I am about to die, to *sleep in death* for you, and so to procure true *rest* for you here, and a blessed sleep for your bodies in the grave, and *eternal rest* for you, both in body and soul, in heaven.

— ἰδοὺ—ἀμαρτωλῶν] *behold the Son of Man is being delivered into the hands of sinners*. He says this in order to prove to them that (with all their professions) they would not be able

47 ^w Καὶ ἔτι αὐτοῦ λαλοῦντος ἰδοὺ Ἰούδας εἰς τῶν δώδεκα ἦλθε, καὶ μετ' αὐτοῦ ὄχλος πολὺς μετὰ μαχαίρων καὶ ξύλων, ἀπὸ τῶν ἀρχιερέων καὶ πρεσβυτέρων τοῦ λαοῦ. (301/II) 48 Ὁ δὲ παραδιδὼς αὐτὸν ἔδωκεν αὐτοῖς σημεῖον λέγων, Ὁν ἂν φιλήσω, αὐτός ἐστι· κρατήσατε αὐτόν. 49 καὶ εὐθέως προσελθὼν τῷ Ἰησοῦ εἶπε, Χαῖρε, ῥαββὶ, καὶ κατεφίλησεν αὐτόν. 50 ^x Ὁ δὲ Ἰησοὺς εἶπεν αὐτῷ, Ἐταῖρε, ἐφ' ὃ πάρει; Τότε προσελθόντες ἐπέβαλον τὰς χεῖρας ἐπὶ τὸν Ἰησοῦν, καὶ ἐκράτησαν αὐτόν.

(302/I) 51 ^y Καὶ ἰδοὺ εἰς τῶν μετὰ Ἰησοῦ ἐκτείνας τὴν χεῖρα ἀπέσπασε τὴν μάχαιραν αὐτοῦ, καὶ πατάξας τὸν δούλον τοῦ ἀρχιερέως ἀφείλεν αὐτοῦ τὸ ὠτίον. (303/X) 52 Τότε λέγει αὐτῷ ὁ Ἰησοὺς, Ἀποστρέψόν σου τὴν μάχαιραν εἰς τὸν τόπον αὐτῆς· ^z πάντες γὰρ οἱ λαβόντες μάχαιραν ἐν μαχαίρᾳ ἀπολοῦνται. 53 ^a Ἡ δοκεῖς ὅτι οὐ δύναμαι ἄρτι παρακαλέσαι τὸν Πατέρα μου, καὶ παραστήσει μοι ^{zz} πλείους ἢ δώδεκα λεγεῶνας ἀγγέλων; 54 Πῶς οὖν πληρωθῶσιν αἱ γραφαὶ, ^a ὅτι οὕτω δεῖ γενέσθαι;

(304/I) 55 Ἐν ἐκείνῃ τῇ ὥρᾳ εἶπεν ὁ Ἰησοὺς τοῖς ὄχλοις, Ὡς ἐπὶ ληστὴν ἐξήλθετε μετὰ μαχαίρων καὶ ξύλων συλλαβεῖν με; Καθ' ἡμέραν πρὸς ὑμᾶς ἔκαθεζόμην διδάσκων ἐν τῷ ἱερῷ, καὶ οὐκ ἐκράτησατέ με· (305/VI) 56 ^b τοῦτο δὲ ὅλον γέγονεν, ἵνα πληρωθῶσιν αἱ γραφαὶ τῶν προφητῶν. ^c Τότε οἱ μαθηταὶ πάντες ἀφέντες αὐτὸν ἐφυγον.

(306/I) 57 ^d Οἱ δὲ κρατήσαντες τὸν Ἰησοῦν ἀπήγαγον πρὸς Καϊάφαν τὸν ἀρχιερέα, ὅπου οἱ γραμματεῖς καὶ οἱ πρεσβύτεροι συνήχθησαν. (307/IV) 58 Ὁ δὲ Πέτρος ἠκολούθει αὐτῷ ἀπὸ μακρόθεν ἕως τῆς αὐλῆς τοῦ ἀρχιερέως, καὶ εἰσελθὼν ἔσω ἐκάθητο μετὰ τῶν ὑπηρετῶν ἰδεῖν τὸ τέλος.

(308/II) 59 Οἱ δὲ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι, καὶ τὸ συνέδριον ὅλον, ἐζήτουν ψευδομαρτυρίαν κατὰ τοῦ Ἰησοῦ, ὅπως θανατώσωσιν αὐτόν, ^e καὶ οὐχ εὑρον· καὶ ^e πολλῶν ψευδομαρτύρων προσελθόντων οὐχ εὑρον. Ὑστερον δὲ προσελθόντες δύο ψευδομάρτυρες ^f εἶπον, (309/VI) 60 Οὗτος ἔφη, Ὑπόσταμι καταλῦσαι τὸν ναὸν τοῦ Θεοῦ, καὶ διὰ τριῶν ἡμερῶν οἰκοδομῆσαι αὐτόν. 62 Καὶ ἀναστὰς ὁ

w Mark 14. 43.
Luke 22. 47.
John 18. 3.
Acts 1. 16.

x Ps. 41. 9.
& 55. 13.

y John 18. 10.
Mark 14. 47.
Luke 22. 50.

z Gen. 9. 6.
Rev. 13. 10.

zz 2 Kings 6. 17.
Dan. 7. 10.
a Isa. 53. 7, &c.
ver. 24.
Luke 24. 25, 44, 46.

b Lam. 4. 20.
ver. 24.
c John 18. 15.

d Mark 14. 53, &c.
Luke 22. 54, 55.
John 18. 12, 13, 24.

e Ps. 27. 12.
& 35. 11.
Mark 14. 55, &c.
f ch. 27. 40.
John 2. 19.
Mark 14. 58, &c.

to endure the sight of danger, and would fly for fear, and that He does not need their assistance. And in order to show that, though all was foreknown by Him and preordained, yet the agents of His death are responsible and guilty, He says, 'the Son of Man is delivered into the hands of wicked men.' (*Chrys.*) He adds, 'Arise,' i. e. that they may not find us as it were terrified: but let us go on willingly to death. He says this, that they may see His confidence and joy when He was about to suffer. (*Jerome.*)

47. Ἰούδας] Judas came to Gethsemane, and at night, because he sought an opportunity to betray Him without the knowledge of the multitude. (Cp. vv. 5. 16. Luke xxii. 6.) They came with lanterns and torches (John xviii. 2—11)—though it was full moon—to look for Him, lest He should be concealed among the trees of the Garden.

The first Adam attempted to hide himself, through fear and sense of guilt, from a righteous God, amid the trees of the Garden; the second Adam, in the consciousness of innocence, comes forth from amid the trees of the Garden, and gives Himself up to wicked men.

49. κατεφίλησε] kissed Him earnestly. More emphatic than ἐφίλησε. Cp. Acts xx. 37.

Judas, the false Apostle, the traitor of Christ, is a personal type of that spirit of Antichristianism, which professes love for Christ, and flatters Him with the lips, and yet sells Him into the hands of His enemies, and makes itself instrumental in crucifying Him.

50. Ἐταῖρε] Used in remonstrance, Matt. xx. 13; xxii. 12. See also Luke xxii. 48.

— ἐφ' ὃ] ὅ ἐλζ., but ὃ has the preponderance of authority.

On ἐφ' ὃ for ἐπὶ τί, see Winer, p. 150. Lobeck, Phryn. p. 57. Fritzsch. renders it 'ad qualem rem perpetranda adies!'

51. εἰς] Not specified as Peter (cp. Mark xiv. 47. Luke xxii. 50) till St. John wrote (xviii. 10); an evidence of the comparative lateness of St. John's Gospel. On τὸν δούλον see John xviii. 10.

52. οἱ λαβόντες μάχαιραν] i. e. they who take it of their own motion, without authority from God, Who alone gives commission to bear the sword (Rom. xiii. 4), shall perish by the sword of divine retribution. Cp. Gen. ix. 6.

53. δώδεκα λεγεῶνας ἀγγέλων] Twelve legions of Angels in lieu of twelve feeble and little Apostles. (*Jerome.*)

56. τοῦτο—πληρωθῶσιν] The Passion of Christ is the Plethora of Prophecy.

57. κρατήσαντες] See on Luke xxii. 54.

— Καϊάφαν] After He had been before Annas. See that incident supplied by John xviii. 13; but St. Matthew hastens on to the great catastrophe.

— ὅπου οἱ γραμματεῖς] i. e. the Great Sanhedrim of seventy with the President (Numb. xi. 16). The members were, the High Priest, the High Priests emeriti; the twenty-four Presidents of the twenty-four ἐφημερίαι of Priests (called ἀρχιερεῖς); Heads of Tribes or Families, πρεσβύτεροι and γραμματεῖς. (Cp. Mishna Cod. Sanhedrim, cap. 1. *Selden* de Synedrio. *Jahn*, Archæol. § 244. Winer, R. W. ii. 551.)

58. ἠκολούθει] was following.

— τῆς αὐλῆς] the open court-yard; 'atrium.'

59. καὶ τὸ συνέδριον ὅλον] and, in a word, the whole Sanhedrim; of which the Chief Priests, &c. mentioned before were members. Cp. Winer, p. 388.

— ἐζήτουν] were seeking; the imperfect tense describes a protracted employment studiously pursued.

60. οὐχ εὑρον] they found not. The second οὐχ εὑρον is cancelled by some Editors; but in solemn matters the Holy Spirit often uses Repetition. Cp. on Acts x. 16. And the repetition here shows the earnestness of the search—and its vanity.

61. καταλῦσαι τὸν ναόν] to destroy the Temple. See John ii. 19. Our Lord did not undeceive them as to the meaning of this saying, which was cast in His teeth even on the cross (xxvii. 40). Their time of trial was past.

g Isa. 53. 7.
ch. 27. 14.

h Dan. 7. 13.
ch. 16. 27.
& 24. 30.
& 25. 31.
Luke 21. 27.
John 1. 51.
Rom. 14. 10.
1 Thess. 4. 16.
Rev. 1. 7.

i Mark 14. 65.
Luke 22. 64.

k Mark 14. 66.
Luke 22. 55, 56.
John 18. 16, 17,
25.

l Luke 22. 59.
m Mark 14. 71,
72.

n ver. 34.
Mark 14. 30.
Luke 22. 61, 62.
John 13. 38.

ἀρχιερεὺς εἶπεν αὐτῷ, Οὐδὲν ἀποκρίνη τί οὔτοι σοῦ καταμαρτυροῦσιν; ⁶³ ὁ δὲ Ἰησοῦς ἐσιώπα. Καὶ ἀποκριθεὶς ὁ ἀρχιερεὺς εἶπεν αὐτῷ Ἐξορκίζω σε κατὰ τοῦ Θεοῦ τοῦ ζῶντος, ἵνα ἡμῖν εἴπῃς εἰ σὺ εἶ ὁ Χριστὸς, ὁ Υἱὸς τοῦ Θεοῦ. (³¹⁰/_I) ⁶⁴ Λέγει αὐτῷ ὁ Ἰησοῦς, Σὺ εἶπας. πλὴν λέγω ὑμῖν, ἂπ' ἄρτι ὄψεσθε τὸν Υἱὸν τοῦ ἀνθρώπου καθήμενον ἐκ δεξιῶν τῆς δυνάμεως, καὶ ἐρχόμενον ἐπὶ τῶν νεφελῶν τοῦ οὐρανοῦ. (³¹¹/_{VI}) ⁶⁵ Τότε ὁ ἀρχιερεὺς διέῤῥηξε τὰ ἱμάτια αὐτοῦ λέγων, ὅτι ἐβλασφήμησε, τί ἔτι χρεῖαν ἔχομεν μαρτύρων; ἴδε νῦν ἠκούσατε τὴν βλασφημίαν αὐτοῦ. ⁶⁶ τί ὑμῖν δοκεῖ; (³¹²/_{II}) οἱ δὲ ἀποκριθέντες εἶπον, Ἐνοχος θανάτου ἐστί. (³¹³/_I) ⁶⁷ Τότε ἐνέπτυσαν εἰς τὸ πρόσωπον αὐτοῦ, καὶ ἐκολάφισαν αὐτὸν, οἱ δὲ ἐρράπισαν ⁶⁸ λέγοντες, (³¹⁴/_I) ἰ Προφῆτευσον ἡμῖν, Χριστὲ, τίς ἐστιν ὁ παῖσας σε;

⁶⁹ ^k Ὁ δὲ Πέτρος ἔξω ἐκάθητο ἐν τῇ αὐλῇ, καὶ προσῆλθεν αὐτῷ μία παιδίσκη λέγουσα, Καὶ σὺ ἦσθα μετὰ Ἰησοῦ τοῦ Γαλιλαίου. ⁷⁰ ὁ δὲ ἡρνήσατο ἔμπροσθεν πάντων λέγων, Οὐκ οἶδα τί λέγεις. (³¹⁵/_I) ⁷¹ Ἐξελθόντα δὲ αὐτὸν εἰς τὸν πυλῶνα εἶδεν αὐτὸν ἄλλη, καὶ λέγει αὐτοῖς ἐκεῖ, Καὶ οὗτος ἦν μετὰ Ἰησοῦ τοῦ Ναζωραίου. ⁷² καὶ πάλιν ἡρνήσατο μεθ' ὅρκου ὅτι Οὐκ οἶδα τὸν ἄνθρωπον. ⁷³ Μετὰ μικρὸν δὲ προσελθόντες οἱ ἐστῶτες εἶπον τῷ Πέτρῳ, Ἀληθῶς καὶ σὺ ἐξ αὐτῶν εἶ, καὶ γὰρ ἡ λαλιά σου δῆλόν σε ποιεῖ. ⁷⁴ ^m Τότε ἤρξατο καταθεματίζειν καὶ ὁμνύειν ὅτι Οὐκ οἶδα τὸν ἄνθρωπον. Καὶ εὐθέως ἀλέκτωρ ἐφώνησε. (³¹⁶/_{II}) ⁷⁵ Καὶ ἐμνήσθη ὁ Πέτρος τοῦ ῥήματος τοῦ Ἰησοῦ εἰρηκότος αὐτῷ, Ὅτι ἂπρὶν ἀλέκτορα φωνῆσαι, τρίς ἀπαρνήσῃ με καὶ ἐξελθὼν ἔξω ἔκλαυσε πικρῶς.

62. Οὐδὲν ἀποκρίνη] *Dost thou make no answer to what these are witnessing against thee?* On τί for ὅ τι see Kühner, § 837. Or, the sentence may be divided into two questions; οὐδὲν ἀποκρίνη; τί ο. σ. κ.;

63. ἐσιώπα] 'tacebat'—was remaining silent.

— Ἐξορκίζω σε] *I conjure thee.* Our Lord, Who had before been silent and answered nothing, being adjured by the High Priest officially, replies.

On the practical inferences from this, as to the legality of Oaths in Courts of Justice, see *Bp. Andrewes*, de Jurejurando, Lond. 1629, p. 92: "Bellum et Jusjurandum spontanea, mala sunt; et ut bona sint, ἐπακτὰ esse debent, id est, pressa et expressa (ut scitè *Augustinus* de Juramentis) vel auctoritate deferentis vel saltem duritie non credentis." See above, v. 34.

64. πλὴν λέγω ὑμῖν] nevertheless I say unto you. He answers their thoughts. Thou the Son of God! think they; Thou Who art here bound as a Malefactor. Yes; and I am also the Son of Man; and as Man, I am now enduring these things in My appointed way toward that glorious exaltation, in which you, who now revile Me, will see Me, seated as King, at God's right hand.

— ἀπ' ἄρτι] henceforth—à modo; that is, the next time that ye see Me will be when ye will see Me appear in glory. *Mal-donat.* See xxiii. 39.

— ὄψεσθε] ye shall see Him appearing. As Daniel has prophesied, vii. 13. Our Lord said this δευτικῶς, i. e. referring to Himself, as in that other reference to Daniel, Matt. xvi. 18, ἐπὶ ταύτῃ τῇ πέτρᾳ, κ.τ.λ. Thou, O Caiaphas, and ye, O Priests, who sit there to judge Me, will then see Me appearing in the clouds in the divine glory, and be summoned to stand before My judgment-seat.

It was *this* assertion, joined with that in v. 63, which elicited the charge of blasphemy. See v. 65, note, and on Mark xiv. 62.

65. διέῤῥηξε τὰ ἱμάτια] he rent his clothes. St. Mark has διέῤῥηξε τοὺς χιτῶνας. The plural appears to be according to Hebrew usage (cp. Mark v. 30. John xiii. 4; xix. 23. Acts xviii. 6). "Hebraei" (says *Rosenmüller*, on John xiii. 4) "pallium plurali numero ἵματιον et ἡγῶν notarunt." Cp. *Schroeder*. Inst. Ling. Hebr. p. 130, and pp. 236, 237. *Glass*. Phil. Sacr. p. 285. *Winer*, p. 159.

The High Priest Caiaphas did what was unlawful for a High Priest to do in a private grief (Lev. x. 6; xxi. 10). To him the declaration of the Son of Man's coming hereafter to judgment, was a worse woe, than even the loss of a son. He, the High Priest of God, was conspiring against the True High Priest. Perhaps, also, there was something significant in the act, showing

that the Priesthood itself was now about to be rent from him and the Jewish Nation. (*Jerome*, *Chrys.*)

— ἐβλασφήμησε—βλασφημίαν] He spake blasphemy. Here is an instance of an use of the word *Blasphemy*, for assumption of what belongs to another, especially to God, see ix. 3. This use is frequent in the Apocalypse, ii. 9; xiii. 1. 5, 6; xvii. 3. For the cause of the High Priest's imputation of *blasphemy*, see on xvi. 14.

66. θανάτου] of death. By the Law (Lev. xxiv. 13—16) it would have been by stoning. As St. Stephen was stoned (Acts vii. 58), and as Christ Himself had been menaced with stoning (John viii. 59; x. 31), for what they called blasphemy. But God ordered that the death of Him Who was the true Paschal Lamb, should not be by stoning, but by crucifixion; a death not usually inflicted by the Jews, but a heathen punishment, and yet, wonderful to say, precisely typified in the slaying and death of the Paschal Lamb (Exod. xii. 9), and that without the breaking of a bone (Exod. xii. 46). See the parallel between the killing of the Lamb and crucifixion, traced by *Justin M.*, Dial. Tryphon. § 40.

On the religious considerations suggested by the manner of Christ's death, i. e. by crucifixion, see below on xxvii. 22.

69. ἔξω ἐκάθητο] he was sitting without, in the court-yard, while His Master was standing within before the High Priest, and undergoing these indignities.

— μία παιδίσκη] a certain maiden. A special one, for she kept the door. See John xviii. 17.

71. ἄλλη] another. For the reconciliation of a seeming discrepancy here, see on John xviii. 25, and on Luke xxii. 54.

— αὐτοῖς ἐκεῖ] So the best MSS. *Elz.* τοῖς ἐ. The sense is,—she says to persons stationed at the πυλῶν, or gate of the court-yard (i. e. officials), there,—not to all that were there. On this use of αὐτοῖς, see Matt. xii. 15; xix. 2. *Winer*, Gr. Gr. p. 133.

72. μεθ' ὅρκου] with an oath. Peter volunteers an oath, and denies Christ. Our Lord is put on His oath by the High Priest, and confesses Himself to be Christ. See above, v. 63.

73. ἡ λαλιά σου] thy language. St. Peter was terrified by a woman, and was not able to speak his own Syro-Chaldaic language with correctness, and he denies Christ. But afterwards, when Christ was glorified, and the Holy Ghost was given, he was enabled to confront and confound those who slew Christ, and to convert three thousand Jews from every country under heaven by his eloquence in their languages. See on Acts ii. 14—41.

75. ἔκλαυσε] he wept,—a stronger word than ἐδάκρυσε. Cp. Luke xix. 41. Even soon after he had received the Holy Communion he denied his Master. But he repented, and was pardoned. Hence we may confute the Novatians, who refuse to restore those who fall into grievous sin after Baptism and the

XXVII. (³¹⁷/_{II}) ¹ α Πρωίας δὲ γενομένης, συμβούλιον ἔλαβον πάντες οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι τοῦ λαοῦ κατὰ τοῦ Ἰησοῦ ὥστε θανατῶσαι αὐτόν, (³¹⁸/_I) ² β καὶ δήσαντες αὐτὸν ἀπήγαγον, καὶ παρέδωκαν αὐτὸν Ποντίῳ Πιλάτῳ τῷ ἡγεμόνι.

(³¹⁹/_V) ³ Τότε ἰδὼν Ἰούδας ὁ παραδιδούς αὐτὸν ὅτι κατεκρίθη, μεταμεληθεὶς ἀπέστρεψε τὰ τριάκοντα ἀργύρια τοῖς ἀρχιερεῦσι καὶ τοῖς πρεσβυτέροις ⁴ λέγων, Ἥμαρτον παραδούς αἷμα ἀθῶον. Οἱ δὲ εἶπον, Τί πρὸς ἡμᾶς; σὺ ὄψει. ⁵ γ Καὶ ρίψας τὰ ἀργύρια ἐν τῷ ναῷ ἀνεχώρησε, καὶ ἀπελθὼν ἀπήγατο. ⁶ δ Οἱ δὲ ἀρχιερεῖς λαβόντες τὰ ἀργύρια εἶπον, Οὐκ ἔξεστι βαλεῖν αὐτὰ εἰς τὸν κορβανᾶν, ἐπεὶ τιμὴ αἱματός ἐστι. ⁷ Συμβούλιον δὲ λαβόντες ἡγόρασαν ἐξ αὐτῶν τὸν ἀγρὸν τοῦ κεραμῆως εἰς ταφὴν τοῖς ξένοις. ⁸ ε Διὸ ἐκλήθη ὁ ἀγρὸς ἐκεῖνος Ἀγρὸς αἵματος ἕως τῆς σήμερον. ⁹ ς Τότε ἐπληρώθη τὸ ῥηθὲν διὰ Ἰερεμίου τοῦ προφήτου λέγοντος, Καὶ ἔλαβον τὰ τριάκοντα ἀργύρια,

Holy Communion. And St. Peter's sin, and the sins of other saints, are written in Holy Scripture that we may not be high-minded, but fear; and that when we fall into sin we may repent. (Cp. *Theophyl.*, Mark xiv. 72.) The grace given in the Holy Communion was improved by St. Peter into the means of godly repentance; but it was perverted by Judas to his own destruction. It was used as medicine by the one, and was abused into poison by the other.

CH. XXVII. 2. Ποντίῳ Πιλάτῳ] to Pontius Pilate. The successor of Valerius Gratus, as Procurator of Judæa (*Tacit. Ann.* xv. 54, "Christus, Tiberio imperante, per Pontium Pilatum Procuratorem supplicio affectus est." *Joseph. Ant.* xviii. 4).

Pilate is said to have communicated the facts of the crucifixion of Christ in an official despatch to the Emperor Tiberius. See *Euseb.* ii. 2, and below on Acts iv. 6.

Pontius Pilate held the office of Procurator from A.D. 25 to A.D. 36; he was deprived of it for cruelty, and is said to have destroyed himself at Vienne, in Gaul, in the first year of the Emperor Caligula. See *Euseb.* ii. 7, ed. *Vales.*, and *Bp. Pearson* on the Creed, Art. iv., who observes, as an eminent act of the providence of God, that the full power of Judicature in Judæa ('jus gladii') was left in the hands of its resident Procurator; which was not usually the case.

On the succession of Jewish Procurators at this time, see *Chronol. Tables* at the end of the Preface to the Acts, p. xl.

The Roman Procurator's residence was at *Cæsarea*, but he came to Jerusalem for the Passover, to maintain order in the city.

—τῷ ἡγεμόνι] to the Governor. On the different usages of the Evangelists, as to this word, see Mark xv. 1.

3. μεταμεληθεὶς] He does not say μετανοήσας. On the difference between *true* and *false* repentance, see *Bp. Sanderson*, iii. 13—25, and below on 2 Cor. vii. 10.

—τὰ τριάκοντα ἀργύρια] the thirty shekels (see above, xxvi. 15). A shekel was two drachmas (*Gen.* xliii. 15, 16, LXX), or two denarii. See xvii. 24, and *Winer*, Lex. i. 266; ii. 445.

4. αἷμα ἀθῶον] more than an innocent man. I am guilty of his blood,—εἰς τὸ χυθῆναι. (*Euthym.*)

5. ἐν τῷ ναῷ] in the Holy Place; where the Corban was. On the difference between *vaḥs* and *ἱερόν*, see xxvii. 51. Luke i. 9. 2 *Thess.* ii. 4, note.

—ἀπήγατο] he hanged himself; as his prototype, Abithophel, the friend of David, who conspired against him, had done, 2 Sam. xvii. 23. See on Acts i. 18, and cp. the ancient author adv. Cataphryg. in *Euseb.* v. 16. *Routh*, R. S. ii. 188, λόγος ἀναρτῆσαι ἑαυτοῦς, Ἰούδα προδότην δίκην—καὶ δισκευθέντα κακῶς τελευτήσας.

The following words, on the death of Judas, contain important historical statements, as well as doctrinal truths. "Unde scelestior omnibus, Juda, et infelicior extitisti, quem non poenitentia revocavit ad Dominum, sed desperatio traxit ad laqueum? Expectasses consummationem criminis tui; donec sanguis Christi pro omnibus funderetur peccatoribus, informis lethi suspensum distulisses. Cumque conscientiam tuam tot Domini miracula, tot dona torqueant, illa saltem te à præcipitio tuo revocassent, quæ in Paschali cænâ jam de perfidia tuâ signo divinæ scientiæ detectus acceperas. Cur de Ejus bonitate diffidis, qui te à corporis et sanguinis sui communione non repulit? qui tibi ad comprehendendum se cum turbis et armatorum (Joan. xviii. 5) cohorte venienti, pacis osculum non negavit? Sed homo inconvertibilis, spiritus vadens et non revertens, cordis tui secutus es rabiem, et stante diabolo à dextris tuis, iniquitatem, quem in sanctorum omnium armaveras caput, in tuum verticem retorsisti: ut quia facinus tuum omnem men-

suram ultionis excesserat, te paveret impietas tua judicem, te pateretur tua poena carnicem." *Leo M.* (Sermo lii. p. 121.)

Judas was a type of the Jews, in his sin and end. See on Acts i. 20.

6. κορβανᾶν] Hebr. קרבן (*korban*); from root קרב (*karab*), *appropinquavit*; and in Hiphil קרבן, *appropinquare fecit*; i. e. *obtulit*; whence Corban is used either as an *offering* (Mark vii. 11) or *oblation*; or the place where oblations were received,—the *Treasury* of the Temple,—as here.

If the money had been cast into the treasury, the circumstance of the betrayal would not have been so notorious; but by the purchase of the field the Chief Priests perpetuated its memory to posterity, and fulfilled the prophecy; and this they did with deliberation—having called a council—and so they bear public testimony against themselves. (*Chrys.*)

8. Ἀγρὸς αἵματος] *Akel-dama*. See Acts i. 19.

—ἕως τ. σήμερον] until this day. Cp. xxviii. 15. In both these cases the clause follows an aorist, indicating that the act then begun had been continued without interruption till the time of the writing of the Gospel. It does not necessarily intimate a long time; but it marks a striking circumstance, that the Rulers of the Jews in one case were not able, in the other were not willing, to put an end, even after a short interval, to what reflected so much disgrace on themselves. It also shows a continuity of knowledge on the part of the Evangelist.

9. Τότε ἐπληρώθη τὸ ῥηθὲν διὰ Ἰερεμίου] Then was fulfilled what was spoken by Jeremiah. A prophecy not now read in *Jeremiah*, but in *Zechariah*, xi. 12, 13. In that prophecy of Zechariah the Messiah is introduced asking for the wages due to Him as *Shepherd* of His people; and the wages paid Him are thirty pieces of silver; and Jehovah says to Him, "Cast them to the Potter (the LXX has *χωνευτήριον*, for an explanation of which see *S. Cyril Hieros.* Cat. 13, pp. 188, 189), a goodly price at which I have been priced by them!"

Thus then Jehovah identifies Himself with the Shepherd—the Messiah—and speaks of this contempt shown to the Messiah as an insult to Himself. "Then I took the thirty pieces of silver and cast them in the House of Jehovah to the Potter."

No one can doubt the general adaptation of this prophecy to the death of Christ, the *Good Shepherd* laying down His life for His sheep. (*John* x. 11. 15.)

It is the practice of the Holy Ghost, especially in St. Matthew's Gospel, written primarily for Hebrew use, to give the *sense* rather than the exact words of the Hebrew Prophecies, which He Himself had dictated in the Old Testament (see above, on ii. 23); and in this passage He intimates, that though the parties concerned in the present transaction recorded in the Gospel, were *Judas* and the *Priests*, yet all that was done by them in the rejection of Christ, was foreseen by God, and was done with "His determinate counsel and foreknowledge." (Acts ii. 23.) As *S. Augustine* says, "Pater tradidit Filium; Ipse Filius seipsum tradidit pro nobis; et Judas Eum tradidit."

But how is it to be explained, that a prophecy written by *Zechariah* is ascribed by St. Matthew to *Jeremiah*?

If (as some do not scruple to say) St. Matthew had written *Jeremiah* by mistake, such an error as this—in a matter obvious to every reader of the Old Testament—would have been pointed out to him by those who read his Gospel in primitive times, and the text would have been corrected accordingly, and have been so read in the Church. For, as Antiquity testifies, St. Matthew published his Gospel originally in *Hebrew*, and afterwards in Greek. The error (if error it had been) would have been pointed out in the *first* edition—the *Hebrew*—and would never have

a Mark i. 5.
Luke 22. 66.
& 23. 1.
John 18. 28.
b ch. 20. 19.
Acts 3. 13.

c 2 Sam. 17. 23.

d Acts 1. 18.

e Acts 1. 19.

f Zech. 11. 13.

τὴν τιμὴν τοῦ τετιμημένου, ὃν ἐτιμήσαντο ἀπὸ νιδῶν Ἰσραὴλ,
¹⁰ καὶ ἔδωκαν αὐτὰ εἰς τὸν ἀγρὸν τοῦ κεραμέως, καθὰ συνέταξέ
 μοι Κύριος.

g Mark 15. 2, &c.
 Luke 23. 3.

h John 18. 37.
 1 Tim. 6. 13.
 i ch. 26. 63.
 John 19. 9.

k Mark 15. 6. &c.
 Luke 23. 17.
 John 18. 30.

l Acts 3. 13.

(³²⁰/_I) ¹¹ g 'Ο δὲ Ἰησοῦς ἔστη ἔμπροσθεν τοῦ ἡγεμόνος· καὶ ἐπερώτησεν αὐτὸν
 ὁ ἡγεμὼν λέγων, Σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων; 'Ο δὲ Ἰησοῦς ἔφη αὐτῷ,
 Σὺ λέγεις. (³²¹/_{IV}) ¹² h Καὶ ἐν τῷ κατηγορεῖσθαι αὐτὸν ὑπὸ τῶν ἀρχιερέων καὶ
 τῶν πρεσβυτέρων ¹ οὐδὲν ἀπεκρίνατο. ¹³ Τότε λέγει αὐτῷ ὁ Πιλάτος, Οὐκ
 ἀκούεις πόσα σοῦ καταμαρτυροῦσι; ¹⁴ Καὶ οὐκ ἀπεκρίθη αὐτῷ πρὸς οὐδὲ
 ἐν ῥῆμα ὥστε θαυμάζειν τὸν ἡγεμόνα λίαν.
 (³²²/_{II}) ¹⁵ k Κατὰ δὲ ἑορτὴν εἰώθει ὁ ἡγεμὼν ἀπολύειν ἓνα τῷ ὄχλῳ δέσμιον,
 ὃν ᾗθελον· (³²³/_{IV}) ¹⁶ εἶχον δὲ τότε δέσμιον ἐπίσημον λεγόμενον Βαραββάν·
¹⁷ Συνηγμένων οὖν αὐτῶν εἶπεν αὐτοῖς ὁ Πιλάτος, Τίνα θέλετε ἀπολύσω ὑμῖν;
 Βαραββάν, ἢ Ἰησοῦν τὸν λεγόμενον Χριστόν; ¹⁸ ᾗδαι γὰρ ὅτι διὰ φθόνον
 παρέδωκαν αὐτόν. (³²⁴/_X) ¹⁹ Καθημένου δὲ αὐτοῦ ἐπὶ τοῦ βήματος, ἀπέστειλε

appeared in the second edition—the *Greek*. Such errors, committed by Hittorians and Editors in their first editions, are amended in subsequent revisions; and if this had been an error, it would not now stand in the transcripts of the Gospel.

It is observable, that though the Prophet *Zechariah* is three times quoted by St. Matthew (xxi. 5; xxvi. 31; xxvii. 9), he is never quoted by *name*; nor is he once quoted by *name* even in the whole of the New Testament. Indeed, the Holy Spirit in the Gospels, in quoting the prophecies, is not accustomed to particularize the names of the Prophets, by whose instrumentality He had delivered them; and thus, it is probable, He intends to teach, that *all* prophecies proceed from *One* Spirit, and that those by whom they were uttered are not sources, but only *channels* of the same Divine truth. Cp. *Aug. de Consens. Ev.* iii. 7, vol. iii. p. 1416.

For a similar reason, it may seem, the Holy Spirit in the New Testament often *combines* prophecies spoken by *different* Prophets in the Old Testament, and introduces them as spoken by “the Prophet,” or by one of the two Prophets, and treats them as coming from the same Author. Compare, for instance, Matt. xxi. 4, 5, in which passage we see that a prophecy of *Zechariah* is coupled with one of *Isaiah*, and *both* are said to be *διὰ τοῦ προφήτου*. So Matt. xxi. 13 is formed out of *Isa. lvi. 7*, and *Jer. vii. 11*. So He speaks of what is written in *one* Prophet (e. g. *Habakkuk, i. 5*), as “written in the Prophets.” Acts xiii. 40. Again, in quoting two prophecies, written by two Prophets, He mentions only *one* of the two Prophets. See Mark i. 2. Cp. *Glass. Phil. Sacr. p. 960*, and *Junii Parallela*; and the *Parallela* in Mr. Grinfield’s *Editio Hellenistica N. T.*, Lond. 1843.

We may infer from the manner in which the Prophets of the Old Testament are treated by the Holy Spirit in the New, that He designed to teach us, that, as in the Gospel, *Paul* is nothing, and *Apollon* is nothing (1 Cor. iii. 5), so, in the Old Testament, *Jeremiah* is nothing, *Zechariah* is nothing, but God’s ministers, holy men, who all spake as they were moved by the Holy Ghost (2 Pet. i. 21); and that there are diversities of gifts, but the same Spirit; and diversities of ministries and operations, but it is the same God which worketh all in all (1 Cor. xii. 6).

Again, in the New Testament, the Holy Spirit sometimes cites Prophecies which were delivered of old to the world, and of which we have no written record in the Old Testament. See *Jude 14*.

Also, there appears to have been a tradition among the Jews that prophecies now read in *Zechariah* had been in the first instance delivered by *Jeremiah*; for it was a saying current with them, “*Zechariam habuisse Spiritum Jeremiæ*.” (See *Surenhus. p. 282*.) And the words quoted by St. Matthew were seen by St. Jerome in a copy of *Jeremiah* used by the Nazarenes. See also *Rosenm.*, “*Huic sententiæ faveat locus insignis Lectionarii Coptici à cel. Woide notatus*.” Vid. *Michaelis, Bibl. Orient. iv. 238*. Cp. *Hammond, p. 135. Burgon. ad loc.*

S. Jerome says, ad *Pammachium*, vol. iv. p. 251, “*Accusent Apostolum Matthæum falsitatis, quòd nec cum Hebraico, nec cum Septuaginta congruat Translatoribus, et (quod his majus est) erret in nomine, pro Zechariâ quippe Jeremiam posuit—Sed absit hoc de pedissequo Christi dicere!*”

S. Jerome then refers to another passage of *Zechariah*, where the Evangelist deviates from the precise words of the Prophecy in order to give the sense. See Matt. xxvi. 31. And he says, “*Sermonum varietas Spiritûs unitate concordat.*”

On the whole, there is reason to believe, with *S. Chrysostom* and *Eusebius* (D. E. x. 5), that the prophecy which we read in *Zechariah* (xi. 12, 13) had, in the *first instance*, been delivered by *Jeremiah*; and that by referring here not to *Zechariah*, where we read it, but to *Jeremiah*, where we do *not* read it, the Holy Spirit teaches us *not* to regard the Prophets as the *Authors* of their prophecies, but to trace their prophecies backwards and upwards, flowing in different channels from age to age, till we see them all at length springing forth from the one living Fountain of wisdom and knowledge,—the Divine Well-spring of Inspiration in the Godhead Itself.

Thus this passage, like others in the Written Word of God, appears to be set, as the Incarnate Word is set, for the fall and rising of many in Israel (Luke ii. 34). They are set for our moral probation, which supposes difficulty, “*ut fides, non mediocri præmio destinata, difficultate constaret*” (*Tertul. Apol. 21*). And so these difficulties are the leaves and flowers of which the crown of glory is woven. They are set for our *fall*, if with a partial eye to single difficulties, and without due regard to the general evidence and scope of Revelation taken as a *whole*, and presuming too much on ourselves, we thence take occasion to deny the Inspiration of the Gospels. They are set for our *rising*, if we thence are led to distrust ourselves, to feel the weakness of our own faculties, and our need of Divine grace, and to exercise humility and faith, to recognize the same Spirit speaking by all the Writers of Holy Scripture, and to look forward with patience and hope to the time when all that is dark in Holy Scripture will be cleared away, and we shall see the truth as it is, and know even as we are known (1 Cor. xiii. 12).

Other replies to the question here considered may be seen in *Glass. Philol. Sacr. p. 99*, and in *Surenhus. Καταλλαγή, p. 280*. *Cornelius à Lapide* on Zech. xi. 12. *Dr. Jackson* on the Creed, book viii. ch. xxvii. *Mintert*, Lexicon, voc. *Ἰερεμίας*. *Archbishop Newcome* on Zech. xi. 13. *Hengstenberg*, *Christologie*, ii. 258. 465.

11. Σὺ λέγεις] *Thou sayest*; i. e. what is true. See xxvi. 64. John xviii. 37; and 1 Tim. vi. 13.

16. Βαραββάν] *Barabbas*. From *בָּר* (*bar*), *filius*, and *אבָּא* (*abba*), *pater*. They rejected the True Son of the Father, and chose a robber, who bare the name of Father’s Son, in His place.

17.] In some MSS. and Versions there is a remarkable reading here, i. e. Ἰησοῦν prefixed to *Barabbas*; and this is approved by *Fritzsche, Meyer*, and others. “*Codices ante Origenem habuerunt Ἰησοῦν Βαραββάν.*” (*Rosenm.*)

If this reading is correct, the contrast is striking. Whom will ye? Jesus who is called *Barabbas*, or Jesus Who is called Christ, the Son of the Living God? But perhaps Ἰησοῦν, i. e. ἸΝ after ἸΜΙΝ, is only a repetition of the two final letters, *IN*.

Barabbas the murderer and robber is acquitted by the Jews, and Jesus is killed by them. But He is acquitted by the voice of Pilate’s wife, and is pronounced innocent by Pilate, the Roman Governor, and is acknowledged by the Roman centurion to be “truly the Son of God.” The act of the Jews was suggested by the Evil One, who still reigns over them, and therefore they cannot have peace. (*Jerome*.)

19. ἐν τῷ βήματι] *on the judgment-seat*. The cause itself was heard in the *prætorium*, or palace of the Governor, but judgment was pronounced from the βῆμα, or *tribunal*, which was in an elevated place outside the *prætorium*.

πρὸς αὐτὸν ἡ γυνὴ αὐτοῦ λέγουσα, Μηδὲν σοὶ καὶ τῷ δικαίῳ ἐκείνῳ, πολλὰ γὰρ ἔπαθον σήμερον κατ' ὄναρ δι' αὐτόν. ⁽³²⁵⁾ ^I 20^m Οἱ δὲ ἀρχιερεῖς καὶ οἱ ^m Mark 15. 11, &c.
 πρεσβύτεροι ἔπεισαν τοὺς ὄχλους, ἵνα αἰτήσωνται τὸν Βαραββᾶν, τὸν δὲ ^l Luke 23. 18.
 Ἰησοῦν ἀπολέσωσιν. ²¹ Ἀποκριθεὶς δὲ ὁ ἡγεμὼν εἶπεν αὐτοῖς, Τίνα θέλετε ^{John} 18. 40.
 ἀπὸ τῶν δύο ἀπολύσω ὑμῖν; οἱ δὲ εἶπον, Βαραββᾶν. ⁽³²⁶⁾ ^I 22 λέγει αὐτοῖς ^{Acts} 3. 14.
 ὁ Πιλάτος, Τί οὖν ποιήσω Ἰησοῦν τὸν λεγόμενον Χριστόν; λέγουσιν αὐτῷ
 πάντες, Σταυρωθήτω. ²³ Ὁ δὲ ἡγεμὼν ἔφη, Τί γὰρ κακὸν ἐποίησεν; οἱ δὲ
 περισσῶς ἔκραζον λέγοντες, Σταυρωθήτω. ⁽³²⁷⁾ ^X 24 Ἰδὼν δὲ ὁ Πιλάτος ὅτι οὐδὲν
 ὠφελεῖ, ἀλλὰ μᾶλλον θόρυβος γίνεται, ⁿ Deut. 21. 6.
 ἵνα ληθῇ τὰς χεῖρας ἀπέναντι τοῦ ὄχλου λέγων, Ἀθῶός εἰμι ἀπὸ τοῦ αἵματος τοῦ δικαίου τούτου·
 ὑμεῖς ὀψεσθε. ²⁵ καὶ ἀποκριθεὶς πᾶς ὁ λαὸς εἶπε, Ὅ τὸ αἷμα αὐτοῦ ἐφ' ἡμᾶς καὶ
 ἐπὶ τὰ τέκνα ἡμῶν. ⁽³²⁸⁾ ^I 26 Τότε ἀπέλυσεν αὐτοῖς τὸν Βαραββᾶν, ^p τὸν δὲ
 Ἰησοῦν φραγελλώσας παρέδωκεν ἵνα σταυρωθῇ.
⁽³²⁹⁾ ^{IV} 27 Τότε οἱ στρατιῶται τοῦ ἡγεμόνος παραλαβόντες τὸν Ἰησοῦν εἰς τὸ
 πραιτώριον συνήγαγον ἐπ' αὐτὸν ὄλην τὴν σπείραν ²⁸ καὶ ἐκδύσαντες αὐτὸν

— ἡ γυνὴ αὐτοῦ] *his wife*; whose name is said to have been Procla, or Claudia Procula. *Niceph.* i. 30. *Evang. Nicod.* 2. *Libr. Apocryph.* ed. Thilo. p. 522 sqq.

In the whole history of the Passion of Christ no one pleads for Him but a woman—the wife of a Heathen Governor, the deputy of the Emperor of the World. She says, *Have thou nothing to do with that Just Man.*

How often the movements of the heart of one weak woman are wiser than all the popular clamours, and deliberative counsels, and judicial decisions, of the Multitudes, Nations, Senates, and Rulers of this world!

— πολλὰ ἔπαθον] *I suffered many things.* How many things took place that ought to have made the Chief Priests pause! Together with the examination and inquiry by Pilate came this dream of his wife; sent to her perhaps because she was holier than her husband, and because, if sent to him, it might never have been divulged. And not only did she see the vision, but *suffered many things* in that very night, because of Christ. Pilate wished to let Him go, but they importuned to have released unto them a notable prisoner—one infamous for his crimes—and preferred Barabbas to the Saviour of the World. *Chrys.*

22. Σταυρωθήτω] *Let Him be crucified!* Not only by putting Him to death, but also by the manner of His death, viz., by *Crucifixion*, did the enemies of Jesus fulfil the prophecies, and prove Him to be the Christ. See above, xxvi. 24. 66; and below, on v. 43, and on Gal. iii. 13.

For a description of the cross and of crucifixion, see *Bp. Pearson* on the Creed, Art. iv. and the notes. That the feet were nailed as well as the hands, see *Justin*, c. Tryphon. 97. *Tertullian*, c. Marcion. iii. 19. *Plaut. Mostell.* ii. 1. 13. Cp. Ps. xxi. 17. *Luke* xxiv. 39.

Some of the meditations of the Ancient Church upon the Crucifixion are thus expressed:

“Per lignum servi facti sumus; per crucem liberi.” (*Aug.*)
 “Ut non sibi sibi omnibus vinceret Christus, manus in cruce tetendit.” (*Ambrose.*)

“Ipsa species crucis, quid est nisi forma quadrata mundi? unde S. Apostolus, quæ sit altitudo et latitudo amoris Christi.” (*Hieron.*) See *John* xii. 32, and on *Ephes.* iii. 18.

“Cruis patientis fit cathedra docentis, et tribunal iudicantis, et currus triumphantis.” (*Aug.*) See below on *Luke* xxiii. 23.

On the Passion of our Blessed Saviour, see *Leo M.* *Serm.* i. —lxviii. *S. Cyril Hieros.* *Catech.* 13, p. 182—203. *Dr. Barrow's* *Sermon* xxiii. vol. ii. p. 206, and vol. v. p. 566—603; and *Bp. Andrewes' Sermons*, ii. p. 120—184, and *Westcott* on the Canon, pp. 61. 120, for primitive testimonies concerning it.

23. ἔκραζον] *they were crying.* Then were fulfilled the words of *Isaiah* (v. 7), “He looked for judgment, but behold oppression; for righteousness, but behold a cry.” (*Jerome.*)

24. ἀπενίψατο τὰς χεῖρας] *he washed his hands*, but not his heart. He was guilty of crucifying Christ, by delivering to be crucified Him Whom he pronounced innocent; and so in delivering up Christ he condemned himself.

Sense of guilt makes men cowards. Pilate was afraid, lest, if he did not comply with the desires of the Priests and People, and deliver Jesus to them, he himself should be accused by them to his master, Tiberius, for the many sins he had committed in his government of Judæa. See *John* xix. 12.

Observe how many things were done by Christ to deter the

Jews from this sanguinary deed. They saw Pilate washing his hands; they heard his protest of Christ's innocence; they saw the death of Judas the Traitor, stung in conscience for betraying Him; they beheld the majestic silence of Christ; and yet they prefer Barabbas to Christ, and imprecate a curse on themselves and their children. This curse is still of force upon the Jews even to this day; as *Isaiah* says (i. 15), “When ye make many prayers, I will not hear: your hands are full of blood.” This is the legacy which the Jews have bequeathed to their posterity, “His blood be upon us and upon our children!” *Jerome.*

26. φραγελλώσας] *having scourged*; as was usually done to slaves before their crucifixion. See *Webst.* here. “Φραγελλοῦν vox origine Latinâ, id. qd. *mastrigoum* xx. 19. *Joan.* xix. 1. Flagella erant aculeata, ossiculis pecuinis fere catenata, unde *horribile flagellum* dixit *Horat.* Sat. i. 3. 119. Flagellis cadebantur apud Romanos servi (*liberi virginis*) et fere capite dammati, nudi et ad columnam adstricti, antequam in crucem agerentur. *Facinus est vinciri civem Romanum, scelus verberari, prope parricidium necari, quid dicam in crucem tollere?* *Cic.* Verr. v. 66. *Conjuratio servorum*—multi occisi, multi capti, alios verberatos cruci affixit, qui principes conjurationis erant. *Liv.* xxxiii. 36. *Servum verberibus multatum sub furcâ ad supplicium egit.* *Val. Max.* i. 7. Pilatus ergo more Romanorum poemam flagellorum Christo in crucem agendo irrogabat. Attamen cum flagellis esset cæsus, ultimâ vice tentabat Procurator, an ad commiserationem flectere posset Judæorum animos, ideoque Jesum flagellatum in conspectum populi producebat; sed rursus eum spes fallebat, denuntiabant ei Cæsaris iram; hanc metuens, eum in crucem agi jussit, coll. v. 31. *Joan.* xix. 1, 2 sqq.” (*Kuin.*)

According to the Roman laws, they who were to be crucified were first scourged. Jesus was delivered to the soldiers, and thus that most holy body was torn by the scourge. But this was done, that “by His stripes we might be healed” (*Isa.* liii. 5). (*Jerome.*)

On the time of the scourging see on *Luke* xxiii. 16. Cp. *John* xix. 1.

27. στρατιῶται—σπείραν] *the soldiers of the Governor* (Pilate) *having taken Jesus* to the *prætorium*, gathered together to him *their whole band.* “*Marc.* xv. 16 dicuntur οἱ στρατιῶται *milites prætoriani.* Τὸ πραιτώριον vox origine Latinâ, est domus, palatium Procuratoris. Hoc prætorium fuerat olim regia Herodis, in superiori urbis parte magnifice exstructa, ex qua aditus patebat in arcem Antoniam, templo junctam, vid. *Joseph.* Ant. xv. 9. 3. B. J. i. 21. 1; v. 4. 3. Procuratores Romani, qui Cæsareæ debebant, quotiescunque iis Hierosolymis versandum esset, hoc palatium sibi delibebant domicilium.” (*Kuin.*)

Concerning this word *prætorium*, and the reflections it suggests in the history of the sufferings of Christ, and of those of *St. Paul*, see below, notes on *Phil.* i. 13.

“Tribunal erat extra prætorium v. 19, abducebatur ergo Jesus in interiore partem prætorii, in aulam. συνήγαγον ἐπ' αὐτὸν ὄλην τὴν σπείραν, totam cohortem ad eum illudendum coëgerunt. Cohortem Romanam, quæ erat decima pars legionis, et constabat quadringentis viginti quinque militibus, interdum sexcentis, etiam mille, si legiones majores erant, vid. *Lipsius* de Militiâ Romanâ i. 4. *Joseph.* B. J. iii. 4. 2. Quinque cohortes Cæsareæ erant, una Hierosolymis, eademque major, tempore festi Paschato, vid. *Joseph.* B. J. ii. 15. 6; v. 5. 8. Act. xxiii. 23.” (*Kuin.*)

περιέθηκαν αὐτῷ χλαμύδα κοκκίνην, ²⁹ καὶ πλέξαντες στέφανον ἐξ ἀκανθῶν ἐπέθηκαν ἐπὶ τὴν κεφαλὴν αὐτοῦ, καὶ κάλαμον ἐπὶ τὴν δεξιὰν αὐτοῦ, καὶ γονυπετήσαντες ἔμπροσθεν αὐτοῦ ἐνέπαιζον αὐτῷ λέγοντες, Χαῖρε, ὁ βασιλεὺς τῶν Ἰουδαίων· (³⁰ $\frac{330}{VI}$) καὶ ἐμπτύσαντες εἰς αὐτὸν ἔλαβον τὸν κάλαμον, καὶ ἔτυπτον εἰς τὴν κεφαλὴν αὐτοῦ· ³¹ καὶ ὅτε ἐνέπαιζαν αὐτῷ, ἐξέδυσαν αὐτὸν τὴν χλαμύδα, καὶ ἐνέδυσαν αὐτὸν τὰ ἱμάτια αὐτοῦ, καὶ ἀπήγαγον αὐτὸν εἰς τὸ σταυρῶσαι.

q Mark 15. 21.

(³² $\frac{331}{I}$) ³² Ἐξερχόμενοι δὲ ¹ εὗρον ἄνθρωπον Κυρηναῖον, ὀνόματι Σίμωνα· τοῦτον ἡγγάρευσαν, ἵνα ἄρῃ τὸν σταυρὸν αὐτοῦ.

r Mark 15. 22, &c.
Luke 23. 33, &c.
John 19. 17, &c.
s Ps. 69. 21.
ver. 48.

(³³ $\frac{332}{I}$) ³³ Καὶ ἔλθόντες εἰς τόπον λεγόμενον Γολγοθᾶ, ὃ ἐστὶ λεγόμενος Κρανίου τόπος, (³⁴ $\frac{333}{IV}$) ³⁴ ἔδωκαν αὐτῷ πιεῖν ὄξος μετὰ χολῆς μεμιγμένον· καὶ γενυσάμενος οὐκ ἤθελε πιεῖν.

t Ps. 22. 18.

(³⁵ $\frac{334}{I}$) ³⁵ Σταυρώσαντες δὲ αὐτὸν διμερίσαντο τὰ ἱμάτια αὐτοῦ βάλλοντες κλῆρον, ἵνα πληρωθῇ τὸ ρηθὲν ὑπὸ τοῦ προφήτου, Ἐμερίσαντο τὰ ἱμάτιά μου ἑαυτοῖς, καὶ ἐπὶ τὸν ἱματισμόν μου ἔβαλον κλῆρον· ³⁶ καὶ καθήμενοι ἐτήρουν αὐτὸν ἐκεῖ (³⁷ $\frac{335}{I}$) ³⁷ καὶ ἐπέθηκαν ἐπάνω τῆς κεφαλῆς αὐτοῦ τὴν αἰτίαν αὐτοῦ γεγραμμένην, ΟΥΤΟΣ ΕΣΤΙΝ ΙΗΣΟΥΣ Ο ΒΑΣΙΛΕΥΣ ΤΩΝ ΙΟΥΔΑΙΩΝ.

28. χλαμύδα] A round military cloak ('sagum,' 'paludamentum'), of dyed wool, fastened on the right shoulder with a fibula, so as to cover the left side, and thrown over the other dress.

— κοκκίνην] scarlet. As military Emperor, or King—in mockery. It is called πορφύρα by St. Mark, xv. 17, and was probably of scarlet, with purple clavi, or stripes. See *Eutrop.* ix. 26. *Winer*, Lex. i. p. 664.

All these things, done in mockery, were so ordered by God as to have a divine meaning. Christ is clothed in scarlet and purple, for He is a military Conqueror and King; He is crowned with thorns, for He has a diadem won by suffering, the diadem of the World; He has a reed in His hand, for He wields a royal Sceptre, earned by the weakness of humanity (see Phil. ii. 8—11). The cross is laid on His shoulder, for this is the sign of the Son of Man, the trophy of His Victory, by which He takes away sin and conquers Satan; His titles are inscribed on the Cross, "King of the Jews," for He is the Sovereign Lord of Abraham and all his seed. In all these circumstances, as *S. Hilary* says, He is worshipped, while He is mocked. The purple is the dress of royal honour; His crown woven with thorns is a crown of victory. As *S. Ambrose* says (on Luke xxiii. 11), "illudentes adorant."

32. Κυρηναῖον] a Cyrenian. The Cyrenians, who had now come up for the Passover, had a synagogue at Jerusalem. Cp. Acts ii. 10; vi. 9.

— Σίμωνα] Simon. See Luke xxiii. 26.

— ἡγγάρευσαν] they pressed into service. See above, v. 41. Mark xv. 21. His Cross was laid on a stranger. The Jews were not worthy to bear it. (*Hilary*.)

— ἵνα ἄρῃ] in order that he might bear it. Criminals were obliged to carry their own cross to the place of execution. It is probable, that when our Lord was oppressed by the burden, the soldiers, meeting Simon coming from the country, pressed him into the service as a disciple of Jesus.

33. Γολγοθᾶ] from rad. גלגל (*galal*), *volvit*; whence the word *Gilgal*, *Golgotha*, and euphonic *Golgotha*, a rolling; and *Gulgoeth*, a skull (2 Kings ix. 35), from its roundness.

Perhaps by recording the name *Golgotha* the Holy Spirit may intend a reference to the words of Joshua the type of Jesus, at the hill *Gilgal*, where he circumcised the people (Josh. v. 9), and had his camp. "Behold, I have to-day rolled away (רולל) the reproach of Egypt; therefore the name of the place is called *Gilgal*." And by our Jesus at *Golgotha* the shame and guilt of sin was rolled away from the Israel of God; and there—where He was crucified—was His camp;—for He conquered by the Cross. Cp. above on xxvi. 36.

Golgotha was outside the walls of the city (Heb. xiii. 12), and probably on the n.w. of Mount Sion. See *Williams*, Holy City, p. 253. Some Expositors suppose that *Golgotha* derived its name from its conical form (*Reland*, Palæst. p. 860), and that for this reason it is called κράνιον by St. Luke, xxiii. 33. Cp. *Stanley*, Palestine, p. 454, and *Museum of Classical Literature*, ii. pp. 311—476.

There was an ancient tradition (see *Origen*, *Tertullian*, *Athanas.*, *August.*) that the bones of Adam had been buried there. *S. Jerome* is of opinion that it was called Calvary because it was a place of public executions, and many skulls of criminals who had been beheaded, might be seen there, perhaps exposed in terror.

Observe, our Lord was crucified on Golgotha, and He ascended into heaven from the Mount of Olives. The Sun of Righteousness went down in the west, and arose to heaven on the east of Jerusalem.

34. ὄξος μετὰ χολῆς] vinegar with gall. οἶνον ἐσμυρνισμένον, Mark xv. 23. Ps. lxix. 21.

— οὐκ ἤθελε πιεῖν] He would not drink. "Sive quòd aversaretur malitiam; sive quia volebat majorem pati sitim in cruce, ut nobis mortificationis vivum daret exemplum." (*à Lapide*.) Perhaps He refused it, that it might not be said by His enemies that He had not suffered all the agonies of crucifixion, and that some drugged potion had been given Him by His friends to stupify His senses and to deaden His pain till just before He died (see below, v. 48. John xix. 28). Such potions were often given to those who were crucified. See *Lightfoot*. "Vinum myrrhâ conditum mentem turbat. Solebant supplicio afficiendis porrigere vinum, herbis temulentiam procreantibus mixtum, quò minùs sentirent dolores. Tr. Sanhedrin. c. 6, Dixit R. Chesda: qui ducitur ad mortem, ei datur bibendum granum turis in poculo vini, ut distrahatur mens ejus, quia dictum est Prov. xxxi. 6, Date siceram perituro, et vinum illis qui sunt amaro animo." *Merrillius*. *Casaubonus*, Exercitt. Antibar. xvi. 80. Jesus verò, qui doloris sensu rationisque usu privari hoc modo nolebat, sed animo forti fatum subire volebat, vino leviter degustato calicem epotare recusabat. (*Kuin*.)

35. ἵνα πληρωθῇ—κλήρον] not found in A, B, D, E, F, G, H, K, L, M, S, U, V—and probably not from St. Matthew.

36. ἐτήρουν αὐτὸν] they were watching Him. The vigilance of the soldiers and Priests has proved of great use to us, as giving us clearer evidence of the Resurrection, and of Christ's power therein. (*Jerome*.)

37. Οὗτός ἐστιν—Ἰουδαίων] This is Jesus, the King of the Jews. See *S. Aug.* in Joan. xix. 19.

Thus by Pilate's voice the Gentile World (represented by him as Roman Governor) replies to the Jews, "Whether ye will or no, Jesus is King of the Jews,—the Lord of all who believe." (*Jerome*, referring to the derivation of the word *Jew*, i. e. one who confesses and praises God.)

"The first authorized title of 'King of Judah' after the captivity of king Zedekiah, was that Inscription written on our Saviour's cross by the command of Pilate (the Representative in Judæa of Cæsar, the world's Governor), so that the Jews could not get a change of it in any of the three languages in which it was written. That which the world might conceive was written in jest, the God of Israel made good by making this Jesus, Whom Pilate crucified, both Lord and Christ (Acts ii. 36; iv. 10); that

(³³⁶/_I) ³⁸ Τότε σταυροῦνται σὺν αὐτῷ δύο ληστὰι, εἷς ἐκ δεξιῶν καὶ εἷς ἐξ ἐωνύμων.

(³³⁷/_{VI}) ³⁹ Ὁι δὲ παραπορευόμενοι ἐβλασφήμουν αὐτὸν κινῶντες τὰς κεφαλὰς αὐτῶν ⁴⁰ καὶ λέγοντες, Ὁ καταλύων τὸν ναὸν καὶ ἐν τρισὶν ἡμέραις οἰκοδομῶν, σῶσον σεαυτὸν· εἰ Υἱὸς εἶ τοῦ Θεοῦ, κατάβηθι ἀπὸ τοῦ σταυροῦ.

(³³⁸/_{II}) ⁴¹ Ὁμοίως δὲ καὶ οἱ ἀρχιερεῖς ἐμπαίζοντες μετὰ τῶν γραμματέων καὶ πρεσβυτέρων ἔλεγον, ⁴² Ἄλλους ἔσωσεν, ἑαυτὸν οὐ δύναται σῶσαι· εἰ βασιλεὺς Ἰσραὴλ ἐστι, καταβάτω νῦν ἀπὸ τοῦ σταυροῦ, καὶ πιστεύσομεν ἐπ' αὐτῷ. ⁴³ πέποιθεν ἐπὶ τὸν Θεὸν, ῥυσάσθω νῦν αὐτὸν, εἰ θέλει αὐτὸν, εἶπε γὰρ, Ὅτι Θεοῦ εἰμι Υἱός. (³³⁹/_{II}) ⁴⁴ Τὸ δ' αὐτὸ καὶ οἱ ληστὰι οἱ συσταυρωθέντες αὐτῷ ὠνείδιζον αὐτόν.

(³⁴⁰/_{II}) ⁴⁵ Ἀπὸ δὲ ἑκτῆς ὥρας σκότος ἐγένετο ἐπὶ πᾶσαν τὴν γῆν ἕως ὥρας ἑννάτης· (³⁴¹/_{VI}) ⁴⁶ περὶ δὲ τὴν ἑννάτην ὥραν ἀνεβρόησεν ὁ Ἰησοῦς φωνῇ μεγάλῃ λέγων, Ἥλι, Ἥλι, λαμὰ σαβαχθανί; τοῦτ' ἔστι, Θεέ μου, Θεέ μου, ἱνατί

u Ps. 22, 7, &c. & 109, 25.
Mark 15, 29, &c.
Luke 23, 35, &c.
v ch. 26, 61.
John 2, 19.

w Mark 15, 33, &c.
Luke 23, 44.

is, a far greater King than Cæsar, whom they acknowledge their only king!" *Dr. Jackson* on the Creed, bk. vii. c. 32.

On the different forms in which this Inscription is represented by the Evangelists, see above, Introduction to the Gospels.

38. δύο ληστὰι two robbers, or, rather, felons, rebels, and assassins. "Vocabantur ληστῶν et sicariorum nomine qui in jussu publico arma cepissent. Crux pœna latronum." (*Rosenm.*) See above, xxi. 13. These rebels and assassins were executed at the Passover for a public example at that great festival.

— εἷς ἐκ δεξιῶν one on the right, the other on the left. Like the good and wicked at the Great Day of Judgment. See above, xxv. 33, 34, 41. Christ on the cross accepts the one (Luke xxiii. 43), while the other remains impenitent and blasphemes. So even the Cross becomes a Judgment-seat, and the Crucifixion displays a vision of the Universal Judgment to come.

42. καταβάτω—καὶ πιστεύσομεν let Him come down, and we will believe. A false promise. For which was greater, to come down from the cross, or to raise Himself from the dead? He rose again, and ye did not believe. If He had come down from the cross, ye would not have believed. Perhaps the Spirits of Evil suggested these words; for, as soon as the Lord was crucified, they felt the power of the Cross, and that their own power was broken thereby; they would then that He should come down from the Cross. But Christ remains on the Cross in order to destroy the Devil, and in order that the world may believe and be saved. (*Jerome.*) Cp. 1 Cor. ii. 8.

— ἐπ' αὐτῷ we will become believers in Him; a stronger expression than the reading of some MSS. π. αὐτῷ.

43.] Quoted by *Clem. Roman.* c. 16, p. 71.

— πέποιθεν ἐπὶ τὸν Θεόν He trusted in God, let Him deliver Him, if He will have Him. Wonderful fulfilment of Divine prophecy! They who nailed Jesus to the cross, and mocked Him on the cross, used the very words which the Holy Spirit, speaking by David in the person of the Messiah, a thousand years before the crucifixion, had said that the enemies of the Messiah would use against Him, when they would pierce His hands and feet, and part His garments, and cast lots for His vesture. Ps. xxii. 16, 18. See that Psalm, v. 7, 8, All they that see Me laugh Me to scorn, they shoot out the lip, they shake the head, saying, He trusted in God that He would deliver Him; let Him deliver Him, if He will have Him. Thus they fulfilled the Scriptures in condemning Him. (Acts xiii. 27.) Thus, in crucifying Jesus, they proved Him to be the Christ.

44. ληστὰι the robbers: one of them. Luke xxiii. 42, 43. *S. Aug.* de Consens. Evang. iii. 16, and *S. Ambrose* in Luc. lib. x. For similar uses of the plural see above, ii. 20. Acts xvii. 18, and Matt. xxvi. 8, where it is said that "the disciples murmured,"—viz. Judas, one of them, did. Acts xiii. 40, "that which is spoken by the Prophets,"—i. e. in one of them, Habakkuk, i. 5.

Or, it may be inferred from a comparison of St. Luke's account with St. Matthew's, that at first, both the malefactors nailed on Him; but afterwards, one of them (Luke xxiii. 40), moved by the prodigies which he saw (the darkness and the earthquake, &c.), was penitent, and rebuked the other. So, first, Jews and Gentiles reviled Christ; but now the Gentiles repent, and plead with the Jews. *Jerome.*

In the two Thieves, one blaspheming, the other confessing Christ, some of the Fathers see a figure of the "duo populi," the Jew and the Gentile, ἀμφότεροι γὰρ ἄνομοι (says *Theophyl.* in Marc. xv.) ἀλλ' ὁ μὲν ἐθνικὸς εὐγνώμων, ὁ δὲ Ἰουδαϊκὸς βλάσφημος.

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45. Ἀπὸ δὲ ἑκτῆς ὥρας σκότος ἐγένετο] *And darkness came over the land from the sixth hour until the ninth hour*, i. e. from twelve o'clock, when our Lord was crucified, to three, when he expired.

As to the hour of the Crucifixion, see below, Mark xv. 25. John xix. 14.

Concerning this darkness, which could not have been an eclipse, the moon being then full, see *Jul. African* in *Routh*, R. S. ii. 297, 298, ἡν σκότος θεοποίητον, *ibid.* ii. 477, and iv. 7. *Euseb.* Chron. ad A.D. 33. Cf. *Tertullian*, Apol. 21, who appeals for the fact to the Roman Archives.

S. Cyril Hieros. p. 195, sees here a fulfilment of Zech. xiv. 6, 7, and Amos viii. 9.

By πᾶσαν τὴν γῆν, St. Matthew probably meant the Land of Judæa (*Origen*, *Chrys.*), and see Matt. ix. 26. Luke iv. 25; so that it would not be surprising if no mention of it is made in Heathen Historians.

At the first Passover, the Hebrews had light in their dwellings, while the rest of Egypt was dark; but now, when the True Passover is killed by them, they are in darkness; and the light of the Gospel is about to be poured on the Gentile world.

Observe, the Passover was to be killed at the full moon. When Christ suffered the Moon was full. Christ the Sun of Righteousness illumines the Church typified in Scripture by the Moon; and the fulness of her light is from the death of Christ.

46. λαμὰ σαβαχθανί] Ps. xxii. 1. Our Lord cries out, "My God, why hast Thou forsaken Me?" using the words of the Psalmist, in order that He might show with His last breath that He acknowledges the Old Testament. (*Chrys.*)

Our Lord, with His dying breath, taught us to refer this Psalm to the Messiah; it is therefore impiety not to apply it to Him. (*Jerome.*) Cp. Acts i. 20; iv. 25.

It would seem from this, and from Mark xv. 34, Ἐλω, Ἐλω, that our Lord used the vernacular, or Syro-Chaldaic words: "Hæc verba deprompta sunt ἐ Ps. xxii. 1, et Jesus, hæc vocem emittens, utebatur dialecto, quæ tunc in Judæa vigeat, atque verba ipsa ut Galilæus pronuntiabat. Pro ἥλι, ἥλι, Hebr. הָאֵל, הָאֵל ap. Marc. xv. 34, legitur, Ἐλω, Ἐλω; quod est Chald. הָאֵל, הָאֵל; Jesus vero pronuntiabat, v. ad xxvi. 73, הָאֵל, הָאֵל. Apud Marcum legitur λαμὰ, quia Hebr. et Chald. scribitur מָלַךְ. Pro Hebraico מָלַךְ usus est Jesus Chaldaico מַלְכִּי." (*Rosenm.*, *Kuin.*)

May not this be an argument also for the use of vernacular Scriptures?

This voice is for our sakes; that we may know that Christ was perfect Man, having a human body and human soul, to the last. He spoke in our name. (*Greg. Naz.* 543. *Athanas.* adv. Arian. iii. pp. 478—480.) And that we should never despair, even if God hides His face from us. For Christ, Who uttered these words, was the Beloved Son in Whom He was well pleased; and with reverence be it said, the Father was never more pleased with Him than in this His act of humility and perfect obedience. And He was then heard (Heb. v. 7), and because He was obedient to death, even the death of the Cross, therefore God highly exalted Him, and gave Him a Name above every name (Phil. ii. 9).

— Θεέ] On this rare vocative for Θεός, see *Winer*, p. 59. Cp. Jud. xxi. 3. The LXX in the Psalm here quoted has ὁ Θεός μου. St. Paul uses Τιμόθεε, 1 Tim. i. 18; vi. 20.

P

x Ps. 22. 1.
& 69. 21.
Mark 15. 36, &c.
Luke 23. 36.
John 19. 29.

με ἐγκατέλιπες; ⁴⁷ Τινὲς δὲ τῶν ἐκεῖ ἐστῶτων ἀκούσαντες ἔλεγον, Ὅτι Ἥλιον φωνεῖ οὗτος. (³⁴²/_{II}) ⁴⁸ * Καὶ εὐθέως δραμὼν εἰς ἕξ αὐτῶν, καὶ λαβὼν σπόγγον, πλήσας τε ὄξους καὶ περιθεὶς καλάμῳ ἐπότιζεν αὐτόν. ⁴⁹ Οἱ δὲ λοιποὶ ἔλεγον, Ὑψους ἰδωμεν εἰ ἔρχεται Ἥλιος σώσων αὐτόν. (³⁴³/_I) ⁵⁰ Ὁ δὲ Ἰησοῦς πάλιν κράζας φωνῇ μεγάλῃ ἀφῆκε τὸ πνεῦμα.

(³⁴⁴/_{II}) ⁵¹ Καὶ ἰδοὺ τὸ καταπέτασμα τοῦ ναοῦ ἐσχίσθη εἰς δύο ἀπὸ ἄνωθεν ἕως κάτω, καὶ ἡ γῆ ἐσεισθη, καὶ αἱ πέτραι ἐσχίσθησαν, (³⁴⁵/_X) ⁵² καὶ τὰ μνημεῖα ἀνεώχθησαν, καὶ πολλὰ σώματα τῶν κεκοιμημένων ἁγίων ἠγέρθη, ⁵³ καὶ ἐξεληθόντες ἐκ τῶν μνημείων μετὰ τὴν ἔγερσιν αὐτοῦ εἰσῆλθον εἰς τὴν ἁγίαν πόλιν, καὶ ἐνεφανίσθησαν πολλοῖς.

y ver. 36.
& ch 14. 33.
Mark 15. 39.
Luke 23. 47.

(³⁴⁶/_{II}) ⁵⁴ * Ὁ δὲ ἐκατόνταρχος καὶ οἱ μετ' αὐτοῦ τηροῦντες τὸν Ἰησοῦν ἰδόντες τὸν σεισμόν καὶ τὰ γενόμενα ἐφοβήθησαν σφόδρα λέγοντες, Ἀληθῶς Θεοῦ Τίς ἦν οὗτος.

z Luke 8. 23.
& 23. 49.
Mark 15. 40.

(³⁴⁷/_{VI}) ⁵⁵ * Ἦσαν δὲ ἐκεῖ γυναῖκες πολλαὶ ἀπὸ μακρόθεν θεωροῦσαι, αἵτινες ἠκολούθησαν τῷ Ἰησοῦ ἀπὸ τῆς Γαλιλαίας διακονοῦσαι αὐτῷ, ⁵⁶ ἐν αἷς ἦν Μαρία ἡ Μαγδαληνὴ, καὶ Μαρία ἡ τοῦ Ἰακώβου καὶ Ἰωσή μήτηρ, καὶ ἡ μήτηρ τῶν υἱῶν Ζεβεδαίου.

a Mark 15. 42—
47.
Luke 23. 50—55.
John 19. 38.
Isa. 53. 9.

(³⁴⁸/_I) ⁵⁷ * Οὐσίας δὲ γενομένης, ἦλθεν ἄνθρωπος πλούσιος ἀπὸ Ἀριμαθείας τοῦνομα Ἰωσήφ, ὃς καὶ αὐτὸς ἐμαθήτευσε τῷ Ἰησοῦ. ⁵⁸ Οὗτος προσελθὼν

48. καλάμῳ] *with a reed.* This is probably the stem of the hyssop, mentioned by St. John xix. 29, which grew from a stalk into a tuft; and, the cross not being high, might be reached by a person holding it. "Hyssopus caules erigit dodrantes aut altiores, duos ac lignosos." *Dodonaus*, de Stirp. iv. 19. See *Mintert* and *Winer* in v.

50. φωνῇ μεγάλῃ] *with a loud voice.* To show that He laid down His life by His own will, not from exhaustion of natural force.

He cried with a loud voice, and thus proved the truth of what He had said, No one taketh away My life from Me; I have power to lay down My life, and have power to take it again (John x. 18). Pilate, therefore, *wondered* that He was so soon dead (Mark xv. 44), and the centurion was the rather led to believe in Jesus, because He died with power (Mark xv. 39).

This cry rent the veil of the Temple; and opened the graves, and made the house of the Jews desolate. He showed His might by the raising of the dead, and by the quenching of the sun's light, and by the earthquake, and by a revolution in the elements.

He who rent the rocks and shook the earth, could have also destroyed His enemies; but in His mercy He spared them, and wrought these wonders for their conversion, and yet their hearts were hardened. (*Chrys.*, *Jerome.*)

51. τὸ καταπέτασμα—ἐσχίσθησαν] *the Veil of the Holy of Holies was rent in twain.* Duo erant templi vela; *interius*, quo velatum erat Sanctum Sanctorum, quod Hebr. חֹדֶשׁ, ab Alex. καταπέτασμα dicitur, alterium *exterius*, quod erat ad introitum templi et Hebr. פָּרֹק, ab Alexandrinis κάλυμμα Exod. xxvi. 31. 33. 35, à *Philone* ἐπίσπαστρον vocatur. Hoc loco intelligi debet illud velum, quod oppansum erat Sancto Sanctorum, quod simpliciter καταπέτασμα nuncupabatur, vid. *Philo* de Vit. Mos. 2, p. 667, C. *Joseph.* Ant. v. 5. 4. *Kuin.*

Velum Templi scissum est, ut omnia Legis revelata mysteria universis Gentibus proderentur. (*Jerome.* iv. 176.) Liber jam aditus in Sancta. (*Bengel.*)

The veil was rent. Thus our Lord showed His power and wrath, and at the same time His love. He intimated that what was before inaccessible, was now made easy of access, and that Heaven would be opened, and that He our Great High Priest would now enter the true Holy of Holies. They had said, "If He be King of *Israel*, let Him come down from the Cross;" but He proves Himself King of the *World*. They had derided Him, saying, "Thou that destroyest the Temple," He showed that it would be desolate, by rending the Veil. (*Chrys.*)

Concerning this Veil and its typical meaning, see below, Heb. vi. 19; ix. 3; x. 20.

52. κεκοιμημένων] *of those who were asleep.* κοιμᾶσθαι = ὑπνῶ, *to sleep* in death, 1 Kings xi. 43, and *passim.* Vorst. pp. 199, 202. John xi. 11. 14. Acts vii. 60; xiii. 36. See notes 1 Thess. iv. 13—15. 1 Cor. vii. 39; xi. 30; xv. 18, 20. 51.

—ἠγέρθη] *arose from the graves.* This is the *eighth* Resur-

rection recorded in Holy Scripture. There may be something symbolical in this number, which is specially connected in Holy Scripture with *Resurrection*. See on Luke xxiv. 1. The preceding ones are as follows:—

1. The Son of the Widow of Sarepta. 1 Kings xvii.
2. The Shunamite's Son. 2 Kings iv.
3. That caused by the bones of Elisha. 2 Kings xiii.
4. Jairus' Daughter. Mark v.
5. The Widow's Son at Nain. Luke vii.
6. Lazarus. John xi.
7. Christ Himself.

These bodies of the saints arose *after* Christ's Resurrection; and were an earnest of the general Resurrection consequent on the Resurrection of Christ. The Chief Priests had said, "He saved others, Himself He cannot save." He hanging upon the Cross raised the saints from their graves, and thus gave a pledge of the General Resurrection.

Although the graves were opened, yet none of the bodies of the Saints arose before the Resurrection of Christ; in order that He might be the *firstborn* from the dead. (Col. i. 18. 1 Cor. xv. 20. 23.) They did not appear generally to all persons, but to some chosen for that honour. (*Jerome.*)

The risen Saints entered the *Holy City* and appeared to many—as a pledge that *all* the bodies of the Saints will be raised hereafter, and enter the heavenly Jerusalem.

The fact of this Resurrection is referred to by *S. Ignatius* ad Magnes. 9.

53. ἐξεληθόντες] the masculine, after σώματα, indicating personal life and action. Cp. on Mark ix. 26.

—ἁγίαν πόλιν] *the Holy City*—Jerusalem, so called here by the Holy Ghost, even in the History of the Crucifixion. She was still the Holy City, because of God's goodness to her in the gifts and graces of the Holy Scripture, and of the Temple and its sacred offices, which she still by His mercy retained, though miserably abused by her who had received them, and who by her sins would, ere long, bring destruction from heaven upon herself.

This is an important testimony to the true doctrine concerning particular Churches, which make up the Church Visible on earth. Every such Church, as long as it retains the Word and the Sacraments of Christ, is a Holy City; but any one of such Churches may be rejected and destroyed for her sins.

The Visible Church of God was *not* destroyed by the taking of Jerusalem; but rather it was farther enlarged and more firmly established by that event. The Universal Church of Christ will never fail, though any one particular Church may.

—ἐνεφανίσθησαν] *they appeared visibly.* Whether they died again, or were received into glory, the Fathers are not agreed. See *Aug.* Epist. ad Euodium, 99. *Theophyl.* for the former opinion; and *Origen*, *Jerome*, and others (apud à *Lapide*) for the latter. Cf. Heb. xi. 40.

57. Ἀριμαθαίας] *of Arimathea.* Probably the native place of

τῷ Πιλάτῳ ᾗτήσατο τὸ σῶμα τοῦ Ἰησοῦ. Τότε ὁ Πιλάτος ἐκέλευσεν ἀποδοθῆναι τὸ σῶμα. ⁽³⁴⁹⁾_I 59 Καὶ λαβὼν τὸ σῶμα ὁ Ἰωσήφ ἐνετύλιξεν αὐτὸ συνδόνι καθαρῷ, ⁶⁰ καὶ ἔθηκεν αὐτὸ ἐν τῷ καινῷ αὐτοῦ μνημείῳ, ὃ ἐλατόμησεν ἐν τῇ πέτρᾳ, καὶ προσκυλίσας λίθον μέγαν τῇ θύρᾳ τοῦ μνημείου ἀπῆλθεν.

⁽³⁵⁰⁾_{VI} 61 Ἦν δὲ ἐκεῖ Μαρία ἡ Μαγδαληνὴ, καὶ ἡ ἄλλη Μαρία, καθήμεναι ἀπέναντι τοῦ τάφου.

⁽³⁵¹⁾_X 62 Τῇ δὲ ἐπαύριον, ἥτις ἐστὶ μετὰ τὴν παρασκευὴν, συνήχθησαν οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι πρὸς Πιλάτον ⁶³ λέγοντες, Κύριε, ἐμνήσθημεν ὅτι ἐκείνος ὁ πλάνος εἶπεν ἐτι ζῶν, ^b Μετὰ τρεῖς ἡμέρας ἐγείρομαι. ⁶⁴ Κέλευσον οὖν ἀσφαλισθῆναι τὸν τάφον ἕως τῆς τρίτης ἡμέρας, μήποτε ἐλθόντες οἱ μαθηταὶ αὐτοῦ νυκτὸς κλέψωσιν αὐτὸν, καὶ εἴπωσι τῷ λαῷ, Ἥγέρθη ἀπὸ τῶν νεκρῶν καὶ ἔσται ἡ ἐσχάτη πλάνη χείρων τῆς πρώτης. ⁶⁵ Ἐφῇ αὐτοῖς ὁ Πιλάτος, Ἐχετε κουστωδίαν, ὑπάγετε, ἀσφαλίσασθε ὡς οὔδατε. ⁶⁶ Οἱ δὲ πορευθέντες ἡσφάλισαντο τὸν τάφον σφραγίσαντες τὸν λίθον μετὰ τῆς κουστωδίας.

XXVIII. ⁽³⁵²⁾_I 1 Ὁψὲ δὲ σαββάτων, τῇ ἐπιφωσκούσῃ εἰς μίαν σαββάτων,

Samuel, in Mount Ephraim (1 Sam. i. 1), sometimes called *Rama* πρῶν, from Hebr. רומ (rum), *elatum esse*.

For a beautiful Homily on the Burial of Christ, ἐν τῷ ἀγίῳ καὶ μεγάλῳ σαββάτῳ, see *S. Epiphani.* ii. 259.

See further Luke xxiii. 51.

— τοῖνομα Ἰωσήφ] named *Joseph*. In addition to the parallelism in our Lord's Birth to life from the *Virgin's Womb*, and the second Birth of His humanity to eternal life from the *Virgin Tomb* (see v. 60), it may be noted that one *Joseph* was appointed by God to be guardian of His body in the Virgin Womb, and another *Joseph* was the guardian of His body in the Virgin Tomb, and each *Joseph* is called a *just man* in Holy Scripture; see Matt. i. 19. Luke xxiii. 50.

59. συνδόνι καθαρῷ] *clean linen*. συνδών is the word used by the LXX for the Hebr. שדין (*sadhin*), and seems to be derived from it, from root שדן (*sadan*), to cover. Arab. *wool*. The LXX sometimes uses ὀδόνιον (Jud. xiv. 13), as St. John does here, xix. 40, for συνδών.

Some of the Fathers applied this to the preparation to be made for the reception of Christ's *mystical body* in the *Holy Eucharist*. It is to be received in linen fine and white, which is the *righteousness of saints*. Rev. xix. 8.

By this simple burial of the Lord, a rebuke is given to those who cannot dispense with luxury, even in their graves. And, spiritually, we may say that whoever receives the body of Christ with a pure heart, wraps it in clean linen. (*Jerome*.)

60. καινῷ] *new*, free from corruption; and lest it should be said that some one of the saints had risen for Him, or had been the cause of His Resurrection. Cp. the history of Elisha, 2 Kings xiii. 21. (*Bengel*.)

The *new tomb*, in which none was ever laid. And thence He arose to everlasting life, as He had been born from the *Virgin's womb*. (*Jerome*.) Christ rose from the *new tomb*, without moving away the stone. He who, as man, entered life through the closed gate of the Virgin's womb, rose to immortality from a sealed sepulchre.

The Fathers observe here the analogy to His *birth* from the Blessed Virgin, "ut ex clauso Virginis utero natus, sic ex clauso sepulchro resurrexit, in quo nemo conditus fuerat, et postquam resurrexisset se per clausas fores in conspectum Apostolorum induxit." Cp. Ezech. xlv. 2. *Greg. M.*

S. Epiphani. (in Sepulch. Christi, tom. ii. p. 262) observes that Christ arose without breaking the seal of the tomb, — ὥστερ ἐσφραγισμένων τῶν κλειθρῶν τῆς παρθενικῆς φύσεως ἐκ παρθένου γεγενῆσθαι, — and he also remarks, that as He was presented in the Temple of the earthly Jerusalem forty days after His πρώτη γέννησις, so after forty days from His δευτέρα γέννησις, or birth from the grave, He presented Himself in the Temple of the heavenly Jerusalem.

— ἐν τῇ πέτρᾳ] in the *rock*. Concerning the Holy Sepulchre and the Church there built, see *S. Cyril of Jerusalem*, Cat. 14, pp. 211. 216, and the authors there cited in the notes.

On the question whether the present site so called is the same as that of the Sepulchre, see the statements and authorities in *Robinson*, ii. 64. Later Researches, p. 254.

62. παρασκευῇ] the *Preparation*, i.e. for the *Sabbath*; hence *Friday* has this name (*παρασκευήν*) in the Eastern Church, and

was observed in memory of the Crucifixion, "ab antiquo et ubique," says *Routh*, R. S. iv. 500; iii. 457. 467. 470; iv. 45. 74.

The following are from Authors of the *third century*. *Victorinus* (*Routh*, iii. 457): "Dies sextus *parascæue* dicitur: hoc die, ob passionem Domini, aut stationem Deo aut jejunium facimus. Die *septimo* requieuit ab omnibus operibus suis. Hoc die solemus superponere, ut Die *Dominico* cum gratiarum actione ad panem exeamus: eâ die *resurrexit* quâ *lucem* fecit." *S. Peter Alex.* (*Routh*, iv. p. 45), τὴν τετράδα νηστεύομεν διὰ τὸ γενόμενον συμβούλιον ὑπὸ τῶν Ἰουδαίων ἐπὶ τῇ προδοσίᾳ τοῦ Κυρίου, τὴν δὲ παρασκευὴν διὰ τὸ πεπονθέναί αὐτὸν ὑπὲρ ἡμῶν τὴν γὰρ Κυριακὴν χαρμοσύνης ἡμέραν ἄγομεν διὰ τὸν ἀναστάντα ἐν αὐτῇ.

On the *sixth day* of the week (Friday) the *first Adam* was created; and on the seventh day God rested. So, Christ, the second Adam, Who by dying for us is become to us the Prince of Life, died on the sixth day, and by His death became the Author of the *new creation of man*; and on the seventh day He rested in the tomb; and on the *first day*, on which Light had been created at the beginning, the Light of the World arose from the darkness of the tomb.

The seventh-day Sabbath died and was buried with Christ, and the Sabbath rose again with Him in fresh glory and beauty on the first day of the week, and became the LORD'S DAY. Cp. on xxviii. 1. Col. ii. 16.

64. νυκτός] Not in some of the most ancient MSS.; cp. xxviii. 13.

— πλάνῃ] cp. πλάνος, v. 63. That will be worse for us than His former πλάνῃ in calling Himself the Messiah.

65. ὡς οὔδατε] as ye know: said with something of irony. Uti nosis—nam ego quidem de istâ re nihil laboro, vos atinet, me nihil spectat.

66. ἡσφάλισαντο] they made fast. A divine dispensation; that the evidence of Christ's power in His Resurrection might be more glorious.

The more strictly He is guarded by His enemies, the more clearly the power of His Resurrection is proved by us. (*Jerome*.)

It has been asked, If the stone was sealed and the watch set, how was it that the women came to anoint the body? (Mark xvi. 1. Luke xxiv. 1.) The sealing had not taken place on Friday, but on the Sabbath, the great Sabbath (xxvii. 62). The women had returned home (Luke xxiii. 56) on Friday afternoon, and prepared spices, and rested during the Sabbath, "according to the commandment," while the *Priests* were busy negotiating with Pilate for the watch, and in setting the seal on the tomb; and it is not probable that the women knew any thing of the matter. Cp. *Arnoldi*, p. 576.

CH. XXVIII. 1. Ὁψέ] *Late*, i.e. "nocte in auroram vergente." See Mark xvi. 2, ἰαν πρωί. The word ὀψέ is equivalent to the Hebrew ערב (*ereb*), and together with the morning makes the day. Gen. i. 5.

— σαββάτων] The Sabbath, or seventh day in the paschal week, was a high day. On that day, the second day of unleavened bread, and falling in that year on a Saturday, the first ripe sheaf of the harvest was to be waved before the Lord (Levit. xxiii. 10—12),—a prophecy of our Lord's Resurrection, and of our Resurrection also. (1 Cor. xv. 20.) Cp. Hos. vi. 2, quoted by *S. Cyril* P 2

ἦλθε Μαρία ἡ Μαγδαληνὴ, καὶ ἡ ἄλλη Μαρία, θεωρῆσαι τὸν τάφον. ² Καὶ ἰδοὺ σεισμός ἐγένετο μέγας· ^b ἄγγελος γὰρ Κυρίου καταβὰς ἐξ οὐρανοῦ προσελθὼν ἀπεκύλισε τὸν λίθον ἀπὸ τῆς θύρας, καὶ ἐκάθητο ἐπάνω αὐτοῦ. ^{3 c} Ἦν δὲ ἡ ἰδέα αὐτοῦ ὡς ἄστραπὴ, καὶ τὸ ἔνδυμα αὐτοῦ λευκὸν ὥσεὶ χιῶν. ⁴ Ἀπὸ δὲ τοῦ φόβου αὐτοῦ ἐσείσθησαν οἱ τηροῦντες, καὶ ἐγένοντο ὥσεὶ νεκροί. ^($\frac{363}{II}$) ⁵ Ἀποκριθεὶς δὲ ὁ ἄγγελος εἶπε ταῖς γυναῖξιν, Μὴ φοβεῖσθε ὑμεῖς, οἶδα γὰρ ὅτι Ἰησοῦν τὸν ἐσταυρωμένον ζητεῖτε, ⁶ οὐκ ἔστιν ὧδε, ἡγέρθη γὰρ, ^d καθὼς εἶπε· δεῦτε ἴδετε τὸν τόπον ὅπου ἔκειτο ὁ Κύριος· ⁷ καὶ ταχὺ πορευθεῖσαι εἶπατε τοῖς μαθηταῖς αὐτοῦ, ὅτι ἡγέρθη ἀπὸ τῶν νεκρῶν· καὶ ἰδοὺ προάγει ὑμᾶς εἰς τὴν Γαλιλαίαν· ἐκεῖ αὐτὸν ὄψεσθε· ἰδοὺ εἶπον ὑμῖν. ^($\frac{364}{II}$) ⁸ Καὶ ἐξελθοῦσαι ταχὺ ἀπὸ τοῦ μνημείου μετὰ φόβου καὶ χαρᾶς μεγάλης ἔδραμον ἀπαγγεῖλαι τοῖς μαθηταῖς αὐτοῦ. ^($\frac{365}{X}$) ⁹ Ὡς δὲ ἐπορεύοντο ἀπαγγεῖλαι τοῖς μαθηταῖς αὐτοῦ, καὶ ἰδοὺ ὁ Ἰησοῦς ἀπήντησεν αὐταῖς λέγων, Χαίρετε. Αἱ δὲ προσελθούσαι ἐκράτησαν αὐτοῦ τοὺς

b Mark 16. 5—8.
Luke 24. 4.
John 20. 12.

c Dan. 10. 6.

d ch. 12. 40.
& 16. 21.
& 17. 23.
& 20. 19.

e Mark 16. 9.
John 20. 14.

Hierosol. p. 212. Bp. Pearson, on the Creed (Art. v. p. 486), appears to be of opinion that this year the sheaf was waved on the *First Day* of the week—the day of the Resurrection; and this perhaps may be explained by what is stated by Bp. Patrick on Levit. xxiii. 16.

— τῇ ἐπιφωσκούσῃ] *illucescente*. A remarkable expression. The Sabbath dawns into the Lord's Day, and shines in heavenly radiance in the whole Church, see xxvii. 62.

— μίαν σαββάτων] *the first day of the week*. μία = πρώτη, τῆς. Vorst. de Hebr. p. 47. See on Acts xx. 7. Thence called ἡ Κυριακή, 'dies Dominica' (*dimanche*), 'the Lord's Day.' Rev. i. 10. Cp. above, note on xxvii. 62.

On the due observance of the *Lord's Day*, see the excellent remarks in Sermon. 280, p. 3100, in Appendix to Sermons of S. Augustine. "Dominicum diem Apostoli et Apostolici viri ideo religiosā solemnitate habendum sanxerunt, quia in eodem Redemptor Noster à mortuis resurrexit, quique ideo *Dominicus* appellatur, ut in eo, à terrenis operibus vel mundi illecebris abstinentes, tantum divinis cultibus serviamus, dantes scilicet diei huic honorem et reverentiam propter spem Resurrectionis nostræ quam habemus in illā.

"Nam sicut Ipse Dominus, Jesus Christus et Salvator, resurrexit à mortuis, ita et nos resurrecturos in novissimo die speramus. Apparet autem hunc diem etiam in *Scripturis Sanctis* esse solennem. Ipse enim est primus dies sæculi, in ipso formata sunt elementa mundi, in ipso à mortuis resurrexit Christus, in ipso de celis Spiritus Sanctus super Apostolos descendit. Manna in eodem in eremo primum de celo datum est. Ideo sancti doctores Ecclesiæ decreverunt omnem gloriam Judaici Sabbati in illam transferre, ut quod ipsi in figurā, nos celebraremus in veritate; quia hinc erit *Requies* nostra vera, quando *Resurrectio* fuerit perpetrata, et remuneratio in animā et corpore simul perfecta. Observemus ergo diem dominicam, et sanctificemus illam sicut antiquis est de Sabbato præceptum." (Levit. xxiii. 32. 35.)

Christ resting in the grave consecrated to us the true Sabbath, which is rest from sin, and rest in Christ; that we may rise again to newness of life here, and to glory everlasting hereafter, for an eternal Lord's Day. And therefore Christ says, "Come unto Me, —and ye shall find Rest for your souls." See Macar. Hom. 35, "On the Old and New Sabbath," p. 191.

On the "case of the Sabbath," see Bp. Sanderson, v. 40; and on the divine Institution and perpetual obligation of the *Lord's Day*, Bp. Cosin, Works, iv. p. 451—461, and v. p. 529. Bingham, Ant. xx. 2. Hooker, V. lxx. and the Editor's Occasional Sermons, No. 44.

— ἡ ἄλλη Μαρία] *the other Mary*. The mother of James and Joseph, and, probably, the wife of Cleophas or Alphæus. Cp. James. 56. 61. Mark xv. 40. John xix. 25.

The women are said by the Evangelists to have come to the tomb at different times; this is no sign of error on their part (as is profanely alleged by some), but it is a proof of the zeal and love of those who could not bear to be long absent from the tomb of their Lord. (Jerome.)

For Homilies on the Resurrection, see Epiphany. ii. 276. S. Cyril Hierosol. Cat. 14, p. 205—216, and Bp. Andrewes, Sermon. ii. 185—427; iii. 1—103.

2. ἄγγελος] *an angel*. Our Lord, who is one and the same person, both Son of God and Son of Man, according to His two Natures, at one time shows signs of His greatness, at another of His humility. As Man He is crucified and buried, inclosed in a tomb sealed with a stone; but the deeds done in the outer world

prove Him the Son of God; the sun hiding his face, the darkness covering the earth, the earth itself rocked by an earthquake, the veil torn, the rocks rent, the dead raised, the ministry of Angels. Angels attended Him at His birth. An Angel was sent to Mary, to Joseph, to the Shepherds. He is tempted in the wilderness, and after His victory Angels minister unto Him. Now an Angel comes to guard His tomb, and by his white raiment intimates the glory of His triumph; and at His ascension two Angels appear to the Apostles and give a promise of the second coming of Christ, when He will appear with legions of Angels. (Jerome.)

— ἀπεκύλισε τὸν λίθον] *rolled away the stone*. St. Matthew goes back to an earlier point. The stone had not been rolled away in order that Christ might rise from the tomb; but it was rolled away after His resurrection, in order that the women and others might go in and see where He had lain.

In the case of Lazarus, the stone was removed before he was raised by Christ; but Christ raised Himself, and the stone was removed afterwards.

Thus He showed the Divine Power by which He will hereafter call us all out of our graves, John v. 28. Rev. xx. 13.

5. γυναῖξιν] *to the women*. Death began with woman; and to women the first announcement is made of Resurrection. (Hilary.) See v. 9.

— ὑμεῖς] *ye*, emphatic: Let those Roman soldiers fear (v. 4) —not ye,—weak women though ye be,—for ye are seeking Jesus, who has been crucified, and has now raised Himself.

— ἐσταυρωμένον] *crucified*. After the Resurrection the Angel came and rolled away the Stone, in order that the women might see the tomb empty, and might believe that He was risen. And they were rejoiced (v. 8) when they saw it, for they were persuaded that no one could have taken away the body while the soldiers were watching the grave. And the Angel says, I know that ye seek Jesus who has been crucified. The Angel is not ashamed to speak of the cross; for that is the source of our blessings. (Chrys.)

6. ὁ Κύριος] *the Lord*: yours and ours; the Lord of life and death; and now declared to be such by His glorious Resurrection. See v. 2, where this angel is called ἄγγελος Κυρίου, and so Christ is acknowledged to be one with Jehovah.

7. Γαλιλαίαν· ἐκεῖ αὐτὸν ὄψεσθε] *In Galilee of the Gentiles*, despised by the Jews; in Galilee, the scene of His earthly ministry, not in Judæa;—an intimation that the Gospel, refused by the Jews, would be preached to the Heathen.

Probably this manifestation is the same as that mentioned by St. Paul, 1 Cor. xv. 6.

8. ἐξελθοῦσαι] *having come out* of the sepulchre. St. Matthew does not tell us that they had gone in, but this circumstance is supplied by St. Luke xxiv. 3.

9. ἀπήντησεν αὐταῖς] *He met them*. After He had appeared specially to Mary Magdalene. (See Mark xvi. 9. John xx. 1. 11—18.) That previous appearance accounts for the readiness with which the women here acknowledge Jesus as risen.

— Χαίρετε] *Hail ye!* The women receive the reward of their constancy and faith; they were the first to see the sepulchre open, and to carry the good tidings of what they heard and saw. And Jesus Himself met them, and said, "All hail!" Observe, how our Lord elevates the weaker sex, which had fallen into dishonour through the transgression of Eve; and how He inspires it with hope, and heals its sorrows, and makes women to be messengers of glad tidings to His disciples. They hold Him by the Feet. We may perhaps wish to have been with them. And we may

πόδας, καὶ προσεκύνησαν αὐτῷ. ¹⁰ ^f Τότε λέγει αὐταῖς ὁ Ἰησοῦς, Μὴ φοβεῖσθε· ^f John 20. 17.
 ὑπάγετε, ἀπαγγείλατε τοῖς ἀδελφοῖς μου, ἵνα ἀπέλθωσιν εἰς τὴν Γαλιλαίαν, κακεῖ ^{Acts 1. 3.}
 μεθ' ὧν οὖν. ^{Heb. 2. 11.}

¹¹ Πορευομένων δὲ αὐτῶν, ἰδοὺ τινὲς τῆς κουστωδίας ἐλθόντες εἰς τὴν πόλιν ἀπήγγειλαν τοῖς ἀρχιερεῦσιν ἅπαντα τὰ γενόμενα. ¹² Καὶ συναχθέντες μετὰ τῶν πρεσβυτέρων, συμβούλιόν τε λαβόντες, ἀργύρια ἱκανὰ ἔδωκαν τοῖς στρατιώταις ¹³ λέγοντες, Εἴπατε, ὅτι οἱ μαθηταὶ αὐτοῦ νυκτὸς ἐλθόντες ἔκλεψαν αὐτὸν, ἡμῶν κοιμωμένων· ¹⁴ καὶ ἐὰν ἀκουσθῇ τοῦτο ἐπὶ τοῦ ἡγεμόνος, ἡμεῖς πείσομεν αὐτὸν, καὶ ὑμᾶς ἀμερίμνους ποιήσομεν. ¹⁵ Οἱ δὲ λαβόντες τὰ ἀργύρια ἐποίησαν ὡς ἐδιδάχθησαν. Καὶ διεφημίσθη ὁ λόγος οὗτος παρὰ Ἰουδαίοις μέχρι τῆς σήμερον.

¹⁶ ^g Οἱ δὲ ἑνδεκα μαθηταὶ ἐπορεύθησαν εἰς τὴν Γαλιλαίαν, εἰς τὸ ὄρος οὗ ^g ch. 26. 32.
 ἐτάξατο αὐτοῖς ὁ Ἰησοῦς. ¹⁷ Καὶ ἰδόντες αὐτὸν προσεκύνησαν αὐτῷ· οἱ δὲ ¹ Cor. 15. 6.
 ἐδίστασαν. ¹⁸ ^h Καὶ προσελθὼν ὁ Ἰησοῦς ἐλάλησεν αὐτοῖς λέγων, Ἐδόθη μοι ^h ch. 11. 27.
 πάντα ἐξουσία ἐν οὐρανῷ καὶ ἐπὶ γῆς. ¹⁹ ⁱ Πορευθέντες οὖν μαθητεύσατε ^{Luke 10. 22.}
 πάντα τὰ ἔθνη, βαπτίζοντες αὐτοὺς εἰς τὸ ὄνομα τοῦ Πατρὸς, καὶ τοῦ Υἱοῦ, καὶ ^{John 3. 35.}
 τοῦ ἁγίου Πνεύματος, ²⁰ ^k διδάσκοντες αὐτοὺς τηρεῖν πάντα ὅσα ἐνετειλάμην ^{& 17. 2, 5, 24.}
 ὑμῖν. Καὶ ἰδοὺ ἐγὼ μεθ' ὑμῶν εἰμι πάσας τὰς ἡμέρας ἕως τῆς συντελείας ^{Heb. 1. 2, & 2. 8.}
 τοῦ αἰῶνος. Ἀμήν. ^{Dan. 7. 14.}
ⁱ Mark 16. 15.
^{Luke 24. 47.}
^{Isa. 52. 10.}
^{Acts 2. 38, 39.}
^k Acts 2. 42.

hold Christ now by receiving the holy eucharist with a pure heart; and if we are merciful to His members, we shall see Him coming with the Holy Angels at the great day, and not only receive His salutation, "All hail!" but hear the gracious words, "Come, ye blessed children of My Father, receive the kingdom prepared for you from the foundation of the world." (*Chrys.*)

13—15. *Εἴπατε—σήμερον*] Say ye that His disciples came by night and stole Him away while we were asleep. Cp. *Justin Martyr* c. Tryphon. §§ 17. 108.

Veritatem absconderunt, mendacium vendiderunt, mendacium cæci cæcis. O vanitas vendens veritatem vanitati. Hodieque hoc est apud Judæos. Testimonium Martyrum nolunt audire, ut vivant; et testimonium dormientium audiunt, ut pereant. Si dormierunt custodes, unde poterant scire quis illum tulerit? Aut vigilabatis et custodire debebatis; aut dormiebatis, et quid sit factum nescitis. *Aug.* (Serm. 44 and 129.)

For an answer, by implication, to this calumny of the Chief Priests, see John xx. 6, 7.

17. *Ἐδίστασαν*] they doubted. Dubitatum est ab illis ne dubitaretur à nobis. (*Leo M.* Serm. lxxi. in Ascens. p. 152.)

18. *Ἐδόθη μοι*] Was given to Me as Man; for as God He had it from everlasting. It was given to Him in virtue of His Incarnation and humiliation, and of His perfect obedience as Man (Phil. ii. 8. Acts ii. 36; xiii. 33. 1 Pet. iii. 22). Given to Him it is for the protection of His Church and the subjugation of His adversaries (John xvii. 2). Cp. *Athanas.* c. Arian. Orat. i. p. 354, 355, who says, "Christ, as Son of Man, is said to receive, because He has a human body, which is by nature capable of reception; but He Himself as the Word possessed all things from the beginning because of His Divinity and perfection." This is enlarged upon by *Athanas.* adv. Arianos iii. pp. 26. 40. 456. 467. See also *S. Basil* de Spiritu Sancto, vol. iii. pp. 23—28.

This Power that has been given to Christ is that of His Mediatorial Kingdom, which He will exercise till the last Day (1 Cor. xv. 24, where see note), when all His enemies shall be put under His Feet (Ps. ii. 6. 9; ex. i. Heb. x. 13. See *Bp. Pearson* on the Creed, Art. vi., and below on Acts iii. 21). But His kingdom absolutely, in that He is God and Man for ever and ever, will have no end.

19. *Πορευθέντες οὖν*] Go ye therefore. The οὖν is not found in some MSS.—A, E, F, H, K, M, S, V, and may perhaps have been inserted in others to mark the connexion.—Since I, as God-Man, am universal Lord, therefore, go and bring all Nations under subjection to My sway by the ministry of the Word and Sacraments. He Who before His Passion said, "Go not into the way of the Gentiles" (Matt. x. 5), now that He has suffered and is risen, and about to ascend, says, "Go ye (*μαθητεύσατε*), make disciples of all Nations."

Here is an assertion of Christ's Universal Sovereignty, and of His claim to public homage from all Nations of the World. He now, as King of the Universe, demands obedience and honour

from All Nations; and hereafter will "be gathered before Him as Judge of the World All Nations" (xxv. 32).

— *μαθητεύσατε*] make disciples of. *μαθητεύσαι* is preparatory to διδάσκειν, which marks a continual habit. See the use of the word *μαθητεύσαι* ch. xxvii. 57.

— *βαπτίζοντες*] baptizing them. The Jews baptized Proselytes into the Name of One God. This One God is revealed to Christians as being in three Persons, Father, Son, and Holy Ghost. See *Waterland*, Serm. viii. on this text.

— *εἰς τὸ ὄνομα*] Not in, but into the Name; and not Names (plural), but into the One Name; i. e. admit them by the Sacrament of Baptism into the privileges and duties of Faith in, and Obedience to, the Name of the One God, in three Persons, the Father, and the Son, and the Holy Ghost (*S. Hieron., S. Cyril Alex.* in Joh. i., *Euthym.*), and into participation of, and communion with, the Divine Nature. On *ὄνομα*, see above, vi. 9; xviii. 20, on *εἰς τὸ ὄνομα*. "Christ," says *Athanas.* p. 555, "has founded His Church in the belief in the Holy Trinity."

— *καὶ τοῦ Υἱοῦ*] and of the Son. From this junction of the Son with the Father, *Athanasius* (adv. Arian. ii. 41, p. 402) demonstrates the Godhead of the Son. The same may be said of the Holy Ghost. (See *Athanas.* ad Serapion. § 12, pp. 528. 541, 542. 553; and *Greg. Naz.* Orat. xxxi. de Spiritu Sancto, et Orat. xxxiii. p. 615.) Indeed this Baptismal formula is a declaration from Christ, that His Religion is grounded on a Profession of Belief in, and Obedience to, One God in three Divine Persons, Father, Son, and Holy Ghost. See *Waterland's* excellent Sermon on this text, Serm. viii. vol. ii. p. 172.

And on the difference between the doctrine of the Trinity, and Tritheism on the one side, and Arianism on the other, see *ibid.* p. 447, and *Dr. Barrow*, Defence of the Blessed Trinity, iii. 495—519.

On the privileges founded on Christian Baptism, see, among others, the beautiful Sermon in *S. Hippolyt.* i. p. 261, and *Greg. Nazian.* pp. 692. 729, Orat. xl. *S. Jerome*, ad Lucifer, says, p. 292, "In Patre et Filio et Spiritu Sancto baptizatus homo Templum Domini fit; quum veteri eade destructa novum Trinitatis delubrum aedificatur."

20. *μεθ' ὑμῶν*] with you, and with those in whom your Apostolic authority to preach and administer the Sacraments will be continued to the end, and in whom therefore it will live by My Power.

— *πάσας τὰς ἡμέρας*] all the days. I shall never be absent from you a single day; I shall never be absent in any of the days of the greatest trial and affliction of the Church; but I shall remain with her till the last Day, when you will see Me again in bodily presence.

— *ἕως*] until the end of the world. I shall be with you always till that time; and shall never be absent from you after it. (*Greg. Nazian.* p. 542.) See above on i. 25, and xvi. 28.

Christ is now *with us*; hereafter, if we continue His to the end, we shall be *for ever with the Lord*. 1 Thess. iv. 17.

Why did not St. Matthew mention the *Ascension*? Why did not St. John? They were both present at it; but St. Mark and St. Luke, who describe it, were not. The Holy Spirit inspired St. Matthew and St. John. And He inspired St. Mark and St. Luke to describe what they did not see. They saw it and describe

it by the Spirit's aid. And when He was writing by St. Matthew He knew that He *would describe* the Ascension by St. Mark and St. Luke; and when He was writing by St. John He knew that He had sufficiently described it by them. And St. John takes it for granted as a fact well known to the Church. (See John vi. 62; xx. 17.) St. Matthew's silence is that of foresight; St. John's silence is that of assent. And "blessed are they that have not seen, and yet have believed" (John xx. 29).

INTRODUCTION

TO

ST. MARK'S GOSPEL.

It appears from external testimony that the Evangelist St. Mark was the son of Mary, who dwelt at Jerusalem, and whose house was resorted to by the Apostle St. Peter, on his deliverance from the prison by an Angel¹.

After St. Peter's departure from Jerusalem², St. Mark was associated with the Apostle St. Barnabas, who was his near kinsman³; and he travelled together with him and St. Paul, after their ordination to the Apostleship, during the former part of their first Missionary tour, in Cyprus⁴ and in Asia; and he remained with them till their arrival in Pamphylia, when he departed from them, and went back to Jerusalem⁵.

Paul and Barnabas, after their return to Antioch in Syria, and after the Council at Jerusalem, and a sojourn of some time at the Syrian Antioch, resolved to undertake a second missionary journey into Asia; and Barnabas was desirous of again having his kinsman Mark as their companion; but this wish was resisted by St. Paul, and led to a separation between them; and Paul took Silas⁶, or Silvanus, with him, and went through Syria and Cilicia; but Barnabas took Mark⁷, and sailed to Cyprus, his own country⁸. This happened about A.D. 50⁹.

Subsequently we hear nothing of St. Mark from the New Testament for an interval of about twelve years; when we find him restored to the friendship and entire confidence of St. Paul, then at Rome, in his first imprisonment. St. Mark is with him, and is described by St. Paul as his *fellow-labourer*¹⁰, and the salutations of *Mark* "the cousin of Barnabas," are sent by the Apostle, together with those of the "beloved Physician," the Evangelist St. Luke, to the Colossian Church, and to St. Paul's Colossian friend, Philemon¹¹. St. Mark is specially commended by St. Paul to the favourable reception of the Church of the Colossians, in Phrygia; whom, it would seem, he designed to visit at that time. Perhaps St. Mark was then on his way to meet his father in the faith, St. Peter. He next appears in St. Peter's company, when that Apostle was at Babylon¹², where he wrote his first Epistle to the Christians of Asia Minor, both Jewish and Gentile¹³; and St. Peter concludes that Epistle with sending to them a salutation from Marcus his son, who may therefore be presumed to have been well known to the Asiatic Christians, and to have laboured among them.

Shortly after this date, we see St. Mark in Asia Minor, in the neighbourhood of Ephesus. St. Paul, now in his second imprisonment at Rome, and on the eve of martyrdom, writes to Timothy, the Bishop of Ephesus, and desires him to come and bring Mark with him, "for," adds the Apostle, "he is profitable to me for the ministry¹⁴." This apostolic testimony closes the historical notices of St. Mark in Holy Scripture. Such is the honourable witness which he received from St. Paul; and we have seen that he is mentioned in affectionate terms by the Apostle St. Peter, calling him *his son*.

These Scriptural notices of St. Mark are illustrated by the ancient records of Church History,

¹ See on Acts xii. 12, where reasons are stated for this opinion, which is adopted by *Lightfoot*, *Wetstein*, *Lardner*, *Michaelis*, *Marsh*, *Rosenmüller*, *Davidson*, *Meyer*, and others.

² Acts xii. 17.

³ ἀνεψιός, probably *cousin*. See notes on Col. iv. 10.

⁴ Acts xiii. 4.

⁵ Acts xiii. 13; xv. 38.

⁶ Afterwards connected with St. Peter; see notes on 1 Thess.

i 1, and Phil. i. 1.

⁷ Acts xv. 37—41.

⁸ Acts iv. 36.

⁹ See the Chronological Table prefixed to the Acts, or to St. Paul's Epistles.

¹⁰ Philem. 24.

¹¹ Col. iv. 10. Philem. 24.

¹² See below on 1 Pet. v. 13.

¹³ See 1 Pet. ii. 10.

¹⁴ 2 Tim. iv. 11, εὐχρηστος εἰς διακονίαν.

which attribute to this Evangelist an intimate connexion with the Apostle St. Peter. It is asserted by early authorities¹, that St. Mark wrote his Gospel under the eye of St. Peter; and that it was written at the request of the Christians² at Rome, who heard St. Peter preach there; or, as others say³, it was dictated by that Apostle at Rome, with a special view to circulation in Italy and among the Romans generally; and that St. Mark was sent afterwards by St. Peter to Alexandria in Egypt; and that he was the first Bishop of that Church⁴; and that the Catechetical school at Alexandria, which produced a succession of learned teachers, was founded under his authority⁵.

It is observable, that he bore the surname of *Mark*, a *Roman* name, in addition to his Hebrew name *John*; and perhaps he was thus designated with a view to intercourse with Gentiles, especially with Romans; as the Hebrew name of Saul was changed into Paul for a like reason⁶.

The external testimonies above recited are corroborated by the internal evidence presented to us in the Gospel of St. Mark;

1. It is the shortest of all the Gospels. This characteristic harmonizes with the design assigned to it by Ecclesiastical writers, who inform us that it was specially intended for Roman use. The brevity of this Gospel would commend it to the acceptance of a great body of the Roman people, especially of the middle classes, engaged in practical business, legal affairs, commercial enterprise, and military campaigns, and migrating in frequent journeys from place to place. Such an Evangelical Manual as this, would be particularly appropriate and serviceable to them. Accordingly we find it distinguished from the other Gospels by the introduction of *Latin* words, and by an accommodation of phraseology to Roman usages⁷. The Evangelist seems to suppose that his readers are not familiar with Jewish topography⁸ and Jewish customs⁹. And in his own narrative he rarely¹⁰ quotes the Jewish Scriptures; and never, in his own person, cites any Hebrew writer by name.

2. The narrative of *St. Mark's* Gospel, as far as it goes, coincides in a great measure with that of *St. Matthew*, both in substance and in language. Indeed, there are clear evidences that it was *St. Mark's* design to repeat much that had been already said by *St. Matthew*¹¹.

The question, therefore, here arises,—whether *St. Mark's* Gospel is not, consequently, *inferior* in value to that of *St. Matthew*; whether, in a word, it may not be regarded, in a great measure, merely as a *transcript*, and an *epitome* of another previous narrative; and whether the Gospel of *St. Mark* can be regarded as a divinely-inspired work, unless we are ready to allow that it is consistent with the dignity of the Holy Spirit to be a mechanical copyist of what has been already written?

To these questions it may be replied, that it will be found, on a careful perusal of *St. Mark's* Gospel, that there are numerous evidences of *original* and *independent* knowledge possessed by the writer; that there are several important incidents related, and divine speeches recorded, in *this* Gospel, and in it *alone*¹². The historical narrative of this Gospel is singularly¹³ graphic and picturesque. The Author makes use of the *present tense*¹⁴ more frequently than any of the Evan-

¹ The following are ancient testimonies on this subject:—

Papias ap. *Euseb.* H. E. iii. 39, Μάρκος μὲν ἐρμηνευτὴς Πέτρου γεγόμενος, ὅσα ἐξηκουσέν, ἀκριβῶς ἔγραψεν—οὗτε ἤκουσε τοῦ Κυρίου, οὗτε παρηκολούθησεν αὐτῷ, ὕστερον δὲ, ὡς ἔφη, Πέτρος. *Irenæus*, adv. Hæres. iii. 1, μετὰ τὴν τούτων (Πέτρου καὶ Παύλου) ἔξοδον, Μάρκος ὁ μαθητὴς καὶ ἐρμηνευτὴς Πέτρου, καὶ αὐτὸς τὰ παρὰ Πέτρου κηρυσσόμενα ἐγγράφως ἡμῖν παραδεδώκε. *Tertullianus* adv. Marcion. i. 5, "Marcus quod edidit Evangelium, Petri affirmatur, cujus interpres Marcus. Cæpit magistrorum videri, quæ discipuli promulgarint." *Clement Alex.* ap. *Euseb.* H. E. ii. 15, relates that Mark was requested by the Romans to commit to writing the Gospel which Peter had preached to them, and that Peter approved the Work to be read in the Church. *Origenes* ap. *Euseb.* H. E. vi. 25, δεύτερον δὲ τὸ κατὰ Μάρκον εὐαγγέλιον, ὡς Πέτρος ὀφηγήσατο αὐτῷ ποιήσαντα. *Hieronymus*, Ep. ad Hedibiam, c. 2, "Habebat interpretem beatus Petrus Marcum, cujus Evangelium, Petro narrante, et illo scribente, compositum est." *Epiphani.* Hæres. li. p. 428, εὐθὺς δὲ μετὰ τὸν Ματθαῖον, ἀκόλουθος γεγόμενος ὁ Μάρκος τῷ ἁγίῳ Πέτρῳ ἐν Ῥώμῃ ἐπιτρέπεται τὸ εὐαγγέλιον ἐκθέσθαι καὶ γράψας ἀποστέλλεται ὑπὸ τοῦ ἁγίου Πέτρου εἰς τὴν Αἰγυπτίῳ χώραν. *Hieronymus* de Viris Illustribus, c. 8, "Marcus discipulus et interpres Petri, juxta quod Petrum referentem audierat, rogatus Romæ ad fratres brevè scripsit Evangelium. Quod cum Petrus audisset, probavit, et ecclesiis legendum suâ auctoritate edidit, sicut Clemens in sexto hypotyposcon scribit. Assumpto igitur Evangelio, quod ipse confecerat, perrexit ad Ægyptum, et primus Alexandriæ Christum

annuntians, constituit ecclesiam tantâ doctrinæ et vitæ continentia, ut omnes sectatores Christi ad exemplum sui cogeret."

² See note 1. *Clement* of Alexandria specifies some Roman knights ("Cæsarianos equites") as making this request. *Adumbrat.* in 1 Pet. p. 1007.

³ See above note.

⁴ *Euseb.* H. E. ii. 16; ii. 24.

⁵ *Euseb.* H. E. v. 10. *Hieron.* de Scr. Eccl. § 36.

⁶ See on Acts xiii. 9.

⁷ See on ii. 4; vi. 8. 27; xii. 42; xv. 39.

⁸ See on iii. 6.

⁹ See ii. 13; vii. 4; xii. 18; xiv. 1. 12.

¹⁰ Only twice. See on i. 2.

¹¹ See notes below on Mark i. 16; vi. 7; xv. 1.

¹² See the Table of them in the Ammonian Sections prefixed to this edition of the Gospels. They will be found in the sections of *St. Mark* in this edition figured 19. 31. 43. 46. 58. 62. 70. 74. 81. 88. 90. 92. 94. 101. 104. 123. 132. 186. 213.

¹³ E. g. as in the mention of the hired servants, i. 20; the pillow in the hinder part of the ship, iv. 38; the green grass, vi. 39; the running of the young man, x. 17; the name and emotions of blind Bartimeus, x. 46; the place where the colt was tied, xi. 4; the actions of the young man in the garden, xiv. 51, 52. Such lively touches as these in the narrative (as *Dr. Townson* has observed, p. 152) bespeak an eye-witness.

¹⁴ See i. 40; ii. 3. 5; iii. 20. 31; iv. 38; v. 22; vi. 7. 48; x. 16; xi. 1. 3. 7; xii. 13, 14. 41; xiii. 1; xv. 47.

gelists, and appears to realize the transactions described, as actually before his own eyes, and to endeavour to place them vividly before the reader. He recites more often than any of the Evangelists the very *words of Christ*¹, not in Greek, the language in which he was writing, but in the original *Syro-Chaldaic* uttered by Christ; as if the sound of that Divine Voice was still ringing in his ears; and he notices more frequently the expression of Christ's aspect and look², as if the features of that Blessed Countenance were indelibly graven on his memory.

Besides, many incidents in it confirm the statement of ancient Church History, that this Gospel was written under the inspection of St. Peter; and it is an interesting and instructive circumstance, that the *failings* of St. Peter are described more fully in this Gospel than in any other, while less is said in it of those things which redound to the honour of that Apostle³.

Therefore, since this Gospel was composed under the eye of that Apostle, who was present at our Lord's miracles, teaching, and secret retirements, no doubt can be entertained of the writer's qualifications to supply a full and minute record of our Lord's Ministry.

In those very passages, also, where St. Mark's narrative *coincides in substance and language* with that of St. Matthew, he rarely fails to introduce some *slight incident*, marking *his own minute personal acquaintance* with what he is relating. Consequently, he *repeats* St. Matthew, not because he does *not know*, of his own *individual knowledge*, the truth of what he is writing, but because he *does know it*; and because he also knows, that his predecessor St. Matthew has given a *faithful account* of it: and *therefore* he adopts *that account*; and this adoption, by *such a writer*, is the *strongest confirmation* of the truth of the narrative of St. Matthew which he adopts.

Surely this was a wise course of procedure. It was one that might well have been suggested to the Evangelist St. Mark by the Holy Spirit of Truth.

The Holy Ghost Himself had inspired the Evangelist St. Matthew, who had proved his love for Christ by leaving all for His sake; and who, as one of the chosen Twelve, was a constant companion of Christ, and thus, in human respects, was a competent witness of His actions; and who received the supernatural effusion of the Holy Ghost on the Day of Pentecost, and was led by Him into all truth⁴, and was enabled by Him to remember all that Christ had said to the Apostles⁵. Therefore the Gospel of St. Matthew was the work of the Holy Ghost.

Doubtless, the Apostle St. Matthew was chosen by divine Providence, on account of his personal graces and qualifications, as a fit instrument for the work of an Evangelist; but in writing a Gospel for the perpetual edification of the Church, he wrote as he was moved by the Holy Ghost⁶; and accordingly his Gospel has ever been acknowledged by the Spirit of God, speaking in the Church, and receiving that Gospel as divinely-inspired Scripture.

In like manner, St. Mark was prepared for the work of an Evangelist by human discipline and earthly opportunities; but his Gospel is the work of the Holy Ghost. He was, probably, an inhabitant of Jerusalem⁷, and, on that account, possessed local advantages and personal qualifications for writing the history of our Lord's actions and sufferings. He was a kinsman of the Apostle Barnabas, and an intimate friend and son in the faith of the Apostle Peter. He has been honoured with a high testimony by St. Paul, the Apostle of the Gentiles; and there is good reason for believing that his Gospel was composed under the superintendence of the Apostle St. Peter, who was the constant follower of Christ, and was endued with miraculous gifts of the Holy Ghost, and was the chosen instrument of God in opening the door of the Church to the Gentile world⁸, and was eminently the Apostle of the Circumcision⁹. The Gospel of St. Mark, composed under such auspices, has ever been received as divinely-inspired Scripture, by the common consent of the Universal Church, to which Christ promised His presence, and the guidance of the Holy Ghost.

We should therefore be taking a low and erroneous view of the subject, if we were to say that St. Mark *copied* St. Matthew, or that the Holy Spirit *transcribed* any passages of a human writer.

The true statement of the case is this. The Holy Spirit, Who had been pleased to choose and to employ the appropriate instrumentality of the holy Apostle St. Matthew, who had been called by Christ and heard His teaching, and had been baptized with the Holy Ghost and with fire, to write the first of the four Gospels, chose also and employed the appropriate agency of St. Mark for the work of an Evangelist; and by his instrumentality He vouchsafed to *repeat* some portions of that

¹ See on ii. 3; v. 41; ix. 23.

² See on iii. 5.

³ See viii. 29, 30, compared with Matt. xvi. 16—20. St. Mark omits the incidents favourable to St. Peter recorded Matt. xvii. 24—28. Luke xxii. 31. John xiii. 6; xxi. 7. 15. 18. Cp. *Townson's Works*, i. p. 156.

⁴ John xvi. 13.

⁵ John xiv. 26.

⁶ 2 Pet. i. 21.

⁷ Acts xii. 12; xiii. 13.

⁸ Acts x. 5—48; xv. 7.

⁹ Gal. ii. 7. 9.

sacred message, which He, the same Spirit, had been pleased to deliver by St. Matthew ; and thus, by choosing *fit* instruments for the work, He condescended to give such evidence of the truth of the Gospel as would be of weight with reasonable men, arguing on earthly premises and considerations ; and at the same time by *repeating* in a second Gospel what He had spoken in a preceding one, He imparted greater solemnity to what had been uttered, and gave to the world the strongest assurance of its truth by this *reiteration*, and showed by this specimen, that though the Gospels written by St. Matthew and St. Mark had not only a general design for the edification of all, but also a special purpose and peculiar direction,—the one being intended particularly for Jewish readers, the other specially for Romans, and for a mixed society of Gentiles and Jews ;—yet that in substance, and also in great measure in letter, there is one and the same Gospel for all ¹.

This process of *Repetition* is by no means derogatory to the dignity of the Holy Spirit. On the contrary, it is one of the characteristics of Inspiration. It pervades the whole Volume of Revelation. It is a consequence of the dignity of the subject, and of the love of God, who desires to afford the clearest proofs of the truth of what He delivers, and of its unspeakable importance to men ².

A question naturally suggests itself here ;

If St. Mark's Gospel was written under the inspection of St. Peter ³, and, as some ancient writers have said, from his dictation, why was it not rather inscribed with the name of that Apostle ? Would it not have had greater weight, if it had borne that name ?

Perhaps, with reverence be it said, the Holy Spirit may have intended to teach some practical lessons by this arrangement ;

St. Mark is known from Holy Scripture as "the son" of St. Peter. The Gospel written by St. Mark's instrumentality has ever been regarded by the Church as having been composed under the sanction and authority of his spiritual father. It may be considered virtually as much the Gospel of St. Peter as if St. Peter's name were prefixed to it. It therefore, in fact, possesses the weight of that Apostolic name. But the adoption of another name in its title has its proper use and significance. It may be recognized as a silent token of the humility of the Apostle St. Peter, not ambitious for the exhibition of his own name in the eye of the world. Perhaps also he was of opinion, that, as one Gospel had been already written by an *Apostle*, St. Matthew, it might be more conducive to the edification of the Church, if the next Gospel were not designated with the name of any of the Apostolic body, lest it might be imagined by some that the graces of the Holy Ghost and the gift of Inspiration were limited to particular persons ; or that the *Apostles* of Christ had a Gospel of their own, which was not equally received by the whole body of believers. The Holy Spirit might deem it expedient to employ St. Mark, who was not an Apostle, in delivering the same Gospel as had been preached by word of mouth and in writing by Apostles, in order to show the unity and universality of that Gospel ; and that it signifies little, *who* the organ is, by whom the Holy Ghost speaks, or *who* the instrument is, by which He writes ; but that the main thing to be considered is, *what* is spoken and *what* is written, and from *whom* the message comes. *Who is Paul ? Who is Apollos ? Who is Cephas ? Who is Mark ?* but *ministers, by whom ye believed, as the Lord gave to every man* ⁴.

Lastly, we may regard it as a memorable proof of the divine mercy, that St. Mark, who was permitted for a time to falter in the faith, and to depart from St. Paul and Barnabas in Pamphylia ⁵, became, under the converting influence of the Holy Spirit co-operating with his own endeavours, a signal instrument of God's power in strengthening the faith of others in every age and country, and in diffusing the glorious Gospel throughout the world. Thus the Evangelist St. Mark, and his spiritual father the Apostle St. Peter, stand together in the History of the Church as imperishable monuments of the divine grace and love ; and the same consolatory words of Christ are applicable to both : "I have prayed for thee that thy faith fail not ; and when thou art converted, strengthen thy brethren" ⁶.

¹ As is well expressed by *Origen* (in Joann. t. v.), "That Gospel which is truly written by the instrumentality of the four Evangelists is one Gospel: τὸ ἀληθὺς διὰ τεσσάρων ἐν ἑστίν εὐαγγέλιον."

² See above, *Introduction* to the Four Gospels ; and below, the *Introduction* to the Book of Revelation.

³ See above, p. 112, and the assertion of *S. Clement* of Alexandria (in *Euseb.* vi. 14), who says that when Peter had preached

the Gospel, by the Spirit, at Rome, many who heard him requested St. Mark to commit to writing what was preached ; and that he complied with their desire.

⁴ 1 Cor. iii. 5. The application of these considerations to the latter portion of the present Gospel, gives additional importance and interest to them, in connexion with it. See note on xvi. 9.

⁵ Acts xv. 38.

⁶ Luke xxii. 32.

ΕΥΑΓΓΕΛΙΟΝ ΚΑΤΑ ΜΑΡΚΟΝ.

		I. ($\frac{1}{II}$) ¹ ἈΡΧΗ τοῦ εὐαγγελίου Ἰησοῦ Χριστοῦ, Υἱοῦ τοῦ Θεοῦ. ² ὥς
MATT. III.	LUKE. III.	γέγραπται ἐν Ἡσαΐα τῷ προφῆτῃ, Ἴδου ἐγὼ ἀποστέλλω τὸν ἄγγελόν
3	4	μου πρὸ προσώπου σου, ὃς κατασκευάσει τὴν ὁδόν σου ($\frac{2}{I}$) ³ Φωνὴ
		βοῶντος ἐν τῇ ἐρήμῳ, Ἑτοιμάσατε τὴν ὁδὸν Κυρίου, εὐθείας ποιεῖτε
		τὰς τρίβους αὐτοῦ. ($\frac{3}{VI}$) ⁴ Ἐγένετο Ἰωάννης βαπτίζων ἐν τῇ ἐρήμῳ, καὶ
5	3	κηρύσσων βάπτισμα μετανοίας εἰς ἄφεσιν ἁμαρτιῶν. ⁵ Καὶ ἐξεπορεύετο πρὸς
4		αὐτὸν πᾶσα ἡ Ἰουδαία χώρα, καὶ οἱ Ἱεροσολυμίται, καὶ ἐβαπτίζοντο πάντες
		ἐν τῷ Ἰορδάνῃ ποταμῷ ὑπ' αὐτοῦ ἐξομολογούμενοι τὰς ἁμαρτίας αὐτῶν. ⁶ Ἦν
11	16	δὲ Ἰωάννης ἐνδεδυμένος τρίχας καμήλου, καὶ ζώνην δερματίνην περὶ τὴν
		ὀσφύν αὐτοῦ, καὶ ἐσθίων ἀκρίδας καὶ μέλι ἄγριον. ($\frac{4}{I}$) ⁷ Καὶ ἐκήρυσσε λέγων,
		Ἔρχεται ὁ ἰσχυρότερός μου ὀπίσω μου, οὗ οὐκ εἰμὶ ἱκανὸς κύψας λῦσαι τὸν

Preliminary Note.

The parallel passages of *St. Matthew* are referred to in the margin of this Edition of *St. Mark's Gospel*; and the *Notes* on those parallel passages in *St. Matthew* may be consulted for the elucidation of this Gospel. Some expository remarks may also be found occasionally in the parallel places of *St. Luke*, which are likewise noted in the margin of this Gospel.

CH. I. 1. Ἀρχὴ τοῦ εὐαγγελίου] *The beginning of the Gospel of Jesus Christ, the Son of God.* *St. Mark begins* his Gospel with that good confession which gained for his father in the faith, *St. Peter*, that glorious testimony from Christ. *Matt. xvi. 18.*

St. Matthew and *St. John*, the Apostolical Evangelists, begin the Gospel with the Generation of Christ; *St. Matthew* with His Human Generation; *St. John* with His Divine. See on *Matt. i. 1.* *Luke i. 2*; *iii. 23.* *John i. 1.*

St. Luke begins the Gospel with John the Baptist; *St. Mark* with an appeal to ancient Prophecy. Hence *Irenæus* thus speaks (*iii. 10. 6*): "Marcus Interpret et sectator Petri, initium Evangelicæ conscriptionis fecit sic—*Initium Evangelii*, &c., manifestè initium Evangelii faciens Sanctorum Prophetarum Voces."

He observes also that *St. Mark* concludes his Gospel with the Ascension (he therefore regarded the conclusion as genuine), and with a reference to the words of ancient prophecy predicting it, "He sat down at the right hand of God." *Cp. Ps. cx. 1*; see also *Bede* here.

Hence *Irenæus* shows, against the Gnostic heresies, that the God of the Old and the New Testament is One and the Same: "Unus et idem Deus et Pater, à Prophetis annuntiatus, ab Evangelio traditus, quem Christiani colimus, et diligimus ex toto corde, Factorem cœli et terræ et omnium quæ in eis sunt."

On the use of the word εὐαγγέλιον, see above, on the title of *St. Matthew's Gospel*; below, *x. 29.*

2. ἐν Ἡσαΐα] in *Isaiah the Prophet.* The prophecy is in *Mal. iii. 1.* *Isa. xl. 3.* The Holy Spirit in the New Testament often combines two or more prophecies from different books of the Old Testament, and only specifies one Prophet by name.

See above on *Matt. xxvii. 9.* *Elz.* has here ἐν τοῖς προφήταις, in the Prophets,—a reading which is found in A, E, F, H, M, P, S, U, V, I, and in the majority of Cursives, and in

some Versions; but the reading in the text, which is in B, D, L, Δ, and in many Cursives and Versions, and is supported by the authority of *Origen*, *Irenæus*, and *Jerome*, and by internal evidence, appears to be preferable, and has been adopted by most recent Editors.

All the Prophecies delivered by the Prophets are from One and the Same Spirit; and therefore the Evangelists do not specify minutely in detail the names of the Prophets through whom the several Prophecies come: "Quæcunque per eos Sanctus Spiritus dicit et singula sunt omnium et omnia singulorum." (*Bede.*) The Exposition of *Bede* on *St. Mark* is a *catena*. See his *Epistola Dedicatoria*. And therefore what is cited as from *Bede*, is for the most part of an earlier age.

It is observable, that *St. Mark* himself, in his own narrative, quotes the Old Testament only twice, here and *xv. 28.* *Cp. Townson, p. 100.*

4. Ἐγένετο Ἰωάννης βαπτίζων] For an excellent exposition of this text, showing how John's Baptism was "the beginning of the Gospel," see *Cyril Hierosol. Cat. 3, p. 42.*

—βάπτισμα μετανοίας εἰς ἄφεσιν] the Baptism of Repentance for the remission of sins. *St. John's* Baptism exacted, as a condition of its reception, a change of mind and life, with a view to pardon from Christ. And thus he acknowledged that his own baptism was only temporary and manuductory to the Baptism of Christ, which brings remission of sins (see *v. 8*). (*Theophylact.*) *Cp. Jerome* adv. Lucifer. *p. 293.*

To speak (says *Gregory Nazian. Orat. 39*) on the difference of Baptisms. Moses baptized in the water, the cloud, and the sea, but this was done figuratively. John baptized, not according to the Jewish rite, but for the remission of sins, yet not with the Spirit. Jesus baptized with Water and the Spirit. There is a fourth Baptism—that of Blood—of Martyrdom for Christ.

5. πᾶσα] all; i.e. a great part. *Cp. below, v. 33, πόλις ὅλη, and Matt. iii. 5, πάντες, i.e. πολλοί.*

—Ἰορδάνῃ ποταμῷ] in the river Jordan. *St. Matthew* says "in the Jordan," *iii. 6*, where however some MSS. add ποταμῷ, but that addition (which is not in the majority of the MSS.) seems to have been imported from *St. Mark*, whose Gospel was written for the use of persons unacquainted with the geography and usages of Judeæ. *Cp. vii. 3.*

7. ὁ ἰσχυρότερός] More emphatic than ἰσχυρότερος. He who

ἰμάντα τῶν ὑποδημάτων αὐτοῦ. ^{8 a} Ἐγὼ μὲν ἐβάπτισα ὑμᾶς ἐν ὕδατι, αὐτοὺς ^{a Acts 1. 5. & 2. 4.} δὲ βαπτίσει ὑμᾶς ἐν Πνεύματι ἁγίῳ.

(⁵/_I) ⁹ Καὶ ἐγένετο ἐν ἐκείναις ταῖς ἡμέραις, ἦλθεν Ἰησοῦς ἀπὸ Ναζαρεθ τῆς Γαλιλαίας, καὶ ἐβαπτίσθη ὑπὸ Ἰωάννου εἰς τὸν Ἰορδάνην. ¹⁰ Καὶ εὐθέως ἀναβαίνων ἀπὸ τοῦ ὕδατος εἶδε σχιζομένους τοὺς οὐρανοὺς, καὶ τὸ Πνεῦμα ὡς περιστερὰν καταβαῖνον ἐπ' αὐτόν. ¹¹ καὶ φωνὴ ἐγένετο ἐκ τῶν οὐρανῶν, Σὺ εἶ ὁ Υἱὸς μου ὁ ἀγαπητὸς, ἐν ᾧ εὐδόκησα.

(⁶/_{II}) ¹² Καὶ εὐθέως τὸ Πνεῦμα αὐτὸν ἐκβάλλει εἰς τὴν ἔρημον. (⁷/_{VI}) ¹³ Καὶ ἦν ἐν τῇ ἐρήμῳ ἡμέρας τεσσαράκοντα πειραζόμενος ὑπὸ τοῦ Σατανᾶ, καὶ ἦν μετὰ τῶν θηρίων· καὶ οἱ ἄγγελοι διηκόνουν αὐτῷ.

(⁸/_{IV}) ¹⁴ Μετὰ δὲ τὸ παραδοθῆναι τὸν Ἰωάννην ἦλθεν ὁ Ἰησοῦς εἰς τὴν Γαλιλαίαν κηρύσσων τὸ εὐαγγέλιον τῆς βασιλείας τοῦ Θεοῦ, (⁹/_{VI}) ¹⁵ καὶ λέγων Ὅτι πεπλήρωται ὁ καιρὸς, καὶ ἤγγικεν ἡ βασιλεία τοῦ Θεοῦ· μετανοεῖτε, καὶ πιστεύετε ἐν τῷ εὐαγγελίῳ.

¹⁶ Περιπατῶν δὲ παρὰ τὴν θάλασσαν τῆς Γαλιλαίας εἶδε Σίμωνα καὶ Ἀνδρέαν τὸν ἀδελφὸν Σίμωνος ἀμφιβάλλοντας ἀμφίβληστρον ἐν τῇ θαλάσῃ, ἦσαν γὰρ ἀλιεῖς· (¹⁰/_{II}) ¹⁷ καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς, Δεῦτε ὀπίσω μου, καὶ ποιήσω ὑμᾶς γενέσθαι ἀλιεῖς ἀνθρώπων. ¹⁸ Καὶ εὐθέως ἀφέντες τὰ δίκτυα αὐτῶν ἠκολούθησαν αὐτῷ.

(¹¹/_{VI}) ¹⁹ Καὶ προβάς ἐκεῖθεν ὀλίγον εἶδε Ἰάκωβον τὸν τοῦ Ζεβεδαίου, καὶ Ἰωάννην τὸν ἀδελφὸν αὐτοῦ, καὶ αὐτοὺς ἐν τῷ πλοίῳ καταρτίζοντας τὰ δίκτυα.

²⁰ Καὶ εὐθέως ἐκάλεσεν αὐτούς· καὶ ἀφέντες τὸν πατέρα αὐτῶν Ζεβεδαῖον ἐν τῷ πλοίῳ μετὰ τῶν μισθωτῶν ἀπῆλθον ὀπίσω αὐτοῦ.

(¹²/_{VIII}) ²¹ Καὶ εἰσπορεύονται εἰς Καφαρναούμ· καὶ εὐθέως τοῖς σάββασιν εἰσελθὼν εἰς τὴν συναγωγὴν ἐδίδασκεν· (¹³/_{II}) ²² καὶ ἐξεπλήσσοντο ἐπὶ τῇ διδαχῇ αὐτοῦ· ἦν γὰρ διδάσκων αὐτοὺς ὡς ἐξουσίαν ἔχων, καὶ οὐχ ὡς οἱ Γραμματεῖς. (¹⁴/_{VIII}) ²³ Καὶ ἦν ἐν τῇ συναγωγῇ αὐτῶν ἄνθρωπος ἐν πνεύματι ἀκαθάρτῳ, καὶ ἀνέκραξε ²⁴ λέγων, Ἐα, τί ἡμῖν καὶ σοὶ, Ἰησοῦ Ναζαρηνέ; ἦλθες ἀπολέσαι ἡμᾶς; οἶδά σε τίς εἶ, ὁ ἅγιος τοῦ Θεοῦ. ²⁵ Καὶ ἐπετίμησεν

is stronger κατ' ἐσχόνην:—the stronger: and who is stronger than all.

— λῦσαι τ. ἰ. τ. ὑ.] to loose his shoe's latchet. On the variety between this expression and that in St. Matthew (iii. 11), see note there. They are fully accounted for by Luke (iii. 16). See above, *Introduction* to the Four Gospels.

12. ἐκβάλλει] Matt. ix. 38.

13. Σατανᾶ] Satan. See Matt. iv. 10. Both *Matthew* (iv. 1) and *Luke* (iv. 2) use Διάβολος in the beginning of the History of the Temptation,—a word never used by *St. Mark*.

— θηρίων] He was with the wild beasts; unhurt by them, as Adam in Paradise. (Cf. Job v. 22.) Inter *bestias* commoratur ut homo, sed ministerio utitur Angelico ut Deus. (Bede.)

The mention of this incident, that our Lord was with the wild beasts, suggests an argument against the opinion that the region between Jerusalem and Jericho was the Scene of the Temptation.

It is more probable that our Lord's Temptation was in the wilderness of Arabia, where the Israelites were proved by God forty years. Our Blessed Lord, the Son of God, was the Head of the Israel of God. See on Matt. ii. 15, ἐξ Αἰγύπτου ἐκάλισα τὸν Υἱόν μου. The literal Israel was forty years ἐν τῇ ἐρήμῳ, our Lord was forty days in the wilderness. The Law was given to the literal Israel, but that Law was disobeyed by the people; and their carcases fell in the wilderness (Heb. iii. 17). In the wilderness Christ used the Law as His Weapon against the Tempter; and He conquers Satan by it. In the wilderness Moses and Elias fasted forty days, and Christ fasts forty days in the wilderness. Perhaps it was in the same wilderness; that of Arabia. And this is not at variance with the language with which the Holy Spirit describes His passage from Jordan to the wilderness,—ἦγετο ἐν τῷ Πνεύματι,—ὑπὸ τοῦ Πνεύματος ἐκβάλλει αὐτὸν τὸ Πνεῦμα, which may describe a rapid translation, such as that by which Prophets

and Evangelists were caught up and carried to a distance (1 Kings xviii. 12. 2 Kings ii. 16. Acts viii. 39). Cp. *Milton*, *Paradise Regained*, i. 350.

15. πιστεύετε ἐν τ. ε.] Something more than πιστεύ. τ. ε.—Repose your faith in—build your belief on—the Gospel. Cp. *Vorst*. Hebr. p. 670.

16. Σίμωνα] Simon. He calls Peter, and afterwards John (v. 19). The Fathers regard Peter as the Apostolic σύμβολον πρακτικῆς, and John as σύμβολον θεωρίας, and say that they must both be united; but that πρακτικὴ must precede θεωρία. See *Theophyl.* here, and *Aug.* on John xxi.

— ἦσαν γὰρ ἀλιεῖς] for they were fishers. This parenthesis, introduced in a remarkable manner in the midst of the narrative, is found also placed in the same way in *St. Matthew's* account (iv. 18), and confirms the opinion, that *St. Mark* had seen *St. Matthew's* Gospel, and intentionally repeats portions of it. Cp. notes below, vi. 17; xv. 1; and see *Introduction*, p. 113.

17. Δεῦτε — ἀλιεῖς] σαγγηνέει ἀλιεῖς, ἵνα ἀλιεῖς ἀνθρώπων γένωνται.

20. μετὰ τῶν μισθωτῶν] with the hired servants. A slight incident, mentioned only by *St. Mark*, and showing, that while he adopts *St. Matthew's* narrative, it is not because he himself is ignorant of the circumstances of the narrative, but because he knows them, and because he knows *St. Matthew's* narrative to be true. Thus his repetitions are a corroboration of the History of the Gospel as written by *St. Matthew*. See below, xiv. 51.

23. ἐν πνεύματι ἁκ.] in an unclean spirit, as in a prison. (See v. 2.) The preposition ἐν is the more appropriate, because Roman prisoners were chained to their keepers (see Acts xii. 6), and were thus in their grasp.

24. Ἐα] not from ἔαω, but ἀἷ!

— ὁ ἅγιος] the Holy One. *Theophylact* observes the force of the definite article here. Thou art ὁ μόνος ἅγιος, ὁ ἁρισμμένος.

- MATT. IV. LUK. IV. αὐτῷ ὁ Ἰησοῦς λέγαν, Φιμώθητι, καὶ ἐξέλθε ἐξ αὐτοῦ. ²⁶ Καὶ σπαράξαν αὐτὸν τὸ πνεῦμα τὸ ἀκάθαρτον, καὶ κράξαν φωνῇ μεγάλῃ, ἐξῆλθεν ἐξ αὐτοῦ.
- 36 ²⁷ Καὶ ἐθαμβήθησαν πάντες, ὥστε συζητεῖν πρὸς ἑαυτοὺς λέγοντας, Τί ἐστι τοῦτο; τίς ἡ διδαχὴ ἡ καινὴ αὕτη; ὅτι κατ' ἐξουσίαν καὶ τοῖς πνεύμασι τοῖς ἀκαθάρτοις ἐπιτάσσει, καὶ ὑπακούουσιν αὐτῷ; ²⁸ Ἐξῆλθε δὲ ἡ ἀκοὴ αὐτοῦ εὐθὺς εἰς ὅλην τὴν περίχωρον τῆς Γαλιλαίας.
- 14 38 (¹⁵/_{II}) ²⁹ Καὶ εὐθέως ἐκ τῆς συναγωγῆς ἐξελθόντες ἦλθον εἰς τὴν οἰκίαν Σίμωνος καὶ Ἀνδρέου, μετὰ Ἰακώβου καὶ Ἰωάννου. ³⁰ Ἡ δὲ πενθερὰ Σίμωνος 39 κατέκειτο πυρέσσουσα· καὶ εὐθέως λέγουσιν αὐτῷ περὶ αὐτῆς. ³¹ Καὶ προσελθὼν ἤγειρεν αὐτὴν κρατήσας τῆς χειρὸς αὐτῆς· καὶ ἀφῆκεν αὐτὴν ὁ πυρετὸς εὐθέως, καὶ διηκόνει αὐτοῖς.
- 15 40 ³² Ὁψίας δὲ γενομένης ὅτε ἔδν ὁ ἥλιος, ἔφερον πρὸς αὐτὸν πάντας τοὺς κακῶς ἔχοντας, καὶ τοὺς δαιμονιζομένους· ³³ καὶ ἡ πόλις ὅλη ἐπισυναγμένη ἦν πρὸς τὴν 41 θύραν. (¹⁶/_{VIII}) ³⁴ Καὶ ἐθεράπευσε πολλοὺς κακῶς ἔχοντας ποικίλαις νόσοις, καὶ δαιμόνια πολλὰ ἐξέβαλε· καὶ οὐκ ἤφιε λαλεῖν τὰ δαιμόνια, ὅτι ᾗδειςαν αὐτόν.
- 42 (¹⁷/_{VIII}) ³⁵ Καὶ πρωὶ ἔννυχον λίαν ἀναστὰς ἐξῆλθε, καὶ ἀπῆλθεν εἰς ἔρημον τόπον, κακεῖ προσηύχeto. ³⁶ Καὶ κατεδίωξαν αὐτὸν ὁ Σίμων καὶ οἱ μετ' αὐτοῦ· ³⁷ καὶ εὐρόντες αὐτὸν λέγουσιν αὐτῷ, Ὅτι πάντες σέ ζητοῦσι. ³⁸ Καὶ λέγει αὐτοῖς, Ἀγωμεν εἰς τὰς ἐχομένας κωμοπόλεις, ἵνα καὶ ἐκεῖ κηρύξω, εἰς τοῦτο 43 γὰρ ἐξελέλυθα. ³⁹ Καὶ ἦν κηρύσσων εἰς τὰς συναγωγὰς αὐτῶν εἰς ὅλην τὴν Γαλιλαίαν, καὶ τὰ δαιμόνια ἐκβάλλων.
- VIII 2 V. 12 (¹⁸/_{II}) ⁴⁰ Καὶ ἔρχεται πρὸς αὐτὸν λεπρὸς παρακαλῶν αὐτὸν καὶ γουνυπετῶν 3 13 αὐτόν, καὶ λέγων αὐτῷ, Ὅτι ἐὰν θέλῃς δύνασαί με καθαρίσαι. ⁴¹ Ὁ δὲ Ἰησοῦς σπλαγχνισθεὶς ἐκτείνας τὴν χεῖρα ἤψατο αὐτοῦ, καὶ λέγει αὐτῷ, Θέλω, καθαρίσθητι. ⁴² Καὶ εἰπόντος αὐτοῦ εὐθέως ἀπῆλθεν ἀπ' αὐτοῦ ἡ λέπρα καὶ ἐκαθαρίσθη. ⁴³ Καὶ ἐμβριμησάμενος αὐτῷ εὐθέως ἐξέβαλεν αὐτόν, ⁴⁴ καὶ λέγει αὐτῷ, Ὅρα μηδεὶν μηδὲν εἶπης, ἀλλὰ ὑπαγε, σεαυτὸν δεῖξον τῷ ἱερεῖ, καὶ προσένεγκε περὶ τοῦ καθαρισμοῦ σου ἃ προσέταξε Μωϋσῆς, εἰς μαρτύριον αὐτοῖς.
- 4 14 15 (¹⁹/_X) ⁴⁵ Ὁ δὲ ἐξελθὼν ἤρξατο κηρύσσειν πολλὰ καὶ διαφημίζειν τὸν λόγον,

25. φιμώθητι] See Matt. xxii. 12, and on Luke iv. 35. Cf. v. 34.

27. διδαχὴ] See Acts xiii. 12.

29. καὶ Ἀνδρέου] and of Andrew. The two other Evangelists (Matt. viii. 14, and Luke iv. 38) describe this house as the house of Peter, or Simon only; but St. Mark, writing probably at St. Peter's dictation (see *Introduction*), includes his brother Andrew as a joint possessor of it. He also mentions the presence of James and John, which the others do not.

32. ὅτε ἔδν ὁ ἥλιος] when the sun set. For it was the Sabbath. See v. 21. 29.

34. οὐκ ἤφιε] On this form see Winer, p. 74. Cp. below, xi. 16. — ὅτι ᾗδειςαν] He allowed not the devils to speak, because they knew Him. Cp. Luke iv. 41, and see above, v. 24. The devils,—probably from the defeat of their prince and leader Satan, at the Temptation,—had a clearer knowledge than men had of Christ's person at this time. (See on Matt. iv. 24.) Christ would not allow Evil Spirits to be His preachers, lest He might be supposed to be in league with them, instead of having come into the world to destroy their power, and to free men from it. Our Lord had special reasons for refusing the testimony of devils, because, if He had accepted it, some countenance might thus seem to be given to the calumny of His enemies, that He acted in collusion with them, and cast out devils by Beelzebub (Matt. xii. 24. Mark iii. 22).

The devil's testimony is not to be received, because, if it is approved, when he speaks true (for he sometimes uses truth as a bait), he may more easily deceive when it is false. (See *Euthym.* and *Athanas.* Epist. Encycl. p. 215.)

Our Lord shows also, that though He accepts praise from the humble and sincere of heart, He is not to be beguiled by the flattery of hypocrites from punishing their sins. In like manner St. Paul stopped the mouth of the πνεῦμα Πόθωνος, who tried to conciliate him by calling him the servant of the Most High God.

See on Acts xvi. 16, and note above on Matt. viii. 4, and below, v. 45.

35. πρωὶ] early; on the first day of the week. It may deserve inquiry, whether our Lord did not give some prophetic intimations, even before His Resurrection, of the future sanctification of this day as the Lord's Day. See above on Matt. xxviii. 1.

37. σέ] Thee, emphatic. Thou art the object of their search: a preferable reading to ζητοῦσί σε.

38. ἐχομένας κωμοπόλεις] the neighbouring villages. ἐχόμενος = ἑγγύς, Suid. So ἐχομένη ἡμέρα (χθές), Acts xxi. 26. See also Luke xiii. 33. Acts xx. 15. Heb. vi. 9. Christ came to preach to the poor in villages, as well as to the rich in towns. Cp. Matt. ix. 35. The words pagan and paganism show the need of attention to this example. And one of the best tests of the soundness of a Church is,—does it imitate Him in this respect?

39. εἰς τὰς συναγωγὰς] A preferable reading to ἐν ταῖς συν., which would hardly have been altered by the copyists to εἰς τ. σ. It means something more than in the synagogues: He proclaimed the glad tidings of the Gospel to the synagogues of the Jews, where hitherto had only been heard the voice of the Law and the Prophets. Cp. xiii. 9, δαρήσεσθε εἰς συν. xiv. 9, κηρυχθῆ εἰς κόσμον. Luke iv. 44, where some MSS. have εἰς τὰς σ. vii. 1, εἰς ἀκόδς. xi. 7, εἰς κοίτην. xxi. 37, εἰς τὸ ὄρος.

43. ἐμβριμησάμενος αὐτῷ] rebuking him He immediately cast them out; ἐμβριμησάμενος = ἀυστηρῶς ἐμβλέψας καὶ ἐπισείσας τὴν κεφαλὴν (says *Euthym.*, ad Matt. ix. 30), "gravier interminatus cum indignatione expulit,"—a remarkable expression, showing that nothing of worldly applause was sought by our Lord from those whom He healed. Cp. Matt. viii. 4.

These notices of our Blessed Lord's aspect are peculiarly characteristic of St. Mark, and bespeak the work of an eye-witness. See below, iii. 5; vii. 34; ix. 15; x. 32.

45. ἤρξατο κηρύσσειν] he began to publish abroad. Our Lord, by vehemently and even indignantly charging the Leper to tell no

ὥστε μηκέτι αὐτὸν δύνασθαι φανερώς εἰς πόλιν εἰσελθεῖν, ἀλλ' ἔξω ἐν ἐρήμοις τόποις ἦν, καὶ ἤρχοντο πρὸς αὐτὸν παντόθεν. MATT. LUKE.
IX. V.

II. ⁽²⁰⁾ ¹ Καὶ εἰσῆλθεν πάλιν εἰς Καφαρναοὺμ δι' ἡμερῶν καὶ ἠκούσθη ὅτι εἰς οἶκόν ἐστι. ² Καὶ εὐθέως συνήχθησαν πολλοὶ ὥστε μηκέτι χωρεῖν μηδὲ τὰ πρὸς τὴν θύραν καὶ ἐλάλει αὐτοῖς τὸν λόγον. ³ Καὶ ἔρχονται πρὸς αὐτὸν 2 18
 παραλυτικὸν φέροντες αἰρόμενον ὑπὸ τεσσάρων. ⁴ καὶ μὴ δυνάμενοι προσ- 19
 εγγίσει αὐτῷ διὰ τὸν ὄχλον ἀπεστέγασαν τὴν στέγην ὅπου ἦν, καὶ ἐξορύξαντες 20
 χαλῶσι τὸν κράβαττον ἐφ' ᾧ ὁ παραλυτικὸς κατέκειτο. ⁵ Ἰδὼν δὲ ὁ Ἰησοῦς 21
 τὴν πίστιν αὐτῶν λέγει τῷ παραλυτικῷ, Τέκνον, ἀφέωνταί σοι αἱ ἁμαρτίαι 3
 σου. ⁶ Ἦσαν δέ τινες τῶν Γραμματέων ἐκεῖ καθήμενοι, καὶ διαλογιζόμενοι 4 22
 ἐν ταῖς καρδίαις αὐτῶν, ⁷ Τί οὗτος οὕτω λαλεῖ βλασφημίας; τίς δύναται 23
 ἀφιέναι ἁμαρτίας εἰ μὴ εἰς ὁ Θεός; ⁸ Καὶ εὐθέως ἐπιγνούς ὁ Ἰησοῦς τῷ 4
 πνεύματι αὐτοῦ ὅτι οὕτως αὐτοὶ διαλογίζονται ἐν ἑαυτοῖς εἶπεν αὐτοῖς, τί 5 23
 ταῦτα διαλογίζεσθε ἐν ταῖς καρδίαις ὑμῶν; ⁹ Τί ἐστὶν εὐκοπώτερον, εἰπεῖν τῷ 6
 παραλυτικῷ, Ἀφέωνται σοὶ αἱ ἁμαρτίαι, ἢ εἰπεῖν, ἔγειρε, ἄρον τὸν κράβαττόν 24
 σου, καὶ περιπάτει; ¹⁰ Ἰνα δὲ εἰδῆτε ὅτι ἐξουσίαν ἔχει ὁ Υἱὸς τοῦ ἀνθρώπου ἐπὶ 7
 τῆς γῆς ἀφιέναι ἁμαρτίας, λέγει τῷ παραλυτικῷ, ¹¹ Σοὶ λέγω, ἔγειρε, ἄρον τὸν 25
 κράβαττόν σου, καὶ ὑπάγε εἰς τὸν οἶκόν σου. ¹² Καὶ ἡγέρθη εὐθέως, καὶ ἄρας 8
 τὸν κράβαττον ἐξῆλθεν ἐναντίον πάντων, ὥστε ἐξίστασθαι πάντας, καὶ δοξάζειν 26
 τὸν Θεὸν λέγοντας, Ὅτι οὐδέποτε οὕτως εἶδομεν.

man, had openly shown (v. 43) that He had no desire for worldly praise; and thus He had proved that He did not resemble the vain-glorious Teachers of the Jews, who loved the praise of men, and to be called Rabbi, Rabbi (Matt. xxiii. 7. John xii. 43); and that in His wisdom and charity He would not minister any occasion to their envy and rancour against Him by any ambitious aspirations of rivalry; and so He gave us a lesson of humility, prudence, charity, and tender consideration for our enemies.

But though it became Him to show no desire for worldly fame, but to decline it on *His own part*, yet it was to be expected, and indeed was requisite,—that the knowledge of His mighty works, being the evidence of His mission, should be diffused *by others*; and since the diffusion of that knowledge without His consent, and even against His command, would have greater effect on the minds of many, especially in Palestine, on that very account, He did not refuse to do works of mercy to those who, He *foreknew*, would divulge them against His command, and publish them the more because He *forbade* the publication. See vii. 36.

Perhaps also the Holy Spirit thus designs to teach, that the true way to obtain eternal glory is to shun earthly glory; and that in proportion as we decline praise here, the more we shall receive it hereafter, when our Father, Who seeth in secret, will reward us openly. Cp. Matt. vi. 4—6.

CH. II. 1. εἰς οἶκον] at home,—whence He had been absent for some time.

2. χωρεῖν μηδὲ τὰ πρὸς τὴν θύραν] So that not only the house was not able to contain them, but not even its court-yard and approaches were able to do so. On this use of χωρεῖν see John xxi. 25.

These minute notices, introduced particularly by St. Mark in his narratives of our Lord's miraculous works, seem to be recorded by the Evangelist with a studied design, lest it should be supposed that, because he incorporates so much which is in St. Matthew's Gospel, he was only a copyist; and in order to show that he did so because he knew from ocular testimony that St. Matthew's narrative was adequate and accurate. See above, p. 112, 3, *Introduction* to this Gospel, and next note.

3. ὑπὸ τεσσάρων] by four; and unable to help himself in any respect. Another minute particular, showing that the narrative is an independent one, and from an eye-witness.

For other similar minute notices in St. Mark's Gospel see iv. 38, ἦν αὐτὸς ἐν τῇ πρῶμῃ ἐπὶ τὸ προσκεφάλαιον καθέδων. vi. 39, συμπόσια συμπόσια, ἐπὶ τῷ χωρῷ χόρτῳ. viii. 14, εἰ μὴ ἐν ἄρτον. ix. 24, μετὰ δακρύων, and the whole of the narrative, ix. 17—27. x. 16, ἐναγκαλισάμενος αὐτὰ, τίθεις τὰς χεῖρας ἐπ' αὐτὰ, εὐλογεῖ αὐτά. x. 17, προσδραμὼν εἰς καὶ γονυπετήσας αὐτόν, and x. 46—52.

Hence also St. Mark often gives, and alone gives, the *ipsis-*

sima verba used by our blessed Lord on certain solemn occasions in the Syro-Chaldaic or Aramaic dialect, then spoken in Palestine. See iii. 17, βοανεργῆς. v. 41, ταλιθὰ κοῦμι. vii. 11, κορβάν. vii. 34, ἐφθαθά.

St. Mark also has shown his independence by relating some miracles, and that in a most minute and graphic manner, which are not mentioned by any other Evangelist. See vii. 32; viii. 22.

4. ἀπεστέγασαν τὴν στέγην ὅπου ἦν, καὶ ἐξορύξαντες] they unroofed the house where he was, and having made a hole (in the ceiling), &c. This cannot mean (as some interpret it) that they took off the breastwork (*lorica*, Deut. xxii. 8) of the house, and let the man into the court-yard (*atrium*); but, as St. Luke shows (v. 19), it signifies that they took off a part of the tiled roof, and let him down through the aperture thus made. Our Lord was teaching in a house (εἰς οἶκον, vv. 1, 2); it was not possible for any to approach Him by the door, for the crowd (v. 2). The four men who carried the paralytic mounted with their charge to the flat roof of the house (Luke v. 19), probably by means of an access from a contiguous house. Perhaps the στέγη, or roof of tiles, in which an opening was made (Luke v. 19), was the covering of the four-sided interior colonnade of the atrium or court-yard in which the people were while our Lord was teaching beneath the covering of one side of the colonnade.

—κράβαττον] grabatum, a bed. (Catull. x. 23. Cic. Div. ii. 63.) See below, vi. 55. Used by Aquila and Vulg. in Amos iii. 12. The Attic word is σκιμπος (*Mæris, Hesych., Phrynich.* in v.), called κλίνη by St. Matthew, ix. 6; Hebr. מִטָּה (*mittah*), for which κλίνη is used in the LXX, and by St. Luke, v. 24, κλινίδιον.

This may serve as a specimen of the modifying influence exercised by the Evangelists to accommodate their diction to the respective hearers and readers for whom their Gospels were primarily written. Other Roman words in St. Mark are σκεκουλάτωρα (vi. 27), ξεστῶν (vii. 4), χαλκόν, used for money (Latin *as*), vi. 8; xii. 41, κεντυρίων (xv. 39).

St. Matthew and St. Luke never use the word κράβαττον in their Gospels, but it is used five times by St. Mark, ii. 4. 9. 11, 12, and vi. 55. It is also used by St. John, v. 8, 9, 10, 11, 12, and in the Acts, v. 15; ix. 33.

On St. Mark's connexion with Italy, and St. Luke's with Achaia, see *Greg. Naz.* p. 611, and above, *Introduction*, p. 112.

8. αὐτοὶ—ἐν ἑαυτοῖς] *ipsi secum*. There is a peculiar force in αὐτοὶ, bringing out more clearly His Omniscience.

9. ἔγειρε] This form is commended by excellent MS. authority in St. Mark (see iii. 3; v. 41; x. 49), where *Elz.* has ἔγειραι; and it is more likely that ἔγειρε should have been changed into ἔγειραι, than *nice versâ*: ε and αι had the same sound, and were easily confused.

MATT. LUKE. IX. V.	($\frac{21}{11}$)	13	Καὶ ἐξῆλθε πάλιν παρὰ τὴν θάλασσαν, καὶ πᾶς ὁ ὄχλος ἤρχετο πρὸς αὐτὸν, καὶ ἐδίδασκεν αὐτούς.
9	27	14	Καὶ παράγων εἶδε Λευὴν τὸν τοῦ Ἀλφαίου καθήμενον ἐπὶ τὸ τελώνιον, καὶ λέγει αὐτῷ, Ἀκολουθει μου· καὶ ἀναστὰς ἠκολούθησεν αὐτῷ.
10	28	($\frac{22}{11}$)	15 Καὶ ἐγένετο ἐν τῷ κατακεῖσθαι αὐτὸν ἐν τῇ οἰκίᾳ αὐτοῦ, καὶ πολλοὶ τελῶναι καὶ ἁμαρτωλοὶ συνανέκειντο τῷ Ἰησοῦ καὶ τοῖς μαθηταῖς αὐτοῦ· ἦσαν γὰρ πολλοὶ, καὶ ἠκολούθησαν αὐτῷ.
11	30	16	Καὶ οἱ Γραμματεῖς καὶ οἱ Φαρισαῖοι ἰδόντες αὐτὸν ἐσθίοντα μετὰ τῶν τελωνῶν καὶ ἁμαρτωλῶν ἔλεγον τοῖς μαθηταῖς αὐτοῦ, Τί ὅτι μετὰ τῶν τελωνῶν καὶ ἁμαρτωλῶν ἐσθίει καὶ πίνει; ($\frac{23}{11}$)
12	31	17	Καὶ ἀκούσας ὁ Ἰησοῦς λέγει αὐτοῖς, Οὐ χρεῖαν ἔχουσιν οἱ ἰσχύοντες ἰατροῦ, ἀλλ' οἱ κακῶς ἔχοντες· οὐκ ἦλθον καλέσαι δικαίους, ἀλλὰ ἁμαρτωλούς.
13	32	18	Καὶ ἦσαν οἱ μαθηταὶ Ἰωάννου καὶ οἱ Φαρισαῖοι νηστεύοντες· καὶ ἔρχονται
14	33		καὶ λέγουσιν αὐτῷ, Διατί οἱ μαθηταὶ Ἰωάννου καὶ οἱ τῶν Φαρισαίων νηστεύουσιν, οἱ δὲ σοὶ μαθηταὶ οὐ νηστεύουσιν;
15	34	19	Καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς, Μὴ δύνανται οἱ υἱοὶ τοῦ νυμφῶνος, ἐν ᾧ ὁ νυμφίος μετ' αὐτῶν ἐστι, νηστεύειν;
	35		Ἔσονται δὲ ἡμέραι, ὅταν ἀπαρθῇ ἀπ' αὐτῶν ὁ νυμφίος, καὶ τότε νηστεύσουσιν ἐν ἐκείνῃ τῇ ἡμέρᾳ.
		21	Οὐδεὶς ἐπιβλημα ῥάκους ἀγνάφου ἐπιρράπτει ἐπὶ ἱματίῳ παλαιῷ· εἰ δὲ μὴ, αἶρει τὸ πλήρωμα αὐτοῦ τὸ καινὸν τοῦ παλαιοῦ, καὶ χεῖρον σχίσμα γίνεται.
17	37	22	Καὶ οὐδεὶς βάλλει οἶνον νέον εἰς ἀσκὸν παλαιόν· εἰ δὲ μὴ, ῥήσσει ὁ οἶνος ὁ νέος τοὺς ἀσκούς, καὶ ὁ οἶνος ἐκχεῖται, καὶ οἱ ἀσκοὶ ἀπολύνται· ἀλλὰ οἶνον νέον εἰς ἀσκούς καινοὺς βλητέον.
XII. I.	VI. 1	($\frac{24}{11}$)	23 Καὶ ἐγένετο παραπορεύεσθαι αὐτὸν ἐν τοῖς σάββασιν διὰ τῶν σπορίμων, καὶ ἤρξαντο οἱ μαθηταὶ αὐτοῦ ὁδὸν ποιεῖν τίλλοντες τοὺς στάχυν.
2	2	24	Καὶ οἱ Φαρισαῖοι ἔλεγον αὐτῷ, Ἰδε, τί ποιοῦσιν ἐν τοῖς σάββασιν ὁ οὐκ ἔξεστι;
3	3	25	Καὶ αὐτὸς ἔλεγεν αὐτοῖς, Οὐδέποτε ἀνέγνωτε τί ἐποίησε Δαυὶδ, ὅτε
1 Sam. 21. 6.			χρεῖαν ἔσχε καὶ ἐπέinaσεν αὐτὸς καὶ οἱ μετ' αὐτοῦ;
1		26	Πῶς εἰσῆλθεν εἰς τὸν οἶκον τοῦ Θεοῦ ἐπὶ Ἀβιάθαρ ἀρχιερέως, καὶ τοὺς ἄρτους τῆς προθέσεως ἔφαγεν,

14. Λευὴν Levi.

It is probable that *Levi*, on his call by Christ, when he left his old life and engaged in a new one, took a new name (*δνομα καινόν*), *Matthew*, signifying the *Gift of God* (see Matt. ix. 9); and very expressive of a feeling of thankfulness for God's mercy to him a publican; and that in *leaving all* for Christ, he had received a great gift, and gained a great treasure from God.

— τὸν τοῦ Ἀλφαίου *the son of Alphæus*. The name of St. Matthew's father is mentioned by St. Mark alone of all the Evangelists.

15. ἐν τῇ οἰκίᾳ αὐτοῦ *in his house*, the house of St. Matthew; an incident modestly omitted by St. Matthew himself. St. Luke adds, that he made a *great feast* for Christ. See Luke v. 29.

18. ἦσαν—νηστεύοντες *were fasting*,—on one of the appointed Fasts of the Jews. Cp. Acts xxvii. 9.

19. Μὴ δύνανται—νηστεύειν *Luke v. 34, μὴ δύνασθε ποιῆσαι νηστεύειν*; A thing is often said in Scripture to be *impossible* which cannot be done *rightly*. See I Cor. iii. 1. 2 Cor. xiii. 8. Acts iv. 16. 20. Gen. xxiv. 50. So, conversely, a thing is said to be done which *ought* to be done. Malachi i. 6. Rom. xiv. 7. Heb. v. 4.

21. ῥάκους ἀγνάφου *Matt. ix. 16.*

— χεῖρον σχ. γ. *a worse rent ensues.*

22. οἶνον νέον εἰς ἀσκὸν καινόν *On the difference between νέος and καινός* see Eph. iv. 24. Col. iii. 10.

23. παραπορεύεσθαι—ἐν τοῖς σάββασιν—ὁδὸν ποιεῖν *Matt. xii. 1. Luke vi. 1.* Our Lord Himself *παρεπορεύετο*, *passed by*, along the path, without touching the corn; but His disciples *ἤρξαντο ὁδὸν ποιεῖν*, *began to make a way for themselves*, *τίλλοντες*, plucking the corn. Therefore the Pharisees did not censure Him, but them; and He did not defend Himself, but them.

26. ἐπὶ Ἀβιάθαρ ἀρχιερέως *in the days of the Chief Priest Abiathar*. On this use of ἐπὶ, see Luke iii. 2; iv. 27. Acts xi. 28. St. Mark has been charged by some with an anachronism, and with confounding Abiathar and Ahimelech, because this event

took place in the High Priesthood of *Ahimelech*, the Father of Abiathar (1 Sam. xxi. 1).

Indeed, if St. Mark has correctly represented Christ's words, the objection here recited is directed against our Lord Himself.

The objection is thus stated by Meyer (3rd ed. p. 33): “ἐπὶ Ἀβιάθαρ τ. α., *tempore Abiatharis pontificis maximi*, d. i. unter dem Pontificate des Abiathar. Freilich war nach 1. Sam. 21, 1 ff. der damalige Oberpriester nicht Abiathar, sondern dessen Vater (Joseph. Antt. 6, 12, 6.) *Achimelech*. Mark. hat diese beiden *irrtümlich verwechselt*. S. Korb in Winer's krit. Journ. iv. p. 295 ff., Paulus, Fritzsche, De Wette.” Such is the allegation.

But the Evangelist does not say that the event here mentioned occurred ἐπὶ ἀρχιερέως Ἀβιάθαρ, i. e. in the High Priesthood of Abiathar, as he *would have written*, if he had thought that Abiathar was High Priest at the time. Cp. ἐπὶ ἀρχιερέως Ἀννα, Luke iii. 2. But he says that it happened ἐπὶ Ἀβιάθαρ ἀρχιερέως, which indeed intimates that it was in the days of Abiathar; but it rather suggests that he was *not* the High Priest then, and the reference is made to him as one well known to the readers of the Old Testament as a *celebrated High Priest*; and, in fact, he is mentioned in the next Chapter of that History, as *the High Priest* who followed David with the Urim and Thummim, when he was persecuted by Saul (1 Sam. xxii. 20; xxx. 7).

The note of Bede on this passage deserves attention. “Quod Dominus Abiathar principem sacerdotum appellat, nihil habet dissentantiæ; ambo enim fuerunt illic cum veniens David panes petiit et accepit, Ahimelech videlicet princeps Sacerdotum, et Abiathar filius ejus. Occiso autem Ahimelech à Saulo, cum viris domus suæ generis sacerdotalis octoginta quinque, fugit Abiathar ad David, et comes factus est totius exilii ejus. Postea regnante eo summi sacerdotii et ipse gradum accepit, ac toto tempore regni illius in pontificatu perseverans multo majoris excellentiæ quam pater suus effectus est; ideoque dignus fuit cujus memoriam Dominus etiam vivente patre quasi summi faceret Sacerdotis.”

Besides, we must not forget that our Lord is reasoning with the *Pharisees*. And one of their errors was to judge of actions by

οὓς οὐκ ἔξεστι φαγεῖν εἰ μὴ τοῖς ἱερεῦσι, καὶ ἔδωκε καὶ τοῖς σὺν αὐτῷ οὖσι; MATT. LUKE. XII. VI. b Exod. 29. 32. Lev. 8. 31. & 24. 5.
 (25) ²⁷ Καὶ ἔλεγεν αὐτοῖς, Τὸ σάββατον διὰ τὸν ἄνθρωπον ἐγένετο, οὐχ ὁ ἄνθρωπος διὰ τὸ σάββατον, ²⁸ ὥστε κύριός ἐστιν ὁ Υἱὸς τοῦ ἀνθρώπου καὶ τοῦ σαββάτου.

III. ¹ Καὶ εἰσῆλθε πάλιν εἰς τὴν συναγωγὴν, καὶ ἦν ἐκεῖ ἄνθρωπος ἐξηραμ- 9 6
 μένην ἔχων τὴν χεῖρα· ² καὶ παρετήρουν αὐτὸν, εἰ τοῖς σάββασιν θεραπεύσει 10 7
 αὐτὸν, ἵνα κατηγορήσωσιν αὐτοῦ. ³ Καὶ λέγει τῷ ἀνθρώπῳ τῷ ἐξηραμμένῳ 8
 ἔχοντι τὴν χεῖρα, Ἔγειραι εἰς τὸ μέσον. ⁴ Καὶ λέγει αὐτοῖς, Ἐξεστι τοῖς 9
 σάββασιν ἀγαθοποιῆσαι, ἢ κακοποιῆσαι; ψυχὴν σῶσαι, ἢ ἀποκτείνειν; οἱ δὲ 10
 ἐσιώπων. ⁵ Καὶ περιβλεψάμενος αὐτοὺς μετ' ὀργῆς, συλλυπούμενος ἐπὶ τῇ 12
 πωρώσει τῆς καρδίας αὐτῶν, λέγει τῷ ἀνθρώπῳ, Ἐκτεινον τὴν χεῖρά σου· 13
 καὶ ἐξέτεινε, καὶ ἀπεκατεστάθη ἡ χεὶρ αὐτοῦ. (26) ⁶ Καὶ ἐξελθόντες οἱ 14
 Φαρισαῖοι εὐθέως μετὰ τῶν Ἑρωδιανῶν συμβούλιον ἐποιοῦν κατ' αὐτοῦ, ὅπως 15
 αὐτὸν ἀπολέσωσι.

(27) ⁷ Καὶ ὁ Ἰησοῦς ἀνεχώρησε μετὰ τῶν μαθητῶν αὐτοῦ πρὸς τὴν θάλασσαν· 15
 καὶ πολὺ πλῆθος ἀπὸ τῆς Γαλιλαίας ἠκολούθησαν αὐτῷ, καὶ ἀπὸ τῆς Ἰουδαίας, 17
⁸ καὶ ἀπὸ Ἱεροσολύμων, καὶ ἀπὸ τῆς Ἰδουμαίας, καὶ πέραν τοῦ Ἰορδάνου, 18
 καὶ οἱ περὶ Τύρον καὶ Σιδῶνα, πλῆθος πολὺ, ἀκούσαντες ὅσα ἐποίει, ἦλθον 19
 πρὸς αὐτόν. ⁹ Καὶ εἶπε τοῖς μαθηταῖς αὐτοῦ ἵνα πλοίαριον προσκαρτερῇ αὐτῷ 20
 διὰ τὸν ὄχλον ἵνα μὴ θλίβωσιν αὐτόν· ¹⁰ πολλοὺς γὰρ ἐθεράπευσεν, ὥστε 21
 ἐπιπίπτειν αὐτῷ ἵνα αὐτοῦ ἄλφονται ὅσοι εἶχον μάλιστα. (28) ¹¹ Καὶ τὰ 22

worldly success. If our Lord had mentioned *Ahimelech*—their answer might have been, that *Ahimelech* was punished by God for this profanation of sacred things; he and his were soon overtaken by divine vengeance and slain. But by specifying *Abiathar*, who was then with his father (1 Sam. xxii. 20), and who (we may reasonably infer from our Blessed Lord's words, which are the Words of Him Who knows all History) was a party to his father's act, and was afterwards blessed by God in his escape, and in a long and glorious Priesthood, our Lord obviates the objection of the worldly-minded Pharisees, and strengthens His own argument, by reminding them that this action took place in the time and under the sanction of one whom they held in reverence as a venerable ornament of the Pontifical family and dignity, as a person distinguished by zeal for the honour of God, and as approved and rewarded by Him for his piety.

There is a similar expression in 1 Macc. xiii. 42, ἐπὶ Σίμωνος, ἀρχιερέως μεγάλου καὶ στρατηγού καὶ ἡγουμένου τῶν Ἰουδαίων, "in the days of Simon, the great High Priest and General, and Ruler of the Jews," and it does not intimate that what is there recorded was contemporary with his *High Priesthood*.

Some MSS. (A, C, Δ, and a few Cursives) in this passage of St. Mark, insert the article τοῦ before Ἀβιάθαρ. If this is the true reading, the sense is more clearly defined, as already stated, that this event took place in the days of Abiathar, who was the celebrated High Priest, though not the *High Priest at that time*; and we may compare Matt. xxvi. 6, ἐν οἰκῇ Σίμωνος τοῦ λεπροῦ, i. e. of Simon, who was *not then* a leper, but was known by that name. So we read, "Jesse begat David the king" (Matt. i. 6); and in the Apostolic Catalogue (Matt. x. 3), Matthew is called the *publican*, although he had left the office of publican to be an Apostle. No objection could be made to the expression "such an event occurred in the days of Cato the Censor," although Cato was not Censor then. For examples of *prolepsis* in the names of places in Sacred History, see *Glass*, p. 612, and cp. the notes on Virgil, *Æn.* i. 2; viii. 361.

Further; we must remember that the word ἀρχιερεὺς, as used in the Gospels, has a very wide signification. See on Matt. ii. 4. And though Abiathar could not be called ὁ ἀρχιερεὺς at the time of David's visit, yet, according to the language of the New Testament, he might be termed an ἀρχιερεὺς even then. In the New Testament the word *ιερεὺς* is not common; it is used only twice by St. Mark, and once by St. John. And ἀρχιερεὺς has in the New Testament nearly the same signification as *ιερεὺς* has in the Old, where the word ἀρχιερεὺς occurs only once in LXX (Lev. iv. 3). Thus (1 Sam. i. 9) Eli, the father of Hophni and Phinehas, is called the *Priest* (ὁ ἱερεὺς); but Hophni and Phinehas, his sons, are at the same time called *Priests* (ἱερεῖς, 1 Sam. i. 3).

And in the language of the New Testament *Eli* would be called ὁ ἀρχιερεὺς, but Hophni and Phinehas would be called ἀρχιερεῖς, as being of his family. See above, Matt. ii. 4.

These considerations seem quite sufficient to remove all difficulty in the present passage. But even if some difficulty should still remain, we may remember that some seeming difficulties are left in Holy Writ by the Holy Ghost—for moral purposes—to exercise our humility and try our faith. If we are disposed to be wise in our own conceits, we shall pronounce confidently that they are *mistakes*; but if we have the spirit of meekness, which is the first requisite for wisdom and learning, we shall seek for a solution by patient inquiry, with prayer to the Holy Ghost, the Divine Author of Scripture, and "in His light we shall see light." And if, for the further trial of our faith, He should not vouchsafe to give us a solution now, we shall believe that He may give it to some others after us, and that He will give it to ourselves in that day when we shall see the light of His countenance, and our knowledge will be perfected in the sight.

CH. III. 5. περιβλεψάμενος μετ' ὀργῆς] *looking round with anger*. It is a special characteristic of St. Mark's Gospel, to mention the visible expressions of our Lord's feelings in His looks. Cp. iii. 34; vii. 34; viii. 33; x. 23. This characteristic bespeaks the work of an *eye-witness*, or of one who received his account from an eye-witness. See above, i. 43, and *Introduction*, p. 112.

— μετ' ὀργῆς] *with anger*. See on Eph. iv. 26, on the proper uses of *Anger*.

— παρώσσει] *callousness*. παροῦσθαι is used by LXX for *παῖς* (*cahah*), Job xvii. 7, i. e. to have a dry skin, or callousness, growing over the eyes, to be purblind. Cf. 2 Cor. iii. 14. Rom. xi. 25. Eph. iv. 18. *Euseb.* i. 18. *Hesych.* ἐπαρόθησαν, ἐτυφλώθησαν. See S. Cyril on Luke, p. 609, ed. *Smith*, note, and below, vi. 52.

6. μετὰ τῶν Ἑρωδιανῶν] *with the Herodians*: mentioned here by St. Mark only; a warning to the Romans, for whose special benefit St. Mark wrote his Gospel (see *Introduction*), and who were likely to be influenced by the teaching of that sect. See xii. 13, and Matt. xxii. 16, the only passages in the New Testament where they are noticed. It is observable, that St. Mark alone mentions the "leaven of *Herod*," viii. 15. Cp. Matt. xvi. 6.

8. οἱ περὶ Τύρον καὶ Σιδῶνα] *those around Tyre and Sidon*. This flocking of these Gentiles to Christ is mentioned only by St. Mark here; but this incident prepares the way for the narrative of St. Matthew concerning the woman of *Canaan* from those coasts. Matt. xv. 22.

- πνεύματα τὰ ἀκάθαρτα, ὅταν αὐτὸν ἐθεώρουν, προσέπιπτον αὐτῷ καὶ ἔκραζον λέγοντα, Ὅτι σὺ εἶ ὁ Υἱὸς τοῦ Θεοῦ. ¹² Καὶ πολλὰ ἐπετίμα αὐτοῖς, ἵνα μὴ φανερὸν αὐτὸν ποιήσωσι.
- MATT. VI. 12 LUKE. 13 ¹³ Καὶ ἀναβαίνει εἰς τὸ ὄρος, καὶ προσκαλεῖται οὓς ἠθέλεν αὐτός· καὶ ἀπῆλθον πρὸς αὐτόν. (²⁹/_{II}) ¹⁴ Καὶ ἐποίησε δώδεκα, ἵνα ὥσι μετ' αὐτοῦ, καὶ ἵνα ἀποστέλλῃ αὐτοὺς κηρύσσειν, ¹⁵ καὶ ἔχειν ἐξουσίαν θεραπεύειν τὰς νόσους, καὶ ἐκβάλλειν τὰ δαιμόνια. (³⁰/_{II}) ¹⁶ καὶ ἐπέθηκε τῷ Σίμωνι ὄνομα Πέτρον· ¹⁷ καὶ Ἰάκωβον τὸν τοῦ Ζεβεδαίου, καὶ Ἰωάννην τὸν ἀδελφὸν τοῦ Ἰακώβου· καὶ ἐπέθηκεν αὐτοῖς ὀνόματα Βοανεργές, ὃ ἐστὶν υἱοὶ βροντῆς· ¹⁸ καὶ Ἀνδρέαν, καὶ Φίλιππον, καὶ Βαρθολομαῖον, καὶ Ματθαῖον, καὶ Θωμᾶν, καὶ Ἰάκωβον τὸν τοῦ Ἀλφαίου, καὶ Θαδδαῖον, καὶ Σίμωνα τὸν Καναναῖον, ¹⁹ καὶ Ἰούδαν Ἰσκαριώθ, ὃς καὶ παρέδωκεν αὐτόν.
- (³¹/_X) ²⁰ Καὶ ἔρχονται εἰς οἶκον· καὶ συνέρχεται πάλιν ὄχλος, ὥστε μὴ δύνασθαι αὐτοὺς μηδὲ ἄρτον φαγεῖν. ²¹ Καὶ ἀκούσαντες οἱ παρ' αὐτοῦ ἐξήλθον κρατῆσαι αὐτόν· ἔλεγον γὰρ, ὅτι ἐξέστη.
- XII. 24 XI. 15 (³²/_{II}) ²² Καὶ οἱ Γραμματεῖς οἱ ἀπὸ Ἱεροσολύμων καταβάντες ἔλεγον, Ὅτι Βεελζεβοὺλ ἔχει, καὶ ὅτι ἐν τῷ ἄρχοντι τῶν δαιμονίων ἐκβάλλει τὰ δαιμόνια.
- 25 17 (³³/_{II}) ²³ Καὶ προσκαλεσάμενος αὐτοὺς ἐν παραβολαῖς ἔλεγεν αὐτοῖς, Πῶς δύναται Σατανᾶς Σατανᾶν ἐκβάλλειν; ²⁴ καὶ ἐὰν βασιλεία ἐφ' ἑαυτὴν μερισθῇ, οὐ δύναται σταθῆναι ἢ βασιλεία ἐκείνη· ²⁵ καὶ ἐὰν οἰκία ἐφ' ἑαυτὴν μερισθῇ, οὐ δύναται σταθῆναι ἢ οἰκία ἐκείνη· ²⁶ καὶ εἰ ὁ Σατανᾶς ἀνέστη ἐφ' ἑαυτόν καὶ μεμέρισται, οὐ δύναται σταθῆναι, ἀλλὰ τέλος ἔχει. ²⁷ Οὐδεὶς δύναται τὰ σκεύη τοῦ ἰσχυροῦ εἰσελθὼν εἰς τὴν οἰκίαν αὐτοῦ διαρπάσαι, ἐὰν μὴ πρῶτον τὸν ἰσχυρὸν δῇσῃ· καὶ τότε τὴν οἰκίαν αὐτοῦ διαρπάσει. (³⁴/_{II}) ²⁸ Ἀμὴν λέγω ὑμῖν, ὅτι πάντα ἀφεθήσεται τοῖς υἱοῖς τῶν ἀνθρώπων τὰ ἀμαρτήματα, καὶ αἱ βλασφημίας ὅσας ἂν βλασφημήσωσιν· ²⁹ ὃς δ' ἂν βλασφημήσῃ εἰς τὸ Πνεῦμα τὸ ἅγιον, οὐκ ἔχει ἄφεσιν εἰς τὸν αἰῶνα, ἀλλ' ἔνοχός ἐστιν αἰωνίου κρίσεως· ³⁰ ὅτι ἔλεγον, πνεῦμα ἀκάθαρτον ἔχει.

12. ἐπετίμα] See above, i. 25. 34.

13. ἀναβαίνει εἰς τὸ ὄρος] *He goes up to the mountain; to pray, before He chooses His Apostles.* See Luke vi. 12, 13.

14. ἐποίησε] *He made.* Hebr. *עָשָׂה* (*asah*), 'fecit,' the word used to signify the act of creation, Gen. i. 7. 16. 25, 26. 31; ii. 2—4; iii. 1. 7. 1 Sam. xii. 6, "The Lord who made Moses and Aaron," i. e. appointed and invested them with power. The word intimates that the power which the Twelve exercised was due to Christ, Who created and made them to be all that they were as Apostles. See Matt. x. 1. Heb. ii. 3.

16. καὶ ἐπέθηκε τῷ Σίμωνι—Πέτρον] *and He gave to Simon, in addition, the name Peter.* Partly to distinguish him from the other Simon (v. 18), and partly to mark him as a θεμέλιον λίθον, or foundation-stone, in building the Church. See on Matt. x. 2; xvi. 18. St. Mark, who was the son of St. Peter in the faith (1 Pet. v. 13), and whose Gospel is said to have been dictated by St. Peter (Euseb. ii. 15; iii. 39; see above, Introduction), does not repeat St. Matthew's expression, x. 2, πρῶτος Σίμων, nor record Christ's words to him, Matt. xvi. 18.

17. Βοανεργές] a Syro-Chaldaic word from *בְּנֵי* (*b'ne*), sons (the *sheva* being represented by *oa*), and *רָעָע* (*reyes*), thunder, and by a metathesis of the *p*, *ereyes*; see *Vorst.* Hebr. 479, and *Rosenm.* p. 594. Many modern expositors (referred to by *Olshausen*) have supposed that Βοανεργές was given as a name of censure (with reference to Luke ix. 55); but this notion, which was unknown to Christian antiquity, is alien from the spirit and practice of Christ, Who doubtless designed by giving a new name to His Disciples, to remind them that they were called to a new life, indicated in Scripture by a new name, Rev. ii. 17; iii. 12. The name was, as it were, a Christian name, or baptismal name.

Thunder is called in Scripture *קוֹל* (*kol*), voice; i. e. the Voice of God. See Exod. ix. 23. Jer. x. 13. Ps. xxix. 3. The Law was given with Thunder, Exod. xix. 16; xx. 18; and from the throne of God in the Apocalypse come forth thunderings, Rev. iv. 5; viii. 5; xi. 19; xix. 6. In Rev. x. 3, 4, the seven Thunders

are probably the seven inspired Writers of the New Testament, whose words St. John was commanded to seal; see note there.

St. James therefore and St. John are called *Boanerges*, as being enabled to declare with power God's will to the world. ὁ μὲν Ἰάκωβος ἀγράφως, ὁ δὲ Ἰωάννης ἐγγράφως. (*Euthym.*)

Their natural temper as sons of Thunder showed itself in a desire to bring down fire from heaven on the village of the Samaritans (Luke ix. 54), and in their ambitious request (Matt. xx. 21), and in St. John's appeal to Christ (Mark ix. 38). But these violent flashes of natural heat were changed by Divine grace into a pure and steady flame of holy zeal and love.

On the names of the Apostles see on Matt. x. 2—4.

18. Ματθαῖον] *Matthew.* See above on Matt. x. 3, and below on Luke vi. 15.

— Ἰάκωβον—Ἀλφαῖον] *James*, afterwards Bishop of Jerusalem; see on Acts xiii. 17; xxi. 18. *Thaddæus*, the same as *Jude*.

21. κρατῆσαι] *to constrain* *him.* Cp. ix. 27. Luke xxiv. 16. John xx. 23, and 2 Kings iv. 8, where, it is remarkable, the word is connected, as here, with *eating bread*, and the Septuagint Version has ἐκράτησεν αὐτὸν (*Ἐλισαιέ*) ἡ γυνὴ ἄρτου φαγεῖν, suggesting that the Mother of Christ supposed that she was imitating the good Shunammite in her conduct to the Prophet Elisha, in endeavouring to constrain *him to eat bread*.

— ἐξέστη] *is beside Himself.* φρενῶν παρεφρόνησε, *Euthym.* Ps. lxxix. 9. *μαίνεται*, *Phavorin.* 2 Cor. v. 13, *εἶτε ἐξέστημεν, θεῷ.* Cp. John x. 20, *μαίνεται.* Acts xxvi. 24, *μαίνω, Παῦλε.* A mark of truth. The Evangelist records what tells to their disadvantage.

This incident is mentioned only by St. Mark.

28. Ἀμὴν λέγω] See Matt. xii. 31.

29. αἰῶνα—αἰωνίου] See Matt. xxv. 46.

— κρίσεως] *judgment.* The sense is, he is liable to *eternal condemnation.* Cp. *ἐνοχος θανάτου*, Matt. xxvi. 66. Mark xiv. 64. This reading *κρίσεως* is in A, C*, E, F, G, H, K, M, S, U, V, Y, and most Cursives, and in the *Peschito* and *Harclean Syriac* and *Æthiopic*, and some MSS. of the *Vulg.* and *Italic.*

(³⁵/_{II}) ³¹ Καὶ ἔρχονται ἡ μήτηρ αὐτοῦ καὶ οἱ ἀδελφοὶ αὐτοῦ, καὶ ἔξω ἐστῶτες MATT. XII. 47 LUKE VIII. 20
ἀπέστειλαν πρὸς αὐτὸν φωνοῦντες αὐτόν. ³² Καὶ ἐκάθητο περὶ αὐτὸν ὄχλος, καὶ
λέγουσιν αὐτῷ, Ἰδοὺ ἡ μήτηρ σου καὶ οἱ ἀδελφοί σου καὶ ἀδελφαί σου ἔξω
ζητοῦσί σε. ³³ Καὶ ἀπεκρίθη αὐτοῖς λέγων, Τίς ἐστὶν ἡ μήτηρ μου ἢ οἱ ἀδελφοί
μου; ³⁴ Καὶ περιβλεψάμενος κύκλῳ τοὺς περὶ αὐτὸν καθημένους λέγει, Ἴδε ἡ
μήτηρ μου καὶ οἱ ἀδελφοί μου. ³⁵ Ὃς γὰρ ἂν ποιήσῃ τὸ θέλημα τοῦ Θεοῦ,
οὗτος ἀδελφός μου καὶ ἀδελφή μου καὶ μήτηρ ἐστί.

IV. (³⁶/_{II}) ¹ Καὶ πάλιν ἤρξατο διδάσκειν παρὰ τὴν θάλασσαν· καὶ συνάγεται XIII. 2 4
πρὸς αὐτὸν ὄχλος πλείστος, ὥστε αὐτὸν εἰς πλοῖον ἐμβάντα καθῆσθαι ἐν τῇ
θαλάσσῃ· καὶ πᾶς ὁ ὄχλος πρὸς τὴν θάλασσαν ἐπὶ τῆς γῆς ἦν.

² Καὶ ἐδίδασκεν αὐτοὺς ἐν παραβολαῖς πολλὰ, καὶ ἔλεγεν αὐτοῖς ἐν τῇ διδαχῇ
αὐτοῦ, ³ Ἀκούετε ἰδοὺ ἐξῆλθεν ὁ σπείρων τοῦ σπείραι· ⁴ καὶ ἐγένετο ἐν τῷ
σπείρειν, ὃ μὲν ἔπεσε παρὰ τὴν ὁδὸν, καὶ ἦλθε τὰ πετεινὰ καὶ κατέφαγεν αὐτό· 3 5
⁵ ἄλλο δὲ ἔπεσεν ἐπὶ τὸ πετρώδες, ὅπου οὐκ εἶχε γῆν πολλήν, καὶ εὐθέως ἐξ-
ανέτειλε, διὰ τὸ μὴ ἔχειν βάθος γῆς· ⁶ ἡλίον δὲ ἀνατείλαντος ἐκαυματίσθη, καὶ διὰ 4 5 6
τὸ μὴ ἔχειν ῥίζαν ἐξηράνθη. ⁷ Καὶ ἄλλο ἔπεσεν εἰς τὰς ἀκάνθας, καὶ ἀνέβησαν
αἱ ἀκανθαὶ καὶ συνέπνιξαν αὐτό, καὶ καρπὸν οὐκ ἔδωκε. ⁸ Καὶ ἄλλο ἔπεσεν 6 7 8
εἰς τὴν γῆν τὴν καλὴν, καὶ ἐδίδου καρπὸν ἀναβαίνοντα καὶ αὐξανόμενον, καὶ
ἐόφειν ἐν τριάκοντα, καὶ ἐν ἐξήκοντα, καὶ ἐν ἑκατόν. ⁹ Καὶ ἔλεγεν, Ὃς ἔχει 8 9
ὅτα ἀκούειν, ἀκούετω.

¹⁰ Ὃτε δὲ ἐγένετο καταμόνας, ἠρώτησαν αὐτὸν οἱ περὶ αὐτὸν σὺν τοῖς δώδεκα 9
τῆς παραβολῆς. (³⁷/_I) ¹¹ Καὶ ἔλεγεν αὐτοῖς, Ὅτι μὴ δέδοται γινῶναι τὸ μυστήριον 10 9
τῆς βασιλείας τοῦ Θεοῦ, ἐκείνοις δὲ τοῖς ἔξω ἐν παραβολαῖς τὰ πάντα γίνεται, 11 10
¹² ἵνα βλέποντες βλέπωσι, καὶ μὴ ἴδωσιν καὶ ἀκούοντες ἀκούωσι, 12
καὶ μὴ συνιῶσιν μήποτε ἐπιστρέψωσι, καὶ ἀφελθῇ αὐτοῖς τὰ ἁμαρ-
τήματα. ¹³ Καὶ λέγει αὐτοῖς, Οὐκ οἴδατε τὴν παραβολὴν ταύτην; καὶ πῶς 13
πάσας τὰς παραβολὰς γνώσεσθε; (³⁸/_{II}) ¹⁴ Ὁ σπείρων τὸν λόγον σπείρει. 19 12
¹⁵ Οὗτοι δὲ εἰσιν οἱ παρὰ τὴν ὁδὸν, ὅπου σπείρεται ὁ λόγος, καὶ ὅταν ἀκούσωσιν, 15
εὐθέως ἔρχεται ὁ Σατανᾶς καὶ αἶρει τὸν λόγον τὸν ἐσπαρμένον ἐν ταῖς καρδίαις 16
αὐτῶν. ¹⁶ Καὶ οὗτοι εἰσιν ὁμοίως οἱ ἐπὶ τὰ πετρώδη σπειρόμενοι, οἱ ὅταν 20 13
ἀκούσωσι τὸν λόγον εὐθέως μετὰ χαρᾶς λαμβάνουσιν αὐτόν, ¹⁷ καὶ οὐκ ἔχουσι 21
ῥίζαν ἐν ἑαυτοῖς, ἀλλὰ πρόσκαιροί εἰσιν· εἴτα γενομένης θλίψεως ἢ διωγμοῦ διὰ 22
τὸν λόγον εὐθέως σκανδαλίζονται. ¹⁸ Καὶ ἄλλοι εἰσιν οἱ εἰς τὰς ἀκάνθας σπει- 22 14
ρόμενοι· οὗτοί εἰσιν οἱ τὸν λόγον ἀκούοντες, ¹⁹ καὶ αἱ μέριμναι τοῦ αἵωνος 19
τούτου, καὶ ἡ ἀπάτη τοῦ πλούτου, καὶ αἱ περὶ τὰ λοιπὰ ἐπιθυμίαι εἰσπορευόμεναι

But ἁμαρτήματος is in B, L, Δ, and ἁμαρτίας in C*, and D, and in Lr.; and ἁμαρτήματος is preferred by Lach., Tisch., Alf., Tregelles. If that be the true reading, the sense is,—he is bound by a chain of guilt, from which he can never be freed. On this use of ἔσχατος, see Heb. ii. 15, and 1 Cor. xi. 27. Cp. Scrivener, Cod. Aug. Introd. p. ix, who prefers κρείσσεως.

³² ἡ μήτηρ] His Mother and brethren did not come in to hear His discourse, but standing without, sent to Him a message desiring Him to come out to them. They wished perhaps to participate in His fame, and to show to the people their connexion with Him and their influence over Him. But His public duties were not to be foregone or omitted for private respects; and as Son of God He knew no other relatives but God's children, to whom the performance of His will and the promotion of His glory is the first of all duties, and the moving principle of their lives. The tender love which Christ bore to his earthly Mother—as shown on the cross—brings out in stronger relief His love to God; and that love to God is the more exemplary and instructive as showing that no affection, however strong, is to be set in comparison with it; and His conduct to His beloved Mother brings out more clearly the awful Majesty of His Divine Sonship. See on Matt. xii. 46. Luke xi. 27. John ii. 4.

CH. IV. 2. ἐν τῇ διδαχῇ] See on xii. 38.

3. ἰδοὺ] See Matt. xiii. 3.

4. ὃ μὲν ἔπεσε] Observe the four cases of the seed: the first, οὐκ ἀνέβαινε: the second, ἀνέβαινε μὲν ἀλλ' οὐκ ἠύξανε: the third, ἀνέβαινε καὶ ἠύξανεν, ἀλλὰ καρπὸν οὐκ ἔδωκε: the fourth, ἀνέβαινε, ἠύξανεν καὶ καρπὸν ἔδωκε . . . τέταρτον μόνον διασωθέν. (Theoph.)

12. ἵνα βλέποντες] in order that seeing they may see, and not perceive. The sense of ἵνα here may be seen from Matt. xiii. 15. Cp. Matt. xi. 24, 25. Ps. xviii. 26. Hos. xiv. 9. 2 Tim. iii. 13. Rev. xxii. 11.

Our Lord spake by Parables, in order to try His hearers, and to show them to others and to themselves, and to recompense them judicially according to their respective tempers and moral dispositions; to reward the docile, the truth-loving, and the humble, with larger measures of knowledge and grace (see here, v. 34), and to punish the proud and the wilfully blind, by their own pride and blindness. See Glass. Phil. p. 221, 222, and Ep. Butler, Analogy, pt. ii. ch. vi.

13. πάσας τὰς π.] all My Parables; e. g. those in Matt. xiii. 24—52.

15. ὁ Σατανᾶς] Satan. St. Matt. (xiii. 19) has ὁ πονηρὸς, the Evil One; St. Luke has (viii. 12) ὁ διάβολος, the Devil, here,—a variety perhaps designed to show the identity and attributes of the person who bears these different names.

16. οὗτοι] See on Matt. xiii. 19.

- MATT. XIII. 23 LUKE. VIII. 15
 16 (39/11) 21 Καὶ ἔλεγεν αὐτοῖς, Μήτι ὁ λύχνος ἔρχεται, ἵνα ὑπὸ τὸν μόδιον τεθῇ ἢ ὑπὸ τὴν κλίνην, οὐχ ἵνα ἐπὶ τὴν λυχνίαν τεθῇ; (40/11) 22 Οὐ γὰρ ἐστὶ τι κρυπτὸν, ὃ ἐὰν μὴ φανερωθῇ, οὐδὲ ἐγένετο ἀπόκρυφον, ἀλλ' ἵνα εἰς φανερόν ἔλθῃ. 23 Εἴ τις ἔχει ὅτα ἀκούειν, ἀκούετω.
- 18 (41/11) 24 Καὶ ἔλεγεν αὐτοῖς, Βλέπετε, τί ἀκούετε. Ἐν ᾧ μέτρῳ μετρεῖτε, μετρηθήσεται ὑμῖν, καὶ προστεθήσεται ὑμῖν τοῖς ἀκούουσιν. (42/11) 25 Ὃς γὰρ ἂν ἔχῃ, δοθήσεται αὐτῷ, καὶ ὃς οὐκ ἔχει, καὶ ὃ ἔχει ἀρθήσεται ἀπ' αὐτοῦ.
- (43/x) 26 Καὶ ἔλεγεν, Οὕτως ἐστὶν ἡ βασιλεία τοῦ Θεοῦ, ὡς ἐὰν ἄνθρωπος βάλλῃ τὸν σπόρον ἐπὶ τῆς γῆς, 27 καὶ καθεύδῃ καὶ ἐγείρηται νύκτα καὶ ἡμέραν· καὶ ὁ σπόρος βλαστάνῃ καὶ μηκύνῃται, ὡς οὐκ οἶδεν αὐτός· 28 αὐτομάτῃ γὰρ ἡ γῆ καρποφορεῖ, πρῶτον χόρτον, εἶτα στάχυν, εἶτα πλήρη σῖτον ἐν τῷ στάχυϊ· 29 ὅταν δὲ παραδῷ ὁ καρπὸς, εὐθέως ἀποστέλλει τὸ δρέπανον, ὅτι παρέστηκεν ὁ θερισμός.
- 31 XIII. 18 (44/11) 30 Καὶ ἔλεγε, Τίνι ὁμοιώσωμεν τὴν βασιλείαν τοῦ Θεοῦ, ἢ ἐν ποίᾳ 19 παραβολῇ παραβάλωμεν αὐτήν; 31 ὡς κόκκον σινάπεως, ὃς ὅταν σπαρῇ ἐπὶ τῆς γῆς, μικρότερος πάντων τῶν σπερμάτων ἐστὶ τῶν ἐπὶ τῆς γῆς· 32 καὶ ὅταν σπαρῇ ἀναβαίνει, καὶ γίνεται πάντων τῶν λαχάνων μείζων, καὶ ποιεῖ κλάδους μεγάλους, ὥστε δύνασθαι ὑπὸ τὴν σκιὰν αὐτοῦ τὰ πετεινὰ τοῦ οὐρανοῦ κατασκηνοῦν.
- 34 (45/vi) 33 Καὶ τοιαύταις παραβολαῖς πολλαῖς ἐλάλει αὐτοῖς τὸν λόγον, καθὼς ἠδύναντο ἀκούειν· (46/x) 34 χωρὶς δὲ παραβολῆς οὐκ ἐλάλει αὐτοῖς· κατ' ἰδίαν δὲ τοῖς μαθηταῖς αὐτοῦ ἐπέλυε πάντα.
- VIII. 18 VIII. 22 35 Καὶ λέγει αὐτοῖς ἐν ἐκείνῃ τῇ ἡμέρᾳ ὀψίας γενομένης, Διέλθωμεν εἰς τὸ πέραν. (47/11) 36 Καὶ ἀφέντες τὸν ὄχλον παραλαμβάνουσιν αὐτὸν ὡς ἦν ἐν τῷ πλοίῳ· καὶ ἄλλα δὲ πλοιάρια ἦν μετ' αὐτοῦ. 37 Καὶ γίνεται λαίλαψ ἀνέμου 23 μεγάλῃ· τὰ δὲ κύματα ἐπέβαλλεν εἰς τὸ πλοῖον, ὥστε αὐτὸ ἥδη γεμίζεσθαι. 38 Καὶ ἦν αὐτὸς ἐν τῇ πρύμνῃ ἐπὶ τὸ προσκεφάλαιον καθεύδων· καὶ διεγείρουσιν 25 24 αὐτὸν, καὶ λέγουσιν αὐτῷ, Διδάσκαλε, οὐ μέλει σοι ὅτι ἀπολλύμεθα; 39 Καὶ

21. λύχνος ἔρχεται] *a candle comes*, intimating spiritually that the light in *our souls* is not of our own kindling, but *comes to us* from God, in order that it may be manifested by us to the world, to His glory. Take heed, therefore, βλέπετε, examine well, *what ye hear from Me*; i.e. consider it, and digest it well in your hearts (St. Luke has *pws*, viii. 18), in order that ye may preach it to others; and may receive more abundant measures of knowledge, according as ye yourselves are more attentive in receiving, and faithful in dispensing it to others. For as ye do this, so your reward will be. (Cp. *Theophyl.*, *Euthym.*, and *Bede*.)

24. Ἐν ᾧ μέτρῳ] *Quantum fidei caparis afferimus, tantum gratiae inundantis haurimus.* (*Cyprian.*)

26—29. Καὶ ἔλεγεν—ὁ θερισμός] This Parable concerning the mysterious and divine growth of the seed of the Gospel in the heart and the world, even to the end, is supplied by St. Mark alone.

When we conceive good desires, we put seed into the ground; when we begin to act, we are the blade; when we finish a good work, we are in the ear; when we are matured in the habit of good, we are the full corn in the ear. (*Greg. M.*, *Bede*.)

This Parable conveys a warning against that erroneous view of religion, which looks for sudden bursts and violent changes in the spiritual life of men; and it teaches that the growth of genuine piety is gradual and almost invisible, like the course of vegetation in the natural world. "*Natura nihil agit per saltum*," "Nature does nothing by fits and starts," is a maxim of Philosophy in the world of Physics; the same is true of Grace.

29. παραδῶ] *gives itself* to the sickle. "*Multa adeo gelidâ melius se nocte dedere.*" *Virg. Georg. i.* 287; see below on xiv. 72.

34. ἐπέλυε] *He used to unfold.* "*Discipulis explicabat.*

ἐπιλύειν, *explicare, interpretari*, in vers. Alex. respondet Hebr. *ἡρᾶ* Gen. xli. 12, ubi sermo est de *interpretatione somniorum*; verbum simplex *λύειν*, ut sit *ænigma solvere*, usurpavit Libanius ep. 38, et nomen *ἐπιλύσις*, quo Aquila Gen. xl. 8 expressit Hebr. *יְהִירָה*. (*Kuin.*) Cp. 2 Pet. i. 20, *πᾶσα προφητεία γραφῆς ἰδίας ἐπιλύσεως οὐ γίνεταί.*

36. ὡς ἦν ἐν τῷ πλοίῳ] They convey Him with them *as He was*—without any further preparation; perhaps He was asleep (see v. 38), weary with preaching, for it was evening—in the ship, his migratory Church, where He had been teaching (iv. 1).

— πλοιάρια] Altered by some into *πλοῖα*, but the ἄλλα *πλοῖα* show that our Lord's vessel was also a *small one*,—a circumstance of interest in the miracle.

37. ἥδη γεμίζεσθαι] *now becoming full.*

38. τὸ προσκεφάλαιον] Probably the *cushion* of the steersman. See *Cratin.* ap. Polluc. *Onomast.* x. 40. (*Kuin.*)

This incident is mentioned by St. Mark alone, whose narrative here, as in many other places, is peculiarly graphic and minute. See *Introduction*, p. 112, 3.

— καθεύδων] *sleeping.* Some of the Fathers give also a spiritual meaning to this circumstance. When the storm of Satan's fury raged most fiercely against the barque of the Church, Christ was reclining in the sleep of death on the wooden *προσκεφάλαιον* of the Cross. But He awoke from the slumber of death, and rebuked the waves and the winds, and there was a great calm.

This is ever true in the greatest perils of the vessel of Christ's Church. In the storms which rage around us, He sometimes seems to be asleep; but He is trying our faith, and in His own due time He will arise and rebuke the winds and the waves, and there will be a great calm.

διεγερθεὶς ἐπετίμησε τῷ ἀνέμῳ, καὶ εἶπε τῇ θαλάσσῃ, Σιώπα, πεφίμωσο. Καὶ	MATT. VIII. 26	LUKE. VIII. 25
ἐκόπασεν ὁ ἄνεμος, καὶ ἐγένετο γαλήνη μεγάλη. ⁴⁰ Καὶ εἶπεν αὐτοῖς, Τί δειλοί		
ἐστε οὕτω ; πῶς οὐκ ἔχετε πίστιν ; ⁴¹ Καὶ ἐφοβήθησαν φόβον μέγαν, καὶ ἔλεγον	27	
πρὸς ἀλλήλους, Τίς ἄρα οὗτός ἐστιν, ὅτι καὶ ὁ ἄνεμος καὶ ἡ θάλασσα ὑπακού-		
ουσιν αὐτῷ ;		
V. ¹ Καὶ ἦλθον εἰς τὸ πέραν τῆς θαλάσσης εἰς τὴν χώραν τῶν Γαδαρηνῶν.	28	26
² Καὶ ἐξελθόντι αὐτῷ ἐκ τοῦ πλοίου εὐθέως ἀπήντησεν αὐτῷ ἐκ τῶν μνημείων		27
ἄνθρωπος ἐν πνεύματι ἀκαθάρτῳ, ³ ὃς τὴν κατοίκησιν εἶχεν ἐν τοῖς μνήμασι		
καὶ οὐδὲ ἀλύσειν οὐκέτι οὐδεὶς ἡδύνατο αὐτὸν δῆσαι, ⁴ διὰ τὸ αὐτὸν πολλάκις		29
πέδαις καὶ ἀλύσεισι δεδεσθαι, καὶ διεσπᾶσθαι ὑπ' αὐτοῦ τὰς ἀλύσεις, καὶ τὰς		
πέδας συντετριφθαι· καὶ οὐδεὶς ἴσχυεν αὐτὸν δαμάσαι. ⁵ Καὶ διαπαντὸς νυκτὸς		
καὶ ἡμέρας ἐν τοῖς μνήμασι καὶ ἐν τοῖς ὄρεσιν ἦν κράζων καὶ κατακόπτων		28
ἑαυτὸν λίθοις. ⁶ Ἰδὼν δὲ τὸν Ἰησοῦν ἀπὸ μακρόθεν ἔδραμε καὶ προσεκύνησεν		
αὐτῷ, ⁷ καὶ κράζας φωνῇ μεγάλῃ λέγει, Τί ἐμοὶ καὶ σοὶ, Ἰησοῦ Υἱὲ τοῦ Θεοῦ	29	
τοῦ ὑψίστου ; ὀρκίζω σε τὸν Θεόν, μή με βασανίσῃς· ⁸ ἔλεγε γὰρ αὐτῷ,		
Ἐξέλθε τὸ πνεῦμα τὸ ἀκάθαρτον ἐκ τοῦ ἀνθρώπου. ⁹ Καὶ ἐπηρώτα αὐτὸν, Τί	30	
σοι ὄνομα ; καὶ λέγει αὐτῷ, Λεγεὼν ὄνομά μοι, ὅτι πολλοὶ ἐσμεν. ¹⁰ Καὶ παρ-		31
εκάλει αὐτὸν πολλὰ, ἵνα μὴ αὐτοὺς ἀποστείλῃ ἔξω τῆς χώρας. ¹¹ Ἦν δὲ ἐκεῖ	30	32
πρὸς τῷ ὄρει ἀγέλη χοίρων μεγάλη βοσκομένη· ¹² καὶ παρεκάλεσαν αὐτὸν	31	
οἱ δαίμονες λέγοντες, Πέμφησον ἡμᾶς εἰς τοὺς χοίρους, ἵνα εἰς αὐτοὺς εἰσέλθωμεν.		
¹³ Καὶ ἐπέτρεψεν αὐτοῖς εὐθέως ὁ Ἰησοῦς. Καὶ ἐξελθόντα τὰ πνεύματα τὰ	32	
ἀκάθαρτα εἰσῆλθον εἰς τοὺς χοίρους· καὶ ὤρμησεν ἡ ἀγέλη κατὰ τοῦ κρημνοῦ		33
εἰς τὴν θάλασσαν, ἦσαν δὲ ὡς δισχίλιοι, καὶ ἐπνίγοντο ἐν τῇ θαλάσῃ. ¹⁴ Οἱ		
δὲ βόσκοντες αὐτοὺς ἔφυγον, καὶ ἀπήγγειλαν εἰς τὴν πόλιν καὶ εἰς τοὺς ἀγρούς.	33	34
Καὶ ἦλθον ἰδεῖν τί ἐστι τὸ γεγονός. ¹⁵ Καὶ ἔρχονται πρὸς τὸν Ἰησοῦν, καὶ	34	35
θεωροῦσι τὸν δαιμονιζόμενον καθήμενον, καὶ ἱματισμένον καὶ σωφρονούντα τὸν		
ἐσχηκότα τὸν λεγεῶνα· καὶ ἐφοβήθησαν. ¹⁶ Καὶ διηγῆσαντο αὐτοῖς οἱ ἰδόντες,		36
πῶς ἐγένετο τῷ δαιμονιζομένῳ, καὶ περὶ τῶν χοίρων. ¹⁷ Καὶ ἤρξαντο παρακα-		37
λεῖν αὐτὸν ἀπελθεῖν ἀπὸ τῶν ὀρίων αὐτῶν. (⁴⁸ VIII) ¹⁸ Καὶ ἐμβαίνοντος αὐτοῦ εἰς		38

39. εἶπε τῇ θαλάσῃ] *He spake to the sea.* Not by means of a rod, as Moses; or by prayer, as Elisha; or by the ark, as Joshua;—but by a word.

— πεφίμωσο] literally, *be thou muzzled.* See i. 25. The Perfect tense, indicating that before the word was uttered the work was done by the silent fiat of His will.

— γαλήνη μεγάλη] *a great calm.* As in His Miracles of Healing there was usually no interval of convalescence, but perfect health was restored at once, so after the quelling of the storm there was no gradual subsiding of the waves, as is always the case in the ordinary course of nature, but immediately there was a great calm. See on Matt. viii. 15, a striking evidence of his Divine Power.

40. πῶς οὐκ ἔχετε πίστιν;] *how is it ye have not faith?* He rebukes His disciples for not having faith; for if they had had faith they would have known that though asleep He could preserve them. (*Theophyl.*) *How is it ye have no faith?* i. e. no faith in My divine power, which never slumbers nor sleeps (Ps. cxxi. 4), and by which I can quell the storm which I have raised to try your faith. You treat the Son of God as if He were like Baal, of whom Elijah said (1 Kings xviii. 27), “Peradventure he sleepeth, and must be awaked.”—How is it that ye have no faith? See on Matt. viii. 26.

CH. V. 1. Γαδαρηνῶν] So A, C, E, F, G, H, K, M. See Matt. viii. 28.

For Roman Coins of *Gadara*, see Akermann, p. 16.

2. ἄνθρωπος] *a man.* St. Matthew speaks of two men; St. Mark and St. Luke (viii. 27) of one. This one lived at Gadara (see v. 1. 19. Luke viii. 27, *ἄνθρωπος τις ἐκ τῆς πόλεως*), perhaps the other did not; and the design of the Holy Spirit writing by St. Mark and St. Luke, for Romans and Greeks, seems to have been to show the love of Christ, by this example, to the *Gentile* world, to which this Gadarene belonged, as is intimated by the circum-

stance that these Gadarenes kept swine, which was not lawful to the Jews. Cf. Levit. xi. 7. Deut. xiv. 8.

Compare the parallel case of the two Blind men at Jericho. St. Matthew mentions two, St. Mark and St. Luke only one. See note Mark x. 46. Matt. xx. 29.

7. μή με βασανίσῃς] *torment me not.* The devil forces the man to speak the devil's feelings and language, the very reverse of the man's own proper feelings and language; and to call himself by a devil's name (see v. 9). The devil so *possessed* the man, as to make him speak as a devil; not as a man, but as the enemy of man, and specially of himself. This is demoniacal *possession*, and is quite a different thing from any *physical disease*. (Cp. on Matt. iv. 24, and below on ix. 20.) Observe also the change of the man, *after* the devil had been cast out of him, *vv.* 15. 18.

9. Λεγεὼν] *Legion*, about 6000 soldiers. One of the Roman words in St. Mark's Gospel. See on ii. 4. Our Lord asked the question, not as if He needed to be informed of any thing, but that the bystanders might know that this *one* man had become like a camp or barrack of a host of devils.

This man was like an image of Heathendom. The Gentile World was then beleaguered with many Legions of evil spirits; it could not be bound by any laws, it tore their bonds asunder. Christ came from heaven to deliver it from those evil spirits and to cast them out; so that being clothed in the robe of faith and in its right mind, it might come and sit at His feet. And so it did. It came and sate like a scholar at the feet of the Divine Teacher. It came and bowed down as a vassal before the footstool of the Divine King.

13. ὡς δισχίλιοι] *about two thousand.* This is mentioned by St. Mark alone.

18. ἐμβαίνοντος] *as He was embarking*—a preferable reading to *ἐμβάντος*.

- MATT. LUKE. τὸ πλοῖον, παρεκάλει αὐτὸν ὁ δαιμονισθεὶς ἵνα μετ' αὐτοῦ ᾗ.¹⁹ καὶ οὐκ ἀφῆκεν
 VIII. αὐτὸν, ἀλλὰ λέγει αὐτῷ, Ὑπαγε εἰς τὸν οἶκόν σου πρὸς τοὺς σοὺς, καὶ ἀπάγ-
 39 γειλον αὐτοῖς, ὅσα σοι ὁ Κύριος πεποίηκε, καὶ ἡλέησέ σε.²⁰ Καὶ ἀπῆλθε καὶ
 ἤρξατο κηρύσσειν ἐν τῇ Δεκαπόλει ὅσα ἐποίησεν αὐτῷ ὁ Ἰησοῦς· καὶ πάντες
 ἐθαύμαζον.
- IX. 1 40 ($\frac{49}{11}$)²¹ Καὶ διαπεράσαντος τοῦ Ἰησοῦ ἐν τῷ πλοίῳ πάλιν εἰς τὸ πέραν,
 18 41 συνήχθη ὄχλος πολὺς ἐπ' αὐτόν· καὶ ἦν παρὰ τὴν θάλασσαν.²² Καὶ ἰδοὺ
 42 ἔρχεται εἰς τῶν ἀρχισυναγῶγων ὀνόματι Ἰάειρος, καὶ ἰδὼν αὐτὸν πίπτει πρὸς
 19 43 τοὺς πόδας αὐτοῦ,²³ καὶ παρεκάλει αὐτὸν πολλὰ λέγων, Ὅτι τὸ θυγάτριόν
 μου ἐσχάτως ἔχει, ἵνα ἐλθὼν ἐπιθῇς αὐτῇ τὰς χεῖρας ὅπως σωθῇ, καὶ ζήσεται.
 20 24 Καὶ ἀπῆλθε μετ' αὐτοῦ· καὶ ἠκολούθει αὐτῷ ὄχλος πολὺς, καὶ συνέλιβον
 αὐτόν.
- 20 43 25 Καὶ γυνή τις οὔσα ἐν ρύσει αἵματος ἔτη δώδεκα,²⁶ καὶ πολλὰ παθοῦσα ὑπὸ
 πολλῶν ἱατρῶν, καὶ δαπανήσασα τὰ παρ' αὐτῆς πάντα, καὶ μηδὲν ὠφεληθεῖσα,
 44 ἀλλὰ μᾶλλον εἰς τὸ χεῖρον ἐλθοῦσα,²⁷ ἀκούσασα περὶ τοῦ Ἰησοῦ, ἐλθοῦσα ἐν
 21 τῷ ὄχλῳ ὀπίσθεν ἤψατο τοῦ ἱματίου αὐτοῦ.²⁸ ἔλεγε γὰρ, Ὅτι κὰν τῶν ἱματίων
 αὐτοῦ ἄψωμαι, σωθήσομαι.²⁹ Καὶ εὐθέως ἐξηράνθη ἡ πηγὴ τοῦ αἵματος αὐτῆς,
 45 καὶ ἔγνω τῷ σώματι ὅτι ἵαται ἀπὸ τῆς μάστιγος.³⁰ Καὶ εὐθέως ὁ Ἰησοῦς
 ἐπιγνοὺς ἐν ἑαυτῷ τὴν ἐξ αὐτοῦ δύναμιν ἐξεληθούσαν, ἐπιστραφεὶς ἐν τῷ ὄχλῳ
 46 ἔλεγε, Τίς μου ἤψατο τῶν ἱματίων;³¹ καὶ ἔλεγον αὐτῷ οἱ μαθηταὶ αὐτοῦ,

18, 19. ἵνα μετ' αὐτοῦ ᾗ—οὐκ ἀφῆκεν] The man, fearing that the devils would return after the departure of Christ, besought Him that he might remain with Him. But Christ would teach him by His *absence* that He was *present* with him in *Divine* power, by which He had cast out the Legion; and so would exercise his faith, and teach us a lesson by him.

19. ἀπάγειλον] report. Contrast this with i. 25. 44.

He would not allow devils to proclaim what He was, but He commands the man to do so, who had been delivered from them; but He does this in Gadara, where were no Scribes and Pharisees (see above, i. 45), and as a prophetic intimation that the Gospel was in due time to be preached to *all Nations* of the world, who were to be delivered by it from the dominion of a Legion of Evil Spirits to which they were now in bondage.

22. ἀρχισυναγῶγων] rulers of a synagogue. רֹאשֵׁי שָׁנָא (*rosh hacceneseth*), from root שָׂנָא (*canas*), to collect; 'caput synagogæ.' (See *Vitringa*, Archisyn. Franecq. 1684.) He appears to have been the president of a Collegium or board, or vestry, who provided for the maintenance of, and attendance at, the Synagogue, and also for the superintendence of the Service and the teaching in it.

—ὀνόματι Ἰάειρος] The name *Jaeirus* (not mentioned by St. Matthew) is added by St. Mark for the further proof of the miracle, and as showing, that if he himself repeats St. Matthew's account here and elsewhere, it is not because he has *not independent* testimony of his own, but because he *has* such testimony, and is assured by it that St. Matthew's narrative is *true*. For similar incidents added by St. Mark, *riveting* the proof of St. Matthew's credibility, see iv. 38; vi. 39; x. 46; xiv. 13. 51; and *Introduction*, p. 112—114.

23. Ὅτι—ἵνα] Two sentences put together abruptly, and characteristic of the hurried eagerness of the suppliant father. Cp. a similar broken phrase, viii. 24.

25. ἐν ρύσει] The ἐν is an imitation of the Hebrew 'Be'h essentiae' (*Gesenius*, *Winer*, p. 166). Cp. Rev. i. 10, ἐγενόμην ἐν πνεύματι.

26. τὰ παρ' αὐτῆς] All that could be supplied from *herself*—all *her own* resources. She had spent them all; and had no hope but in Christ. And when all other aid failed, she came to Him and He healed her. An emblem of human nature antecedently to, and independently of, Divine Grace.

29. ἵαται] has been healed. Not *lātai*, present, but the perfect tense, *sanata est*—marking the miraculous suddenness of the cure.

30. ἐπιγνοὺς τὴν—ἐξεληθούσαν] having perceived the virtue that had gone out of Himself. Christ's eye sees invisible grace in all its secret operations. He beholds the breath of the Spirit moving in the Word and Sacraments, and in the human heart of the recipient. *We* only see its effects. He sees the wind; we only perceive what is stirred by it.

—Τίς μου ἤψατο] *Who touched Me?* Christ puts a question here (as often), not in order to learn any thing from the answer, but that the grace which He had given to the woman might be made manifest to others, and so be conducive to the spiritual healing of many.

The word ἅπτομαι signifies something more than *touch*,—to *fasten* oneself eagerly to a thing, to *cling* to it with a desire to derive something from it. See John xx. 17.

Our Lord's question, with St. Peter's reply (v. 31. Luke viii. 45), serve together to bring out the truth, that the *worldly crowd* which familiarly *presses* on Christ's *human body* as *Man*, *throngs* Him; but it is only the hand of that *Faith* which believes in His *Divine power* to heal the soul and body, that *touches* Him, although it touch not His human body—His carnal substance—but only the hem of His garment; and that wherever there is such a touch, divine virtue will go out of Him by the Hem of His Garment, to heal.

This instruction may be applied to those who crave a carnal presence in the Holy Eucharist.

Christ says, "Tangentem quæro, non prementem; caro premit, Fides tangit. Erigite oculos fidei, tangite extremam fimbriam vestimentis; sufficit ad salutem." Cp. *S. Aug.* Sermon. lxii. 5; cxxlii. and cxxlii.

It was, indeed, a high degree of faith to believe in Christ's Deity, when He was in human flesh on *earth*, and that was the faith of *this* woman. This example shows that our Lord, when on *earth*, could be touched by faith, and virtue would go out of Him responsive to the touch. But it might be thought, that *after* His departure from earth by His Ascension into Heaven He could *no longer be touched*; and therefore our Lord provided an answer to that supposition *after* His Resurrection by *another* example. He does this in His words to another woman, Mary Magdalene (John xx. 17): "Touch Me not, for I am not yet ascended." The true trial of *faith* is *not* bodily presence, but bodily absence; "blessed are they that have *not seen* and yet have *believed*" (John xx. 29); therefore the most exquisite touch of faith is that which is now to be exercised *after* the Ascension. Thus the case of Mary Magdalene comes in as supplementary to the case of the faithful woman before us. See on John xx. 17, *μὴ μου ἅπτου*.

Our ascended Lord, Who is now ministering in the heavenly Temple as our great High Priest, is described as *clad in a long garment descending to His feet* (Rev. i. 13); and Divine Grace descends from the Anointed One to the least and lowest of His members. As the precious ointment upon the head of Aaron, which *ran down to the skirts of his clothing* (Ps. cxxxiii. 2), so divine virtue goes out of Christ, our great High Priest, to all who touch Him by *faith*, in Prayer, and in His Word and Sacraments,—which are like the *hems of His garment*.

Βλέπεις τὸν ὄχλον συνθλίβοντά σε, καὶ λέγεις, Τίς μοῦ ἤψατο; ³² Καὶ περι-
εβλέπετο ἰδεῖν τὴν τοῦτο ποιήσασαν. ³³ Ἡ δὲ γυνὴ φοβηθεῖσα καὶ τρέμουσα
εἰδυῖα ὁ γέγονεν ἐπ' αὐτῇ ἦλθε καὶ προσέπεσεν αὐτῷ, καὶ εἶπεν αὐτῷ πᾶσαν τὴν
ἀλήθειαν. ³⁴ Ὁ δὲ εἶπεν αὐτῇ, Θύγατερ, ἡ πίστις σου σέσωκέ σε, ὕπαγε εἰς ²² 48
εἰρήνην, καὶ ἴσθι ὑγιὴς ἀπὸ τῆς μάστιγός σου.

³⁵ Ἐτι αὐτοῦ λαλοῦντος, ἔρχονται ἀπὸ τοῦ ἀρχισυναγώγου λέγοντες, Ὅτι ἡ ⁴⁹
θυγάτηρ σου ἀπέθανε· τί ἔτι σκύλλεις τὸν διδάσκαλον; ³⁶ Ὁ δὲ Ἰησοῦς ⁵⁰
εὐθέως ἀκούσας τὸν λόγον λαλούμενον λέγει τῷ ἀρχισυναγώγῳ, Μὴ φοβοῦ,
μόνον πίστευε. ³⁷ Καὶ οὐκ ἀφῆκεν οὐδένα αὐτῷ συνακολουθῆσαι εἰ μὴ Πέτρον
καὶ Ἰάκωβον καὶ Ἰωάννην τὸν ἀδελφὸν Ἰακώβου. ³⁸ Καὶ ἔρχονται εἰς τὸν ²³ 51
οἶκον τοῦ ἀρχισυναγώγου, καὶ θεωρεῖ θόρυβον, καὶ κλαίοντας καὶ ἀλαλῶζοντας
πολλά· ³⁹ καὶ εἰσελθὼν λέγει αὐτοῖς, Τί θορυβεῖσθε καὶ κλαίετε; τὸ παιδίον ²⁴ 52
οὐκ ἀπέθανεν ἀλλὰ καθεύδει. ⁴⁰ Καὶ κατεγέλων αὐτοῦ. Ὁ δὲ ἐκβαλὼν ⁵³
πάντας παραλαμβάνει τὸν πατέρα τοῦ παιδίου καὶ τὴν μητέρα, καὶ τοὺς μετ' ²⁵ 54
αὐτοῦ, καὶ εἰσπορεύεται ὅπου ἦν τὸ παιδίον ἀνακείμενον. ⁴¹ Καὶ κρατήσας
τῆς χειρὸς τοῦ παιδίου λέγει αὐτῇ, Ταλιθὰ κοῦμι,—ὃ ἔστι μεθερμηνεύμενον,
Τὸ κοράσιον, σοὶ λέγω, ἔγειρε. ⁴² Καὶ εὐθέως ἀνέστη τὸ κοράσιον καὶ περι- ²⁶ 55
επάτει, ἦν γὰρ ἑτῶν δώδεκα, καὶ ἐξέστησαν ἐκστάσει μεγάλῃ. ⁴³ Καὶ διεστεί-
λατο αὐτοῖς ^a πολλὰ, ἵνα μηδεὶς γινῶ τοῦτο· καὶ εἶπε δοθῆναι αὐτῇ φαγεῖν. ^a Matt. 8. 4.
& 9. 30. & 12. 16.
ch. 3. 12. & 7. 36.

VI. (⁵⁰/_I) ¹ Καὶ ἐξῆλθεν ἐκεῖθεν, καὶ ἔρχεται εἰς τὴν πατρίδα αὐτοῦ· καὶ ἀκο-
λουθοῦσιν αὐτῷ οἱ μαθηταὶ αὐτοῦ. ² Καὶ γενομένου σαββάτου ἤρξατο ἐν τῇ
συναγωγῇ διδάσκειν· καὶ πολλοὶ ἀκούοντες ἐξεπλήσσοντο λέγοντες, Πόθεν τούτῳ
ταῦτα; καὶ τίς ἡ σοφία ἡ δοθεῖσα αὐτῷ καὶ δυνάμεις τοιαῦται διὰ τῶν χειρῶν
αὐτοῦ γίνονται; ³ Οὐχ οὗτός ἐστιν ὁ τέκτων ^a, ὁ υἱὸς Μαρίας, καὶ ἀδελφὸς ⁵⁵
Ἰακώβου καὶ Ἰωσὴ καὶ Ἰούδα καὶ Σίμωνος; καὶ οὐκ εἰσὶν αἱ ἀδελφαὶ αὐτοῦ ⁵⁶
ᾧδε πρὸς ἡμᾶς; καὶ ἐσκανδαλίζοντο ἐν αὐτῷ. (⁵¹/_I) ⁴ Ἐλεγε δὲ αὐτοῖς ὁ ⁵⁷ 24
Ἰησοῦς, Ὅτι οὐκ ἔστι προφήτης ἄτιμος, εἰ μὴ ἐν τῇ πατρίδι ^b αὐτοῦ, καὶ ἐν τοῖς ^b John 4. 44.
συγγενέσι, καὶ ἐν τῇ οἰκίᾳ αὐτοῦ. ⁵ Καὶ οὐκ ἠδύνατο ἐκεῖ οὐδεμίαν δύναμιν ⁵⁸
ποιῆσαι, εἰ μὴ ὀλίγοις ἀρρώστοις ἐπιθεὶς τὰς χεῖρας ἐθεράπευσε. (⁵²/_{II}) ⁶ Καὶ
ἐθαύμαζε διὰ τὴν ἀπιστίαν αὐτῶν· καὶ περιῆγε τὰς κώμας κύκλῳ διδάσκων.

(⁵³/_{II}) ⁷ Καὶ προσκαλεῖται τοὺς δώδεκα, καὶ ἤρξατο αὐτοὺς ἀποστέλλειν δύο ^{x.} 1 ^{ix.} 1
δύο· καὶ ἐδίδου αὐτοῖς ἐξουσίαν τῶν πνευμάτων τῶν ἀκαθάρτων. ⁸ Καὶ παρήγ- ⁹ 3
γειλεν αὐτοῖς ἵνα μηδὲν αἴρωσιν εἰς ὁδόν, εἰ μὴ ράβδον μόνον μὴ πήραν, μὴ

34. εἰς εἰρήνην] Something more than *in peace*. The Hebrew שָׁלוֹם (*shalom*), for peace. Gen. xlv. 17. Exod. iv. 18. 1 Sam. i. 17, and *passim*.

40. ἐκβαλὼν πάντας—μετ' αὐτοῦ] *having excluded some*, in order to discourage vain curiosity, and to teach a lesson of modesty in doing good, He admitted others, carefully chosen, as witnesses of the miracle. The manner in which Christ's miracles are done is exemplary to all, though they cannot imitate Him in the exercise of miraculous power.

41. Ταλιθὰ κοῦμι] *Maid, arise*: from τῆλιθα (*talitha*), *puella*; κοῦμι (*cumi*), imperative from κείμι (*surgere*). St. Mark alone gives the *ipsissima verba* uttered by Christ, and probably recited by St. Peter, an eye-witness of the miracle (v. 37), to the Evangelist.

43. εἶπε—φαγεῖν] *He commanded that something should be given her to eat*. To show that she was not only restored to life, but to perfect health,—a proof of the miracle. See on Matt. viii. 15. And also to show that divine operations in extraordinary circumstances are never intended to supersede human efforts in ordinary ones.

CH. VI. 1. πατρίδα] Nazareth.

3. Οὐχ οὗτός ἐστιν ὁ τέκτων;] *Is not this the carpenter?* A proof of the *manhood* of Christ. "Error hereticorum nostra salus." There is also a truth, more than they knew of, in their words. For οὐχ οὗτός ὁ τέκτων; Is He not the τέκτων of the Universe?

—ἀδελφός] *cousin*. See on Matt. xii. 46; xiii. 55.

5. ἠδύνατο] *He was not able to do any miracle, because of their unbelief*. οὐχ ὅτι ἐκεῖνος ἀσθενής, ἀλλ' ὅτι ἐκεῖνοι ἄπιστοι. (*Theoph.*) Observe therefore the power of Faith, and also of unbelief. Christ modifies the exercise even of His own Omnipotence, according to the disposition of those to whom He comes. Cp. iv. 24.

Cp. John vii. 7, of moral inability. 1 Cor. x. 21. Glass. Phil. Sac. p. 361.

To show the power and necessity of faith, our Lord regulated the exercise of His Omnipotence according to men's belief in it. See ix. 23, where He even vouchsafes to invest faith with His own Omnipotence, πάντα δυνατὰ τῷ πιστεύοντι. Cf. Matt. xiii. 58, and note on xvii. 17. In this expression is an evidence of inspiration. The Holy Spirit alone Who knows the mind of Christ, would have spoken thus of His power, and of the laws by which He is pleased to limit and control its manifestation.

6. ἐθαύμαζε] *He was wondering*. See on Matt. viii. 10.

7. δύο δύο] *two and two*; *binos*: a Hebraism, where the Greeks use ἀνά, Luke x. 1. Cp. Gen. vii. 2; xxxii. 16. See below, v. 39, 40, συμπόσια συμπόσια.

St. Mark alone relates here that the Apostles were sent forth in pairs. St. Matthew (x. 2—5) gives the names of the pairs,—an undesigned coincidence and evidence of truth.

As to the practical lessons to be derived from the example of Christ in sending forth the Apostles and seventy Disciples, *two and two*, see on Luke x. 1; cp. Matt. iv. 18.

- MATT. L. LUKE.
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 10
 11 4
 14
- ἄρτον, μὴ εἰς τὴν ζώνην χαλκόν· ⁹ ἀλλὰ ὑποδεδεμένους σανδάλια, καὶ μὴ ἐνδύ-
σησθε δύο χιτῶνας. (⁵⁴/_{II}) ¹⁰ Καὶ ἔλεγεν αὐτοῖς, Ὅπου ἐὰν εἰσέλθητε εἰς οἰκίαν,
ἐκεῖ μένετε ἕως ἂν ἐξέλθητε ἐκεῖθεν. (⁵⁵/_{II}) ¹¹ Καὶ ὅσοι ἂν μὴ δέξωνται ὑμᾶς
μηδὲ ἀκούσωσιν ὑμῶν, ἐκπορευόμενοι ἐκεῖθεν ἐκτινάξατε τὸν χοῦν τὸν ὑποκάτω
τῶν ποδῶν ὑμῶν, εἰς μαρτύριον αὐτοῖς. Ἀμὴν λέγω ὑμῖν, ἀνεκτότερον ἔσται
Σοδόμοις ἢ Γομορρῶις ἐν ἡμέρᾳ κρίσεως, ἢ τῇ πόλει ἐκείνῃ.
- 6 (⁵⁶/_{VIII}) ¹² Καὶ ἐξελθόντες ἐκήρυσσον ἵνα μετανοήσωσι, ¹³ καὶ δαιμόνια πολλὰ
ἐξέβαλλον, καὶ ἡλείφον· ἑλαίῳ πολλοὺς ἄρρώστους, καὶ ἐθεράπευον.
- a James 5. 14.
 XIV.
 1 7 (⁵⁷/_{II}) ¹⁴ Καὶ ἤκουσεν ὁ βασιλεὺς Ἡρώδης, φανερόν γὰρ ἐγένετο τὸ ὄνομα
αὐτοῦ, καὶ ἔλεγεν, ὅτι Ἰωάννης ὁ βαπτίζων ἐκ νεκρῶν ἠγέρθη, καὶ διὰ τοῦτο
ἐνεργοῦσιν αἱ δυνάμεις ἐν αὐτῷ. ¹⁵ Ἄλλοι δὲ ἔλεγον, Ὅτι Ἡλίας ἐστίν· ἄλλοι
δὲ ἔλεγον, Ὅτι προφήτης ἐστὶν ὡς εἷς τῶν προφητῶν. (⁵⁸/_X) ¹⁶ Ἀκούσας δὲ
9 ὁ Ἡρώδης εἶπεν, Ὅτι ὃν ἐγὼ ἀπεκεφάλισα Ἰωάννην οὗτός ἐστιν, αὐτὸς ἠγέρθη
ἐκ νεκρῶν.
- 8 (⁵⁹/_{II}) ¹⁷ Αὐτὸς γὰρ ὁ Ἡρώδης ἀποστείλας ἐκράτησε τὸν Ἰωάννην, καὶ ἔδωκεν
αὐτὸν ἐν φυλακῇ, διὰ Ἡρωδιάδα τὴν γυναῖκα Φιλίππου τοῦ ἀδελφοῦ αὐτοῦ, ὅτι
αὐτὴν ἐγάμησεν. ¹⁸ Ἐλεγε γὰρ ὁ Ἰωάννης τῷ Ἡρώδῃ, Ὅτι· οὐκ ἔξεστί σοι
ἔχειν τὴν γυναῖκα τοῦ ἀδελφοῦ σου. ¹⁹ Ἡ δὲ Ἡρωδιάς ἐνείχεν αὐτῷ, καὶ ἤθελεν
αὐτὸν ἀποκτεῖναι, καὶ οὐκ ἠδύνατο. ²⁰ ὁ γὰρ Ἡρώδης ἐφοβέιτο τὸν Ἰωάννην,
εἰδὼς αὐτὸν ἄνδρα δίκαιον καὶ ἅγιον, καὶ συνετήρει αὐτὸν, καὶ ἀκούσας αὐτοῦ
6 πολλὰ ἐποίει καὶ ἡδέως αὐτοῦ ἤκουε. (⁶⁰/_{VI}) ²¹ Καὶ γενομένης ἡμέρας εὐκαίρου,
ὅτε Ἡρώδης τοῖς ^d γενεσίοις αὐτοῦ δεῖπνον ἐποίει τοῖς μεγιστᾶσιν αὐτοῦ καὶ
d Gen. 40. 20. τοῖς χιλιάρχοις καὶ τοῖς πρώτοις τῆς Γαλιλαίας, ²² καὶ εἰσελθούσης τῆς θυγατρὸς
7 αὐτῆς τῆς Ἡρωδιάδος καὶ ὀρχησαμένης, καὶ ἀρεσάσης τῷ Ἡρώδῃ καὶ τοῖς
συνανακειμένοις, εἶπεν ὁ βασιλεὺς τῷ κορασίῳ, Αἰτήσόν με ὃ ἐὰν θέλῃς καὶ
δώσω σοι. ²³ καὶ ὤμοσεν αὐτῇ, Ὅτι ὃ ἐάν με αἰτήσῃς δώσω σοι ἕως ἡμίσου
8 τῆς βασιλείας μου. ²⁴ Ἡ δὲ ἐξελθούσα εἶπε τῇ μητρὶ αὐτῆς, Τί αἰτήσωμαι; ἡ
δὲ εἶπε, Τὴν κεφαλὴν Ἰωάννου τοῦ βαπτιστοῦ. ²⁵ Καὶ εἰσελθούσα εὐθέως μετὰ
σπουδῆς πρὸς τὸν βασιλέα ᾗτήσατο λέγουσα, Θέλω ἵνα μοὶ δῶς ἐξαυτῆς ἐπὶ
9 πίνακι τὴν κεφαλὴν Ἰωάννου τοῦ βαπτιστοῦ. ²⁶ Καὶ περίλυπος γενόμενος ὁ

8. εἰς τ. (ζώνην] into your girdle. St. Mark, writing for Romans, accommodates his language to Roman use. It was a Roman custom to carry money in the *zona* or *girdle*, which served as a purse: hence the words of the soldier of Lucullus in *Horat.* 2 *Epist.* ii. 40, "Ibit eo quod vis, qui *Zonam* perdidit."

St. Luke, and he alone, speaks of the Greek βαλλάντιον, x. 4; xii. 33; xxii. 35, 36; cp. next note.

— χαλκόν] brass. St. Mark, writing for Romans, uses this word, the Roman *as*, or copper, for money. St. Luke, writing for the Greeks, uses ἀργύριον, silver, ix. 3. St. Matthew (x. 9) has gold, silver, and brass. See below, xii. 41.

9. σανδάλια] See on Matt. x. 10.

11. χοῦν] dust. St. Matthew (x. 14) and St. Luke (ix. 5) have κομπορτόν here.

13. ἡλείφον ἑλαίῳ] they anointed with oil. The Apostles used oil to show by the application of an appropriate visible sign, that the healing was effected by their instrumentality, in the Name of Christ, the Messiah or anointed one of God (Ps. ii. 2; xlv. 7. Acts iv. 27; x. 38), and in His power Who had sent them; and because the oil itself was significant of God's mercy, of spiritual comfort, light, and joy (*Euthym., Theophyl.*), and of grace given to the soul and body in answer to fervent prayer. 2 Cor. i. 21. 1 John ii. 20. 27. ἔστιν ἑλαῖον πρὸς κόπους ὠφέλιμον, καὶ φωτὸς ἀτιον, καὶ ἰλαρότητος πρόξενον, καὶ σημαίνει τὸ ἔλεος τοῦ Θεοῦ. (*Theophyl.*)

For the bearing of this text on *Extreme Unction*, see note on James v. 14.

14. ὁ βασιλεὺς] the king: called the *tetrarch* by St. Matthew, xiv. 1, and by St. Luke ix. 7.

15. προφήτης ὡς εἷς τῶν πρ.] a Prophet, equal to one of the old Prophets.

17. Αὐτὸς γὰρ ὁ Ἡρώδης] For Herod himself. Here is a re-

capitulation; and it is observable that St. Matthew, in the same way, *reverts*, at this point, to the occasion of John's apprehension and death, see Matt. xiv. 3. In these parenthetic recapitulations there are evident marks of a studious repetition of the account of one Evangelist by another. Cp. note on the parenthesis i. 16.

18. Ἐλεγε] *Dicebat*. A repeated warning, which was met by Herodias with hatred and machinations against him (v. 19).

20. συνετήρει] was keeping him in custody. τήρησις, a prison. Acts iv. 3; v. 18. See 2 Pet. ii. 4. 9. See here v. 17. Perhaps also on a plea that his life was in peril from Herodias (v. 19), but also because he resented John's rebuke, and feared its effects on the people. Herod would have killed John before, but he feared the people. (Matt. xiv. 3. 5.)

Another proof of John's unwavering constancy and undaunted courage even unto death. Cp. on Matt. xi. 2—6.

— πολλὰ ἐποίει] used to do many things—but not the one thing needful. (*Trench.*)

— ἤκουε] used to hear—listened to him.

22. αὐτῆς τῆς Ἡρ.] of Herodias herself. The mother did not scruple to use her own daughter for this licentious and savage purpose.

25. μοί] to me, emphatic. Give it into my own hands. Such was her cruelty and thirst for the Baptist's blood.

— ἐξαυτῆς] immediately; lest Herod should relent.

— ἐπὶ πίνακι] in a charger—a large dish, then on the table at the banquet. Such was the savage cruelty of the daughter of that adulterous and bloodthirsty mother. She possessed the graces and accomplishments of feminine beauty, and yet at the dictation of her mother, who was doubtless present at the feast, and encouraged her to entangle the licentious passions of the king by her dissolute dancing, she asked for the head of the Baptist to be given to her immediately into her own hands, on a gold or

βασιλεὺς διὰ τοὺς ὄρκους καὶ τοὺς συνανακειμένους οὐκ ἠθέλησεν αὐτὴν MATT. LUKK.
XIV. IX.
 ἀθετῆσαι. ²⁷ Καὶ εὐθὺς ἀποστείλας ὁ βασιλεὺς σπεκουλάτορα ἐπέταξεν ἐνεχ-
 θῆναι τὴν κεφαλὴν αὐτοῦ. ²⁸ Ὁ δὲ ἀπελθὼν ἀπεκεφάλισεν αὐτὸν ἐν τῇ φυλακῇ, 10
 καὶ ἤνεγκε τὴν κεφαλὴν αὐτοῦ ἐπὶ πίνακι, καὶ ἔδωκεν αὐτὴν τῷ κορασίῳ, καὶ τὸ 11
 κοράσιον ἔδωκεν αὐτὴν τῇ μητρὶ αὐτῆς. ²⁹ Καὶ ἀκούσαντες οἱ μαθηταὶ αὐτοῦ 12
 ἦλθον καὶ ἦσαν τὸ πτῶμα αὐτοῦ, καὶ ἔθηκαν αὐτὸ ἐν μνημείῳ.
 (⁶¹/_{VIII}) ³⁰ Καὶ συνάγονται οἱ ἀπόστολοι πρὸς τὸν Ἰησοῦν, καὶ ἀπήγγειλαν 10
 αὐτῷ πάντα ὅσα ἐποίησαν καὶ ὅσα ἐδίδαξαν. (⁶²/_X) ³¹ Καὶ λέγει αὐτοῖς, Δεῦτε 11
 ὑμεῖς αὐτοὶ κατ' ἰδίαν εἰς ἔρημον τόπον καὶ ἀναπαύεσθε ὀλίγον· ἦσαν γὰρ 12
 οἱ ἐρχόμενοι καὶ οἱ ὑπάγοντες πολλοὶ, καὶ οὐδὲ φαγεῖν ἠκαίρουν.
³² Καὶ ἀπῆλθον εἰς ἔρημον τόπον τῷ πλοίῳ κατ' ἰδίαν· ³³ καὶ εἶδον αὐτοὺς 13
 ὑπάγοντας καὶ ἐπέγνωσαν αὐτὸν πολλοί· καὶ πεζῇ ἀπὸ πασῶν τῶν πόλεων 11
 συνέδραμον ἐκεῖ, καὶ προῆλθον αὐτούς. (⁶³/_{VI}) ³⁴ Καὶ ἐξελθὼν εἶδεν πολλὸν ὄχλον, 14
 καὶ ἐσπλαγχνίσθη ἐπ' αὐτοῖς, ὅτι ἦσαν ὡς πρόβατα μὴ ἔχοντα ποιμένα· καὶ 15
 ἤρξατο διδάσκειν αὐτοὺς πολλά.
 (⁶⁴/_I) ³⁵ Καὶ ἤδη ὥρας πολλῆς γενομένης προσελθόντες αὐτῷ οἱ μαθηταὶ αὐτοῦ 15 12
 λέγουσιν, Ὅτι ἔρημός ἐστιν ὁ τόπος, καὶ ἤδη ὥρα πολλή, ³⁶ ἀπόλυσον αὐτοὺς, 16
 ἵνα ἀπελθόντες εἰς τοὺς κύκλῳ ἀγροὺς καὶ κώμας ἀγοράσωσιν ἑαυτοῖς ἄρτους· 13
 τί γὰρ φάγωσιν οὐκ ἔχουσιν. ³⁷ Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς, Δότε αὐτοῖς 16
 ὑμεῖς φαγεῖν. Καὶ λέγουσιν αὐτῷ, Ἀπελθόντες ἀγοράσωμεν δηναρίων διακο- 17
 σίων ἄρτους, καὶ δώμεν αὐτοῖς φαγεῖν· ³⁸ Ὁ δὲ λέγει αὐτοῖς, Πόσους ἄρτους 18
 ἔχετε· ὑπάγετε καὶ ἴδετε. Καὶ γνόντες λέγουσι, Πέντε, καὶ δύο ἰχθύας. ³⁹ Καὶ 17
 ἐπέταξεν αὐτοῖς ἀνακλῖναι πάντας, συμπόσια συμπόσια, ἐπὶ τῷ χλωρῷ χόρτῳ.
⁴⁰ Καὶ ἀνέπεσον πρασιαὶ πρασιαὶ, ἀνὰ ἑκατὸν καὶ ἀνὰ πεντήκοντα. ⁴¹ Καὶ 19 14
 λαβὼν τοὺς πέντε ἄρτους καὶ τοὺς δύο ἰχθύας ἀναβλέψας εἰς τὸν οὐρανὸν εὐλό-
 γησε, καὶ κατέκλασε τοὺς ἄρτους, καὶ ἐδίδου τοῖς μαθηταῖς αὐτοῦ, ἵνα παραθώσω

silver dish, taken from the royal table, laden with costly dainties, in the presence of the princely guests; and, in her fiendish ferocity, she would not allow to the weak and wicked monarch, probably inflamed with wine, any respite for remorse, but took advantage of his rash oath, and peremptorily exacted a prompt execution of it. Such was the power exercised by Satan over the king, his paramour, and her daughter. John the Baptist is the Elijah of the Gospel, Herod is the Ahab, and Herodias is the Jezebel.

²⁶. περιλυτός] very sorry. He was not sorry for his sin, or for John's death, but because he feared the people, who held John as a prophet (see on v. 20, and Matt. xiv. 5); and perhaps with a sense of indignity in being entrapped by her willingness in a revel in which he sacrificed the prophet to the malice of Herodias, and exposed himself to the contempt and hatred of his subjects.

On the nature of false repentance see on 2 Cor. vii. 9, 10.

²⁷. σπεκουλάτορα] an executioner. σπεκουλάτωρ, δορυφόρος, Suidas, i. e. à spiculo; but other glossaries render it κατάσκοπος, à speculando. Executioners were called speculatores. Seneca de Benefic. iii. 25: "Speculatoribus occurrit, nihil se deprecari, quò minus imperata peragerent, dixit, et deinde cervicem porrexit." De Ira i. 16: "Centurio supplicio præpositus, condere gladium speculatore jubet." Julius Firmicus viii. 26: "Speculatores faciet, qui nudato gladio hominum amputant cervices." (Kuin.)

This word ('speculator') is one of St. Mark's Roman words, on which see vi. 8; xv. 39; and Introduction, p. 112.

²⁹.] See Matt. xi. 2; xiv. 12.

³². ἔρημον τόπον] a desert place, near Bethsaida Julias, N.E. of the Lake. See Luke ix. 10. Matt. xiv. 13.

³³. ἐπέγνωσαν αὐτόν] See below, v. 54. πεζῇ, i. e. not by water.

³⁴. ἐξελθὼν] having disembarked. See v. 54.

³⁵. ὥρας πολλῆς] See Matt. xiv. 15.

³⁷. Καὶ λέγουσιν αὐτῷ] And they say to him: this answer is recited by St. Mark alone.

³⁹. ἐ. τ. χλωρῷ χόρτῳ] on the green grass—a picturesque incident mentioned only by St. Mark, and bespeaking ocular testimony. He also alone mentions the number of each company, v. 40.

⁴⁰. πρασιαί] "Nominativus Hebraicus." Glass. Phil. p. 286. The reduplication is for the Greek ἀνά. See Vorst. Hebr. p. 312; and above on v. 7.

The word πρασιά is derived by some from πέρας, terminus (Passow); by others from πράσον, porrum. It seems rather, like παράδεισος, to be of Oriental origin, and to be formed, by a metathesis of the letter ρ, from the root ρᾱ (paras), or ᾱᾱ (paras), to divide or portion out into compartments; whence pars, partior, and perhaps pratum, a field: πρασιαὶ are areolæ; viridaria, parterres (τὰ ἐν κήποις κόμματα, Theophyl.), in which, as in a garden, the seed of this food was sown by the Apostles, and ripened into an instantaneous harvest by the almighty power and divine benediction of Christ.

The Holy Spirit, by the use of this word πρασιαί, appears to call attention to the fact, that our Lord, Who then multiplied the five loaves to be food for five thousand, is the same Divine Person Who, in a manner less striking, because more gradual and regular, but certainly not less wonderful, ripens all the seeds in all the Gardens and Orchards, and in all the Vineyards and Meadows of this world, in successive seasons, ever since man dwelt in Paradise, to minister food to His creatures.

The πρασιαὶ are arranged in symmetrical order and beauty—and typify the different Churches which together make up the Catholic Church, and are all fed with the Word and Sacraments of Christ, ministered to them by Apostolic hands. See Balaam's sublime description of the Ancient Church in the wilderness, Numb. xxiv. 5, and Gregor. Moral. xvi. 55, and Bede.

Here also we may recognize a spiritual and prophetic representation of the Diocesan and Parochial system of the Christian Church. The miracle of feeding is a visible exhibition of Christ's dealings with the world. He feeds all of every age and country with heavenly nourishment by the ministry of the Word and Sacraments. But He does every thing regularly and in order. He commands the multitude to sit down in companies; He portions out the population of the world into spiritual Districts, and assigns a competent portion to the oversight of each of His ministers; and thus the whole multitude is filled with the bread of life.

⁴¹. κατέκλασε—ἐδίδου] He broke once, and was giving, in repeated acts, the loaves to His disciples to set before the multi-

- MATT. L. LUKE. αὐτοῖς, καὶ τοὺς δύο ἰχθύας ἐμέρισε πᾶσι. ⁴² Καὶ ἔφαγον πάντες καὶ ἔχορτάσθησαν. ⁴³ Καὶ ἦσαν κλασμάτων δώδεκα κοφίνους πλήρεις, καὶ ἀπὸ τῶν ἰχθύων.
- 21 24 ⁴⁴ Καὶ ἦσαν οἱ φαγόντες τοὺς ἄρτους πεντακισχίλιοι ἄνδρες.
- 22 (⁶⁵ _{VI}) ⁴⁵ Καὶ εὐθέως ἠνάγκασε τοὺς μαθητὰς αὐτοῦ ἐμβῆναι εἰς τὸ πλοῖον, καὶ προάγειν εἰς τὸ πέραν πρὸς Βηθσαιῶν, ἕως αὐτὸς ἀπολύσῃ τὸν ὄχλον.
- 23 (⁶⁶ _{II}) ⁴⁶ Καὶ ἀποταξάμενος αὐτοῖς ἀπῆλθεν εἰς τὸ ὄρος προσεύξασθαι.
- 24 (⁶⁷ _{IV}) ⁴⁷ Καὶ ὀψίας γενομένης ἦν τὸ πλοῖον ἐν μέσῳ τῆς θαλάσσης, καὶ αὐτὸς μόνος ἐπὶ τῆς γῆς. ⁴⁸ Καὶ εἶδεν αὐτοὺς βασανιζομένους ἐν τῷ ἐλαύνειν, ἦν γὰρ ὁ ἄνεμος ἐναντίος αὐτοῖς. Καὶ περὶ τετάρτην φυλακὴν τῆς νυκτὸς ἔρχεται πρὸς αὐτοὺς περιπατῶν ἐπὶ τῆς θαλάσσης, καὶ ἤθελε παρελθεῖν αὐτούς. ⁴⁹ Οἱ δὲ ἰδόντες αὐτὸν περιπατοῦντα ἐπὶ τῆς θαλάσσης, ἔδοξαν φάντασμα εἶναι, καὶ ἀνέκραξαν. ⁵⁰ πάντες γὰρ αὐτὸν εἶδον καὶ ἐταράχθησαν. Καὶ εὐθέως ἐλάλησε μετ' αὐτῶν, καὶ λέγει αὐτοῖς, Θαρσεῖτε, Ἐγὼ εἰμι, μὴ φοβεῖσθε. (⁶⁸ _{VI}) ⁵¹ Καὶ ἀνέβη πρὸς αὐτοὺς εἰς τὸ πλοῖον, καὶ ἐκόπασεν ὁ ἄνεμος· καὶ λίαν ἐκ περισσοῦ ἐν ἑαυτοῖς ἐξίσταντο καὶ ἐθαύμαζον, ⁵² οὐ γὰρ συνῆκαν ἐπὶ τοῖς ἄρτοις, ἦν γὰρ αὐτῶν ἡ καρδιά πεπωρωμένη. (⁶⁹ _{II}) ⁵³ Καὶ διαπεράσαντες ἦλθον ἐπὶ τὴν γῆν Γεννησαρὲτ, καὶ προσωρμίσθησαν.
- 34 e ch. 8, 17. & 3. 5. ⁵⁴ Καὶ ἐξεληθόντων αὐτῶν ἐκ τοῦ πλοίου εὐθέως ἐπιγινόντες αὐτὸν, ⁵⁵ περιδραμόντες ὅλην τὴν περίχωρον ἐκείνην ἤρξαντο ἐπὶ τοῖς κραβάττοις τοὺς κακῶς ἔχοντας περιφέρειν ὅπου ἤκουον ὅτι ἐκεῖ ἐστὶ. ⁵⁶ καὶ ὅπου ἂν εἰσεπορεύετο εἰς κώμας ἢ πόλεις ἢ ἀγροὺς, ἐν ταῖς ἀγοραῖς ἐτίθουν τοὺς ἀσθενοῦντας, καὶ παρεκάλουν αὐτὸν ἵνα κἀν τοῦ κρασπέδου τοῦ ἱματίου αὐτοῦ αἰψωνται, καὶ ὅσοι ἂν ἤπτοντο αὐτοῦ ἐσώζοντο.
- 36 f Matt. 9, 20. ch. 5, 27, 28. XV. 1. VII. (⁷⁰ _X) ¹ Καὶ συνάγονται πρὸς αὐτὸν οἱ Φαρισαῖοι, καὶ τινες τῶν Γραμματέων, ἐλθόντες ἀπὸ Ἱεροσολύμων, ² καὶ ἰδόντες τινὰς τῶν μαθητῶν αὐτοῦ κοιναῖς χερσὶ τοῦτ' ἔστιν ἀνίπτοις, ἐσθίοντας ἄρτους· ³ οἱ γὰρ Φαρισαῖοι καὶ πάντες οἱ Ἰουδαῖοι ἐὰν μὴ πύγμῃ νύψωνται τὰς χεῖρας οὐκ ἐσθίουσι, κρατοῦντες τὴν παράδοσιν τῶν πρεσβυτέρων· ⁴ καὶ ἀπὸ ἀγορᾶς ἐὰν μὴ βαπτίσωνται οὐκ ἐσθίουσι· καὶ ἄλλα πολλά ἐστὶν ἃ παρέλαβον κρατεῖν, βαπτισμοὺς ποτηρίων καὶ ξεστῶν καὶ χαλκίων καὶ κλινῶν· (⁷¹ _{VI}) ⁵ ἔπειτα ἐπερωτῶσιν αὐτὸν

tude, but He ἐμέρισε, disparted by one act the two fishes to all. Cp. below, viii. 6. Matt. xiv. 19 has ἔδωκε τοῖς μαθηταῖς here; and John vi. 11 has διέδωκε τ. μ. concerning the loaves. But ἐίδου used by St. Mark, and St. Luke ix. 16, expresses something more than the act of giving, and the effect; it describes the manner of it.

This miracle was symbolical. Christ's body, the true Bread, was broken once for all on the Cross (1 Cor. xi. 24); but He is ever giving it to His disciples to distribute for the life and refreshment of the faithful.

Cp. on Matt. xxvi. 26, 27, with regard to the distribution of the elements at the Sacramental Supper.

45. Καὶ εὐθέως] See Matt. xiv. 22.

— Βηθσαιῶν] the other Bethsaida, on the west of the Lake.

48. ἤθελε παρελθεῖν] He designed, and was about to pass by them. Cp. Luke xxiv. 28, and Glass. Phil. pp. 699, 700. This idiomatic use of θέλω remains in the language of modern Greece; ἤθελε va, and more briefly by θεὶ va and by θεά.

Here is a silent note of Inspiration. The Evangelist says, that Christ intended to pass by them. But what uninspired man could say this? Who knoweth the mind of Christ but the Spirit of God? (Cp. 1 Cor. ii. 11.)

52. πεπωρωμένη] blinded with a dense and callous film. See iii. 5; viii. 17. John xii. 40. Rom. xi. 7. 2 Cor. iii. 14. παροῦσθαι = τυφλοῦσθαι. (Hesyc.)

It is affirmed by some that this word is derived from πῶρος, stone, and signifies the induration of bones, which produces callousness and insensibility; and not from πῶρος, blind. See Trench. p. 74.

55. τοῖς κραβάττοις] 'their beds;' i. e. the beds to which they were confined.


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— ὅπου—ἐκεῖ] On this Hebraism see Vorst. p. 558. Cf. Rev. xii. 14. The ἐκεῖ is emphatic.

CH. VII. 2. κοιναῖς] common; κοινὸς had been already used by LXX for Hebr. טמא (tamé), unclean, 1 Macc. i. 47. 62.

3. οἱ γὰρ Φαρισαῖοι κ.τ.λ.] for the Pharisees, &c. This detailed explanation of Jewish customs is a proof that this Evangelist did not write primarily for Jewish readers, but for others.

— πύγμῃ] properly, with the fist; as the LXX Version shows, Exod. xxi. 18. Isa. lviii. 4; the knuckles of one hand being applied to the palm of the other, so that by hard rubbing both may be cleansed. Cp. Kuin. who says, "πύγμῃ est prop. pugnis (Hesychius: πύγμῃ, ἡγουν τὸ συγκεκλίσθαι τοὺς δακτύλους) et in versione Alexandrinā respondet Hebr. עֲרִיצָה v. Exod. xxi. 18. Ies. lviii. 4, atque adeo πύγμῃ propriè significat manu in pugnum contracta: illud ipsum nomen עֲרִיצָה etiam de robore, fortitudine adhibetur, et homines robusti in scriptis Rabbīnorum dicuntur עֲרִיצָה בָּרָא, vid. Buxtorfius Lex. Talm. p. 483, hinc πύγμῃ commodè reddi potest, fortiter, accuratè et sedulò; certè Syrus

interpres vertit,  quo adverbio Luc. xv. 8, expressit etiam adverbium ἐπιμελῶς. Cf. et Glassius Phil. S. p. 364."

4. ἀπὸ ἀγορᾶς] returning home from the market, where they may have come into contact with heathens, publicans, and others, whom they regard as unclean. So ἀπὸ δειλίου, Herod. i. 126.

— ἔστῳ] a Roman word, sextariorum; being $\frac{1}{2}$ of the Ephra, and $\frac{1}{4}$ of the Kab. See Joseph. Ant. ix. 4. This explanation of Jewish customs (vv. 3—5) is peculiar to St. Mark, and shows that he was not writing mainly for Jews; and the word ἔστῳ, with others of like origin in his gospel, suggests that he was writing specially for Romans. Cp. on ii. 4.

S

οἱ Φαρισαῖοι καὶ οἱ Γραμματεῖς, Διὰ τί οἱ μαθηταί σου οὐ περιπατοῦσι κατὰ ^{MATT. LUKE}
 τὴν παράδοσιν τῶν πρεσβυτέρων, ἀλλὰ κοιναῖς χερσὶν ἐσθίουσι τὸν ἄρτον; ^{XV} 2
 6 Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς, Ὅτι καλῶς προεφήτευσεν Ἡσαΐας περὶ ὑμῶν 7
 τῶν ὑποκριτῶν ὡς γέγραπται, Οὗτος ὁ λαὸς τοῖς χεῖλεσί με τιμᾷ, ἡ δὲ 8
 καρδία αὐτῶν πόρρω ἀπέχει ἀπ' ἐμοῦ. 7 Μάτην δὲ σέβονται με, 9
 διδάσκοντες διδασκαλίας ἐντάλματα ἀνθρώπων. 8 Ἀφέντες γὰρ τὴν
 ἐντολὴν τοῦ Θεοῦ κρατεῖτε τὴν παράδοσιν τῶν ἀνθρώπων, βαπτισμοὺς ἑστῶν
 καὶ ποτηρίων· καὶ ἄλλα παρόμοια τοιαῦτα πολλὰ ποιεῖτε. 9 Καὶ ἔλεγεν αὐτοῖς, 3
 Καλῶς ἀθετεῖτε τὴν ἐντολὴν τοῦ Θεοῦ, ἵνα τὴν παράδοσιν ὑμῶν τηρήσῃτε.
 10 Μωϋσῆς γὰρ εἶπε, Τίμα τὸν πατέρα σου καὶ τὴν μητέρα σου· καὶ ὁ 4
 κακολογῶν πατέρα ἢ μητέρα θανάτῳ τελευτάτω. 11 ὑμεῖς δὲ λέγετε, 5
 Ἐὰν εἴπῃ ἄνθρωπος τῷ πατρὶ ἢ τῇ μητρὶ, Κορβάν^a (ὃ ἐστὶ, δῶρον), ὃ ἐὰν ἐξ
 ἐμοῦ ὠφεληθῇς—¹² καὶ οὐκέτι ἀφίετε αὐτὸν οὐδὲν ποιῆσαι τῷ πατρὶ αὐτοῦ ἢ
 τῇ μητρὶ αὐτοῦ, ¹³ ἀκυροῦντες τὸν λόγον τοῦ Θεοῦ τῇ παραδόσει ὑμῶν ἢ παρ- 9
 ἐδώκατε· καὶ παρόμοια τοιαῦτα πολλὰ ποιεῖτε.
 14 Καὶ προσκαλεσάμενος πάντα τὸν ὄχλον ἔλεγεν αὐτοῖς, Ἀκούετε μου πάντες 10
 καὶ συνίετε. 15 Οὐδὲν ἐστὶν ἕξωθεν τοῦ ἀνθρώπου εἰσπορευόμενον εἰς αὐτὸν, ὃ 11
 δύναται αὐτὸν κοινῶσαι· ἀλλὰ τὰ ἐκπορευόμενα ἀπ' αὐτοῦ ἐκεῖνά ἐστι τὰ κοι-
 νοῦντα τὸν ἄνθρωπον. 16 Εἴ τις ἔχει ὧτα ἀκούειν, ἀκουέτω.
 (72) 17 Καὶ ὅτε εἰσῆλθεν εἰς οἶκον ἀπὸ τοῦ ὄχλου, ἐπηρώτων αὐτὸν οἱ μαθηταί 15
 αὐτοῦ περὶ τῆς παραβολῆς. 18 Καὶ λέγει αὐτοῖς, Οὕτω καὶ ὑμεῖς ἀσύνετοί ἐστε; 16
 οὐ νοεῖτε, ὅτι πᾶν τὸ ἕξωθεν εἰσπορευόμενον εἰς τὸν ἄνθρωπον οὐ δύναται αὐτὸν 17
 κοινῶσαι, 19 ὅτι οὐκ εἰσπορεύεται αὐτοῦ εἰς τὴν καρδίαν, ἀλλ' εἰς τὴν κοιλίαν,
 καὶ εἰς τὸν ἀφεδρῶνα ἐκπορεύεται, καθαρίζον πάντα τὰ βρώματα; 20 Ἐλεγε δὲ, 18
 Ὅτι τὸ ἐκ τοῦ ἀνθρώπου ἐκπορευόμενον, ἐκεῖνο κοινοῖ τὸν ἄνθρωπον· 21 ἔσθωθεν 19
 γὰρ, ἐκ τῆς καρδίας τῶν ἀνθρώπων, οἱ διαλογισμοὶ οἱ κακοὶ ἐκπορεύονται,
 μοιχεῖαι, πορνείαι, φόνοι, 22 κλοπαί, πλεονεξίαι, πονηρίαι, δόλος, ἀσέλγεια,
 ὀφθαλμοὶς πονηρὸς, βλασφημία, ὑπερηφανία, ἀφροσύνη· 23 πάντα ταῦτα τὰ 20
 πονηρὰ ἔσθωθεν ἐκπορεύεται, καὶ κοινοῖ τὸν ἄνθρωπον.
 24 Καὶ ἐκεῖθεν ἀναστὰς ἀπῆλθεν εἰς τὰ μεθόρια Τύρου καὶ Σιδῶνος· καὶ 21
 εἰσελθὼν εἰς οἰκίαν οὐδένα ἤθελε γνῶναι, καὶ οὐκ ἠδυνήθη λαθεῖν. 25 Ἀκού-
 σασα γὰρ γυνὴ περὶ αὐτοῦ, ἧς εἶχε τὸ θυγάτριον αὐτῆς πνεῦμα ἀκάθαρτον,
 ἔλθοῦσα προσέπεσε πρὸς τοὺς πόδας αὐτοῦ· (78) 26 ἦν δὲ ἡ γυνὴ Ἑλληνίς, 22
 Συροφονίκισσα τῷ γένει· καὶ ἠρώτα αὐτὸν ἵνα τὸ δαιμόνιον ἐκβάλῃ ἐκ τῆς
 θυγατρὸς αὐτῆς. 27 Ὁ δὲ Ἰησοῦς εἶπεν αὐτῇ, Ἀφες πρῶτον χορτασθῆναι 26
 τὰ τέκνα· οὐ γὰρ καλόν ἐστι λαβεῖν τὸν ἄρτον τῶν τέκνων, καὶ βαλεῖν τοῖς

— χαλκίων] "Cautè dictum, nam testacea frangebantur." (Rosenm.)

5. περιπατοῦσι] *walk, live*. The Hebr. *חָלַק*.

9. Καλῶς] *Well*: said in irony.

11. Κορβάν] *Corban*, an offering to God. See on Matt. xxvii. 6, and xv. 5, and above, ii. 3, and *Pococke*, i. 251.

S. Ambrose (on Luke xviii.), applying the word to Christian times, well says, "Dicis te, quod eras Parentibus collaturus, Ecclesiae velle conferre. Non quaerit donum Deus de fame parentum."

"Multi ut praedicentur ab hominibus, Ecclesiae conferunt quae suis auferunt; cum misericordia à domestico progredi debeat pietatis officio. Sed ut pascendos Scriptura dicit parentes, ita propter Deum relinquendos parentes, si impediunt devotae mentis affectus."

19. καθαρίζον π. τ. βρώματα] *cleansing all the food*. Some (e.g. *Meyer*) read καθαρίζων, and connect it with ἀφεδρῶν; but this construction seems inadmissible. It appears rather to mean, "exitu suo puras relinquens omnes escas" (cp. *Bede*, à *Lapide*). Every thing that cometh in from without defecates and clarifies itself in its passage εἰς τὸν ἀφεδρῶνα, and so leaves pure πάντα τὰ

βρώματα, i.e. every thing that is converted by man into food, and enters into his system.

The reading καθαρίζων is indeed found in many MSS., A, B, E, F, G, H, L, S, X, Δ, and in *Lr.*, but the confusion between ὁ and ὦ is so common in MSS., that this variety is of little weight against the ordinary rules of grammatical construction. See on 1 Cor. xv. 49.

21. πορνείαι] See Rom. i. 29.

24. μεθόρια] *the confines*: he does not seem to have crossed the border.

25. ἦς—αὐτῆς] On this Hebraism, see Acts xv. 17. Gal. ii. 10.

26. Ἑλληνίς] *a Greek*. *St. Matthew* calls her *Xanavalá* (xv. 22), to show his Jewish readers that the mercies of the Gospel were for those whom their forefathers had extirpated. *St. Mark* calls her Ἑλληνίς, a Syrophenician, of Tyre, to assure his Gentile readers that Christ offers salvation to them, and to every nation of the world.

— Συροφονίκισσα] *a Syrophenician*. Φονίκισσα from φοινίκη, and Συροφ., as distinguished from the *Libyan* Phoenicians, of Carthage, better known to the Romans, and colonists from the Phoenicians of Syria, in the mother cities of Tyre and Sidon, whence *Horat.* ii. 2. 11, "*utergue Pœnus serviat uni*."

MATT. LUKE.

XV.
27
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κυναρίοις. ²⁸ Ἡ δὲ ἀπεκρίθη καὶ λέγει αὐτῷ, Ναὶ, Κύριε, καὶ γὰρ τὰ κυνάρια ὑποκάτω τῆς τραπέζης ἐσθίουσι ἀπὸ τῶν ψυχίων τῶν παιδίων. ²⁹ Καὶ εἶπεν αὐτῇ, Διὰ τοῦτον τὸν λόγον ὕπαγε· ἐξελέλυθε τὸ δαίμόνιον ἐκ τῆς θυγατρὸς σου. ³⁰ Καὶ ἀπελθοῦσα εἰς τὸν οἶκον αὐτῆς εὔρε τὸ δαίμόνιον ἐξεληλυθὸς, καὶ τὴν θυγατέρα βεβλημένην ἐπὶ τῆς κλίνης.

29

(⁷⁴/_X) ³¹ Καὶ πάλιν ἐξελθὼν ἐκ τῶν ὁρίων Τύρου καὶ Σιδῶνος ἦλθε πρὸς τὴν θάλασσαν τῆς Γαλιλαίας, ἀνὰ μέσον τῶν ὁρίων Δεκαπόλεως. ³² Καὶ φέρουσιν αὐτῷ κωφὸν μογιλάον, καὶ παρακαλοῦσιν αὐτὸν ἵνα ἐπιθῇ αὐτῷ τὴν χεῖρα. ³³ Καὶ ἀπολαβόμενος αὐτὸν ἀπὸ τοῦ ὄχλου κατ' ἰδίαν ἔβαλε τοὺς δακτύλους αὐτοῦ εἰς τὰ ὦτα αὐτοῦ, καὶ πτύσας ἤψατο τῆς γλώσσης αὐτοῦ, ³⁴ καὶ ἀναβλέψας εἰς τὸν οὐρανὸν ἐστέναξε καὶ λέγει αὐτῷ, Ἐφθαθὰ, ὃ ἐστὶ διανοίχθητι. ³⁵ Καὶ εὐθὺς διηνοιχθησαν αὐτοῦ αἱ ἀκοαὶ, καὶ ἐλύθη ὁ δεσμὸς τῆς γλώσσης αὐτοῦ, καὶ ἐλάλει ὀρθῶς. (⁷⁵/_{VIII}) ³⁶ Καὶ διεστείλατο ἑαυτοῖς ἵνα μηδενὶ εἰπωσιν· ὅσον δὲ αὐτοῖς διεστέλλετο, μᾶλλον περισσότερον ἐκήρυσσον· ³⁷ καὶ ὑπερπερισσῶς ἐξεπλήσσοντο λέγοντες, Καλῶς πάντα πεποίηκε· καὶ τοὺς κωφοὺς ποιεῖ ἀκούειν, καὶ τοὺς ἀλάλους λαλεῖν.

b ch. 5. 43.

VIII. (⁷⁶/_{VI}) ¹ Ἐν ἐκείναις ταῖς ἡμέραις, παμπόλλου ὄχλου ὄντος, καὶ μὴ ἐχόντων τί φάγωσι, προσκαλεσάμενος τοὺς μαθητὰς αὐτοῦ λέγει αὐτοῖς, ² Σπλαγχνίζομαι ἐπὶ τὸν ὄχλον, ὅτι ἤδη ἡμέραι τρεῖς προσμένουσίν μοι καὶ οὐκ ἔχουσι τί φάγωσιν· ³ καὶ ἔὰν ἀπολύσω αὐτοὺς νήστες εἰς οἶκον αὐτῶν, ἐκλυθήσονται ἐν τῇ ὁδῷ, τινὲς γὰρ αὐτῶν μακρόθεν ἦκουσι. ⁴ Καὶ ἀπεκρίθησαν αὐτῷ οἱ μαθηταὶ αὐτοῦ, Πόθεν τούτους δυνήσεται τις ὧδε χορτάσαι ἄρτων ἐπ' ἐρημίας; ⁵ Καὶ ἐπηρώτα αὐτοὺς, Πόσους ἔχετε ἄρτους; οἱ δὲ εἶπον, Ἑπτὰ. ⁶ Καὶ παρήγγειλε τῷ ὄχλῳ ἀναπεσεῖν ἐπὶ τῆς γῆς· καὶ λαβὼν τοὺς ἑπτὰ ἄρτους εὐχαριστήσας ἔκλασε, καὶ ἐδίδου τοῖς μαθηταῖς αὐτοῦ ἵνα παραθῶσιν· καὶ παρέθηκαν τῷ ὄχλῳ. ⁷ Καὶ εἶχον ἰχθύδια ὀλίγα· καὶ εὐλογήσας εἶπε παραθεῖναι καὶ αὐτά. ⁸ Ἐφαγον δὲ καὶ ἐχορτάσθησαν· καὶ ἦσαν περισσεύματα κλασμάτων ἑπτὰ σπυρίδας. ⁹ Ἦσαν δὲ οἱ φαγόντες ὡς τετρακισχίλιοι· καὶ ἀπέλυσεν αὐτούς.

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¹⁰ Καὶ εὐθὺς ἐμβὰς εἰς τὸ πλοῖον μετὰ τῶν μαθητῶν αὐτοῦ ἦλθεν εἰς τὰ μέρη Δαλμανουθά.

XVI.
1




(⁷⁷/_{IV}) ¹¹ Καὶ ἐξῆλθον οἱ Φαρισαῖοι, καὶ ἤρξαντο συζητεῖν αὐτῷ, ζητοῦντες παρ' αὐτοῦ σημεῖον ἀπὸ τοῦ οὐρανοῦ πειράζοντες αὐτόν. (⁷⁸/_{VI}) ¹² Καὶ ἀναστενάξας τῷ πνεύματι αὐτοῦ λέγει, Τί ἡ γενεὰ αὕτη σημεῖον ἐπιζητεῖ; Ἀμὴν λέγω ὑμῖν, εἰ δοθήσεται τῇ γενεᾷ ταύτῃ σημεῖον. ¹³ Καὶ ἀφείς αὐτοὺς ἐμβὰς πάλιν εἰς πλοῖον ἀπῆλθεν εἰς τὸ πέραν.

4

31. καὶ Σιδῶνος ἦλθε] B, D, L, Δ, and *Vulg.* and some other versions have ἦλθε διὰ Σιδῶνος here.

32—37.] This miracle, so graphically described, is recorded by St. Mark alone (cp. viii. 22).

32. μογιλάον] So A, B*, D, G, K, M, S, U, V; and *Tisch.* ed. 1858; B*, E, F, H, L, X, Γ, Δ, and *Lr.* have μογιλάων.

34. Ἐφθαθὰ] *Be opened.* "Imperativus conjugationis Ethpael, ⁷ , ethphathah, ἔφθαθ, literā Ḥ, cūm Græcè scribatur, in φ mutatā, à verbo  aperuit." Hebr.  (pathah), whence Latin *pateo*. Cf. Isa. xxxv. 5, and *Vorst. de Hebr.* p. 699. St. Mark gives the very words of Christ. See above on ii. 3.

36. μᾶλλον περισσότερον] An expressive double comparative. See Phil. i. 23, πολλὰ μᾶλλον κρείσσον. 2 Cor. vii. 13, περισσότερος μᾶλλον. *Winer*, p. 214.

— ἐκήρυσσον] they were publishing it abroad. See on i. 45.

CH. VIII. 1—9. Ἐν ἐκείναις] See Matt. xv. 32—38.

— παμπόλλου] Some MSS. and Edd. have πάλιν πολλοῦ. But it is less likely that such a simple expression as πάλιν πολλοῦ should have been altered by Copyists into παμπόλλου than vice versa. On the confusion of *παμ*, and *παλ*, see *Porson*, *Eurip.*

Heb. 1169, and above, vii. 14, where B, D, L, Δ, have πάλιν for πάντα. At the same time it may be observed that St. Mark is wont to note transitions in his narrative by πάλιν. See iii. 20; iv. 1; x. 1. 10.

2. ἡμέραι τρεῖς—μοι] literally, there are now three days to them remaining (dat. plur. part.) with Me, and not having any thing to eat. See Matt. xv. 32. Acts xxiv. 11, οὐ πλείους εἰσὶ μοι ἡμέραι ἢ δεκάδυο, and cp. *Matth.* G. G. § 390. *Soph.* Philoct. 354, ἦν δ' ἡμᾶρ ἤδη δεύτερον πλέοντι μοι.


6. ἐδίδου] He was giving. See on vi. 41.

8. σπυρίδας] baskets, made of rushes and palm leaves. (*Bede.*) See on Matt. xvi. 9.

10. μέρη Δαλμανουθά] See Matt. xv. 39, ὅρια Μαγδαλᾶ. St. Mark adds therefore to St. Matthew's narrative, to show his independent knowledge of the fact. The conversation took place in the confines of Magdala, towards Dalmanutha. In Matt. xv. 21 we have μέρη Τύρου κ. Σ. In Mark vii. 24, μεθόρια T. κ. Σ.

12. ἀναστενάξας τῷ πνεύματι αὐτοῦ] groaning deeply in His spirit. See John xi. 33.

— ἐπιζητεῖ] seeks a sign in addition to those given it.

— εἰ δοθήσεται] εἰ *Hebr.*  (im), si; often used as a strong negative—May I not live if! See Gen. xxi. 23; xxiv. 37. *Deut.* S 2

¹⁴ Καὶ ἐπελάθοντο λαβεῖν ἄρτους· καὶ εἰ μὴ ἓνα ἄρτον οὐκ εἶχον μεθ' ἑαυτῶν MATT. XVI. IX.
 ἐν τῷ πλοίῳ. (⁷⁹/_{II}) ¹⁵ Καὶ διεστέλλετο αὐτοῖς λέγων, Ὁράτε, βλέπετε ἀπὸ τῆς 5
 ζύμης τῶν Φαρισαίων, καὶ τῆς ζύμης Ἡρώδου. (⁸⁰/_{VI}) ¹⁶ Καὶ διελογίζοντο πρὸς 6
 ἀλλήλους λέγοντες, Ὅτι ἄρτους οὐκ ἔχομεν. ¹⁷ Καὶ γνοὺς ὁ Ἰησοῦς λέγει 7
 αὐτοῖς, Τί διαλογίζεσθε ὅτι ἄρτους οὐκ ἔχετε; Οὐπω νοεῖτε οὐδὲ συνιετε; ἐτι 8
 πεπωρωμένην ἔχετε τὴν καρδίαν ὑμῶν; ¹⁸ ὀφθαλμοὺς ἔχοντες οὐ βλέπετε, καὶ 9
 ὧτα ἔχοντες οὐκ ἀκούετε, καὶ οὐ μνημονεύετε; ¹⁹ ὅτε τοὺς πέντε ἄρτους ἔκλασα a ch. 6. 52.
 εἰς τοὺς πεντακισχιλίους, πόσους κοφίνους κλασμάτων πλήρεις ἦρατε; Λέ-
 γουσιν αὐτῷ, Δώδεκα. ²⁰ Ὅτε δὲ τοὺς ἑπτὰ εἰς τοὺς τετρακισχιλίους, πόσων 10
 σπυρίδων πληρώματα κλασμάτων ἦρατε; Οἱ δὲ εἶπον, Ἑπτὰ. ²¹ Καὶ ἔλεγεν
 αὐτοῖς, Πῶς οὐ συνιετε;
 (⁸¹/_X) ²² Καὶ ἔρχεται εἰς Βηθσαϊδάν καὶ φέρουσιν αὐτῷ τυφλὸν, καὶ παρα-
 καλοῦσιν αὐτὸν ἵνα αὐτοῦ ἀΐηται. ²³ Καὶ ἐπιλαβόμενος τῆς χειρὸς τοῦ τυφλοῦ
 ἐξήγαγεν αὐτὸν ἐξω τῆς κώμης, καὶ πύσας εἰς τὰ ὄμματα αὐτοῦ, ἐπιθεὶς τὰς
 χεῖρας αὐτῷ ἐπηρώτα αὐτὸν εἰ τι βλέπει; ²⁴ καὶ ἀναβλέψας ἔλεγε, Βλέπω
 τοὺς ἀνθρώπους, ὅτι ὡς δένδρα ὁρῶ, περιπατοῦντας. ²⁵ Εἶτα πάλιν ἐπέθηκε
 τὰς χεῖρας ἐπὶ τοὺς ὀφθαλμοὺς αὐτοῦ, καὶ ἐποίησεν αὐτὸν ἀναβλέψαι καὶ
 ἀποκατεστάθῃ, καὶ ἐνέβλεψε τηλανγῶς ἅπαντα. ²⁶ Καὶ ἀπέστειλεν αὐτὸν εἰς
 οἶκον αὐτοῦ λέγων, Μηδὲ εἰς τὴν κώμην εἰσέλθῃς, μηδὲ εἴπῃς τινὶ ἐν τῇ κώμῃ.
 (⁸²/_I) ²⁷ Καὶ ἐξῆλθεν ὁ Ἰησοῦς καὶ οἱ μαθηταὶ αὐτοῦ εἰς τὰς κώμας Καισαρείας 13
 τῆς Φιλίππου καὶ ἐν τῇ ὁδῷ ἐπηρώτα τοὺς μαθητὰς αὐτοῦ λέγων αὐτοῖς, Τίνα 18
 μὲ λέγουσιν οἱ ἄνθρωποι εἶναι; ²⁸ Οἱ δὲ ἀπεκρίθησαν, Ἰωάννην τὸν βαπτιστὴν, 14 19
 καὶ ἄλλοι Ἡλίαν, ἄλλοι δὲ ἓνα τῶν προφητῶν. ²⁹ Καὶ αὐτὸς λέγει αὐτοῖς, Ὑμεῖς
 δὲ τίνα μὲ λέγετε εἶναι; Ἀποκριθεὶς δὲ ὁ Πέτρος λέγει αὐτῷ, Σὺ εἶ ὁ Χριστός. 15 20
 (⁸³/_I) ³⁰ Καὶ ἐπετίμησεν αὐτοῖς ἵνα μηδεὶν λέγωσι περὶ αὐτοῦ.
³¹ Καὶ ἤρξατο διδάσκειν αὐτοὺς ὅτι δεῖ τὸν Υἱὸν τοῦ ἀνθρώπου πολλὰ παθεῖν, 20 21
 καὶ ἀποδοκιμασθῆναι ὑπὸ τῶν πρεσβυτέρων καὶ τῶν ἀρχιερέων καὶ τῶν γραμ- 21 22

i. 35. 1 Kings i. 51. Isa. xiv. 24, and is interpreted 'not' in the Syriac Version. Cp. Heb. iii. 11; iv. 3. 5.

15. τ. ζύμης Ἡρώδου] the leaven of Herod. See iii. 6.

22—26. Καὶ ἔρχεται] This miracle so minutely described is recorded by St. Mark alone. Cp. vii. 32.

— Βηθσαϊδάν] Supposed by many to be the northern Bethsaida, or Julias, concerning which see on Matt. xiv. 13. Luke ix. 10.

23. Καὶ ἐπιλαβόμενος—ἐξήγαγεν] And He took him by the hand and led him out of the town. A visible proof to the people that the man was blind. Compare our Lord's conduct in John ix. 6, 7.

24. Βλέπω τοὺς ἀνθρώπους, ὡς δ. ὁ, περιπατοῦντας] An abrupt expression, or rather three sentences, suitable to the case, in which new powers of vision suddenly succeeded; and characteristic of St. Mark's literal accuracy, cf. v. 23. I see men. I see them standing still, and dimly, as trees. I now see them walking.

The reason why our Lord worked this cure by degrees seems to be, that He thus brought forth from the man's own lips, for the benefit of the readers of the Gospel, words showing the process of the cure from darkness to glimmering light, and thence to perfect vision. Here also is a picture of the process of gradual illumination which sometimes takes place in the soul.

26. Μηδὲ εἰς τὴν κώμην] Our Lord had led the blind man out of Bethsaida to heal him, and tells him not to enter the village after he is healed, in order to warn the world, that if men will not attend to the evidence of the Gospel, and use the means of grace proffered to them, those blessings, slighted by them, will be withdrawn from them. The blind man is brought to Christ, and allows himself to be led by Christ out of the city, and recovers his sight. But the city itself was spiritually blind, and would not discern Christ; and is left in its darkness. Cp. John ix. 39—41.

If this miracle was wrought near the western Bethsaida, then cp. Matt. xi. 21.

27. μέ] Me—emphatic, and so placed.

29. Σὺ εἶ ὁ Χριστός] It has been already observed on Matt. xvi. 18, that St. Mark, the disciple of St. Peter (1 Pet. v. 13. ἐρμηνευτὴς Πέτρου, Euseb. iii. 39; v. 8), does not record our Lord's words in reply to St. Peter.

The Divines of Rome in interpreting those words, Σὺ εἶ Πέτρος, καὶ ἐπὶ ταύτῃ τῇ πέτρᾳ οἰκοδομήσω μὲν τὴν ἐκκλησίαν, build much on the supposition that our Lord used the same Syro-Chaldaic word ܥܦܪܐ (*Cephra*) for Πέτρος and πέτρα.

This supposition is improbable.

If our Lord had used the same word, it is not likely that the Holy Ghost would have used two different words, as He does in reciting our Lord's reply in Matt. xvi. 18.

It is remarkable that St. Matthew does use a Syro-Chaldaic word, ܕܒܪ, *dar*, in the verse immediately preceding—ܕܒܪ Ἰωάνᾱ. Why then did he not go on to write, Σὺ εἶ Κηφᾱ, καὶ ἐπὶ τούτῳ τῷ Κηφᾱ ο. μ. τ. ε. ? He ought to have done so,—with reverence be it said,—if our Lord used the same word in both members of the sentence, and if so much is to be grounded on this supposed use of the same word, as the Divines of Rome build from it, making it almost the fundamental doctrine of Christianity.

Besides, St. Mark, the disciple of St. Peter, as we have seen, is wont to introduce Syro-Chaldaic words into his Gospel (see above, ii. 3); he uses two such words in the preceding Chapter (vii. 11. 34), and he specially notices that two of St. Peter's brother Apostles were called Βοανηργῆς (a Syro-Chaldaic name), and explains what it means (iii. 17). If therefore any additional light was to be derived from a Syro-Chaldaic word, concerning so important a matter as the relation of his master, the Apostle St. Peter, to the other Apostles and the Church at large, St. Mark would have introduced here a Syro-Chaldaic word. And since he has not done so, we have additional proof from St. Mark's silence that St. Matthew's divinely inspired Greek (Matt. xvi. 18) gives a true and full representation of our Lord's words to St. Peter.

It is observable that St. Mark, and he alone, records our Lord's Saying to the Twelve when they afterwards argued among themselves who of them should be greatest: "If any one desires to be first, he shall be last of all" (Mark ix. 34, 35). They were not very likely to have debated that matter, if our Lord had already settled it by making St. Peter supreme over the rest.

31. Καὶ ἤρξατο] See Matt. xvi. 21.

- MATT. LUK. XVI. IX. ματέων, καὶ ἀποκτανθῆναι· καὶ μετὰ τρεῖς ἡμέρας ἀναστῆναι· ($\frac{84}{VI}$) ³² καὶ παρ-
 ρησίᾳ τὸν λόγον ἐλάλει. Καὶ προσλαβόμενος αὐτὸν ὁ Πέτρος ἤρξατο ἐπιτιμᾶν
 23 αὐτῷ. ³³ Ὁ δὲ ἐπιστραφεὶς καὶ ἰδὼν τοὺς μαθητὰς αὐτοῦ ἐπετίμησε τῷ Πέτρῳ
 λέγων, Ὑπαγε ὀπίσω μου, σατανᾶ, ὅτι οὐ φρονεῖς τὰ τοῦ Θεοῦ, ἀλλὰ τὰ τῶν
 ἀνθρώπων.
 24 ($\frac{85}{II}$) ³⁴ Καὶ προσκαλεσάμενος τὸν ὄχλον σὺν τοῖς μαθηταῖς αὐτοῦ εἶπεν
 23 αὐτοῖς, Ὅστις θέλει ὀπίσω μου ἀκολουθεῖν ἀπαρνησάσθω ἑαυτόν, καὶ ἀράτω
 25 τὸν σταυρὸν αὐτοῦ, καὶ ἀκολουθείτω μοι· ³⁵ ὃς^b γὰρ ἂν θέλῃ τὴν ψυχὴν αὐτοῦ
 b John 12. 25. σῶσαι, ἀπολέσει αὐτήν· ὃς δ' ἂν ἀπολέσῃ τὴν ἑαυτοῦ ψυχὴν ἕνεκεν ἐμοῦ καὶ τοῦ
 26 εὐαγγελίου, σώσει αὐτήν· ³⁶ τί γὰρ ὠφελήσῃ τὸν ἄνθρωπον, ἐὰν κερδήσῃ τὸν
 κόσμον ὅλον, καὶ ζημιωθῇ τὴν ψυχὴν αὐτοῦ; ³⁷ ἢ τί δώσει ἄνθρωπος ἀντάλ-
 26 λαγμα τῆς ψυχῆς αὐτοῦ; ($\frac{86}{II}$) ³⁸ Ὃς γὰρ ἂν ἐπαισχυνηθῇ με καὶ τοὺς ἐμούς
 λόγους ἐν τῇ γενεᾷ ταύτῃ τῇ μοιχαλίδι καὶ ἁμαρτωλῷ καὶ ὁ Υἱὸς τοῦ ἀνθρώπου
 ἐπαισχυνηθήσεται αὐτόν, ὅταν ἔλθῃ ἐν τῇ δόξῃ τοῦ Πατρὸς αὐτοῦ μετὰ τῶν
 28 ἀγγέλων τῶν ἁγίων· IX. ($\frac{87}{II}$) ¹ καὶ ἔλεγεν αὐτοῖς, Ἀμὴν λέγω ὑμῖν, ὅτι εἰσὶ
 τινὲς τῶν ὧδε ἐστηκότων, οἵτινες οὐ μὴ γεύσονται θανάτου, ἕως ἂν ἴδωσι τὴν
 βασιλείαν τοῦ Θεοῦ ἐληλυθυῖαν ἐν δυνάμει.
 XVII. 1 ² Καὶ μεθ' ἡμέρας ἕξ παραλαμβάνει ὁ Ἰησοῦς τὸν Πέτρον καὶ Ἰάκωβον καὶ
 2 τὸν Ἰωάννην, καὶ ἀνεφέρει αὐτοὺς εἰς ὄρος ὑψηλὸν κατ' ἰδίαν μόνους· καὶ μετ-
 29 εμορφώθη ἔμπροσθεν αὐτῶν· ³ καὶ τὰ ἱμάτια αὐτοῦ ἐγένοντο στίλβοντα, λευκὰ
 3 ὡς χιών, οἷα γναφεὺς ἐπὶ τῆς γῆς οὐ δύναται λευκάναι. ⁴ Καὶ ὥφθη αὐτοῖς
 4 33 Ἡλίας σὺν Μωϋσεί· καὶ ἦσαν συλλαλοῦντες τῷ Ἰησοῦ. ⁵ Καὶ ἀποκριθεὶς ὁ
 Πέτρος λέγει τῷ Ἰησοῦ, Ῥαββί, καλὸν ἐστὶν ἡμᾶς ὧδε εἶναι· καὶ ποιήσωμεν
 σκηνὰς τρεῖς, σοὶ μίαν, καὶ Μωϋσεί μίαν, καὶ Ἡλίᾳ μίαν· ⁶ οὐ γὰρ ᾔδει τί
 5 34 λαλήσῃ, ἦσαν γὰρ ἔκφοβοι. ⁷ Καὶ ἐγένετο νεφέλη ἐπισκιάζουσα αὐτοῖς, καὶ
 35 ἦλθε φωνὴ ἐκ τῆς νεφέλης, Οὗτός ἐστιν ὁ Υἱὸς μου ὁ ἀγαπητός, αὐτοῦ ἀκούετε.
 8 36 ⁸ Καὶ ἐξάπινα περιβλεψάμενοι οὐκέτι οὐδένα εἶδον ἀλλὰ τὸν Ἰησοῦν μόνον μεθ'
 ἑαυτῶν.
 9 Καταβαινόντων δὲ αὐτῶν ἀπὸ τοῦ ὄρους, διεστείλατο αὐτοῖς ἵνα μηδενὶ
 διηγήσωνται ἃ εἶδον, εἰ μὴ ὅταν ὁ Υἱὸς τοῦ ἀνθρώπου ἐκ νεκρῶν ἀναστῇ.
 ($\frac{88}{X}$) ¹⁰ Καὶ τὸν λόγον ἐκράτησαν πρὸς ἑαυτοὺς συζητοῦντες τί ἐστὶ τὸ ἐκ
 νεκρῶν ἀναστῆναι.
 10 ($\frac{89}{VI}$) ¹¹ Καὶ ἐπηρώτων αὐτὸν λέγοντες, Ὁ τι λέγουσιν οἱ Γραμματεῖς ὅτι
 11 Ἡλίαν δεῖ ἐλθεῖν πρῶτον; ¹² ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς, Ἡλίας μὲν ἐλθὼν
 πρῶτον ἀποκαθιστᾷ πάντα, καὶ πῶς γέγραπται ἐπὶ τὸν Υἱὸν τοῦ ἀνθρώπου, ἵνα

33. Ὑπαγε—σατανᾶ] *Get thee behind Me, Satan.* Observe what it is to be ashamed of the cross of Christ. "Get thee behind Me, Satan," says our Lord to St. Peter.

St. Mark, the disciple of St. Peter, carefully records what tells to the disadvantage of Peter—a proof of his veracity, and of St. Peter's humility. Cp. *Chrys.* on Matt. xvii. 27, and the remarkable passages in *Euseb.* Theophan. (ed. Lee), pp. 220. 324, 325, and *Introduction* to this Gospel, above, p. 113.

34. Καὶ προσκαλεσάμενος] See Matt. xvi. 24.

35. καὶ τοῦ εὐαγγελίου] *and the Gospel.* These words are found only in St. Mark. Cp. Matt. xvi. 25. Luke ix. 24; and see below, x. 29.

CH. IX. 1. Ἀμὴν λέγω ὑμῖν] See on Matt. xvi. 28.

11. Ὁ τι] = *διότι, why.* So used by LXX (Gen. xii. 18) for *τί τοῦτο ἐποίησας*; (See v. 28.)

— Ἡλίαν] *Elias.* See Matt. xvii. 10.

12. ἀποκαθιστᾷ] "præsens indefinitum, ut Matt. ii. 4," Bengel. He is not only the restorer,—but completes, consummates, brings up to the state designed by God according to His promise and ancient prophecy. See on Acts i. 6. On the form *ἰστώ*, for *ἵστημι*, see *Winer*, p. 72. Cp. Rom. iii. 31. 2 Cor. vi. 4; x. 18.

— καὶ πῶς] *πῶς* for *ὅπως, how*, as often in St. Mark. See ii. 26; v. 16; xi. 18; xii. 41; xiv. 1. 11; and so used by LXX, Deut. ii. 7, *διάγνωθι πῶς διήλθες*. The *πῶς* here depends on *εἶπεν*: "He declared to them *how* it is written." The sense is as follows:

The three disciples are in doubt,—How can Jesus be the Christ? For it is the received opinion of the Jews, that *before* the Coming of Christ *Elias* shall appear. If Thou art the Messiah, how is it, that "the Scribes say that Elias must first come?" We have just seen Elias in the Transfiguration; but he is not yet come into the world; and since he who is to be the *forerunner* of the Messiah is not yet come, how can it be said that the Messiah, whom he is to *precede*, is come? How is it that the Scribes have not acknowledged that either the one or the other is come?

Our Lord's reply is,—The Precursor is come. He *has* fulfilled the office of Elias in turning the hearts of the fathers to the children. See Luke i. 16, 17, from Malachi iv. 5, where, it is to be observed, the LXX have *ἀποκαταστήσει*,—the word here used by Christ.

He is come—and the Scribes have not known, have not *recognized* him; and what is more, Holy Scripture bears witness, that they will not know *Him* whose way the Elias of the Gospel has come to prepare; they will not acknowledge *Christ*. As is

πολλά πάθη καὶ ἐξουδενωθῇ· ¹³ ἀλλὰ λέγω ὑμῖν, ὅτι καὶ Ἡλίας ἐλήλυθε, καὶ MATT. LUKK.
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12 ἐποίησαν αὐτῷ ὅσα ἠθέλησαν, καθὼς γέγραπται ἐπ' αὐτόν.

(⁹⁰/_x) ¹⁴ Καὶ ἐλθὼν πρὸς τοὺς μαθητὰς εἶδεν ὄχλον πολὺν περὶ αὐτοὺς, καὶ 37
Γραμματεῖς συζητοῦντας αὐτοῖς. ¹⁵ Καὶ εὐθέως πᾶς ὁ ὄχλος ἰδὼν αὐτὸν ἐξ-

εθαμβήθη, καὶ προστρέχοντες ἠσπάζοντο αὐτόν. ¹⁶ Καὶ ἐπηρώτησε τοὺς Γραμ- 14 38
ματεῖς, Τί συζητεῖτε πρὸς αὐτούς; (⁹¹/_{II}) ¹⁷ Καὶ ἀποκριθεὶς εἰς ἓκ τοῦ ὄχλου εἶπε, 15 39

Διδάσκαλε, ἡνεγκα τὸν υἱόν μου πρὸς σε, ἔχοντα πνεῦμα ἄλαλον· ¹⁸ καὶ ὅπου 16 40
ἂν αὐτὸν καταλάβῃ, ῥήσσει αὐτόν, καὶ ἀφρίζει, καὶ τρίζει τοὺς ὀδόντας αὐτοῦ,

καὶ ξηραίνεται· καὶ εἶπον τοῖς μαθηταῖς σου ἵνα αὐτὸ ἐκβάλωσι, καὶ οὐκ ἴσχυ- 17 41
σαν. ¹⁹ Ὁ δὲ ἀποκριθεὶς αὐτοῖς λέγει, Ὡ γυνεὰ ἄπιστος, ἕως πότε πρὸς ὑμᾶς 42

ἔσομαι, ἕως πότε ἀνέξομαι ὑμῶν; φέρετε αὐτὸν πρὸς μέ· ²⁰ καὶ ἡνεγκαν αὐτόν 18
πρὸς αὐτόν· καὶ ἰδὼν αὐτὸν εὐθέως τὸ πνεῦμα ἐσπάραξεν αὐτόν, καὶ πεσὼν ἐπὶ

τῆς γῆς ἐκυλίετο ἀφρίζων. ²¹ Καὶ ἐπηρώτησε τὸν πατέρα αὐτοῦ, Πόσος χρόνος 19
ἐστὶν ὡς τοῦτο γέγονεν αὐτῷ; Ὁ δὲ εἶπε, ἓκ παιδιόθεν· ²² καὶ πολλάκις αὐτόν

καὶ εἰς πῦρ ἔβαλε καὶ εἰς ὕδατα ἵνα ἀπολέσῃ αὐτόν· ἀλλ' εἴ τι δύνασαι βοήθη- 20
σον ἡμῖν σπλαγχνισθεὶς ἐφ' ἡμᾶς. ²³ Ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ τὸ, Εἰ δύνασαι

πιστεῦσαι πάντα δυνατὰ τῷ πιστευόντι· ²⁴ καὶ εὐθέως κράζας ὁ πατὴρ τοῦ παι- 21
δίου μετὰ δακρύων ἔλεγε, Πιστεύω, βοήθει μοῦ τῇ ἀπιστίᾳ. ²⁵ Ἰδὼν δὲ ὁ

Ἰησοῦς ὅτι ἐπισυντρέχει ὄχλος ἐπετίμησε τῷ πνεύματι τῷ ἀκαθάρτῳ λέγων 22
αὐτῷ, Τὸ πνεῦμα τὸ ἄλαλον καὶ κωφόν, ἐγὼ σοὶ ἐπιτάσσω, ἔξελθε ἐξ αὐτοῦ, καὶ

μηκέτι εἰσέλθῃς εἰς αὐτόν. ²⁶ Καὶ κράζας καὶ πολλὰ σπαράζας αὐτόν ἐξῆλθε· 23
καὶ ἐγένετο ὡσεὶ νεκρὸς, ὥστε πολλοὺς λέγειν ὅτι ἀπέθανεν· ²⁷ ὁ δὲ Ἰησοῦς

κρατήσας αὐτόν τῆς χειρὸς ἤγειρεν αὐτόν· καὶ ἀνέστη. 24
(⁹²/_x) ²⁸ Καὶ εἰσελθόντα αὐτόν εἰς οἶκον οἱ μαθηταὶ αὐτοῦ ἐπηρώτων αὐτόν κατ' 19
ιδίαν, Ὅτι ἡμεῖς οὐκ ἠδυνήθημεν ἐκβαλεῖν αὐτό; ²⁹ καὶ εἶπεν αὐτοῖς, Τοῦτο τὸ 21

γένος ἐν οὐδενὶ δύναται ἐξελθεῖν εἰ μὴ ἐν προσευχῇ καὶ νηστείᾳ. 22
(⁹³/_{II}) ³⁰ Καὶ ἐκείθεν ἐξελθόντες παρεπορεύοντο διὰ τῆς Γαλιλαίας, καὶ οὐκ 22
ἠθέλεν ἵνα τις γινῇ· ³¹ ἐδίδασκε γὰρ τοὺς μαθητὰς αὐτοῦ καὶ ἔλεγεν αὐτοῖς, Ὅτι 44

ὁ Τίδς τοῦ ἀνθρώπου παραδίδοται εἰς χεῖρας ἀνθρώπων, καὶ ἀποκτενοῦσιν 23
αὐτόν, καὶ ἀποκτανθεὶς τῇ τρίτῃ ἡμέρᾳ ἀναστήσεται. ³² Οἱ δὲ ἡγνούν το 45

ῥήμα, καὶ ἐφοβούντο αὐτόν ἐπερωτῆσαι. 24
(⁹⁴/_x) ³³ Καὶ ἦλθεν εἰς Καφαρναούμ· καὶ ἐν τῇ οἰκίᾳ γενόμενος ἐπηρώτα XVIII. 1 46

foretold in Scripture, *He will be rejected and suffer many things at their hands.*

Do not therefore be perplexed. *Elias is come. Christ is come.* The Scribes say true when they assert that Elias must precede Christ. But they have not known the Coming of Elias. And they do not know the Coming of Christ. Do not be surprised at this. It has been predicted by the Holy Ghost. In *not knowing* Elias and Christ, they prove the Coming of those whom they reject; for that rejection has been prophesied in the Scriptures, which the Scribes have in their hands. Cp. Isa. liii. 1. John xiii. 28.

13. καὶ] *Elias also is come, and they have done to him what they listed—and so will it be with Christ, Who is come likewise.*

— καθὼς γέγραπται] *as it is written* in the Scriptural records of the persecutions endured by Elijah: by which it was virtually prophesied and foreshown that his antitype the Baptist, who has come in his power and spirit, would suffer in like manner.

15. ἰδὼν αὐτόν ἐξεθαμβήθη] *when they saw Him they were astonished.* Perhaps by some remains of the Divine glory and heavenly splendour of the Transfiguration on His countenance; as the Israelites were dazzled by the appearance of Moses when he came down from the holy mount (Exod. xxxiv. 29, 30. 2 Cor. iii. 7, 13). See further below on x. 32.

17. Διδάσκαλε] This miracle also (17—27) is described much more fully and minutely by St. Mark than by any other Evangelist. See on ii. 3. Doubtless St. Peter was an eye-witness of it. See v. 5.

20. ἰδὼν αὐτόν—τὸ πνεῦμα] *when the evil spirit saw Him.*

The masculine participle (*ἰδὼν*) with the *neuter* noun (*πνεῦμα*) indicates more forcibly the personal vitality and agency of the Spirit, and refutes the notion that these evil spirits were mere qualities, or influences, or diseases. See above, v. 4—10, and below, v. 26, and Luke viii. 33. For another use of this combination, see Matt. xxvii. 52, 53, *σώματα ἐξελθόντες.*

23. εἶπεν αὐτῷ τὸ] He said to him *this*. The *τὸ* is used by the Evangelist to mark emphatically the reply of our Blessed Lord,—probably His very words. *τὸ* is used in this way Matt. xix. 18, ὁ Ἰησοῦς εἶπε τὸ, οὐ φοβεύσεις. See Gal. v. 14, ὁ πᾶς νόμος πεπλήρωται ἐν τῷ, ἀγαπήσεις τὸν πλ. σου. Luke i. 62, ἐγένεον τῷ πατρὶ αὐτοῦ τὸ, τί ἂν θέλοι καλεῖσθαι αὐτόν. ix. 46, εἰσῆλθε διαλογισμὸς τὸ, τίς ἂν εἴη μείζων. See also Luke xxii. 2. 23; and *Winer*, p. 99, who compares Acts iv. 21; xxii. 30. Rom. viii. 26; xiii. 9. See also note on I Cor. iv. 6.

24. βοήθει μοῦ τῇ ἀπιστίᾳ] Much more pathetic and expressive than β. τ. ἀ. μου. Cp. Matt. xvi. 18. John xxi. 22.

25. τὸ πνεῦμα κ.τ.λ.] Thou deaf and dumb spirit, *hearken to what I say.*

26. κράζας—σπαράζας] So B, D, L, Δ, and other MSS., and *Griesb., Lach., Tisch., Alf., Tregelles*, for *Elz. κρᾶζαν—σπαράζαν*. On the sense implied in the *masculine* participle, rendered more emphatic, and marked more strongly, by its combination with a *neuter* noun, see above on v. 20.

Christ allows the Devil to show his rage, in order that His own divine power in casting him out may be more manifest and glorious. So it will be in the *latter days*. See Rev. xii. 12.

31. ἐδίδασκε γάρ] *for He was teaching* now what He had not taught before.

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αὐτοὺς, τί ἐν τῇ ὁδῷ πρὸς ἑαυτοὺς διελογίζεσθε ; (⁹⁵/_{II}) ³⁴ Οἱ δὲ ἐσιώπων πρὸς ἀλλήλους γὰρ διελέχθησαν ἐν τῇ ὁδῷ, τίς μείζων ; ³⁵ Καὶ καθίσας ἐφώνησε τοὺς δώδεκα, καὶ λέγει αὐτοῖς, Εἴ τις θέλει πρῶτος εἶναι, ἔσται πάντων ἔσχατος
² ⁴⁷ καὶ πάντων διάκονος. ³⁶ Καὶ λαβὼν παιδίον ἔστησεν αὐτὸ ἐν μέσῳ αὐτῶν,
⁵ ⁴⁸ καὶ ἐναγκαλισάμενος αὐτὸ εἶπεν αὐτοῖς, (⁹⁶/_I) ³⁷ Ὃς ἐὰν ἐν τῶν τοιούτων παιδίων δέξηται ἐπὶ τῷ ὀνόματί μου, ἐμὲ δέχεται καὶ ὃς ἐὰν ἐμὲ δέξηται, οὐκ ἐμὲ δέχεται, ἀλλὰ τὸν ἀποστείλαντά με.
⁴⁹ (⁹⁷/_{VIII}) ³⁸ Ἀπεκρίθη δὲ αὐτῷ Ἰωάννης λέγων, Διδάσκαλε, εἶδομέν τινα ἐν τῷ ὀνόματί σου ἐκβάλλοντα δαιμόνια, ὃς οὐκ ἀκολουθεῖ ἡμῖν, καὶ ἐκωλύσαμεν
⁵⁰ αὐτὸν ὅτι οὐκ ἀκολουθεῖ ἡμῖν. ³⁹ Ὁ δὲ Ἰησοῦς εἶπε, Μὴ κωλύετε αὐτὸν, οὐδεὶς γάρ ἐστιν ὃς ποιήσει δύναμιν ἐπὶ τῷ ὀνόματί μου, καὶ δυνήσεται ταχὺ κακολογῆσαί με. ⁴⁰ Ὃς γὰρ οὐκ ἔστι καθ' ἡμῶν ὑπὲρ ἡμῶν ἐστιν. (⁹⁸/_{VI}) ⁴¹ Ὃς γὰρ ἂν ποτίσῃ ὑμᾶς ποτήριον ὕδατος ἐν ὀνόματί μου ὅτι Χριστοῦ ἐστε, ἄμην
⁶ λέγω ὑμῖν οὐ μὴ ἀπολέσῃ τὸν μισθὸν αὐτοῦ. (⁹⁹/_{II}) ⁴² Καὶ ὃς ἂν σκανδαλίσῃ ἓνα τῶν μικρῶν τῶν πιστευόντων εἰς ἐμὲ, καλὸν ἐστὶν αὐτῷ μᾶλλον εἰ περικεῖται λίθος μυλικὸς περὶ τὸν τράχηλον αὐτοῦ, καὶ βέβληται εἰς τὴν θάλασσαν.
⁸ (¹⁰⁰/_{VI}) ⁴³ Καὶ ἐὰν σκανδαλίζῃ σε ἡ χεὶρ σου, ἀπόκοψον αὐτήν· καλὸν σοι ἐστὶ

35. Εἴ τις θέλει] See above on viii. 29.

38. ἐν τῷ ὀνόματί σου] in thy name. ἐν is omitted by A, E, F, G, K, M, S, V, X.

These words are important. The man was casting out Devils in and by Christ's Name; not in his own name. While the disciples cursed the man, they confessed that what he did was done by him in obedience to Christ's will, and for the promotion of His glory. Thus while they blamed him, they praised him. The only fault they could find was—"he followeth not us." Cp. Luke ix. 49, 50.

—ἐκωλύσαμεν] we forbade him. According to their own confession, they forbade the man to work miracles in Christ's Name, because he did not follow them. They do not say, that they forbade his separation, but that they forbade his use of miraculous powers exercised in Christ's Name.

40. Ὃς οὐκ ἔστι καθ' ἡμῶν] If a man is not against us—as those persons are who stand neutral, and are not with us when they ought to join us in our warfare against Satan and Sin (see Matt. xii. 30)—he is on our side; i.e. his actions tend to our honour, and he works in furtherance of our work.

Compare this saying with our Lord's words, "He that is not with Me is against Me" (Matt. xii. 30. Luke xi. 23),—words uttered when some were imputing Christ's miracles to the agency of Satan.

Observe, in that case our Lord used the pronoun Me, in the other, us; he who is not with Me, Who am present in My Church at all times and in all places, he is against Me. But he who is not against us (as every one who is not with Me) is on our side; he is on the side of you My Apostles as well as on Mine.

The complaint against the man was, "he followeth not us,"—us the Apostles; the complaint says nothing of following Christ. There was a spirit of envy and selfishness in this remark, which would have restrained Christ's favours to the persons of the Apostles and their immediate adherents.

But our Lord reminds the complainants, that the man wrought miracles in their Master's Name, as they themselves had owned (v. 38); i.e. he wrought miracles in conformity to Christ's will, and for the promotion of Christ's glory,—that is, in union with Christ,—and not for any private end; therefore the man was with Christ, though he did not personally follow in the company of the Apostles, just as St. John the Baptist was with Christ, though not in person; and as all the Apostles preaching the Gospel and administering the Sacraments of Christ in Christ's Name in all parts of the world were with one another and with Christ, after He had ascended into heaven.

The man was not neuter in the cause, and therefore was not against them; and their Master had authorized him openly by enabling him to work in His Name; and therefore the man was with Him, and consequently with His Apostles in heart and spirit, though not in person and presence, and was not to be forbidden or discouraged by them.

For ἡμῶν—ἡμῶν, we find ὑμῶν—ὑμῶν in A, D, E, F, G, H, K, M, S, V, and some other MSS.; and this reading is received by Matth., Griesb., Scholz, and Lachmann,—and if it is correct, it strengthens the above remarks. This man, though he does not

follow you in person, yet is not against you, for he works miracles in your Master's name, and therefore in spirit is with you. See also on Luke ix. 50.

Thus our Blessed Lord delivered a warning against that sectarian spirit which is eager for its own ends rather than for Christ's; and would limit Christ's graces to personal communion with itself, instead of inquiring whether those whom it would exclude from grace are not working in Christ's Name,—that is, in obedience to His laws, and for the promotion of His glory; and in the unity of His Church, and in the full and free administration of His Word and Sacraments, and so in communion with Him.

Besides,—even if the man was separated from their communion, and worked miracles in separation (which does not appear to have been the case, for he worked in the Name of Christ); what they ought to have forbidden was the being in separation, and not the working miracles.

If a man, separated from Christ and His Church, preaches Christ, then Christ approves His own Word, preached by one in separation; but He does not approve the separation itself, any more than God approved the sins of Balaam, Saul, and Caiaphas, or Judas, when He prophesied and preached by their mouths. As S. Augustine says (de Consens. Evang. iv. 5, and elsewhere), the Church Catholic does not disapprove the Word and Sacraments in heretics and schismatics, but she condemns their heresy and schism; and she would bring them back to the unity of the Church, in order that the Sacraments and other graces, which do not profit them in schism, may begin to profit them in unity. Cp. Aug. c. Donat. iv. 24, "Salus extra Ecclesiam non est, et ideo, quæcunque ipsius Ecclesiæ habentur extra Ecclesiam, non valent ad salutem; aliud enim est habere, aliud utiliter habere;" and Tract. in Joan. vi., "Rem Columbæ (i.e. of the Church) sed præter Columbam habes" (i.e. Thou hast some privileges of the Church, but thou hast them not in unity with the Church). "Veni igitur ad Columbam, ut prodesse incipiat quod habes." So Bede here: "In hæreticis et malis Catholicis non Sacramenta communia, in quibus nobiscum sunt, et adversum nos non sunt, sed divisiones pacis veritatis contrarias, quibus adversum nos sunt et Dominum non sequuntur nobiscum, detestari debemus."

41. ἐν ὀνόματί μου] in My Name. These words form the connexion with what goes before. Not only do I command you not to forbid those who work miracles in My Name, for they are wrought in our behalf; but no one can do any thing, however small, in My Name,—i.e. in love and obedience to Me,—and lose his reward. (Theophyl.)

42. λίθος μυλικός] a millstone. See Matt. xviii. 6.—μύλος ὄνκος, an upper millstone, or (as some render it) a millstone turned by an ass, is the reading of B, C, D, L, Δ, Lach., Tisch., Alf., Tregelles.

Here is a double warning against σκάνδαλα, or offences. It is better to be cast into the sea, than into the lake of fire; of which He proceeds to speak as the place reserved for those who allow their own members to offend them, i.e. seduce them to sin; and is therefore reserved also for them who offend others, i.e. lead them into sin. It is better to have a millstone about our own neck than to put a stumbling-stone in the way of others, or of ourselves.

κυλλὸν εἰσελθεῖν εἰς τὴν ζωὴν, ἢ τὰς δύο χεῖρας ἔχοντα ἀπελθεῖν εἰς τὴν γέενναν, εἰς τὸ πῦρ τὸ ἄσβεστον, ($\frac{101}{x}$) ⁴⁴ ὅπου ὁ σκώληξ αὐτῶν οὐ τελευτᾷ, καὶ τὸ πῦρ οὐ σβέννυται. ⁴⁵ Καὶ ἐὰν ὁ πούς σου σκανδαλίζῃ σε, ἀποκόψον αὐτόν· καλὸν ἐστὶν σε εἰσελθεῖν εἰς τὴν ζωὴν χωλὸν, ἢ τοὺς δύο πόδας ἔχοντα βληθῆναι εἰς τὴν γέενναν, εἰς τὸ πῦρ τὸ ἄσβεστον, ⁴⁶ ὅπου ὁ σκώληξ αὐτῶν οὐ τελευτᾷ, καὶ τὸ πῦρ οὐ σβέννυται. ⁴⁷ Καὶ ἐὰν ὁ ὀφθαλμός σου σκανδαλίζῃ σε, ἔκβαλε αὐτόν· καλὸν σοι ἐστὶ μονόφθαλμον εἰσελθεῖν εἰς τὴν βασιλείαν τοῦ Θεοῦ, ἢ δύο ὀφθαλμοὺς ἔχοντα βληθῆναι εἰς τὴν γέενναν τοῦ πυρός, ⁴⁸ ὅπου ὁ σκώληξ αὐτῶν οὐ τελευτᾷ, καὶ τὸ πῦρ οὐ σβέννυται. ⁴⁹ Πᾶς γὰρ πυρὶ ἀλισθήσεται, καὶ πᾶσα θυσία ἀλλ' ἀλισθήσεται. ($\frac{102}{II}$) ⁵⁰ Καλὸν τὸ ἄλας· ἐὰν δὲ τὸ ἄλας ἄναλον γένηται, ἐν τίνι αὐτὸ ἀρτύσετε; Ἐχετε ἐν ἑαυτοῖς ἄλας, καὶ εἰρηνεύετε ἐν ἀλλήλοις.

MATT. LUKE. XVIII. a Isa. 66. 24.

X. ($\frac{103}{VI}$) ¹ Καὶ ἐκεῖθεν ἀναστὰς ἔρχεται εἰς τὰ ὄρια τῆς Ἰουδαίας διὰ τοῦ πέραν τοῦ Ἰορδάνου· καὶ συμπορεύονται πάλιν ὄχλοι πρὸς αὐτόν, καὶ ὡς εἴωθει πάλιν ἐδίδασκεν αὐτούς. ² Καὶ προσελθόντες Φαρισαῖοι ἐπηρώτησαν αὐτόν, εἰ ἔξεστιν ἀνδρὶ γυναῖκα ἀπολῦσαι, πειράζοντες αὐτόν. ³ Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς, Τί ὑμῖν ἐνετείλατο Μωϋσῆς; ⁴ Οἱ δὲ εἶπον, Μωϋσῆς ἐπέτρεψε

aa Lev. 2. 13. Ezek. 43. 24. b Matt. 5. 13. c Eph. 4. 29. Col. 4. 6.

XIX. 1

44. σκώληξ] where their worm dieth not, and their fire is not quenched. See Isa. lxi. 24, where the LXX has ὁ σκώληξ αὐτῶν οὐ τελευτᾷ καὶ τὸ πῦρ αὐτῶν οὐ σβεσθήσεται. The word σκώληξ represents the Hebr. תולע (toleah), a worm (Exod. xvi. 20. Deut. xxviii. 39. Ps. xxii. 6. Jonah iv. 7), specially the worm kermes, used in dyeing *tola* or scarlet.

The σκώληξ, or worm, as applied to the torments of Gehenna, is described by the Christian Fathers as ἀπύστος ὁδὸν ἐκ σώματος ἐκβράσων, Hippolyt. (de universo i. 221, ed. Fabr.), and Philosphumen. p. 339, σώματος ἀπουσία (i. e. an excretion of the body), ἐπιστρεφόμενος ἐπὶ τὸ ἐκβράσαν σώμα.

Observe, Christ says, σκώληξ αὐτῶν, their worm, to intimate that as the instrument of punishment is eternal, so they (αὐτοὶ) who suffer it will exist for ever. See on 1 Cor. xv. 26.

In order to enforce this awful truth more solemnly, our Future Judge repeats it here three times.

On the duration of future punishment, see above, on Matt. xxv. 46, and Bp. Pearson on the Creed, Art. xii. p. 592.

49. Πᾶς γὰρ πυρὶ ἀλισθήσεται] For every one will be salted with fire, and every sacrifice shall be salted with salt. In this world ye may look for offences. Ye are to expect severe trials and temptations; but these are exercises of your Christian virtues, and are designed to make you to be acceptable sacrifices to God.

The word ἀλισθήσεται, shall be salted, appears to be used for the same reason as πῦρ, or fire, on account of its double sense. Ἀλίω is the Hebrew מלח (malah), to salt. In the Old Test. this word is used,

First, for cleansing, seasoning, and preserving (Lev. ii. 13), and there spoken of sacrifices (cp. Ezek. xliii. 24). And so it is here appropriately applied to the fire of God's Spirit and of earthly trials, which are designed by God to season men, and render them acceptable sacrifices to Him. "Altare Dei cor electorum." Bede.

And, secondly, the word malah, to salt, is also used for what is perpetually barren and bituminous, and its effect on the earth is described by burning. Deut. xix. 23. Job xxxix. 6. Ezek. xlvii. 11. Jer. xvi. 6. Ps. cvii. 34. "Omnis locus, in quo reperitur sal, sterilis est" (Plin. N. H. xxxi. 7); and thence captive cities were sown with salt. Judges ix. 45. And the word malah is specially applied to the Dead Sea, the Lacus Asphaltites, which is called the Sea of Malah (i. e. of Salt), תהום מלח (yam hammelah). Gen. xiv. 3. Numb. xxxiv. 12, and Lot's wife became a pillar of salt (melah, Gen. xix. 26), a monument of an unbelieving soul. (Wisd. x. 7.)

The Dead Sea, or Sea of Salt, is an emblem of Gehenna, or the Lake of Fire (cp. Luke xvii. 29. 2 Pet. ii. 6. Jude 7).

Our Lord's meaning therefore is, If men will not be seasoned by the refining fire of God's Spirit, and of this world's trials, they will be salted with the fire of Tophet, "the fire and brimstone" (Rev. xx. 10), the Dead Sea, or Salt Sea, of Gehenna, the Lake of Fire (Rev. xxi. 8), that fire which has the property of salt, in

that it does not consume but preserve its victims—even for evermore.

Hence the ungodly are often spoken of as ὀλοκαυτώματα, burnt sacrifices to God's justice, which is compared to fire. Heb. xii. 29. Isa. lxvi. 15, 16. Jer. xii. 3; xlv. 10. Ezek. xxi. 9, 10; xxxix. 6.

St. John the Baptist said of Christ, He shall baptize you with the Holy Ghost and with fire. (Matt. iii. 11.) And our Lord baptized His Apostles with fire at Pentecost, and He baptizes all Christians with the light and flame of divine knowledge, zeal, and love, which are gifts of the Holy Ghost.

Secondly, St. Peter says (1 Pet. iv. 12), "Think it not strange concerning the fiery trial which is to try you;" and (1 Pet. i. 7) "for a season ye are in heaviness through manifold trials; that the trial of your faith being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ." Cp. Job xxiii. 10. Ps. lxvi. 10. Prov. xvii. 3. Isa. xlviii. 10. Jer. xxiii. 29. Zech. xiii. 9.

Hence the sense of this passage is, that men are to be baptized in this world with the Holy Ghost and fire, that is, with the purifying flame of love and zeal, cleansing and smelting away the dross of worldly and carnal affections, and with the sanctifying illuminations of the Holy Ghost; and they are also tried in this world in the furnace of suffering, in order that they may be presented a living and holy sacrifice acceptable to God, as of a sweet-smelling savour, Rom. xii. 1. 2 Cor. ii. 15. Ephes. v. 2. 1 Pet. ii. 5. And if this is not the result of God's grace, and of the temporary fire of the trials of this life, they will be reserved for God's severe and righteous judgment, for πῦρ ἄσβεστον, everlasting fire, in the world to come. "For our God is a consuming fire" (Heb. xii. 29). Cp. the words of St. Paul, 2 Cor. ii. 16.

50. Ἐχετε ἐν ἑαυτοῖς ἄλας] Have ye salt in yourselves. On account of the cleansing and purifying effect of salt, the Levitical sacrifices were to be seasoned with it (Lev. ii. 13. Ezek. xliii. 24); an emblem of that purity which is necessary to make a sacrifice acceptable to God. This spiritual salt is to be preserved in the heart, and to season the life and conversation (Col. iv. 6), so that nothing that is corrupt, σαπρὸν (σήπω, putrefacio), may proceed from the mouth (Eph. iv. 29); and so the disciples of Christ may be the salt of the earth. (Matt. v. 13.)

CH. X. 1. τὰ ὄρια] On this journey to Jerusalem by Peræa, see note on Luke x. 1; xvii. 11.

— διὰ τοῦ πέραν τ. Ἰ.] There does not seem any reason for altering this reading, which signifies, He comes to the borders of Judæa by Peræa. Cp. Matt. xix. 1. τὸ πέραν, the 'region beyond Jordan,' is of frequent occurrence in St. Mark, iv. 35; v. 1. 21; vi. 45; viii. 13. Our Lord was now on His last journey towards Jerusalem. He crosses the Jordan, and enters Peræa (see Luke xvii. 11), and descends by the left bank of the Jordan, and then crosses the Jordan again, and comes to Jericho and Bethany, and then makes His triumphal entry into Jerusalem.

2—10. Καὶ προσελθόντες] See Matt. xii. 3—12.

MATT. LUKE.
XIX.

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βιβλίον ἀποστασίου γράψαι, καὶ ἀπολύσαι. ⁵ Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς, Πρὸς τὴν σκληροκαρδίαν ὑμῶν ἔγραψεν ὑμῖν τὴν ἐντολὴν ταύτην· ⁶ ἀπὸ δὲ ἀρχῆς κτίσεως ἄρσεν καὶ θήλυ ἐποίησεν αὐτοὺς ὁ Θεός· ⁷ Ἐνεκεν τούτου καταλείψει ἄνθρωπος τὸν πατέρα αὐτοῦ καὶ τὴν μητέρα, καὶ προσκολληθήσεται πρὸς τὴν γυναῖκα αὐτοῦ, ⁸ καὶ ἔσονται οἱ δύο εἰς σάρκα μίαν, ὥστε οὐκέτι εἰσὶ δύο, ἀλλὰ μία σὰρξ. (¹⁰⁴/_X) ⁹ Ὁ οὖν ὁ Θεὸς συνέζευξεν, ἄνθρωπος μὴ χωριζέτω.

¹⁰ Καὶ ἐν τῇ οἰκίᾳ πάλιν οἱ μαθηταὶ αὐτοῦ περὶ τοῦ αὐτοῦ ἐπηρώτησαν αὐτόν. (¹⁰⁵/_{II}) ¹¹ Καὶ λέγει αὐτοῖς, Ὅς ἐὰν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ καὶ γαμήσῃ ἄλλην, μοιχᾶται ἐπ' αὐτήν· ¹² καὶ ἐὰν γυνὴ ἀπολύσῃ τὸν ἄνδρα αὐτῆς καὶ γαμηθῇ ἄλλω, μοιχᾶται.

(¹⁰⁶/_{II}) ¹³ Καὶ προσέφερον αὐτῷ παιδία ἵνα ἄψῃται αὐτῶν· οἱ δὲ μαθηταὶ ἐπετίμουν τοῖς προσφέρουσιν. ¹⁴ Ἰδὼν δὲ ὁ Ἰησοῦς ἠγανάκτησε καὶ εἶπεν αὐτοῖς, Ἄφετε τὰ παιδία ἔρχεσθαι πρὸς με, μὴ κωλύετε αὐτὰ, τῶν γὰρ τοιούτων ἐστὶν ἡ βασιλεία τοῦ Θεοῦ. ¹⁵ Ἀμὴν λέγω ὑμῖν, ὃς ἐὰν μὴ δέξῃται τὴν βασιλείαν τοῦ Θεοῦ ὡς παιδίον, οὐ μὴ εἰσέλθῃ εἰς αὐτήν. ¹⁶ Καὶ ἐναγκαλισάμενος αὐτὰ τιθεὶς τὰς χεῖρας ἐπ' αὐτὰ εὐλογεῖ αὐτὰ.

(¹⁰⁷/_{II}) ¹⁷ Καὶ ἐκπορευομένου αὐτοῦ εἰς ὁδὸν, προσδραμὼν εἰς καὶ γονυπετήσας αὐτὸν ἐπηρώτα αὐτόν, Διδάσκαλε ἀγαθὲ, τί ποιήσω ἵνα ζῶν αἰώνιον κληρονομήσω; ¹⁸ Ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ, Τί μὲ λέγεις ἀγαθόν; οὐδεὶς ἀγαθὸς εἰ μὴ εἰς, ὁ Θεός. ¹⁹ Τὰς ἐντολὰς οὐδας, Μὴ μοιχεύσῃς· μὴ φονεύσῃς· μὴ κλέψῃς· μὴ ψευδομαρτυρήσῃς· μὴ ἀποστερήσῃς· τίμα τὸν πατέρα σου καὶ τὴν μητέρα. ²⁰ Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτῷ, Διδάσκαλε, ταῦτα

πάντα ἐφύλαξάμην ἐκ νεότητός μου. (¹⁰⁸/_{II}) ²¹ Ὁ δὲ Ἰησοῦς ἐμβλέψας αὐτῷ ἡγάπησεν αὐτόν, καὶ εἶπεν αὐτῷ, Ἐν σοι ὑστερεῖ ὕπαγε, ὅσα ἔχεις πώλησον,

10. τῇ οἰκίᾳ] *the house*, as distinguished from the public place where He had been teaching.

— πάλιν] *again*. This is explained by what St. Matthew relates; viz., that our Lord had already *once* stated the doctrine here taught to the *Pharisees*, Matt. xix. 3.

11, 12. Ὅς ἐὰν ἀπολύσῃ—μοιχᾶται] *Whosoever shall put away his wife and marry another woman, committeth adultery upon her*; and the Holy Spirit *omits* the clause "*except for fornication*," recited in St. Matt. xix. 9 ("una solummodo causa dimittendi, fornicatio." *Bede*). By this omission He appears to intimate that, although the permission contained in that clause is not revoked, yet it is *only a permission, not a precept*; and that Almighty God will be better pleased, if it is not used; and that the marriage union ought to be so religiously made and maintained that it may be indissoluble. For, as *Hooker* says (III. viii. 5), "God approves much more than He commands; and disapproves much more than He forbids." And this inference is strengthened by the fact, that no such permission of divorce and remarriage is granted in express terms to the *woman*, in case of unfaithfulness on the part of her husband; but it is said absolutely, *If a woman putteth away her husband and is married to another man, she committeth adultery*. See above on St. Matthew, v. 31; xix. 9.

The *Jews* did not allow a *woman* to divorce her husband (ἀπολύειν τὸν ἄνδρα). St. Matthew speaks nine times concerning a *husband* putting away his *wife*, but not once concerning a *wife* putting away her husband. But our Lord spoke to the *World*. And St. Mark wrote generally to the *Gentiles*, and specially the *Romans*, among whom such divorces were not rare. Cp. I Cor. vii. 11, and *Justin Martyr*, *Apol.* ii. 2.

13. παιδία] "Hast thou an infant? Let it be sanctified and consecrated by the Holy Ghost. Dost thou fear the seal of Baptism for it on account of its weakness? O faint-hearted mother and feeble in faith! Anna dedicated Samuel to God before his birth. You need no other safeguards; give your infant to the Holy Trinity, its best Protector." *Greg. Nazian.* (p. 703). The original has *δὸς αὐτῷ τὴν ἁγίαν Τριάδα*, where *Gregory* examines the pleas made by some for delay of Baptism, and considers the case of infants, dying without Baptism (p. 708).

14. Ἄφετε—αὐτά] *Elz.* has *καὶ* before *μὴ*, but the best MSS. have it not, and the sense gains in force by the omission.

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The following beautiful exposition, inculcating the doctrines of Original Sin, of Universal Redemption, and of Infant Baptism, is from *S. Augustine* (*Serm.* 174): "Commendaverim Charitati vestre causam eorum qui pro se loqui non possunt. Omnes parvuli tanquam pupilli considerentur, etiam qui nondum parentes proprios extulerunt.

"Omnis prædestinatorum numerus parvulorum populum Dei quærit tutorem, qui expectat Dominum Salvatorem. Universam massam generis humani in homine primo venenator ille percussit; nemo ad secundum transit à primo, nisi per Baptismatis sacramentum. In parvulis natis et nondum baptizatis agnoscatur Adam; in parvulis natis et baptizatis et ob hoc renatis agnoscatur Christus. Qui Adam non agnoscit in parvulis natis, nec Christum agnoscere poterit in renatis.

"Sed quare, inquit, jam baptizatus homo fidelis, jam dimisso peccato, generat eum qui est cum primi hominis peccato? Quia carne illum generat, non spiritu. Quod natum est de carne, caro est. (*John* iii. 6.) *Et si exterior homo noster, ait Apostolus, corrumpitur, sed interior renovatur de die in diem.* (2 Cor. iv. 16.) Ex eo quod in te corrumpitur, generas parvulum. Tu ut non in æternum moriaris natus es, et renatus es: ille adhuc natus, renatus nondum est. Si tu renascendo vivis, sine ut et ille renascatur et vivat; sine, inquam, renascatur, sine renascatur. Quare contradicis? Quare novis disputationibus antiquam fidei regulam frangere conaris? Quid est enim quod dicis, Parvuli non habent omnino vel originale peccatum? Quid est quod dicis, nisi ut non accedat ad Jesum? Sed tibi clamat Jesus, *Sine parvulos venire ad me.*"

16. εὐλογεῖ] *He blesses.* *Elz.* has *ἡλῶ*. The best MSS. have *εὐλόγει*. The Present Tense gives more life to the picture, and is in St. Mark's style. See *vv.* 23, 24, 27, 42, 51, and xi. 3, 7.

Compare the Office for "Public Baptism of Infants" in the Book of Common Prayer.

17. προσδραμὼν εἰς] See Matt. xix. 16.

From St. Matt. xix. 20, 22, we learn that he was a *young man*, and St. Matthew calls him, with the definite article, *ὁ νεανίσκος*, being present, as such, to the Evangelist's own mind, who had probably seen him; and from St. Mark here we learn that he *ran* and *kneeled*. So each Evangelist contributes some incident of his own.

18. τί μὲ—ἀγαθόν;] *Why dost thou call Me good?* "Non se bonum negat, sed Deum significat." (*Bede*.)

21. ἡγάπησεν αὐτόν] *He loved him.* Perhaps he *showed* His

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καὶ δὸς πτωχοῖς, καὶ ἔξεις θησαυρὸν ἐν οὐρανῷ· καὶ δεῦρο ἀκολουθεῖ μοι ἄρας MATT. XIX. 22 LUKE XVIII. 23
τὸν σταυρόν. (¹⁰⁹/_{II}) ²² Ὁ δὲ στυγνάσας ἐπὶ τῷ λόγῳ ἀπῆλθε λυπούμενος· ἦν
γὰρ ἔχων κτήματα πολλά.
²³ Καὶ περιβλεψάμενος ὁ Ἰησοῦς λέγει τοῖς μαθηταῖς αὐτοῦ, Πῶς δυσκόλως 23 24
οἱ τὰ χρήματα ἔχοντες εἰς τὴν βασιλείαν τοῦ Θεοῦ εἰσελεύσονται. ²⁴ Οἱ δὲ
μαθηταὶ ἐθαμβοῦντο ἐπὶ τοῖς λόγοις αὐτοῦ. Ὁ δὲ Ἰησοῦς πάλιν ἀποκριθεὶς
λέγει αὐτοῖς, Τέκνα, πῶς δύσκολόν ἐστι τοὺς πεποιοῦντας ἐπὶ χρήμασιν εἰς τὴν
βασιλείαν τοῦ Θεοῦ εἰσελθεῖν· ²⁵ εὐκοπώτερόν ἐστι κάμηλον διὰ τρυμαλιᾶς 24 25
ῥαφίδος διελθεῖν, ἢ πλοῦσιον εἰς τὴν βασιλείαν τοῦ Θεοῦ εἰσελθεῖν. ²⁶ Οἱ δὲ 25 26
περισσῶς ἐξεπλήσσοντο λέγοντες πρὸς ἑαυτοὺς, Καὶ τίς δύναται σωθῆναι;
²⁷ Ἐμβλέψας δὲ αὐτοῖς ὁ Ἰησοῦς λέγει, Παρὰ ἀνθρώποις ἀδύνατον, ἀλλ' οὐ 26 27
παρὰ Θεῷ· πάντα γὰρ δυνατὰ ἐστι παρὰ τῷ Θεῷ. ²⁸ Ἡρξάτο ὁ Πέτρος λέγειν 27 28
αὐτῷ, Ἰδοὺ ἡμεῖς ἀφήκαμεν πάντα, καὶ ἠκολουθήκαμέν σοι. (¹¹⁰/_{II}) ²⁹ Ἀποκριθεὶς 28 29
ὁ Ἰησοῦς εἶπεν, Ἀμὴν λέγω ὑμῖν, οὐδεὶς ἐστὶν ὃς ἀφήκεν οἰκίαν, ἢ ἀδελφούς, ἢ 29
ἀδελφὰς, ἢ πατέρα, ἢ μητέρα, ἢ γυναῖκα, ἢ τέκνα, ἢ ἀγροὺς, ἕνεκεν ἐμοῦ καὶ 30
ἕνεκεν τοῦ εὐαγγελίου, ³⁰ ἐὰν μὴ λάβῃ ἑκατονταπλασίονα νῦν ἐν τῷ καιρῷ 30
τούτῳ, οἰκίας καὶ ἀδελφούς καὶ ἀδελφὰς καὶ μητέρας καὶ τέκνα καὶ ἀγροὺς, μετὰ 30
διωγμῶν, καὶ ἐν τῷ αἰῶνι τῷ ἐρχομένῳ ζῶνι αἰώνιον. (¹¹¹/_{II}) ³¹ Πολλοὶ δὲ ἔσονται 30
πρῶτοι ἔσχατοι, καὶ ἔσχατοι πρῶτοι.
(¹¹²/_{II}) ³² Ἦσαν δὲ ἐν τῇ ὁδῷ ἀναβαίνοντες εἰς Ἱεροσόλυμα· καὶ ἦν προάγων XX. 17
αὐτοὺς ὁ Ἰησοῦς· καὶ ἐθαμβοῦντο, καὶ ἀκολουθοῦντες ἐφοβοῦντο. Καὶ παρα- 31
λαβὼν πάλιν τοὺς δώδεκα ἠρξάτο αὐτοῖς λέγειν· τὰ μέλλοντα αὐτῷ συμβαίνειν, a ch. 8. 31. & 9. 31. Luke 9. 22. 18
³³ ὅτι ἰδοὺ ἀναβαίνομεν εἰς Ἱεροσόλυμα, καὶ ὁ Υἱὸς τοῦ ἀνθρώπου παραδοθή- 18
σεται τοῖς ἀρχιερεῦσι καὶ τοῖς γραμματεῦσι, καὶ κατακρινούσιν αὐτὸν θανάτῳ, 19 32
καὶ παραδώσουσιν αὐτὸν τοῖς ἔθνεσι, ³⁴ καὶ ἐμπαΐξουσιν αὐτῷ, καὶ μαστιγώ- 33
σουσιν αὐτὸν, καὶ ἐμπτύσουσιν αὐτῷ, καὶ ἀποκτενοῦσιν αὐτὸν, καὶ τῇ τρίτῃ
ἡμέρᾳ ἀναστήσεται.
(¹¹³/_{VI}) ³⁵ Καὶ προσπορεύονται αὐτῷ Ἰάκωβος καὶ Ἰωάννης, οἱ υἱοὶ Ζεβεδαίου, 20

love by some external sign, as the Rabbis did to their scholars when they answered well, by kissing the head. (See *Lightfoot*.) The same had been suggested by *Origen* (in *Matt.* tom. xv. 14; tom. iii. p. 356, ed. *Lomm.*), "dilexit eum, vel osculatus est eum."

²² στυγνάσας] scowling; with a sullen look. Cp. *Matt.* xvi. 3, οὐρανὸς στυγνάσων, a lowering sky.

²³ βασιλείαν τοῦ Θεοῦ] the kingdom of God. So *St. Luke* (xviii. 24) also, for *St. Matthew's* expression βασιλεία τῶν οὐρανῶν, the kingdom of heaven, a phrase well suited to the Jewish mind, but which might have been perverted to give countenance to anthropomorphism by Greek and Roman readers, accustomed to give local habitations—such as particular cities, islands, mountains, rivers, and seas—to their deities.

²⁹ ἢ γυναῖκα] Omitted by B, D, and some Versions and Editors. *St. Peter* had not left his wife. 1 *Cor.* ix. 5.

— ἕνεκεν ἐμοῦ καὶ ἕνεκεν τοῦ εὐαγγελίου] for My sake and for the sake of the Gospel. See above, viii. 35, where the phrase καὶ τοῦ εὐαγγελίου (not found in the other Evangelists, see *Matt.* xvi. 25. *Luke* ix. 24) is inserted similarly by *St. Mark*. Perhaps it made a greater impression upon his mind, because he had formerly shrunk from suffering ἕνεκεν τοῦ εὐαγγελίου. (See *Acts* xiii. 13; xv. 33.) *St. Mark* also alone here inserts our Lord's words, μετὰ διωγμῶν. He himself had been once affrighted by persecution from doing the work of the Gospel, and would desire to prepare others to encounter trials which for a time had mastered himself.

Only two of the Evangelists use the word *Evangelium*. *St. Matthew* employs it four times (iv. 23; ix. 35; xxiv. 14; xxvi. 13), and only once (xxvi. 13) without the adjunct τῆς βασιλείας. *St. Mark* uses it more frequently (i. l. 14, 15; viii. 35; x. 29; xiii. 10; xiv. 9; xvi. 15); and only once (i. l. 14) with the adjunct τῆς βασιλείας, which is not in some MSS.

The word εὐαγγέλιον was used by Greek Writers for "pretium boni nuntii;" and therefore *St. Luke* seems to have declined the use of it in his Gospel, written for well-educated Greeks. He employs the term εὐαγγελίζομαι, and not of κηρύσσειν τὸ εὐαγγέ-

λιον. And it was probably not till some time after the Ascension that the word εὐαγγέλιον was generally current in the Church,—as it now is,—for the Gospel.

³⁰ οἰκίας—καὶ ἀδελφάς] houses and brethren and sisters, i. e. what is equivalent to them, in My presence and in My love. (See above, iii. 35.) Besides, if he loves Me, he will have many brothers and sisters and mothers in the affectionate regard of the faithful members of My Church, who will love him in Me and for My sake. Cp. *Rom.* xvi. 13. Our Lord does not repeat the word γυναῖκας, and thus shows that this is the sense of His saying, and precludes the infidel cavil of *Julian*, "Shall he have a hundred wives?" (See *Theophyl.*) And He adds μετὰ διωγμῶν to spiritualize the whole.

³¹ καὶ ἔσχατοι] Some MSS. (B, C, E, F, G, H, S, U, T) have οἱ before ἔσχα, but it is not found in A, D, K, L, M, V, X, Δ, and Lr., and the sense seems better without it. Many who are first will be last, and many who are last will be first.

³² Ἦσαν] See *Matt.* xx. 17—19.

— ἦν προάγων αὐτοὺς] He was going before them and leading them to the conflict, as an intrepid General leads his army to the battle.

— ἐθαμβοῦντο] they were amazed; perhaps by our Blessed Lord's majestic bearing, solemn manner, and awful aspect, now that He was approaching the end of His ministry, leading them up to Jerusalem, to offer Himself on the cross for the sins of the world. Though very little is said in the Gospels concerning our Lord's external appearance and deportment, yet there are frequent indications of its effects on others. We do not see His glory in itself,—it could not be described,—but we read the reflection of it in them. See on *Matt.* ix. 9, on the call of *St. Matthew*; and *Matt.* xxi. 12, on the purging of the Temple; and *Mark* ix. 15, on the feeling and behaviour of the crowd towards Him after the Transfiguration. The climax is at the betrayal (*John* xviii. 6), when at His utterance of those words—Ἐγὼ εἰμι—the soldiers start back, and fall to the ground.

³⁵ Ἰάκωβος κ. Ἰ.] James and John, who thought that Christ

MATT. LUKE. λέγοντες, Διδάσκαλε, θέλομεν ἵνα ὁ ἐὰν αἰτήσωμέν σε ποιήσης ἡμῖν. ³⁶ Ὁ δὲ
 XX. εἶπεν αὐτοῖς, Τί θέλετε ποιῆσαί με ὑμῖν; ³⁷ Οἱ δὲ εἶπον αὐτῷ, Ἄδς ἡμῖν ἵνα
 21 εἷς ἐκ δεξιῶν σου καὶ εἷς ἐξ ἐωνύμων σου καθίσωμεν ἐν τῇ δόξῃ σου. ³⁸ Ὁ δὲ
 22 Ἰησοῦς εἶπεν αὐτοῖς, Οὐκ οἶδατε τί αἰτεῖσθε; δύνασθε πιεῖν τὸ ποτήριον ὃ ἐγὼ
 23 πίνω, καὶ τὸ βάπτισμα ὃ ἐγὼ βαπτίζομαι βαπτισθῆναι; ³⁹ οἱ δὲ εἶπον αὐτῷ,
 Δυνάμεθα· ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς, Τὸ μὲν ποτήριον ὃ ἐγὼ πίνω πίεσθε, καὶ
 τὸ βάπτισμα ὃ ἐγὼ βαπτίζομαι βαπτισθήσεσθε. ⁴⁰ τὸ δὲ καθίσαι ἐκ δεξιῶν
 24 μου καὶ ἐξ ἐωνύμων οὐκ ἔστιν ἐμὸν δοῦναι ἀλλ' οἷς ἡτοίμασται. (¹¹⁴/_{II}) ⁴¹ Καὶ
 25 ἀκούσαντες οἱ δέκα ἤρξαντο ἀγανακτεῖν περὶ Ἰακώβου καὶ Ἰωάννου. ⁴² Ὁ δὲ
 Ἰησοῦς προσκαλεσάμενος αὐτοὺς λέγει αὐτοῖς, Οἴδατε ὅτι οἱ δοκούντες ἄρχειν
 τῶν ἐθνῶν κατακυριεύουσιν αὐτῶν, καὶ οἱ μεγάλοι αὐτῶν κατεξουσιάζουσιν
 26 αὐτῶν. ⁴³ οὐχ οὕτω δὲ ἔσται ἐν ὑμῖν· ἀλλ' ὅς ἐὰν θέλῃ γενέσθαι μέγας ἐν ὑμῖν
 27 ἔσται ὑμῶν διάκονος. (¹¹⁵/_{IV}) ⁴⁴ καὶ ὅς ἂν θέλῃ ὑμῶν γενέσθαι πρῶτος ἔσται
 28 πάντων δοῦλος. ⁴⁵ καὶ γὰρ ὁ Υἱὸς τοῦ ἀνθρώπου οὐκ ἦλθε διακονηθῆναι ἀλλὰ
 διακονῆσαι, καὶ δοῦναι τὴν ψυχὴν αὐτοῦ λύτρον ἀντὶ πολλῶν.
 29 ^{XVIIII.} ³⁵ (¹¹⁶/_{II}) ⁴⁶ Καὶ ἔρχονται εἰς Ἱεριχὼ, καὶ ἐκπορευομένου αὐτοῦ ἀπὸ Ἱεριχὼ καὶ
 τῶν μαθητῶν αὐτοῦ καὶ ὄχλου ἱκανοῦ, ὁ υἱὸς Τιμαίου Βαρτίμαιος ὁ τυφλὸς

was going up to Jerusalem in order to declare Himself King of the Jews. See Matt. xx. 20; and below, Mark xv. 40.

40. ἀλλ' οἷς] *except to them for whom it has been prepared.* It is His to give. See the parallel place in St. Matthew, xx. 23.

42. οἱ δοκούντες ἄρχειν] *they who claim to rule.* See on Matt. iii. 9. 1 Cor. xi. 16.

46. Βαρτίμαιος ὁ τυφλός] *Bartimæus the blind man.* The Evangelists do not often mention the names of those who were healed by Christ. See on John xi. 1. When they do, it is for some special reason. It is evident from St. Mark's words here that this person was celebrated. (*Euthym.* Cp. *Aug.* de Consens. Ev. ii. 65.) Perhaps he had declined from affluence to poverty, and was well known from his blindness and penury to the inhabitants of the great city Jericho (*Aug.*); and if he was well known, there was good reason why he should be brought forward as he is by the Evangelist.

Perhaps also he was instrumental in bringing to Jesus the other blind man, of whom St. Matthew speaks (xx. 30), in order to be healed; and so the healing of *both* may have been mainly due to *his* patience, constancy, charity, and faith. It would seem from the picturesque circumstances mentioned v. 50, that St. Mark was an eye-witness of the miracle, or heard the account from an eye-witness; and that there was something in the action and history of Bartimæus which had made a vivid impression on his mind, and led him to place him so prominently in the picture.

Some have imagined, that there are discrepancies in the several narratives of this miracle by the Evangelists. But this history may be illustrated by their similar treatment of the circumstances of our Lord's triumphal entry into Jerusalem, which followed shortly after this miracle;

St. Matthew speaks of an *ass and its colt* (Matt. xxi. 2—7), and for a good reason, because there was a symbolic meaning in *both* (see note there); and this meaning nearly concerned the *Jews*, for whom especially St. Matthew wrote.

The other three Evangelists describe the Triumphal entry; and they all mention the *Foal*, but the *Foal only*. None of them mentions the mother. In their narratives the Foal occupies the chief place in the picture; because our Lord rode on it and on it alone; because also it was a type of the *Gentile world* (for whom they wrote), as yet untamed, never ridden by any, loosed by Christ's command, made subject to Him by the ministry of His Apostles, and ridden by Him to the gates of Jerusalem—the City and Church of the living God. (See below, xi. 2.)

There is no more discrepancy in the one case than in the other. The Colt is a principal figure in one case, and Bartimæus stands forth prominently in the other. The Evangelists who mention only one blind man, do not deny that there were two, as St. Matthew affirms; and in mentioning the Colt alone, they do not deny that the ass was with her, as the same Evangelist relates.

Again: in St. Matthew's and St. Mark's Gospels, it is said that this miracle was wrought by our Lord as He was *going out* (ἐκπορευόμενος) from Jericho toward Jerusalem (Matt. xx. 29. Mark x. 46). In St. Luke's Gospel it stands in connexion with the record of our Lord's *entry* into Jericho (Luke xviii. 35); that

is, on the supposition that the blind man in St. Luke is the *same* as in St. Mark.

The reason of this seems to be, that this same blind man, Bartimæus, the son of Timæus, of whom St. Mark speaks, had commenced his appeal to Jesus on His *entry* into Jericho, and that our Lord had not immediately granted his prayer, but at first dealt with him as He did with the woman of Canaan (Matt. xv. 22), to exercise and manifest his faith, struggling with difficulties and surmounting them, and forming a beautiful and striking contrast—as the faith of the woman of Canaan did—to the language of the many who would have silenced the prayer to Jesus. Jesus foreknew that Bartimæus would wait for Him with another blind man. Jesus went out of Jericho, which, as St. Luke says (xix. 1), He was only *passing through* (διήρχετο). He postponed his cure till He had been with Zacchæus; and then, on His *departure* from Jericho, healed Bartimæus with *another* blind man, whom the faith and charity of Bartimæus had brought to await our Lord's exit at the western gate of Jericho; and so He rewarded him, with increase, for his faith and love.

If this is so, then we see why the blind man here is called so emphatically by St. Mark υἱὸς Τιμαίου, Βαρτίμαιος ὁ τυφλός. And it is observable, that St. Matthew and St. Mark furnish us here with an example of *anticipation* similar to that here supposed in St. Luke. For they proceed immediately after the record of this miracle to speak of our Lord's Triumphal Entry, which did not take place till He had been at the house of Simon at Bethany for a night,—an event which they do not record till a later period in the narrative. See Matt. xxvi. 6—13. Mark xiv. 3—9, compared with John xii. 1—8.

Probably all our Lord's *Miracles* were more or less *figurative* and *prophetical*. They were Parables and Prophecies in action: particularly those that were wrought at the close of His ministry; e. g. the Triumphant Entry on the *Foal*; and the withering of the Fig-tree.

The healing of the blind man may also be regarded in this light. The great city of Jericho is a Scriptural figure of this world. Christ leaving Jericho, is Christ about to quit this world; His healing of *two* blind men is His healing of the blindness of the two Nations,—that is, of the Jewish and Gentile world. St. Matthew speaks of both; St. Luke and St. Mark, writing specially for the Gentiles, speak of one; this *one* is the Gentile world, ὁ τυφλός, the Son of Timæus, a Greek name. The unbelieving Jews desired to check the Gentiles in coming to Christ (1 Thess. ii. 16. Acts xvii. 5. 13), as the crowd at Jericho rebuked Bartimæus, and sought to restrain him. But the Gentile world prays and perseveres; and not only is healed through faith, but it provokes the Jew to godly jealousy, so that the veil may be taken from his heart. "*Blindness* is happened unto Israel until the fulness of the Gentiles shall come in, and so all Israel shall be saved." Rom. x. 19; xi. 25.

The above remarks are further illustrated by those already made in the parallel case of the demoniacs of Gadara. St. Matthew mentions *two*, St. Mark and St. Luke only *one*; the reason for which is suggested in the note on Mark v. 2.

ἐκάθητο παρὰ τὴν ὁδὸν προσαιτῶν ⁴⁷ καὶ ἀκούσας ὅτι Ἰησοῦς ὁ Ναζωραῖός ^{MATT. XX. 30} ἐστὶν ἤρξατο κρᾶζειν καὶ λέγειν, Ὁ υἱὸς Δαυὶδ Ἰησοῦ ἐλέησόν με ⁴⁸ καὶ ἐπετίμων αὐτῷ πολλοὶ ἵνα σιωπήσῃ· ὁ δὲ πολλῶ μᾶλλον ἔκραζεν, Τίε Δαυὶδ, ἐλέησόν με. ⁴⁹ Καὶ στὰς ὁ Ἰησοῦς εἶπεν αὐτὸν φωνηθῆναι καὶ φωνοῦσι τὸν τυφλὸν λέγοντες αὐτῷ, Θάρσει, ἔγειρε, φωνεῖ σε ⁵⁰ ὁ δὲ ἀποβαλὼν τὸ ἱμάτιον αὐτοῦ ἀναπηδήσας ἦλθε πρὸς τὸν Ἰησοῦν ⁵¹ καὶ ἀποκριθεὶς λέγει αὐτῷ ὁ Ἰησοῦς, Τί θέλεις ποιήσω σοι; ὁ δὲ τυφλὸς εἶπεν αὐτῷ, Ῥαββουνι, ἵνα ἀναβλέψω ⁵² ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ, Ὑπαγε, ἡ πίστις σου σέσωκέ σε καὶ εὐθέως ἀνέβλεψε, καὶ ἠκολούθει αὐτῷ ἐν τῇ ὁδῷ.

XI. (¹¹⁷/_{II}) ¹ Καὶ ὅτε ἐγγίζουσιν εἰς Ἱεροσόλυμα, εἰς Βηθφαγὴ καὶ Βηθανίαν πρὸς τὸ ὄρος τῶν Ἐλαιῶν, ἀποστέλλει δύο τῶν μαθητῶν αὐτοῦ, ² καὶ λέγει αὐτοῖς, Ὑπάγετε εἰς τὴν κώμην τὴν κατέναντι ὑμῶν, καὶ εὐθέως εἰσπορευόμενοι εἰς αὐτὴν εὐρήσετε πῶλον δεδεμένον, ἐφ' ὃν οὐδεὶς ἀνθρώπων κεκάθικε· λύσαντες αὐτὸν ἀγάγετε ³ καὶ ἐάν τις ὑμῖν εἴπῃ, Τί ποιεῖτε τοῦτο; εἵπατε, ὅτι ὁ κύριος αὐτοῦ χρειάν ἔχει καὶ εὐθέως αὐτὸν ἀποστέλλει ὧδε. (¹¹⁸/_{II}) ⁴ Ἀπῆλθον δὲ καὶ εἶρον πῶλον δεδεμένον πρὸς τὴν θύραν ἔξω ἐπὶ τοῦ ἀμφόδου, καὶ λύουσιν αὐτόν ⁵ καὶ τινες τῶν ἐκεῖ ἐστηκότων ἔλεγον αὐτοῖς, Τί ποιεῖτε λύνοντες τὸν πῶλον; ⁶ οἱ δὲ εἶπον αὐτοῖς καθὼς ἐνετείλατο ὁ Ἰησοῦς καὶ ἀφήκαν αὐτούς.

This note may be concluded with the remark, that there are certain rules of criticism, which appear to be of great value in reconciling (to use a common phrase) the seeming discrepancies of the Sacred Writers. "Nos non debemus accusatores fieri, sed typum querere," as *S. Irenæus* says in a somewhat similar matter (iv. 50). Let us endeavour to ascertain the final cause of the action related. Let us be sure that it has its own peculiar spiritual sense. Let us reflect, *who the writer is*, and for *whom* specially he is writing. Such considerations will generally lead to a probable account of the variety of circumstances under which the same act is presented by the same Spirit, directing and animating the Evangelists to other Writers of Holy Scripture.

⁴⁷ ἤρξατο κρᾶζειν] *he began to cry out.* He acknowledged Jesus to be the *Son of David*, and prayed to Him for mercy.

Thus the blind Bartimæus at Jericho, who labours under the disadvantage of bodily blindness, and yet sees Christ with the eye of faith, condemns, by a striking contrast, the great city of *Jerusalem*, which saw the miracles of Jesus with the bodily eye, and yet was spiritually blind, and was now about to reject and crucify Him, and could not see the things which belonged to its peace (Luke xii. 42). And he justifies God's judgments on that City and Nation.

⁵⁰ ἀποβαλὼν τὸ ἱμάτιον] *having cast off his garment.* "Lætitia plenus, quo celerius ad Jesum perveniret, abiecit vestem superiorem, pallium, quo sedens se velarat. ἱμάτιον, vid. ad Matt. ix. 20. Pro ἀναστὰς in codd. recensionis Alexandrinæ et Occidentalis, ac versionibus nonnullis legitur ἀναπηδήσας, exsilienus, quæ lectio, alacritatem hominis vividè depingens, et apprime conveniens verbis præcedentibus ἀποβαλὼν τὸ ἱμάτιον, verior videtur." (*Kuin.*) ἀναπηδήσας is in B, D, L, Δ, and is received by *Lachm.*, *Alf.*, *Tisch.*; and is in harmony with the Evangelist's graphic style; ἀναστὰς, is in A, C, E, F, G, H, K, M, S, U, V, X.

⁵¹ Ῥαββουνι] "Ῥαββονί, sive ut Galilæi pronuntiabant, Ῥαββουνί, quam posteriorem scripturam optimi et plurimi codd. tuentur, est vocabulum Syro-Chaldaicum, compositum ex רַב (Rabbon), *magister, doctor, διδασκαλος*, Joh. xx. 16, et affixo primæ personæ ר. *Rabbinorum* sententia רַב erat nomen honorificentius quàm רַב (רַבבִּי) et hoc honorificentius quàm רַב (Rab). v. *Drusius* ad h. l. *Lightfootus* *Horr.* *Hebr.* et *Talm.* ad Matt. xxiii. 6. *Buxtorf.* de *Abbrev. Hebr.* p. 148." (*Kuin.*)

CH. XI. 1. Καὶ ὅτε—εἰς Βηθφαγὴ καὶ Βηθανίαν] See Matt. xxi. 1; xxvi. 6. Luke xix. 29.

It seems that our Lord had spent the evening (Saturday before the Passover) at Bethany (see John xii. 1—14), and that He was now coming from Bethany to Jerusalem. He comes to "Bethphage and Bethany,"—that is, to the point where these two districts touched one another. Bethphage was the nearer of the two to Jerusalem. Indeed, Bethphage was generally reckoned as a suburb of Jerusalem. See *Lightfoot*, i. 252; ii. 36. 485, and note below on Acts i. 12.

The reason why Bethphage is here mentioned first, seems to be, that the term "Bethphage and Bethany" was one familiar to

the Jews, as marking the point of contact between these two neighbouring regions; and they naturally mentioned Bethphage first, as being the nearest to the city.

Our Lord, having mounted the colt, is described as being "at the descent of the Mount of Olives" (Luke xix. 37). It would seem, therefore, that the point of contact between Bethphage and Bethany was on the western side of the mountain.

—Ἱεροσόλυμα] So B, C, D, L, Δ, and the Leicester MS. See on Luke ii. 25.

² ἐφ' ὃν οὐδεὶς] *on which no man has ever sat.* All the circumstances connected with the foal are significant (cp. *Theophyl.* and others here). Our Lord thus showed, that He would ride on the Gentile world, which as yet was untamed and untaught, and was standing bound by its sins outside the house, in the way; and was to be brought to Christ from the lanes and alleys of Heathenism (Luke xiv. 21); it was to be loosed by the hands of Christ's Disciples by the ministry of Baptism and Faith; and, whereas it was hitherto bare and naked, it was now to be clothed with Apostolic garments,—that is, with Christian graces and virtues, and to be ridden on by Christ, and to be guided by Him, with hosannas of triumph and praise, to Jerusalem, the city of God.

See further, x. 46; xi. 4. Matt. xxi. 5, and on John xii. 14. ³ ἀποστέλλει] *He sends.* So the best MSS. *Elz.* ἀποστελεῖ. This use of the present tense gives life to the saying; it speaks of the prophecy as already fulfilled in the Divine mind of the speaker.

⁴ ἐπὶ τοῦ ἀμφόδου] *in the road round the house.* The colt was at the entrance of the village, Matt. xxi. 2. Luke xix. 30, tied at the door of a house, outside, ἐπὶ τοῦ ἀμφόδου. The word ἀμφόδος is interpreted ῥύμη, ἀγυῖα, δίοδος (*Hesych.*) and λαύρα (*Epirh.*). Hence two meanings have been assigned to the word in this passage,—

First, *ambitus*, or a way that went round the house; Secondly, *bivium*, a place where two ways meet. (*Vulg.*) The article τοῦ before ἀμφόδου seems to confirm the former of the two interpretations. The sense then is: They went and found a foal tied at the door, without, not in the high way, ἐπὶ τῆς ὁδοῦ, in front of the house, but ἐπὶ τοῦ ἀμφόδου, in the back way, which went round the house. These minute circumstances appear to be mentioned as signs of veracity, and also to show Christ's prescience.

The condition of the colt is specified; it had never been ridden: it would be found tied; not in the court-yard, but outside; at the door of the house; not in the highway, but in a back lane or alley skirting the house. And some persons would be near it; and the words which they would speak are predicted; and the answer is prompted which the Apostles were to make—minute incidents showing that the foreknowledge of Christ extends to the least circumstances of common life.

The Colt, untamed, and yet tied at the back gate (cp. Luke xiv. 21), as if ready for a rider, was a fit emblem of the Gentile World waiting for Christ. It appears from St. Matthew that the mother was tied also, by the side of the foal (Matt. xxi. 2), and that both were loosed by the Apostles, and both were brought to Christ. But though the mother had doubtless been broken in,

MATT. LUKE. 7 Καὶ ἤγαγον τὸν πῶλον πρὸς τὸν Ἰησοῦν, καὶ ἐπιβάλλουσιν αὐτῷ τὰ ἱμάτια
XXI. XIX. 35 αὐτῶν, καὶ ἐκάθισεν ἐπ' αὐτῷ. 8 Πολλοὶ δὲ τὰ ἱμάτια αὐτῶν ἔστρωσαν εἰς τὴν
8 36 οδὸν, ἄλλοι δὲ στοιβάδας ἔκοπτον ἐκ τῶν δένδρων, καὶ ἔστρώνουν εἰς τὴν οδόν.
9 37 (119) 9 καὶ οἱ προάγοντες καὶ οἱ ἀκολουθοῦντες ἔκραζον λέγοντες, Ὡσαννὰ,
38 εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου, 10 εὐλογημένη ἡ ἐρχομένη βασιλεία
τοῦ πατρὸς ἡμῶν Δαυὶδ, Ὡσαννὰ ἐν τοῖς ὑψίστοις.
(120 VI) 11 Καὶ εἰσῆλθεν εἰς Ἱεροσόλυμα ὁ Ἰησοῦς καὶ εἰς τὸ ἱερόν, καὶ περιβλε-
ψάμενος πάντα ὀψίας ᾗδου οὕσης τῆς ὥρας ἐξῆλθεν εἰς Βηθανίαν μετὰ τῶν δώδεκα.
12 12 Καὶ τῇ ἐπαύριον ἐξελθόντων αὐτῶν ἀπὸ Βηθανίας ἐπέινασε, 13 καὶ ἰδὼν
19 συκὴν ἀπὸ μακρόθεν ἔχουσαν φύλλα ἦλθεν εἰ ἄρα τί εὐρήσει ἐν αὐτῇ· καὶ ἔλθων
ἐπ' αὐτὴν οὐδὲν εὔρεν εἰ μὴ φύλλα· οὐ γὰρ ἦν καιρὸς σύκων. 14 Καὶ ἀποκρι-
θεὶς εἶπεν αὐτῇ, Μηκέτι ἐκ σοῦ εἰς τὸν αἰῶνα μηδεὶς καρπὸν φάγοι· καὶ ἤκουον
12 45 οἱ μαθηταὶ αὐτοῦ. (121 I) 15 Καὶ ἔρχονται εἰς Ἱεροσόλυμα· καὶ εἰσελθὼν εἰς τὸ
ἱερόν ἤρξατο ἐκβάλλειν τοὺς πωλοῦντας καὶ τοὺς ἀγοράζοντας ἐν τῷ ἱερῷ, καὶ
τὰς τραπέζας τῶν κολλυβιστῶν καὶ τὰς καθέδρας τῶν πωλούντων τὰς περιστεράς
13 46 κατέστρεψε, 16 καὶ οὐκ ἤφιεν ἵνα τις διενέγκῃ σκεῦος διὰ τοῦ ἱεροῦ· 17 καὶ
ἐδίδασκε λέγων αὐτοῖς, Οὐ γέγραπται ὅτι ὁ οἶκός μου οἶκος προσευχῆς
κληθήσεται πᾶσι τοῖς ἔθνεσιν; ὑμεῖς δὲ ἐποιήσατε αὐτὸν σπήλαιον ληστῶν.

and the colt had not, yet Christ chose the colt, and rode upon it to Jerusalem—a symbolical intimation, it would seem (as the Fathers suggest), that the Gentile world would first acknowledge Christ. See on x. 46.

8. ἐκ τῶν δένδρων] *from the trees*. Some MSS. (B, C, L, Δ) have ἀγρῶν, *fields*, which has been received into the text of some recent editions. But it is, probably, only a gloss in a corrupt form. What writer would say that they cut branches off the *fields*; and what *fields* were there?

ἀγρῶν may have arisen from *arvorum*, a corruption of *arborum* (as has been suggested by others), but it is more likely that (as *Kuin.* describes it) it is the conjecture of a sciolist, who did not understand the word *στοιβάδας* as used here for *κλάδους* (Matt. xxi. 8), but supposed it to mean *grass*, as *στιβάς*, the more common form, often does. Cp. *Hesych.* στιβάς, ἀπὸ ῥάβδων (i. e. boughs) καὶ χλωρῶν χόρτων στρώσις καὶ φύλλων, and *Photius* interprets it by δένδρων ἀκρέμονες, its meaning here. And *Theophyl.* rightly interprets these *στοιβάδας*, as branches, i. e. the *palm branches* (John xii. 13), the emblem of Christ's future *Victory* over the World.

9. Ὡσαννὰ] See Matt. xxi. 9.

12. ἐπείνασε] *He hungered*; showing His Humanity, as usual, when about to give a proof of His Deity; that we may believe Him to be both God and Man.

Thus, also, He showed that He longed to find fruit on the Jewish Church, signified by the Fig-tree.

13. οὐ γὰρ ἦν καιρὸς σύκων] *for it was not yet the season for figs*. The tree had no ripe fruit, but it had an exuberance of leaves, seen from afar (μακρόθεν). It had no ripe fruit, because it was not yet the season for fruit. But then neither was it the season for leaves; for it was now spring, and not summer, at the approach of which the Fig-tree puts forth leaves. Matt. xxiv. 32. Mark xiii. 28.

It had no figs, because it was not the season for figs. But why then had it such a show of leaves?

The fact of its having abundance of leaves and no fruit, is what is here brought out. And the *sin* of the fig-tree (so to speak), was, that while it had the power given it to bring forth leaves, it had not the will to bring forth fruit. It spent all its sap and strength in making a barren and ostentatious display of exuberant foliage, beguiling the hungry passer-by from a distance to quit the road and to come and look for fruit, and then baulking him with barrenness.

Again, the Evangelist relates, He found nothing but leaves, for it was not yet the time for fruit. Yet our Lord immediately says, Let no one eat fruit of thee for ever! Thus Christ cursed the tree for not bearing fruit, at a time when, by the laws of nature, of which He is the Author, it could not be expected that it would bear fruit. The use of this *moral unfitness and injustice* (so to speak), thus pointedly displayed by St. Mark, was, to show that the Tree was not the end of Christ's action, and that it was only the means to an end; and to lead the thoughts of the spectator and reader from the Tree to that which was represented by the Tree.

The end of *all trees* is to bear fruit to man; and the fig-tree, by its *withered leaves*, was designed by Christ to bear *spiritual fruit* to all ages in the reading of the Gospel. The end which He so designed was pointed out by Christ, Who had come from Jerusalem the day before, and Who, as St. Mark significantly observes, “looked round about upon all things” there (Mark xi. 11), that is, looked carefully about for fruit there. He went immediately from the Fig-tree to Jerusalem, and specially to the Temple. He went straight from the Type to the Antitype. He thus showed, that Jerusalem, especially in its Temple Services, was symbolized by the Fig-tree, luxuriant in leaves, but barren of fruit; therefore it would be cursed and withered by Him, Who now for three years had come seeking fruit upon it,—hungering for its salvation,—but found none. (Luke xiii. 7.)

Hence S. Augustine says (Serm. lxxxix.), Non istam arborem maledixi (i. e. this was not the final cause of Christ's action), non arbori non sentienti poenas inflexi, sed te terrui. And, again (Serm. xcvi.), Non erat illius pomi tempus, sicut Evangelista testatur; et tamen esuriens poma quæsit Christus. Christus nesciebat quod rusticus sciebat? Cum ergo esuriens poma quæsit in arbore, significavit se aliquid esurire, et aliquid aliud quærere. Arborem illam maledixit, et aruit. Quæ culpa arboris infecunditas? Illorum est culpa sterilitas, quorum fecunditas est voluntas. Erant ergo Judæi, habentes verba Legis et facta non habentes, pleni foliis, et fructus non ferentes.

Hoc dixi ut persuaderem, Dominum nostrum ideò miracula fecisse, ut aliquid illis miraculis significaret; et ut, excepto quod divina erant, aliquid inde etiam disceremus.

As S. Gregory (lib. viii. cp. 42) observes, “Per ficum Dominus in Synagogâ fructum quærebat, quæ folia legis habuit, sed fructum operis non habebat.” Eusebius Emisenus says well, “Dominus, qui nunquam sine ratione aliquid agit, quando sine ratione agere videtur, alicujus magnæ rei significatio est.” (See Chemnit. Harmon. ad loc.) When Christ has thus brought us from the Type to the Antitype—from the Tree to the Temple—we find that the *moral injustice* which led us to see in the Fig-tree something other than the Fig-tree, and typified by the Fig-tree, disappears. For (as the passage just quoted from St. Luke shows) it was the time for figs (καιρὸς σύκων), it was the season in which much fruit might have been expected from the *spiritual Fig-tree*, the Jewish Church; for it was now the end of Christ's ministry. He had been three years seeking fruit on it, and therefore, since on examination He found no fruit upon it, but only an hypocritical and ostentatious display of leaves, it was cursed and withered by Him! Let no man eat fruit of thee for ever!

A solemn warning to all Nations and Churches,—to all Societies and Individuals,—who make a profession of piety, but do not bring forth the spiritual fruits of Faith and Obedience in their lives.

On this withering of the Fig-tree, see also notes above on Matt. xxi. 17—21.

15. κολλυβιστῶν] See Matt. xxi. 12.

17. πᾶσι τοῖς ἔθνεσιν] *to all Nations*. The sacrilegious traffic

($\frac{122}{1}$) ¹⁸ Καὶ ἤκουσαν οἱ ἀρχιερεῖς καὶ οἱ Γραμματεῖς, καὶ ἐζήτουν πῶς αὐτὸν ἀπολέσωσιν· ἐφοβούντο γὰρ αὐτὸν, ὅτι πᾶς ὁ ὄχλος ἐξεπλήσσετο ἐπὶ τῇ διδαχῇ αὐτοῦ. MATT. XXI. 47
LUKE. XIX. 48

($\frac{123}{x}$) ¹⁹ Καὶ ὅτε ὁψὲ ἐγένετο, ἐξεπορεύετο ἔξω τῆς πόλεως. ²⁰ Καὶ πρῶτ' παραπορευόμενοι εἶδον τὴν συκὴν ἐξηραμένην ἐκ ῥιζῶν· ²¹ καὶ ἀναμνησθεὶς ὁ Πέτρος λέγει αὐτῷ, 'Ραββὶ ἴδε ἡ συκὴ ἣν κατηράσω ἐξήρανται. ($\frac{124}{vi}$) ²² Καὶ ἀποκριθεὶς ὁ Ἰησοῦς λέγει αὐτοῖς, 'Ἐχετε πίστιν Θεοῦ· ²³ ἀμὴν γὰρ λέγω ὑμῖν, ὅτι ὃς ἂν εἴπῃ τῷ ὄρει τούτῳ, 'Ἀρθητι καὶ βλήθητι εἰς τὴν θάλασσαν, καὶ μὴ διακριθῇ ἐν τῇ καρδίᾳ αὐτοῦ, ἀλλὰ πιστεύσῃ ὅτι ἃ λέγει γίνεται, ἔσται αὐτῷ ὃ ἐὰν εἴπῃ. ($\frac{125}{iv}$) ²⁴ Διὰ τοῦτο λέγω ὑμῖν, Πάντα ὅσα προσευχόμενοι αἰτεῖσθε, πιστεύετε ὅτι λαμβάνετε, καὶ ἔσται ὑμῖν. ($\frac{126}{vi}$) ²⁵ Καὶ ὅταν στήκητε προσευχόμενοι, ἀφίετε εἴ τι ἔχετε κατὰ τινος, ἵνα καὶ ὁ Πατὴρ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς ἀφῇ ὑμῖν τὰ παραπτώματα ὑμῶν· ²⁶ εἰ δὲ ὑμεῖς οὐκ ἀφίετε, οὐδὲ ὁ Πατὴρ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς ἀφήσει τὰ παραπτώματα ὑμῶν.

($\frac{127}{ii}$) ²⁷ Καὶ ἔρχονται πάλιν εἰς Ἱεροσόλυμα· καὶ ἐν τῷ ἱερῷ περιπατοῦντος αὐτοῦ ἔρχονται πρὸς αὐτὸν οἱ ἀρχιερεῖς καὶ οἱ Γραμματεῖς καὶ οἱ πρεσβύτεροι, ²⁸ καὶ λέγουσιν αὐτῷ, 'Ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιεῖς; καὶ τίς σοι τὴν ἐξουσίαν ταύτην ἔδωκεν ἵνα ταῦτα ποιῇς; ²⁹ Ὁ δὲ Ἰησοῦς ἀποκριθεὶς εἶπεν αὐτοῖς, 'Ἐπερωτήσω ὑμᾶς κἀγὼ ἓνα λόγον, καὶ ἀποκρίθητέ μοι· καὶ ἐρῶ ὑμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ· ³⁰ τὸ βάπτισμα τὸ Ἰωάννου ἐξ οὐρανοῦ ἦν, ἢ ἐξ ἀνθρώπων; ἀποκρίθητέ μοι. ³¹ Καὶ διελογίζοντο πρὸς ἑαυτοὺς λέγοντες, 'Ἐὰν εἴπωμεν, 'Ἐξ οὐρανοῦ, ἐρεῖ, Διατί οὐκ ἐπιστεύσατε αὐτῷ; ³² ἀλλὰ εἴπωμεν, 'Ἐξ ἀνθρώπων,—ἐφοβούντο τὸν λαόν· ἅπαντες γὰρ εἶχον τὸν Ἰωάννην ὅτι ὄντως προφήτης ἦν. ³³ Καὶ ἀποκριθέντες λέγουσι τῷ Ἰησοῦ, Οὐκ οἶδαμεν. Καὶ ὁ Ἰησοῦς ἀποκριθεὶς λέγει αὐτοῖς, Οὐδὲ ἐγὼ λέγω ὑμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ. XX. 1
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XII. ($\frac{128}{ii}$) ¹ Καὶ ἤρξατο αὐτοῖς ἐν παραβολαῖς λέγειν· Ἀμπελῶνα ἐφύτευσεν ἄνθρωπος, καὶ περιέθηκε φραγμόν, καὶ ὥρυξεν ὑπολήνιον, καὶ ὠκοδόμησε πύργον, καὶ ἐξέδοτο αὐτὸν γεωργοῖς, καὶ ἀπεδήμησε. ² Καὶ ἀπέστειλε πρὸς τοὺς γεωργοὺς τῷ καιρῷ δοῦλον, ἵνα παρὰ τῶν γεωργῶν λάβῃ ἀπὸ τοῦ καρποῦ τοῦ ἀμπελῶνος. ³ Οἱ δὲ λαβόντες αὐτὸν ἔδειραν καὶ ἀπέστειλαν κενόν. ⁴ Καὶ πάλιν ἀπέστειλε πρὸς αὐτοὺς ἄλλον δοῦλον· κἀκεῖνον λιθοβολήσαντες ἐκεφαλαιώσαν καὶ ἀπέστειλαν ἡτιμωμένον. ⁵ Καὶ πάλιν ἄλλον ἀπέστειλε· κἀκεῖνον 9
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here punished by our Lord was not carried on in the *vads* or sanctuary, but in the *ἱερὸν*, as distinguished from it; i. e. in the *outer courts*, or court of the *Gentiles*; and these three words *πᾶσι τοῖς ἔθνεσι*, not cited by St. Matthew, with those that precede from Isa. lvi. 7, appear to be quoted by St. Mark writing for the *Gentiles*, in order to assure them that the God of the Jews is represented even by the *Jewish Scriptures* as the God of *all Nations*, and that the Court of the *Gentiles*, which was treated with contempt by these Jewish traffickers, and had been profaned by these acts of Jewish profaneness, *was holy to the Lord*, and was an integral part of His House of Prayer. Cp. *Mede*, p. 44, Disc. xi.

²². 'Ἐχετε πίστιν Θεοῦ] *Have faith in God*. On the genitive, see Rom. iii. 22. Do not be staggered and perplexed, when ye see Me,—as ye are now in a few days about to see Me,—scoffed at, buffeted, and crucified. *Have faith in God*. The ungodly often seem to be in great prosperity, like a green bay-tree. But pass by, and in a short time their place will no where be found. (Ps. xxxvii. 36.) So the Jews, who are now about to revile Me, may appear for a time to flourish like this green Fig-tree, *they* may even seem to have *withered Me*. But here is the trial of your patience. *Have faith in God*. Believe in Me. In Mine own due time, they who now look so green will be withered by Me for their hypocritical *show of leaves*, and *barrenness of fruit*; and at last all Mine Enemies will be blighted with the breath of My anger, as I have withered this Fig-tree by a word. *Therefore have faith in God*.

The words of our Lord are applicable to all who may be perplexed by the prevalence of evil in the world, and by the oppression of the good. (Cp. Ps. xxxvii. 1—9.) "Fret not thyself because of the ungodly. . . . For they shall soon be cut down as the grass and wither as the green herb. *Trust in the Lord*, and be doing good, &c. For wicked doers shall be rooted out; and they that patiently abide in the Lord, these shall inherit the land." "As for me, I am like a green olive-tree in the house of God; *my trust* is in the tender mercy of God for ever" (Ps. lii. 9).

³⁰. τὸ Ἰωάννου] The art. τὸ, restored by Lach., Tisch., Alf., Bloomf., marks the distinction between John's Baptism and the Baptism of Christ.

³². εἴπωμεν] *Let us say*—put the case that we say. An abrupt speech, showing confusion; like others recorded by St. Mark, v. 23; viii. 24; and Acts xiii. 9. Or it may be a question, as xii. 14, δῶμεν;

CH. XII. 1. Καὶ ἤρξατο] See Matt. xxi. 33.

⁴. ἐκεφαλαιώσαν] *wounded him on the head*. Lucæ loco parallelo xx. 12 verbo κεφαλαιῶν respondet verbum τραυματίζειν, *vulnerare*, et versiones antiquæ, ut Syr. Arab. Vulg. ἐκεφαλαιώσαν interpretantur, *in capite vulnerarunt*. Itaque sicuti γυνάθος, à γνάθος, est, auctore Hesychio, εἰς γνάθους τύπτω, *ædo in malas*, et γαστήριζω est, γαστέρα τύπτω, cf. schol. ad Aristoph. Equitt. v. 173, add. Aristoph. Vespp. 1519. Diog. Laërt. vii. 172, et *Casau-bonus* ad h. l.; ita quoque κεφαλαιῶν, est *vulnerare caput*. (Kuim., Rosen.)

MATT. XXI. 37	LUKE. XX. 13	ἀπέκτειναν· καὶ πολλοὺς ἄλλους, τοὺς μὲν δέροντες, τοὺς δὲ ἀποκτείνοντες.
38	14	⁶ Ἔτι οὖν ἓνα υἱὸν ἔχων ἀγαπητὸν αὐτοῦ ἀπέστειλε καὶ αὐτὸν πρὸς αὐτοὺς ἔσχατον λέγων, Ὅτι ἐντραπήσονται τὸν υἱόν μου. ⁷ Ἐκεῖνοι δὲ οἱ γεωργοὶ εἶπον πρὸς ἑαυτοὺς, Ὅτι οὗτός ἐστιν ὁ κληρονόμος· δεῦτε ἀποκτείνωμεν αὐτὸν, καὶ ἡμῶν ἔσται ἡ κληρονομία. ⁸ Καὶ λαβόντες αὐτὸν ἀπέκτειναν, καὶ ἐξέβαλον αὐτὸν ἔξω τοῦ ἀμπελῶνος. ⁹ Τί οὖν ποιήσει ὁ κύριος τοῦ ἀμπελῶνος; ἐλεύσεται καὶ ἀπολέσει τοὺς γεωργοὺς, καὶ δώσει τὸν ἀμπελῶνα ἄλλοις. ¹⁰ Οὐδὲ τὴν γραφὴν ταύτην ἀνέγνωτε; Δίθον ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες, οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας· ¹¹ παρὰ Κυρίου ἐγένετο αὕτη· καὶ ἔστι θαυμαστὴ ἐν ὀφθαλμοῖς ἡμῶν. (¹²⁰ / ₁) ¹² Καὶ ἐζήτουν αὐτὸν κρατῆσαι, καὶ ἐφοβήθησαν τὸν ὄχλον, ἔγνωσαν γὰρ ὅτι πρὸς αὐτοὺς τὴν παραβολὴν εἶπε, καὶ ἀφέντες αὐτὸν ἀπῆλθον.
XXII. 16	20	(¹³⁰ / _{II}) ¹³ Καὶ ἀποστέλλουσι πρὸς αὐτὸν τινὰς τῶν Φαρισαίων καὶ τῶν Ἑρωδιανῶν ἵνα αὐτὸν ἀγρεύσωσι λόγῳ. ¹⁴ οἱ δὲ ἐλθόντες λέγουσιν αὐτῷ, Διδάσκαλε, οἶδαμεν ὅτι ἀληθὴς εἶ, καὶ οὐ μέλει σοι περὶ οὐδενός· οὐ γὰρ βλέπεις εἰς πρόσωπον ἀνθρώπων, ἀλλ' ἐπ' ἀληθείας τὴν ὁδὸν τοῦ Θεοῦ διδάσκεις· ἔξεστι κῆνσον Καίσαρι δοῦναι, ἢ οὐ; δώμεν, ἢ μὴ δώμεν; ¹⁵ Ὁ δὲ εἰδὼς αὐτῶν τὴν ὑπόκρισιν εἶπεν αὐτοῖς, Τί με πειράζετε; φέρετέ μοι δηνάριον ἵνα ἴδω· ¹⁶ οἱ δὲ ἤνεγκαν καὶ λέγει αὐτοῖς, Τίνος ἡ εἰκὼν αὕτη καὶ ἡ ἐπιγραφή; οἱ δὲ εἶπον αὐτῷ, Καίσαρος. ¹⁷ καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς, Ἀπόδοτε τὰ Καίσαρος Καίσαρι, καὶ τὰ τοῦ Θεοῦ τῷ Θεῷ· καὶ ἐθαύμασαν ἐπ' αὐτῷ.
17	22	¹⁸ Καὶ ἔρχονται Σαδδουκαῖοι πρὸς αὐτὸν, οἵτινες λέγουσιν ἀνάστασιν μὴ εἶναι, καὶ ἐπηρώτησαν αὐτὸν λέγοντες, ¹⁹ Διδάσκαλε, Μωϋσῆς ἔγραψεν ἡμῖν, ὅτι ἕάν τινος ἀδελφὸς ἀποθάνῃ, καὶ καταλίπῃ γυναῖκα, καὶ τέκνα μὴ ἀφῇ, ἵνα λάβῃ ὁ ἀδελφὸς αὐτοῦ τὴν γυναῖκα αὐτοῦ, καὶ ἐξαναστήσῃ σπέρμα τῷ ἀδελφῷ αὐτοῦ. ²⁰ Ἐπτὰ οὖν ἀδελφοὶ ἦσαν καὶ ὁ πρῶτος ἔλαβεν γυναῖκα, καὶ ἀποθνήσκων οὐκ ἀφῆκε σπέρμα· ²¹ καὶ ὁ δεύτερος ἔλαβεν αὐτήν, καὶ ἀπέθανε, καὶ οὐδὲ αὐτὸς ἀφῆκε σπέρμα· καὶ ὁ τρίτος ὡσαύτως· ²² καὶ ἔλαβον αὐτὴν οἱ ἑπτὰ, καὶ οὐκ ἀφῆκαν σπέρμα· ἐσχάτη πάντων ἀπέθανε καὶ ἡ γυνή. ²³ Ἐν τῇ οὖν ἀναστάσει ὅταν ἀναστῶσι, τίνος αὐτῶν ἔσται γυνή; οἱ γὰρ ἑπτὰ ἔσχον αὐτήν γυναῖκα. ²⁴ Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς, Οὐ διὰ τοῦτο πλανᾶσθε μὴ εἰδότες τὰς γραφὰς μηδὲ τὴν δύναμιν τοῦ Θεοῦ; ²⁵ ὅταν γὰρ ἐκ νεκρῶν ἀναστῶσιν, οὔτε γαμοῦσιν οὔτε γαμίζονται, ἀλλ' εἰσὶν ὡς ἄγγελοι ἐν τοῖς οὐρανοῖς. ²⁶ Περὶ δὲ τῶν νεκρῶν ὅτι ἐγείρονται, οὐκ ἀνέγνωτε ἐν τῇ βίβλῳ Μωϋσέως ἐπὶ τοῦ Βάτου, ὡς εἶπεν αὐτῷ ὁ Θεὸς λέγων, Ἐγὼ ὁ Θεὸς Ἀβραάμ, καὶ Θεὸς Ἰσαὰκ, καὶ Θεὸς Ἰακώβ; ²⁷ οὐκ ἔστιν Θεὸς νεκρῶν ἀλλὰ ζώντων· ὑμεῖς οὖν πολὺ πλανᾶσθε.
34	28	(¹³¹ / _{VI}) ²⁸ Καὶ προσελθὼν εἰς τῶν Γραμματέων ἀκούσας αὐτῶν συζητούντων εἰδὼς ὅτι καλῶς αὐτοῖς ἀπεκρίθη ἐπηρώτησεν αὐτὸν, Ποία ἐστὶ πρώτη πάντων ἐντολή;
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6. ἔσχατον] *last of all*. Therefore no other Revelation is now to be expected from God. (Cp. Heb. i. 2. 1 Pet. i. 20.) If Christianity as preached by Christ and His Apostles, is true, then all additions to it (in the way of new articles of faith) are anti-christian and false.

12. ἔγνωσαν] *they perceived*. Our Lord's *later* parables appear to have been designedly made clearer than the earlier ones; so that even they who were most blinded by prejudice could not fail to see their meaning; they were warned by Him even to the end. It is added here that "they left Him," not He them.

13. ἀποστέλλουσι] Matt. xxii. 16.

19. Μωϋσῆς ἔγραψεν] *Moses wrote*. So St. Luke xx. 28; but St. Matthew has here (xxii. 24) Μωϋσῆς εἶπεν, *Moses spake* to the forefathers of those for whom St. Matthew specially wrote, and Moses *spoke* to them in their synagogues, "being read there every Sabbath day" (Acts xv. 21); but he was only known to the Gentiles by his *writings*.

24. μὴ εἰδότες τ. γ.] *because you do not know the Scriptures*. Ignorance of them is the root of error.

26. ἐπὶ τοῦ Βάτου] *at the Bush*,—the section so called. St. Mark mentions the *book* of Moses (cf. Luke xx. 42), and a particular section of it, which may perhaps have been called ὁ Βάτος, or *the Bush*, from its subject, Exod. iii.; as a particular song of David seems to have been called *the Bow*, from its subject. (2 Sam. i. 18. See there, ver. 22.) Some compare Rom. xi. 2, ἐν Ἠλίᾳ—the section concerning Elias.

—Ἐγὼ ὁ Θεός] See Matt. xxii. 32.

28. Καὶ προσελθὼν] See Matt. xxii. 36.

—πρώτη πάντων ἐντολή] *Elz. πασῶν*, but *πάντων* has been restored from the best MSS., and means not only, what is the first of the *commandments* (ἐντολῶν), but something *more* than that,—viz. what is the first commandment, and principal of *all things*? Cp. *Lucian*, *Pisc.* 13, μία πάντων ἢ γε ἀληθὴς φιλοσοφία. *Winer*, *Gr. Gr.* p. 160.

29 ὁ δὲ Ἰησοῦς ἀπεκρίθη αὐτῷ, ὅτι πρώτη πάντων ἐντολὴ, Ἄκουε, Ἰσραήλ. MATT. XXII. 36 LUKE XX. 37
 Κύριος ὁ Θεὸς ἡμῶν Κύριος εἷς ἐστὶν ³⁰ καὶ ἀγαπήσεις Κύριον τὸν
 Θεόν σου ἐξ ὅλης τῆς καρδίας σου, καὶ ἐξ ὅλης τῆς ψυχῆς σου,
 καὶ ἐξ ὅλης τῆς διανοίας σου, καὶ ἐξ ὅλης τῆς ἰσχύος σου αὕτη
 πρώτη ἐντολὴ ³¹ καὶ δευτέρα ὁμοία αὕτη, Ἀγαπήσεις τὸν πλησίον σου 38
 ὡς σεαυτόν· μείζων τούτων ἄλλη ἐντολὴ οὐκ ἔστι. ⁽¹³²⁾ ^X ³² Καὶ εἶπεν αὐτῷ ὁ 39
 γραμματεὺς, Καλῶς διδάσκαλε ἐπ' ἀληθείας εἶπας, ὅτι εἷς ἐστὶ, καὶ οὐκ ἔστιν 40
 ἄλλος πλὴν αὐτοῦ ³³ καὶ τὸ ἀγαπᾶν αὐτὸν ἐξ ὅλης τῆς καρδίας, καὶ ἐξ ὅλης
 τῆς συνέσεως, καὶ ἐξ ὅλης τῆς ψυχῆς, καὶ ἐξ ὅλης τῆς ἰσχύος, καὶ τὸ ἀγαπᾶν
 τὸν πλησίον ὡς ἑαυτὸν, πλεῖον ἐστὶ πάντων τῶν ὁλοκαυτωμάτων καὶ θυσιῶν.
⁽¹³³⁾ ^{II} ³⁴ Καὶ ὁ Ἰησοῦς ἰδὼν αὐτὸν ὅτι νουνεχῶς ἀπεκρίθη εἶπεν αὐτῷ, Οὐ μακρὰν
 εἶ ἀπὸ τῆς βασιλείας τοῦ Θεοῦ. Καὶ οὐδεὶς οὐκέτι ἐτόλμα αὐτὸν ἐπερωτῆσαι. 40
⁽¹³⁴⁾ ^{II} ³⁵ Καὶ ἀποκριθεὶς ὁ Ἰησοῦς ἔλεγε διδάσκων ἐν τῷ ἱερῷ, Πῶς λέγουσιν 42
 οἱ Γραμματεῖς, ὅτι ὁ Χριστὸς υἱὸς ἐστὶ Δαυὶδ; ³⁶ αὐτὸς γὰρ Δαυὶδ λέγει ἐν 43
 Πνεύματι ἁγίῳ, Εἶπεν ὁ Κύριος τῷ κυρίῳ μου, Κάθου ἐκ δεξιῶν μου, 44
 ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποπόδιον τῶν ποδῶν σου. ³⁷ Αὐτὸς 43
 οὖν Δαυὶδ λέγει αὐτὸν Κύριον, καὶ πόθεν υἱὸς αὐτοῦ ἐστὶ; Καὶ ὁ πολὺς ὄχλος 44
 ἤκουεν αὐτοῦ ἡδέως.
⁽¹³⁵⁾ ^{II} ³⁸ Καὶ ἔλεγεν αὐτοῖς ἐν τῇ διδαχῇ αὐτοῦ, Βλέπετε ἀπὸ τῶν Γραμματέων 46
 τῶν θελόντων ἐν στολαῖς περιπατεῖν, καὶ ἀσπασμοὺς ἐν ταῖς ἀγοραῖς, ³⁹ καὶ XXIII. 6
 πρωτοκαθεδρίας ἐν ταῖς συναγωγαῖς, καὶ πρωτοκλισίας ἐν τοῖς δείπνοις ⁴⁰ οἱ 7
 κατεσθίοντες τὰς οἰκίας τῶν χηρῶν καὶ προφάσει μακρὰ προσευχόμενοι, οὗτοι 14
 λήψονται περισσώτερον κρίμα.
⁽¹³⁶⁾ ^{VIII} ⁴¹ Καὶ καθίσας ὁ Ἰησοῦς κατέναντι τοῦ γαζοφυλακίου ἐθεώρει πῶς XXI. 1
 ὁ ὄχλος βάλλει χαλκὸν εἰς τὸ γαζοφυλάκιον, καὶ πολλοὶ πλούσιοι ἔβαλλον 2
 πολλὰ ⁴² καὶ ἔλθουσα μία χήρα πτωχὴ ἔβαλε λεπτὰ δύο, ὅ ἐστι κοδράντης. 3
⁴³ καὶ προσκαλεσάμενος τοὺς μαθητὰς αὐτοῦ λέγει αὐτοῖς, Ἀμὴν λέγω ὑμῖν, 4
 ὅτι ἡ χήρα αὕτη ἢ πτωχὴ πλεῖον πάντων βέβληκε τῶν βαλλόντων εἰς τὸ γαζο-
 φυλάκιον ⁴⁴ πάντες γὰρ ἐκ τοῦ περισσεύοντος αὐτοῖς ἔβαλον, αὕτη δὲ ἐκ τῆς
 ὑστερήσεως αὐτῆς πάντα ὅσα εἶχεν ἔβαλεν, ὅλον τὸν βίον αὐτῆς.
 XIII. ⁽¹³⁷⁾ ^{II} ¹ Καὶ ἐκπορευομένου αὐτοῦ ἐκ τοῦ ἱεροῦ, λέγει αὐτῷ εἰς τῶν XXIV 1
 μαθητῶν αὐτοῦ· Διδάσκαλε, ἶδε, ποταποὶ λίθοι καὶ ποταπαὶ οἰκοδομαί. ² καὶ 2
 ὁ Ἰησοῦς ἀποκριθεὶς εἶπεν αὐτῷ, Βλέπεις ταύτας τὰς μεγάλας οἰκοδομὰς;
⁽¹³⁸⁾ ^{II} ³ οὐ μὴ ἀφεθῇ λίθος ἐπὶ λίθῳ ὃς οὐ μὴ καταλυθῇ. 6
³ Καὶ, καθημένου αὐτοῦ εἰς τὸ ὄρος τῶν Ἐλαιῶν κατέναντι τοῦ ἱεροῦ, ἐπηρώτων 3

29. Ἄκουε, Ἰσραήλ] *Hear, O Israel.* Deut. vi. 4, a remarkable text, which was recited twice a day by every Israelite; and called, from its first word, *שמע* (*shema*), i. e. 'hear.' (Goodwin, Moses, p. 92. Buxtorf, Syn. c. 9.) Perhaps our Lord in saying this pointed to the *Tephillim*, or *Phylacteries*, of the Scribe, on which the words were written.

32—33. Καὶ εἶπεν—*θυσιῶν*] This remarkable declaration of the truth, by a Jewish Doctor of the Law, is recited by St. Mark alone. It shows what effect had been produced on some minds by our Lord's Teaching and Ministry, now drawing to a close (cp. Matt. ix. 13; xii. 7); and that those persons were without excuse who did not understand and profit by it.

36. ἐν Πνεύματι ἁγίῳ] *by the Holy Spirit*—a divine assertion of the inspiration of the Psalms. Cp. Matt. xxii. 43.

38. ἐν τῇ διδαχῇ] *in his doctrine*, or teaching, *publicly*; or, as St. Luke says (xx. 45), *ἀκούοντος παντὸς τοῦ λαοῦ*. At the commencement of His Ministry He spake in parables of a general import (cp. iv. 2); but His warnings were more solemn and clear at the close of His Ministry (xii. 12).

—ἐν στολαῖς] *in long robes*. "Vestibus promissis ad talos et fimbriatis." See Matt. xxiii. 5. 1 Tim. ii. 9.

40. οἱ κατεσθίοντες] *those devourers of widows' houses*—they shall receive greater damnation. A common use of the

article with the Votive. (Winer, p. 165.) Matt. vii. 23; xxiii. 24, οἱ διυλίζοντες. Luke vi. 20. 25. James iv. 13; and the use of it here places them before the eye, and indeed they seem to have been present. Cp. Matt. xxiii. 14.

41. ἐθεώρει] *He was observing*. Christ notes our gifts to His Treasury, and reads the heart of each giver.

—τοῦ γαζοφυλακίου] *the Corban*, of which there were several, for several uses; probably in the court of the women, beyond which this widow would not have gone. See *Lightfoot*.

—χαλκόν] *brass*, or *copper*, here used for *money* generally. St. Luke xxi. 1, says τὰ δῶρα, and here πολλά. St. Mark, writing particularly for the Romans, uses here χαλκόν, the Roman *as* for money generally of whatever metal; as others use the Greek ἀργυρος, and French *Argent*. See above, vi. 8.

42. κοδράντης] A Roman word, *quadrans*. See on ii. 4, one-fourth of the *as*. This explanation of the Roman value of the λεπτὸν is peculiar to St. Mark. Cp. Luke xxi. 2.

43. πλεῖον—βέβληκε] 2 Cor. viii. 12. "Ubi est nummus à parvo, quàm thesaurus à maximo; quia non quantum detur sed quantum resideat, expenditur." (Ambrose.)

CH. XIII. 1. Καὶ ἐκπορευομένου] See Matt. xxiv. 1.

3. κατέναντι τοῦ ἱεροῦ] *opposite the temple*: a local characteristic specified only by St. Mark. Cp. Matt. xxiv. 3.

MATT. LUKE.
XXIV. XXI.

- αὐτὸν κατ' ἰδίαν Πέτρος καὶ Ἰάκωβος καὶ Ἰωάννης καὶ Ἀνδρέας, ⁴ Εἰπὲ ἡμῖν,
⁷ πότε ταῦτα ἔσται; καὶ τί τὸ σημεῖον ὅταν μέλλῃ πάντα ταῦτα συντελεῖσθαι;
⁸ ⁵ ὁ δὲ Ἰησοῦς ἀποκριθεὶς αὐτοῖς ἤρξατο λέγειν, Βλέπετε μὴ τις ὑμᾶς πλανήσῃ·
⁴ ⁵ ⁶ πολλοὶ γὰρ ἐλεύσονται ἐπὶ τῷ ὀνόματί μου λέγοντες, Ὅτι ἐγὼ εἰμι· καὶ πολλοὺς
⁹ πλανήσουσιν. ⁷ Ὅταν δὲ ἀκούσητε πολέμους καὶ ἀκοὰς πολέμων, μὴ θροεῖσθε·
⁷ ¹⁰ δεῖ γὰρ γενέσθαι· ἀλλ' οὐπω τὸ τέλος· ⁸ ἐγερθήσεται γὰρ ἔθνος ἐπὶ ἔθνος καὶ
¹¹ βασιλεία ἐπὶ βασιλείαν, καὶ ἔσονται σεισμοὶ κατὰ τόπους, καὶ ἔσονται λιμοὶ καὶ
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ἐκ τῶν τεσσάρων ἀνέμων ἀπ' ἄκρου γῆς ἕως ἄκρου οὐρανοῦ. ²⁸ Ἀπὸ δὲ τῆς MATT. LXXIV. XXI.
 συκῆς μάθετε τὴν παραβολήν· ὅταν αὐτῆς ἦδη ὁ κλάδος ἀπαλὸς γένηται, καὶ 32 29
 ἐκφυῇ τὰ φύλλα, γινώσκετε ὅτι ἐγγὺς τὸ θέρος ἐστίν· ²⁹ οὕτω καὶ ὑμεῖς ὅταν 33 30
 ταῦτα ἴδῃτε γινόμενα, γινώσκετε ὅτι ἐγγὺς ἐστὶν ἐπὶ θύραις. ³⁰ Ἀμὴν λέγω 34 32
 ὑμῖν, ὅτι οὐ μὴ παρέλθῃ ἡ γενεὰ αὕτη, μέχρις οὐ πάντα ταῦτα γένηται. ³¹ Ὁ 35 33
 οὐρανὸς καὶ ἡ γῆ παρελεύσεται, οἱ δὲ λόγοι μου οὐ μὴ παρέλθωσι.

(¹⁵²/_{VI}) ³² Περὶ δὲ τῆς ἡμέρας ἐκείνης ἢ τῆς ὥρας οὐδεὶς οἶδεν, οὐδὲ οἱ ἄγγελοι 36
 οἱ ἐν οὐρανῷ, οὐδὲ ὁ Υἱὸς, εἰ μὴ ὁ Πατήρ.

(¹⁵³/_{VI}) ³³ Βλέπετε, ἀγρυπνεῖτε καὶ προσέχεσθε· οὐκ οἴδατε γὰρ πότε ὁ καιρὸς 36
 ἐστίν. (¹⁵⁴/_{II}) ³⁴ Ὡς ἄνθρωπος ἀπόδημος ἀφείς τὴν οἰκίαν αὐτοῦ, καὶ δούς τοῖς 36
 δούλοις αὐτοῦ τὴν ἐξουσίαν καὶ ἐκάστῳ τὸ ἔργον αὐτοῦ, καὶ τῷ θυρωρῷ 36
 ἐνετείλατο ἵνα γρηγορή. (¹⁵⁵/_{II}) ³⁵ Γρηγορεῖτε οὖν· οὐκ οἴδατε γὰρ πότε ὁ 36
 κύριος τῆς οἰκίας ἔρχεται, ὅψε, ἢ μεσονυκτίου, ἢ ἀλεκτοροφωνίας, ἢ πρωῒ· 36
³⁶ μὴ ἔλθων ἐξαίφνης εὕρῃ ὑμᾶς καθεύδοντας. ³⁷ Ἀ δὲ ὑμῖν λέγω, πᾶσι λέγω, 36
 Γρηγορεῖτε.

XIV. (¹⁵⁶/_I) ¹ Ἦν δὲ τὸ πάσχα καὶ τὰ ἄζυμα μετὰ δύο ἡμέρας· καὶ ἐζήτουν XXVI. XXII.
 οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς πῶς αὐτὸν ἐν δόλῳ κρατήσαντες ἀποκτείνωσιν· 2 1
 (¹⁵⁷/_{VI}) ² ἔλεγον δὲ, Μὴ ἐν τῇ ἑορτῇ, μήποτε θόρυβος ἔσται τοῦ λαοῦ. (¹⁵⁸/_I) ³ Καὶ 4 5
 ὄντος αὐτοῦ ἐν Βηθανίᾳ, ἐν τῇ οἰκίᾳ Σίμωνος τοῦ λεπροῦ κατακειμένου αὐτοῦ 6
 ἦλθε γυνὴ ἔχουσα ἀλάβαστρον μύρου νάρδου πιστικῆς πολυτελοῦς, καὶ συν- 7

32. οὐδὲ ὁ Υἱὸς] *nor yet the Son*. A sentence perverted by the *Arians* and *Agnosts*, affirming that Christ's knowledge, not only as Son of *Man* (cf. Luke ii. 52), but as Son of *God*, was limited.

The sense appears to be,—the Son, Who is the Eternal *Λόγος*, or Word, the 'Dei Legatus,' and so the only Minister and Messenger of Divine Revelation to man, does not know it so as to reveal it to you; it is no part of his Prophetic office to do so. *August. de Trin.* xii. 3, "Non ita sciebat, ut tunc discipulis indicaret; sicut dictum est ad Abraham (Gen. xxii. 12), *Nunc cognovi*, quod times Deum, quia et ipse Abraham sibi in illa probatione probatus innouit." And in Ps. vi., "Hoc ideo dictum est, quia per Filium hominis hoc non *discunt*; non quod apud seipsum non noverit, sed secundum illud locutionem *Tentat* nos Deus ut *sciat*, hoc est,—scire nos faciat." Cf. *Glass. Philol.* p. 102, and see note on Matt. xxiv. 36, and *Maldonatus* here.

Our Lord says that "the Father judgeth no man, but hath committed all judgment to the Son" (John v. 22. 27). And yet He says that to sit on His right hand is not His to give, except to those for whom it has been prepared of His Father. (See on Matt. xx. 23. Mark x. 40.) And so, while in a certain sense the Father does not judge the world, but the Son judges it, yet it is also true that the Father will judge the world (Acts xvii. 31), because He will do it *ny* the Son.

So it is also true that the Son, as Son, knoweth not the Day of Judgment, because the Father "hath put the times and seasons in *His own power*" (Acts i. 7), and the Father will reveal them when He thinks meet; and therefore it is no part of the office of the Son to know, i. e. to determine and to declare the Day of Judgment.

And yet in the Son absolutely (though not relatively to us) are hid all the treasures of wisdom and knowledge (Col. ii. 3). He is the Power of God and the Wisdom of God (1 Cor. i. 24). It pleased Him, that in Him should all fulness dwell (Col. i. 19). And the Father sheweth Him all things that Himself doth (John v. 20).

Therefore, as *S. Ambrose* says, on Luke xvii. 31, "Quomodo Filius nescire potest quod Pater novit, cum in Patre Filius sit? sed cur *nolit dicere* ostendit alio loco," viz. Acts i. 7. And see also the passage of St. Luke (x. 22) cited by *Athanas.*, p. 472, and 1 Cor. i. 24. As *S. Augustine* says, "in Patre Filius scit;" though it is no part of His office to reveal it "à Patre."

Christ is the One Divine Teacher of the World (see Matt. xxiii. 8—10), and He teaches by *silence* as well as by *eloquence*; He instructs us by *concealing* certain things as well as by *revealing* others. He thus exercises our *faith* and *hope*. As *Aug.* says (ad Ps. xxxvi.): "Quia Dominus noster Jesus Christus *Magister* nobis missus est, etiam Filium hominis dixit *nescire* illum diem, quia in *magisterio* ejus non erat ut per Eum sciretur à nobis.

Neque enim aliquid scit Pater quod Filius nescit, cum ipsa scientia Patris illa sit quæ sapientia Ejus est: est autem Sapientia Ejus, Filius Ejus, Verbum Ejus. Sed sicut quia nobis scire non proderat quod quidem Ille noverat, qui nos docere venerat non tamen hoc quod nobis nosse non proderat; non solum sicut Magister aliquid docuit, sed *sicut Magister aliquid non docuit*."

37. Γρηγορεῖτε] *Watch ye*. On the date of St. Mark's Gospel, as far as it may be determinable from these prophecies, see on Matt. xxiv. 22.

CH. XIV. 3. Καὶ ὄντος] *And when He was in Bethany in the house of Simon the leper*—probably on the Saturday before His crucifixion. See Matt. xxvi. 6.

—γυνή] *a woman*. Mary of Bethany. John xii. 3.
 —ἀλάβαστρον μύρου] *a vase of alabaster*, containing ointment. See Luke vii. 37. Both forms, ἀλάβαστρον and ἀλάβαστρος, are in use; and ἀλάβαστρον is explained by *Hesych.* by μυροθήκη, a box or vase for unguent. Hence *Theocr.* xv. 10, Συρίῳ δὲ μύρῳ κρίσει' ἀλάβαστρα: and *Euthym.* renders it by ἀγγεῖον μυροδόχον (cp. on Matt. xxvi. 7); and *Bede* says here, "Est alabastrum genus marmoris candidi, quod ad vasa unguentaria cavari solet, eò quod optimè *servare* ea incorrupta dicitur;" lest the virtue of the aromatic nard, which was probably of a volatile quality, should escape. Hence we may explain συντρίψασα in this verse; see note on that word, v. 3.

The word ἀλάβαστρον signifying the material (alabaster) is used with the genitive μύρου, in the same way as the word *a glass* with us (and so v. 13, κεράμιον ὕδατος); it was probably a vase scooped out of alabaster, white and almost transparent, and closed up with the same substance.

—πιστικῆς] *genuine*: ἀδόλου, καὶ μετὰ πίστεως κατασκευασθείσης. (*Theophyl.*) And in this sense it is rendered in the Syriac and other Versions; and so *Winer*, G. G., p. 89. Observe, it is the *nard*, the "frutex aromatica" (see *Bede*), and not the μύρον, or unguent, which is here described by this epithet (cp. John xii. 3); and this consideration seems to exclude the interpretation *potable, liquid* (from πίνα, πιστός, *Æschyl.* Prom. 488); νάρδος πιστικὴ is contrasted with *pseudonardus* (on which see *Plin.* N. H. xii. 26). *Eusebius* (Dem. Ev. 9) describes the Gospel as the εὐφροσύνη τοῦ πιστικοῦ τῆς καινῆς διαθήκης κράματος.

There were many kinds of nard: "Sunt multa ejus genera sed omnia hebetiora præter Indicum quod pretiosius est" (*Bede*), and it was often adulterated (*Dioscor.* Mat. Med. i. 6. *Meyer*). Therefore it is not without good reason that the Evangelists, St. Mark and St. John (xii. 3), observe that this nard was πιστικὴ, genuine, unadulterated.

Perhaps also, as the action had a spiritual meaning, being, as our Lord declares, of a prophetic character, the word πιστικὴ may be designed to serve as a memento, that offerings (προσφορὰ)

MATT. LUKE.
XXVI. XXII.

8 *τρίψασα τὸν ἀλάβαστρον κατέχευεν αὐτοῦ κατὰ τῆς κεφαλῆς.* ⁴ Ἦσαν δέ τινες ἀγανακτοῦντες πρὸς ἑαυτοὺς καὶ λέγοντες, Εἰς τί ἡ ἀπώλεια αὕτη τοῦ μύρου γέγονεν; ⁵ ἡδύνατο γὰρ τοῦτο τὸ μύρον πραθῆναι ἐπάνω δηναρίων τριακοσίων, καὶ δοθῆναι τοῖς πτωχοῖς· καὶ ἐνεβριμῶντο αὐτῇ. ⁶ Ὁ δὲ Ἰησοῦς εἶπεν, Ἀφετε αὐτὴν, τί αὐτῇ κόπους παρέχετε; καλὸν ἔργον εἰργάσατο ἐν ἐμοί. ⁷ πάντοτε γὰρ τοὺς πτωχοὺς ἔχετε μεθ' ἑαυτῶν, καὶ ὅταν θέλητε δύνασθε αὐτοὺς εὖ ποιῆσαι· ἐμὲ δὲ οὐ πάντοτε ἔχετε. (¹⁵⁹/_{IV}) ⁸ Ὁ ἔσχεν αὕτη ἐποίησε, προέλαβε μυρίσαι μοῦ τὸ σῶμα εἰς τὸν ἐνταφιασμόν. ⁹ Ἀμὴν λέγω ὑμῖν, ὅπου ἂν κηρυχθῇ τὸ εὐαγγέλιον τοῦτο εἰς ὅλον τὸν κόσμον, καὶ ὃ ἐποίησεν αὕτη λαληθήσεται εἰς μνημόσυνον αὐτῆς. (¹⁶⁰/_{II}) ¹⁰ Καὶ Ἰούδας Ἰσκαριώτης εἰς τῶν δώδεκα ἀπῆλθε πρὸς τοὺς ἀρχιερεῖς ἵνα παραδῷ αὐτὸν αὐτοῖς. ¹¹ οἱ δὲ ἀκούσαντες ἐχάρησαν, καὶ ἐπηγγείλαντο αὐτῷ ἀργύριον δοῦναι, καὶ ἐζήτει πῶς αὐτὸν εὐκαίρως παραδῶ. ¹² Καὶ τῇ πρώτῃ ἡμέρᾳ τῶν ἀζύμων, ὅτε τὸ πάσχα ἔθνον, λέγουσιν αὐτῷ οἱ μαθηταὶ αὐτοῦ, Ποῦ θέλεις ἀπελθόντες ἐτοιμάσωμεν ἵνα φάγῃς τὸ πάσχα; ¹³ καὶ ἀποστέλλει δύο τῶν μαθητῶν αὐτοῦ, καὶ λέγει αὐτοῖς, Ὑπάγετε εἰς τὴν

to Christ should be not only *costly* (πολυτελεῖς), but should also be πιστικά, genuine, sincere; the fruits of a lively and loving πίστις, or faith, in Him. It is observable, that a faithful woman is called γυνὴ πιστική (Artemidor. ii. 33); and, as Bede says, "devotio hæc Mariæ Domino ministrantis fidem et pietatem designat Ecclesiæ."

Herod's offerings to the Temple were πολυτελεῖς, but they were not πιστικά. But the offering of this faithful woman was both costly and sincere.

— συντρίψασα] having broken, or crushed the vase; thus showing that the nard was genuine and unadulterated, and as imported from its native land. This action was like that of breaking the seal, by which a vessel containing aromatic liquids has been secured by those who made them.

There seems also to be something significant in the act described by συντρίψασα. Some Expositors, indeed, suppose that the nard was contained in a flask, and that only the neck of the flask was broken off, and a portion of the contents poured out. But the verb συντρίβω means more than this. It is used by the LXX for the Hebrew שִׁבַּח (shabhar), to shiver in pieces. Gen. xix. 9. Exod. ix. 25. Lev. vi. 28. See also the passages where it is used in the New Testament, Matt. xii. 20, of a reed; Mark v. 4, of fetters; John xix. 36, of a bone; Rev. ii. 27, of potter's vessels.

In fact, συντρίβω indicates, that the affectionate Mary, in the devout prodigality of her love, gave—not a part—but the whole of the precious contents, and did not spare the vase itself, in which they were held, and which was broken in the service of Christ. She gave the whole to Christ, and to Him alone.

Thus also she took care, in her reverence for Christ, that the spikenard and the vessel (things of precious value, and of frequent use in banquets and festive pleasures of this world for man's gratification and luxury) having now been used for this sacred service of anointing the Body of Christ, should never be applied to any other less holy purpose.

This act of Mary, providing that what had been thus consecrated to the unction of Christ's Body, should never be afterwards employed in secular uses, is exemplary to us; and the same spirit of reverence appears to have guided the Church in setting apart, from all profane and common uses, by consecration, places and things for the service of Christ's mystical Body, and for the entertainment of His presence; and this same reverential spirit seems also to animate her in consuming at the Lord's Table what remains of the consecrated elements in the Communion of His Body and Blood.

The word συντρίψασα, here used by the Holy Spirit, can hardly fail to suggest another reflection. It corresponds exactly to the Latin term *contorto*, to bruise together; whence the word *contrition* is derived,—and is applied specially, in a spiritual sense, to the heart, both in the Old and New Testament. Thus Isaiah (lxi. 1) and St. Luke (iv. 18) declare that Christ came to heal the contrite, or bruised, or broken in heart,—τοὺς συντρυμμένους τὴν καρδίαν.

In this respect the alabaster vase in Mary's hand, broken, and pouring out in loving abundance and unsparring effusion the whole of its precious contents on Christ's Head, is a beautiful emblem of the contrite and broken heart, pouring out itself in

acts of penitential love on Christ and His members, and thinking nothing too costly for that holy and blessed service. The Church says to Christ in the Canticles (i. 12), "While the King sitteth at His table, my spikenard sendeth forth the smell thereof." She imitates Mary; and every pious soul imitates her, when by its offerings of love to Christ, especially at His table, it pours forth "an odour of a sweet smell, a sacrifice acceptable, well pleasing to God." (Eph. v. 2. Phil. iv. 18.)

4. τινες] certain persons: particularly Judas Iscariot, as is mentioned by St. John, xii. 4.

4—6.] On these three verses see the Sermon of Bp. Andrewes, ii. 37, who enlarges on the contrast between the two tempers and characters represented respectively by Mary and Judas.

5. δηναρίων τριακοσίων] three hundred denarii. These words of Judas afford the clue to the reason for the transfer of this incident (which took place on the day before the triumphal entry described chap. xi. 2—11) to this place in the Evangelist's narrative. See on Matt. xxvi. 6, where the contrast is similarly marked by the juxta-position of Mary and Judas; and the loving prodigality of the one in her care for the body of Jesus, and the hard-hearted covetousness of the other, betraying his Master for money; and by the mention of the three hundred pence and the thirty pieces of silver.

Thus Christ is justified in His divine dealings with the traitor His Apostle, "one of the twelve" (v. 10), whose sordid sin is silently condemned by the large and liberal love of this faithful woman. And while speaking in praise of her, our Lord addressed silently and indirectly a rebuke and warning to Judas, without publishing the traitor's evil thoughts; and thus the spirit of Christ's love strove with him tenderly to the last.

9. ὅπου ἂν κηρυχθῇ] A prophecy that the Gospel would be preached throughout the world. Therefore its propagation is a proof of His truth, and of its truth.

10. Καὶ] And Judas Iscariot one of the twelve went &c. Notwithstanding what he had seen done by Mary, and heard from Christ concerning her, and notwithstanding that he was one of the twelve. How much is suggested by these words,—how little expressed!

12. τῇ πρώτῃ ἡμέρᾳ τῶν ἀζύμων] on the first day of unleavened bread. The 14th of Nisan or Abib, as appears from what follows here, ὅτε τὸ πάσχα ἔθνον, and from St. Luke (xxii. 7), ἐν ᾧ ἔδει θεῖσθαι τὸ πάσχα. Cp. Exod. xii. 6. 15—17. Deut. xvi. 1—6. Levitic. xxiii. 5. Numb. ix. 3; xxviii. 16.

The paschal lambs were to be slain on the 14th day of Abib, "in the place which the Lord should choose,"—i. e. at Jerusalem, in the Temple, "between the two evenings," בֵּין הָעֶרְבַּיִם (bein haarebayim), at "the going down of the sun." Exod. xii. 6; xvi. 12; xlix. 39. Levitic. xxiii. 5. Deut. xvi. 6, 7. They were to be eaten in the night,—i. e. on the 15th of the month before sunrise; the commencement of the 15th being dated from the sunset of the 14th. Joseph. Ant. iii. 10; xi. 4; ii. 15.

The Evangelists (Mark xiv. 12. Luke xxii. 7) distinguish between θεῖν τὸ πάσχα and φαγεῖν τὸ πάσχα,—the paschal lamb of each household was sacrificed on the 14th in the Temple; but it was eaten on the 15th in private houses, by their several households. Cp. above on Matt. xxvi. 2.

13. δύο τῶν μαθητῶν] two of His disciples: viz. Peter and U 2

πόλιν, καὶ ἀπαντήσῃ ὑμῖν ἄνθρωπος κεράμιον ὕδατος βαστάζων· ἀκολουθήσατε αὐτῷ, ¹⁴ καὶ ὅπου ἔαν εἰσέλθῃ, εἴπατε τῷ οἰκοδεσπότῃ ὅτι ὁ διδάσκαλος λέγει, Ποῦ ἐστὶ τὸ κατάλυμα, ὅπου τὸ πᾶσχα μετὰ τῶν μαθητῶν μου φάγω; ¹⁵ καὶ αὐτὸς ὑμῖν δείξει ἀνάγειον μέγα ἐστρωμένον ἑτοιμον· ἐκεῖ ἐτοιμάσατε ἡμῖν. ¹⁹	MATT. XXVI. 11	LUKE. XXII. 12
¹⁶ Καὶ ἐξήλθον οἱ μαθηταὶ αὐτοῦ, καὶ ἦλθον εἰς τὴν πόλιν, καὶ εὗρον καθὼς εἶπεν αὐτοῖς, καὶ ἡτοίμασαν τὸ πᾶσχα.		13
¹⁷ Καὶ ὀψίας γενομένης ἔρχεται μετὰ τῶν δώδεκα· ^(161/IV) ¹⁸ καὶ ἀνακειμένων αὐτῶν καὶ ἐσθιόντων εἶπεν ὁ Ἰησοῦς, Ἀμὴν λέγω ὑμῖν ὅτι εἷς ἐξ ὑμῶν παραδώσει με, ὁ ἐσθίων μετ' ἐμοῦ· ^(162/II) ¹⁹ οἱ δὲ ἤρξαντο λυπεῖσθαι, καὶ λέγειν αὐτῷ εἷς καθ' εἷς, Μήτι ἐγώ; καὶ ἄλλος, Μήτι ἐγώ; ^(163/II) ²⁰ ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς, Εἷς ἐκ τῶν δώδεκα, ὁ ἐμβαπτόμενος μετ' ἐμοῦ εἰς τὸ τρυβλίον· ^(164/VI) ²¹ ὁ μὲν Υἱὸς τοῦ ἀνθρώπου ὑπάγει, καθὼς γέγραπται περὶ αὐτοῦ· οὐαὶ δὲ τῷ ἀνθρώπῳ ἐκείνῳ δι' οὗ ὁ Υἱὸς τοῦ ἀνθρώπου παραδίδοται· καλὸν ἦν αὐτῷ εἰ οὐκ ἐγεννήθη ὁ ἄνθρωπος ἐκείνος.	20	14
^(165/I) ²² Καὶ ἐσθιόντων αὐτῶν λαβὼν ὁ Ἰησοῦς ἄρτον εὐλογήσας ἔκλασε, καὶ ἔδωκεν αὐτοῖς καὶ εἶπε, Λάβετε, τοῦτό ἐστι τὸ σῶμά μου. ^(166/II) ²³ Καὶ λαβὼν τὸ ποτήριον εὐχαριστήσας ἔδωκεν αὐτοῖς· καὶ ἔπιον ἐξ αὐτοῦ πάντες. ²⁴ Καὶ εἶπεν αὐτοῖς, Τοῦτό ἐστι τὸ αἷμά μου τὸ τῆς καινῆς διαθήκης τὸ περὶ πολλῶν ἐκχυνόμενον. ²⁵ Ἀμὴν λέγω ὑμῖν, ὅτι οὐκέτι οὐ μὴ πίω ἐκ τοῦ γενήματος τῆς ἀμπέλου ἕως τῆς ἡμέρας ἐκείνης ὅταν αὐτὸ πίνω καινὸν ἐν τῇ βασιλείᾳ τοῦ Θεοῦ.	26	27
^(167/VI) ²⁶ Καὶ ὑμνήσαντες ἐξήλθον εἰς τὸ ὄρος τῶν Ἐλαιῶν. ^(168/IV) ²⁷ Καὶ λέγει αὐτοῖς ὁ Ἰησοῦς, Ὅτι πάντες σκανδαλισθήσεσθε ἐν ἐμοί, ὅτι γέγραπται, Πατάξω τὸν ποιμένα, καὶ διασκορπισθήσεται τὰ πρόβατα· ^(169/VI) ²⁸ ἀλλὰ μετὰ τὸ ἐγερθῆναί με προάξω ὑμᾶς εἰς τὴν Γαλιλαίαν. ^(170/I) ²⁹ Ὁ δὲ Πέτρος ἔφη αὐτῷ, Καὶ εἰ πάντες σκανδαλισθήσονται, ἀλλ' οὐκ ἐγώ· ³⁰ καὶ λέγει αὐτῷ ὁ Ἰησοῦς, Ἀμὴν λέγω σοι, ὅτι σὺ σήμερον ἐν τῇ νυκτὶ ταύτῃ, πρὶν ἢ δις ἀλέκτορα φωνῆσαι, τρίς με ἀπαρνήσῃ· ^(171/VI) ³¹ ὁ δὲ ἐκ περισσοῦ ἔλεγε μᾶλλον, Ἐάν με δέῃ συναποθανεῖν σοι οὐ μὴ σε ἀπαρνήσομαι· ὡσαύτως δὲ καὶ πάντες ἔλεγον.	30	39
^(172/I) ³² Καὶ ἔρχονται εἰς χωρίον οὗ τὸ ὄνομα Γεθσημανεὺ· καὶ λέγει τοῖς	36	40

John, as appears from St. Luke xxii. 8. The graphic precision of this narrative in St. Mark is probably due to the dictation of St. Peter.

— κεράμιον ὕδατος] An earthen vessel containing water. The Fathers consider this as symbolical of the water of baptism, as manuductory to the Christian Passover or holy Eucharist. See *Cyriil*, in Caten., *Euthym.*, *Theophyl.*, *Bede*, here; and *S. Ambrose* on Luke xxii. 13.

The grace given in the water of baptism is contained in earthen vessels (2 Cor. iv. 7), and therefore it is to be guarded carefully. Cp. Luke xxii. 10. But it leads us on to other graces, —even to the Communion of Christ's Blessed Body and Blood, which makes us to dwell in Him, and gives a gracious pledge of a glorious Resurrection, when, if we have guarded it aright, our earthen vessels, our vile bodies of clay, will be made like unto His glorious body, according to the mighty working by which He is able to subdue all things to Himself. (Phil. iii. 21.)

The promise of a glorious Resurrection to the body is specially connected with the reception of the Holy Eucharist, which is the Communion of the body of Christ, Who is our life, 1 Cor. x. 16. See on John vi. 54. 1 Cor. x. 16—20.

15. ἀνάγειον] an upper room. So the best MSS. here for the Attic form ἀνώγειον: see the quotations in *Schleusner*. The ancient etymologists derive the word from ἀνά or ἄνω τῆς γῆς.

Observe, it is called μέγα here, and by St. Luke. There seems to be something significant in this mention of its being large; for it need not have been so for thirteen persons; and this may perhaps be explained by the circumstance stated by ancient authorities (see on Acts i. 13; ii. 2. 46; v. 42) that this ἀνάγειον or ἀνώγειον, belonging as is probable to one who was or became a disciple of our Lord's, and would give such a place for holy uses,

was no other than the upper room, ὑπερφῶν, οἶκος, or chamber, where our Lord appeared after His Resurrection, and where the Apostles met after the Ascension, and where the Holy Ghost descended on the Day of Pentecost, and where they met for Prayer and for the celebration of the Holy Communion, and which became afterwards well known as a Christian Church,—the Mother Church of Christendom. See *Joseph Mede's* Works, p. 321, 322; and below on Acts ii. 44; iv. 32. 34, 35.

— ἐστρωμένον] furnished with couches, στράματα, &c., for reclining at table.

19. καθ' εἷς] For καθ' ἕνα; or as *Winer* observes (p. 223), the preposition seems to be used adverbially, as ἀνὰ εἷς ἕκαστος, Rev. xxi. 21. Cp. John viii. 9. Rom. xii. 5.

22. λαβὼν ὁ Ἰησοῦς ἄρτον] *Jesus took bread*. See Matt. xxvi. 26. He changed the Levitical Sacrifice into an Evangelical Sacrament; taking bread and wine, and thus showing the abolition of the Aaronical Priesthood, and that He is a priest for ever, after the order of Melchizedek. See Gen. xiv. 18. Ps. cx. 4. Heb. v. 6—10; vi. 20.

— ἔκλασε] He brake the bread with His own hands,—showing that His own death was voluntary. (*Bede*.)

24. Τοῦτό ἐστι τὸ αἷμά μου] See Matt. xxvi. 28.

— πολλῶν] See Matt. xx. 28; xxvi. 28.

30. σήμερον ἐν τῇ νυκτὶ ταύτῃ] to-day, even in this night. St. Mark, writing for Roman readers, adds the words in this night, because, as midnight intervened, it might otherwise have been alleged that the prediction was delivered in one day and not fulfilled till another. He thus takes care to explain the sense in which our Lord said, "To-day."

32. Καὶ ἔρχονται] See Matt. xxvi. 36.

MATT. LUKE. μαθηταῖς αὐτοῦ, Καθίσατε ὧδε ἕως προσεύξωμαι (173/VI) 33 καὶ παραλαμβάνει
XXVI. XXII. τὸν Πέτρον καὶ Ἰάκωβον καὶ Ἰωάννην μεθ' ἑαυτοῦ, καὶ ἤρξατο ἐκθαμβεῖσθαι.
37 καὶ ἀδημονεῖν 34 καὶ λέγει αὐτοῖς, (174/IV) Περίλυπός ἐστιν ἡ ψυχὴ μου ἕως
38 41 θανάτου μείνατε ὧδε καὶ γρηγορεῖτε. (175/I) 35 Καὶ προελθὼν μικρὸν ἔπescen
ἐπὶ τῆς γῆς, καὶ προσηύχετο ἵνα εἰ δυνατόν ἐστι παρέλθῃ ἀπ' αὐτοῦ ἡ ὥρα.
42 36 καὶ ἔλεγεν, Ἀββᾶ ὁ Πατήρ, Πάντα δυνατά σοι παρένεγκε τὸ ποτήριον
40 45 τοῦτο ἀπ' ἐμοῦ· ἀλλ' οὐ τί ἐγὼ θέλω, ἀλλὰ τί σύ· (176/I) 37 καὶ ἔρχεται καὶ
46 εὐρίσκει αὐτοὺς καθεύδοντας, καὶ λέγει τῷ Πέτρῳ, Σίμων, καθεύδεις; οὐκ
41 ἴσχυσας μίαν ὥραν γρηγορῆσαι; (177/II) 38 Γρηγορεῖτε καὶ προσεύχεσθε, ἵνα
μὴ εἰσέλθῃτε εἰς πειρασμόν· τὸ μὲν πνεῦμα πρόθυμον, ἡ δὲ σὰρξ ἀσθενής.
42 (178/IV) 39 Καὶ πάλιν ἀπελθὼν προσηύξατο τὸν αὐτὸν λόγον εἰπών. (179/VI) 40 Καὶ
43 ὑποστρέψας εὗρεν αὐτοὺς πάλιν καθεύδοντας· ἦσαν γὰρ οἱ ὀφθαλμοὶ αὐτῶν
καταβαρυνόμενοι καὶ οὐκ ᾔδεισαν τί ἀποκριθῶσιν αὐτῷ.
45 (180/IV) 41 Καὶ ἔρχεται τὸ τρίτον καὶ λέγει αὐτοῖς, Καθεύδετε λοιπὸν καὶ
ἀναπαύεσθε· ἀπέχει ἡλθεν ἡ ὥρα· ἰδοὺ παραδίδεται ὁ Υἱὸς τοῦ ἀνθρώπου
46 εἰς τὰς χεῖρας τῶν ἁμαρτωλῶν. 42 Ἐγείρεσθε, ἄγωμεν, ἰδοὺ ὁ παραδιδούς με
ἵγγικε.
47 47 (181/I) 43 Καὶ εὐθέως ἔτι αὐτοῦ λαλοῦντος παραγίνεται ὁ Ἰούδας, εἷς ὢν τῶν
δώδεκα, καὶ μετ' αὐτοῦ ὄχλος πολὺς μετὰ μαχαιρῶν καὶ ξύλων, παρὰ τῶν
48 ἀρχιερέων καὶ τῶν γραμματέων καὶ τῶν πρεσβυτέρων. (182/II) 44 Δεδώκει δὲ
ὁ παραδιδούς αὐτὸν σύσσημον αὐτοῖς λέγων, Ὁν ἂν φιλήσω αὐτός ἐστι κρα-
49 τήσατε αὐτὸν, καὶ ἀπαγάγετε ἀσφαλῶς. 45 Καὶ ἐλθὼν εὐθέως προσελθὼν αὐτῷ
50 λέγει, Ῥαββὶ, ῤαββὶ, καὶ κατεφίλησεν αὐτόν· 46 οἱ δὲ ἐπέβαλον ἐπ' αὐτὸν τὰς
χεῖρας αὐτῶν καὶ ἐκράτησαν αὐτόν.
51 50 (183/I) 47 Εἰς δὲ τῶν παρεστηκότων σπασάμενος τὴν μάχαιραν ἔπαισε τὸν
55 52 δοῦλον τοῦ ἀρχιερέως, καὶ ἀφείλεν αὐτοῦ τὸ ὠτίον. (184/I) 48 Καὶ ἀποκριθεὶς
53 ὁ Ἰησοῦς εἶπεν αὐτοῖς, Ὡς ἐπὶ ληστήν ἐξήλθατε μετὰ μαχαιρῶν καὶ ξύλων,
συλλαβεῖν με; 49 Καθ' ἡμέραν ἤμην πρὸς ὑμᾶς ἐν τῷ ἱερῷ διδάσκων, καὶ
οὐκ ἐκρατήσατέ με· ἀλλ' ἵνα πληρωθῶσιν αἱ γραφαί. (185/VI) 50 Καὶ ἀφέντες
αὐτὸν πάντες ἔφυγον.
(186/X) 51 Καὶ εἰς τις νεανίσκος ἠκολούθησεν αὐτῷ, περιβεβλημένος σινδὼνα ἐπὶ
γυμνοῦ καὶ κρατοῦσιν αὐτὸν οἱ νεανίσκοι· 52 ὁ δὲ καταλιπὼν τὴν σινδὼνα
γυμνὸς ἔφυγεν ἀπ' αὐτῶν.

36. Ἀββᾶ ὁ Πατήρ] *Abba Father*. Ἀββᾶ, Syro-Chaldaic or Hebrew = Πατήρ, Greek and Latin. Christ, the Second Adam, cries to God in the name and in the language of the whole human family both Jew and Gentile; which receives the spirit of adoption and sonship (*υἱοθεσία*) in Him, and is enabled thereby to cry Ἀββᾶ, ὁ Πατήρ, to God, i. e. to cry to God in the same words as those which were addressed to Him by Christ in His agony. See Rom. viii. 15. Gal. iv. 6. Heb. v. 7.

37. Σίμων, καθεύδεις;] *Simon, sleepest thou?* The address is specified here by St. Mark only, cp. Matt. xxvi. 40, where it is in the plural number. St. Mark takes care to show that *St. Peter* had all necessary warning from Christ before the denial. Cp. vv. 29—31.

39. τὸν αὐτὸν λόγον εἰπών] This incident, as well as the use of the word Ἀββᾶ (v. 36), is mentioned only by St. Mark, who thus shows his own independent knowledge here, while in other respects he adopts the narrative of St. Matt. xxvi. 36—51, and thus gives a testimony to St. Matthew's accuracy. See above, p. 112.

Christ teaches us, by His example, in our agonies of mind and body, to pray; and He will have mercy on us, though from human weakness we can do no more than repeat the same words.

40. ὑποστρέψας] *having returned*. B, D, L, have ἐλθὼν, or πάλιν ἐλθὼν, or ἐλθὼν πάλιν. On the infrequent use of ὑποστρέψας in all the Gospels except St. Luke's, see Luke i. 56.

41. ἀπέχει] *it is enough*. ἀπόχρη, ἔφαρκε. (*Hesych.*)

44. Δεδώκει] On this form for ἐδεδώκει, see *Winer*, p. 67.

Cp. Mark xv. 7, πεποιήκεισαν: xvi. 9. Luke vi. 48, τεθεμελιώτο. Acts xiv. 8.

51. εἰς τις νεανίσκος ἠκολούθησεν] This young man could not have been St. John or St. James the Less, as some have conjectured, or any Apostle, for the Apostles had fled, v. 50.

If this young man who followed our Lord was St. Mark himself, as some suppose, and as seems probable, then this incident affords evidence of St. Matthew's accuracy; for St. Mark, with one or two additions of his own, adopts here St. Matthew's narrative of these transactions, which this young man, supposed to be St. Mark himself, must have witnessed. This probably is the reason why an incident otherwise seemingly so unimportant, is introduced by the Evangelist.

Suppose also that the young man was not St. Mark, yet it is certain that only a person well acquainted with the scene from personal knowledge, probably as an eye-witness, would have introduced into his account of it so slight and seemingly so trivial an incident as this, which has no bearing on the course and issue of the events described.

And since such an incident would only have been introduced by one very familiar with the scene, we have therefore here a testimony to St. Matthew's accuracy, whether we suppose the young man to have been St. Mark or not.

— νεανίσκοι] for נַעֲרִים (*nearim*), young men, soldiers (2 Sam. ii. 14. Gen. xiv. 24). The attendants in Acts v. 10 are also called νεανίσκοι.

51, 52. γυμνός] i. e. without any upper garment (*ἱμάτιον*), and

(¹⁸⁷/_I) ⁵³ Καὶ ἀπήγαγον τὸν Ἰησοῦν πρὸς τὸν ἀρχιερέα· καὶ συνέρχονται αὐτῷ MATT. LXXVI. 57 πάντες οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι καὶ οἱ Γραμματεῖς. (¹⁸⁸/_{IV}) ⁵⁴ Καὶ ὁ LUKE. XXII. 54 Πέτρος ἀπὸ μακρόθεν ἠκολούθησεν αὐτῷ ἕως ἔσω εἰς τὴν αὐλὴν τοῦ ἀρχιερέως· καὶ ἦν συγκαθήμενος μετὰ τῶν ὑπηρετῶν, καὶ θερμαινόμενος πρὸς τὸ φῶς.

(¹⁸⁹/_{II}) ⁵⁵ Οἱ δὲ ἀρχιερεῖς καὶ ὅλον τὸ συνέδριον ἐζήτουν κατὰ τοῦ Ἰησοῦ μαρτυρίαν εἰς τὸ θανατῶσαι αὐτόν· καὶ οὐχ εὗρισκον· ⁵⁶ πολλοὶ γὰρ ἐψευδομαρτύρουν κατ' αὐτοῦ, καὶ ἴσαι αἱ μαρτυρίαι οὐκ ἦσαν· (¹⁹⁰/_{VI}) ⁵⁷ καὶ τινες ἀναστάντες ἐψευδομαρτύρουν κατ' αὐτοῦ λέγοντες, ⁵⁸ Ὅτι ἡμεῖς ἠκούσαμεν αὐτοῦ λέγοντος, Ὅτι ἐγὼ καταλύσω τὸν ναὸν τοῦτον τὸν χειροποίητον, καὶ διὰ τριῶν ἡμερῶν ἄλλον ἀχειροποίητον οἰκοδομήσω· ⁵⁹ καὶ οὐδὲ οὕτως ἴση ἦν ἡ μαρτυρία αὐτῶν.

⁶⁰ Καὶ ἀναστὰς ὁ ἀρχιερεὺς εἰς μέσον ἐπηρώτησε τὸν Ἰησοῦν λέγων, Οὐκ ἀποκρίνη οὐδέν· τί οὗτοί σου καταμαρτυροῦσιν; ⁶¹ ὁ δὲ ἐσιώπα καὶ οὐδὲν ἀπεκρίνατο.

Πάλιν ὁ ἀρχιερεὺς ἐπηρώτα αὐτόν, καὶ λέγει αὐτῷ, Σὺ εἶ ὁ Χριστὸς ὁ Υἱὸς τοῦ Εὐλογητοῦ; (¹⁹¹/_I) ⁶² ὁ δὲ Ἰησοῦς εἶπεν, Ἐγὼ εἰμὶ καὶ ὤψεσθε τὸν Υἱὸν τοῦ ἀνθρώπου ἐκ δεξιῶν καθήμενον τῆς δυνάμεως, καὶ ἐρχόμενον μετὰ τῶν νεφελῶν τοῦ οὐρανοῦ· (¹⁹²/_{VI}) ⁶³ ὁ δὲ ἀρχιερεὺς διαρρήξας τοὺς χιτῶνας αὐτοῦ λέγει, Τί ἔτι χρεῖαν ἔχομεν μαρτύρων; (¹⁹³/_{II}) ⁶⁴ ἠκούσατε τῆς βλασφημίας· τί ὑμῖν φαίνεται; οἱ δὲ πάντες κατέκριναν αὐτὸν εἶναι ἔνοχον θανάτου.

(¹⁹⁴/_I) ⁶⁵ Καὶ ἤρξαντό τινες ἐμπτύειν αὐτῷ, καὶ περικαλύπτειν τὸ πρόσωπον αὐτοῦ καὶ κολαφίζειν αὐτόν, καὶ λέγειν αὐτῷ, Προφήτευσον· καὶ οἱ ὑπηρέται ραπίσμασιν αὐτὸν ἔβαλον.

(¹⁹⁵/_I) ⁶⁶ Καὶ ὄντος τοῦ Πέτρου ἐν τῇ αὐλῇ κάτω ἔρχεται μία τῶν παιδισκῶν τοῦ ἀρχιερέως, ⁶⁷ καὶ ἰδοῦσα τὸν Πέτρον θερμαινόμενον ἐμβλέψασα αὐτῷ λέγει· Καὶ σὺ μετὰ τοῦ Ναζαρηνοῦ Ἰησοῦ ἦσθα· (¹⁹⁶/_I) ⁶⁸ ὁ δὲ ἠρνήσατο λέγων, Οὐκ οἶδα οὔτε ἐπίσταμαι τί σὺ λέγεις· καὶ ἐξῆλθεν ἔξω εἰς τὸ προαύλιον καὶ ἀλέκτωρ ἐφώνησε. ⁶⁹ Καὶ ἡ παιδίσκη ἰδοῦσα αὐτὸν πάλιν ἤρξατο λέγειν τοῖς παρεστηκόσιν, Ὅτι οὗτος ἐξ αὐτῶν ἐστίν· ⁷⁰ ὁ δὲ πάλιν ἠρνεύετο. Καὶ μετὰ μικρὸν πάλιν οἱ παρεστώτες ἔλεγον τῷ Πέτρῳ, Ἀληθῶς ἐξ αὐτῶν εἶ, καὶ γὰρ Γαλιλαῖος εἶ, καὶ ἡ λαλιά σου ὁμοιάζει· ⁷¹ ὁ δὲ ἤρξατο ἀναθεματίζειν καὶ ὀμνύναι, Ὅτι οὐκ οἶδα τὸν ἄνθρωπον τοῦτον ὃν λέγετε· (¹⁹⁷/_{II}) ⁷² καὶ ἐκ δευτέρου ἀλέκτωρ ἐφώνησε. Καὶ ἀνεμνήσθη ὁ Πέτρος τὸ ῥῆμα ὃ εἶπεν αὐτῷ ὁ Ἰησοῦς, Ὅτι πρὶν ἀλέκτορα φωνῆσαι δις, ἀπαρνήσῃ με τρίς· καὶ ἐπιβαλὼν ἔκλαιε.

with only a *χιτῶν*, or tunic on. Adhibetur hoc vocabulum, ut Hebr. עִנְיָ et Lat. *nudus*, etiam de eo, qui veste exteriore caret, v. 1 Sam. xix. 24. Es. xx. 3. Joh. xxi. 7. Hesiod. *Ἔργ.* 391, γυμνὸν σπείρειν, γυμνὸν δὲ βοῶτεϊν, γυμνὸν δ' ἀμάειν. Virg. Georg. i. 299, *nudus ara, sere nudus*. Cic. p. Deiot. 9, *Rex saltavit nudus*. Plin. epp. iii. 1, *Spurinna in sole ambulabat nudus*. (Kuīn.) See John xxi. 7.

53. τὸν ἀρχιερέα] the High Priest Caiaphas. See on Matt. xxvi. 57, and for notes to the end of this Chapter.

54. φῶς] the fire. By which his countenance was more easily recognized.

56. ἴσαι] consistent; thus ἴσοι is used by LXX for תִּמְיָם (*tammim*), twins, pairs (Exod. xxvi. 24). Two witnesses at least were necessary (Deut. xvii. 6; xix. 15).

62—64. τὸν Υἱὸν τοῦ ἀνθρώπου—βλασφημία] Our Lord, it would appear, spoke *δεικτικῶς*, identifying Himself with the Son of Man (as described by Daniel, vii. 13), and confessing Himself to be the Christ, the Son of the Blessed One. Thus, in the opinion of the High Priest, He was guilty of blasphemy, that is, of arrogating to Himself what belonged to a Divine Person. For this sense of βλασφημία, see note on Matt. xxvi. 65.

This passage, where Christ thus speaks of Himself, confirms the exposition given above of Matt. xvi. 18.

On the sense of the word Εὐλογητὸς, *Blessed*, only applied

to God, and applied by St. Paul to Christ, and thus affirming Christ to be God, see Rom. ix. 5.

72. ἀνεμ.—τὸ ῥῆμα ὅ] So D, E, F, G, H, K, and others,—a stronger expression than *ἀν. τοῦ ῥήματος*, the reading of *Elz.*; ἀναμνησσκομαι is used with the accusative 2 Cor. vii. 15. Heb. x. 32. It is something more than remembered; he called to mind, and dwelt upon in his thoughts. An act of godly sorrow, and true repentance.

—ἐπιβαλὼν ἔκλαιε] The meaning seems to be, Peter did not delay his repentance, but immediately, although in the presence of persons who were thirsting for his Master's blood, he made public profession of sorrow and shame for his sin. He did not dismiss the thought of it from his mind (οὐκ ἀπέβαλε), but on the contrary he gave his mind to it; he, as it were, threw his whole mind and soul upon his sin; and he threw himself into a deep and earnest act of godly sorrow for it, and was weeping (ἔκλαιε) for it.

The word βάλλω is used in this reflective sense, Acts xxvii. 14, ἔβαλε κατ' αὐτῆς ἀνεμος, and Mark himself has (iv. 37), τὰ κύματα ἐπέβαλλον εἰς τὸ πλοῖον. So πασαδῶ (sc. ἐαυτὸν), Mark iv. 29. So Acts iv. 15; xvii. 18, συνέβαλλον, and Acts xxvii. 43, ἀπορρίψαντας, i.e. having cast themselves out (of the ship). So ἔστρεψε Θεὸς (Acts vii. 42), God turned Himself, and ἀναστρέψαντες (Acts v. 22). And so ἔγειρε is used often by St. Mark (ii. 9. 11; iii. 3; v. 41; x. 49) for arise.

MATT. LUKE.
XXVII. XXIII.

XV. ($\frac{198}{II}$) ¹ Καὶ εὐθέως ἐπὶ τὸ πρῶτ[ον] συμβούλιον ποιήσαντες οἱ ἀρχιερεῖς
¹ μετὰ τῶν πρεσβυτέρων καὶ Γραμματέων, ($\frac{199}{I}$) καὶ ὅλον τὸ συνέδριον, δῆσαντες
¹¹ ³ τὸν Ἰησοῦν ἀπήνεγκαν καὶ παρέδωκαν τῷ Πιλάτῳ. ($\frac{200}{I}$) ² καὶ ἐπηρώτησεν
¹² αὐτὸν ὁ Πιλάτος, Σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων; Ὁ δὲ ἀποκριθεὶς εἶπεν
¹³ αὐτῷ, Σὺ λέγεις. ³ Καὶ κατηγοροῦν αὐτοῦ οἱ ἀρχιερεῖς πολλά. ($\frac{201}{IV}$) ⁴ Ὁ δὲ
¹⁴ Πιλάτος πάλιν ἐπηρώτησεν αὐτὸν λέγων, Οὐκ ἀποκρίνη οὐδέν; ἴδε πόσα σου
¹⁵ καταμαρτυροῦσιν. ($\frac{202}{II}$) ⁵ ὁ δὲ Ἰησοῦς οὐκέτι οὐδέν ἀπεκρίθη ὥστε θαυμάζειν
¹⁶ τὸν Πιλάτον.
¹⁷ ($\frac{203}{IV}$) ⁶ Κατὰ δὲ ἑορτὴν ἀπέλυνεν αὐτοῖς ἓνα δέσμιον ὃνπερ ᾔτοῦντο. ⁷ Ἦν
¹⁸ δὲ ὁ λεγόμενος Βαραββᾶς μετὰ τῶν συστασιαστῶν δεδεμένος, οἷτινες ἐν τῇ
¹⁹ στάσει φόνον πεποιήκεισαν. ⁸ Καὶ ἀναβοήσας ὁ ὄχλος ᾗρξατο αἰτεῖσθαι
²⁰ καθὼς αἰεὶ ἐποίει αὐτοῖς. ⁹ ὁ δὲ Πιλάτος ἀπεκρίθη αὐτοῖς λέγων, Θέλετε ἀπολύσω
²¹ ὑμῖν τὸν βασιλέα τῶν Ἰουδαίων; ¹⁰ ἐγίνωσκε γὰρ ὅτι διὰ φθόνον παραδεδώ-
²² ¹⁸ κεισαν αὐτὸν οἱ ἀρχιερεῖς. ($\frac{204}{I}$) ¹¹ οἱ δὲ ἀρχιερεῖς ἀνέσεισαν τὸν ὄχλον ἵνα
²³ ²⁰ μᾶλλον τὸν Βαραββᾶν ἀπολύσῃ αὐτοῖς. ($\frac{205}{I}$) ¹² ὁ δὲ Πιλάτος ἀποκριθεὶς πάλιν
²⁴ εἶπεν αὐτοῖς, Τί οὖν θέλετε ποιήσω ὃν λέγετε τὸν βασιλέα τῶν Ἰουδαίων; ¹³ οἱ
²⁵ ²¹ δὲ πάλιν ἔκραξαν, Σταύρωσον αὐτόν. ¹⁴ ὁ δὲ Πιλάτος ἔλεγεν αὐτοῖς, Τί γὰρ
²⁶ ²³ κακὸν ἐποίησεν; οἱ δὲ περισσῶς ἔκραξαν, Σταύρωσον αὐτόν. ($\frac{206}{I}$) ¹⁵ ὁ δὲ Πιλάτος
²⁷ ²⁴ βουλόμενος τῷ ὄχλῳ τὸ ἱκανὸν ποιῆσαι ἀπέλυσεν αὐτοῖς τὸν Βαραββᾶν, καὶ
²⁸ ²⁵ παρέδωκε τὸν Ἰησοῦν φραγελλώσας ἵνα σταυρωθῇ.
²⁹ ($\frac{207}{IV}$) ¹⁶ Οἱ δὲ στρατιῶται ἀπήγαγον αὐτὸν ἔσω τῆς αὐλῆς, ὃ ἐστὶ πραιτώριον,
³⁰ καὶ συγκαλοῦσιν ὅλην τὴν σπεῖραν, ¹⁷ καὶ ἐνδύουσιν αὐτὸν πορφύραν, καὶ
³¹ περιτιθέασιν αὐτῷ πλέξαντες ἀκάνθινον στέφανον, ¹⁸ καὶ ᾗρξαντο ἀσπάζεσθαι
³² αὐτόν, Χαῖρε, ὁ βασιλεὺς τῶν Ἰουδαίων. ¹⁹ Καὶ ἔτυπτον αὐτοῦ τὴν κεφαλὴν
³³ καλάμῳ, καὶ ἐνέπτουν αὐτῷ, καὶ τιθέντες τὰ γόνατα προσεκύνουν αὐτῷ.

Thus St. Peter presents an instructive example of public penitence for a public sin; and commends the duty of earnestly considering our sins, and of cherishing a lively sense of them in our hearts, and of endeavouring to feel their guilt more and more deeply, instead of attempting to stifle the recollection of them, and to harden our hearts against the motions and strivings of Conscience and God's Holy Spirit within us.

In the word *ἐπιβαλὼν* may there not also be a contrast of St. Peter's case with that of Judas? the one an encouragement to true repentance (*μετάνοια*), the other a warning against mere *μεταμέλεια*. (Cp. 2 Cor. vii. 10.) St. Peter *ἐπιβαλὼν ἔκλαιε*. Judas *ρίψας τὰ ἀργύρια ἀπήγγελετο* (Matt. xxvii. 5), he *threw down* the silver—and cast *himself* down, *πληρὴς γενόμενος, ἐδάκρυσε μέσος* (Acts i. 18). The one was godly dejection and sorrow unto life; the other was worldly sorrow and self precipitation unto death.

The following summary of interpretations of this much controverted expression is from Meyer, p. 171. It will be observed, that after reciting them all he adopts that which has been received by the English Authorized Version: "*ἐπι. ἔκλαιε* nicht: *cæpit flere* (*Vulg., Syr., Euth., Zig., Luther, Castal., Heins., Beng., Loesn., Mich., Kuinoel* u. M.), da *ἐπέβαλε κλαίειν* stehen müsste, und dieses heissen würde: er warf sich darauf, betrieb es, zu weinen (vgl. *Erasm. u. Vatabl.*: "*prorupit in fletum*"); auch nicht: *cum se foras projecisset* (*Beza, Raphael, Vater* u. M.), da *ἐπιβαλὼν* wohl heissen könnte: als er darauf los gestürzt war, nicht aber, als er hinausgestürzt war, zu welcher Alteration Matth. 26, 75. Luk. 22, 62 keinesweges berechtigen; auch nicht: *veste capiti injecta flevit* (*Theophyl., Salmas. de fen. Trap.* p. 272, *Calov., L. Bos, Wolf, Elsn., Krebs, Fischer, Rosenm., Paulus, Fritzsche* u. M.), was eine im Contexte nicht berechnete und bei *ἐπιβαλὼν* beispiellose Suppletion voraussetzt; auch nicht, und zwar aus demselben Grunde: *nachdem er die Augen auf Jesum geworfen* (*Hammond, Palair.*); auch nicht: *addens, i. e. præterea* (*Grot.*), was sprachwidrig ist, oder *repetitis vicibus flevit* (*Cleric., Heupel, Münth.*), was ein schon vorhergegangenes Weinen voraussetzen würde (*Theophr. Char.* 8. Diod. Sic. p. 345, B.). Sprachrichtig *Ewald*: *einfallend mit den Thränen tiefer Reue in den Laut des ihn weckenden Hahns*. S. Polyb. i, 80, l. 23, l. 8. *Stephan.* Thes. ed. Hase iii. p. 1526. *Schweigb.* Lex. Polyb. p. 244 f. So würde ein lautes, dem Hahnenufe gleichsam antwortendes Weinen zu denken sein. Sprachrichtig auch schon *Casaub.* (*κατανόησας*), dann *Weist.* ("*cum animadvertisset*"),

Kypke, Glückl., De Wette, Bornem. (in d. Stud. u. Krit. 1843, p. 139): *als er darauf gemerkt hatte*, nämlich auf dieses *ῥῆμα* Jesu, als er seine Erwägung darauf gerichtet hatte (S. d. Beispiele zu diesem unzweifelhaften Gebrauch von *ἐπιβάλλειν* mit und ohne *τὸν νοῦν* oder *τὴν διάνοιαν* b. *Weist.* p. 632 f. *Kypke* i. p. 196 f.). Letztere Fassung erscheint contextmässiger, weil *ἀνεμνήσθη* etc. vorhergeht, so dass *ἐπιβαλὼν* dem *ἀνεμνήσθη* als die sich daran knüpfende weitere geistige Thätigkeit, die nun das Weinen zur Folge hatte, entspricht. Petrus erinnert sich des Wortes, *sinit* nach darüber, *weint.*"

— *ἔκλαιε*] he was weeping; he continued weeping; something more than *ἐκλαυσε*, and much stronger than *ἐδάκρυσε*: see Luke xix. 41.

CH. XV. 1. *πρῶτ[ον]* See Matt. xxvii. 1.

— *τῷ Πιλάτῳ*] to Pilate, the Roman Governor. Yet it is observable, St. Mark never adds to Pilate's name the title *ἡγεμὼν*, or Governor, nor does St. Luke, though he used *τοῦ ἡγεμόνος* (the Governor) once, as equivalent to Pilate (xx. 20), nor does St. John; whereas St. Matthew says (xxvii. 2) *Pilate, the Governor*, and repeats the word *the Governor* frequently (xxvii. 11, 14, 15, 21, 23, 27; xxviii. 14); nor do any of the other Evangelists except St. Luke once, as above mentioned, use the term *the Governor* as a synonym for Pilate. Cp. Matt. xxvii. 11, with Mark xv. 2, where Mark has changed St. Matthew's *ἡγεμὼν* into *Πιλάτος*, and the same is done in Mark xv. 5, compared with Matt. xxvii. 14, and in Mark xv. 12, compared with Matt. xxvii. 21, and in Mark xv. 14, compared with Matt. xxvii. 23. In other places St. Mark omits St. Matthew's *ἡγεμὼν*. Cp. Mark xv. with Matt. xxvii. 15, and Mark xv. 16, with Matt. xxvii. 27.

The title "*the Governor*" was identified with Pilate, at the time in which, and by the persons for whom, the Gospel of St. Matthew was written; and afterwards, when the other Evangelists wrote, it was universally known by Christians, that Pilate was the Roman Governor at the Crucifixion.

8. *ἀναβοήσας*] B and D have *ἀναβᾶς* here, which has been received by some Editors.

18. *Χαῖρε, ὁ βασιλεὺς*] Thou that art *the King*—the reading of A, C, E, F, G, and other MSS.—a stronger expression than *Χαῖρε, βασιλεῦ* (*Elz.*), and a more remarkable confession of the truth; though they who uttered it knew it not.

19. *τιθέντες τὰ γόνατα προσεκύνουν*] kneeling before Him

(²⁰⁸ / _{VI})	²⁰ καὶ ὅτε ἐνέπαιξαν αὐτῷ, ἐξέδυσαν αὐτὸν τὴν πορφύραν καὶ ἐνέδυσαν αὐτὸν τὰ ἱμάτια τὰ ἴδια, (²⁰⁹ / _I) καὶ ἐξάγουσιν αὐτὸν ἵνα σταυρώσωσιν αὐτόν.	MATT. XXVII. 31	LUKE. XXIII.
²¹	Καὶ ἀγγαρεύουσι παράγοντά τινα Σίμωνα Κυρηναῖον ἐρχόμενον ἀπ' ἀγροῦ, τὸν πατέρα Ἀλεξάνδρου καὶ Ῥούφου, ἵνα ἄρῃ τὸν σταυρὸν αὐτοῦ.	32	26
(²¹⁰ / _I)	²² Καὶ φέρουσιν αὐτὸν ἐπὶ Γολγοθᾶ τόπον, ὃ ἐστὶ μεθερμηνευόμενον Κρανίου τόπος. (²¹¹ / _{IV})	33	33
²³	Καὶ ἐδίδουν αὐτῷ πιεῖν ἐσμυρνισμένον οἶνον· ὃ δὲ οὐκ ἔλαβε. (²¹² / _I)	34	
²⁴	Καὶ σταυρώσαντες αὐτὸν διαμερίζονται τὰ ἱμάτια αὐτοῦ βάλλοντες κλῆρον ἐπ' αὐτὰ τίς τί ἄρῃ. (²¹³ / _X)	35	34
²⁵	Ἦν δὲ ὥρα τρίτη καὶ ἐσταύρωσαν αὐτόν. (²¹⁴ / _I)	36	
²⁶	Καὶ ἦν ἡ ἐπιγραφή τῆς αἰτίας αὐτοῦ ἐπιγεγραμμένη, Ὁ ΒΑΣΙΛΕΥΣ ΤΩΝ ἸΟΥΔΑΙΩΝ. (²¹⁵ / _I)	37	
²⁷	Καὶ σὺν αὐτῷ σταυροῦσι δύο ληστὰς, ἓνα ἐκ δεξιῶν καὶ ἓνα ἐξ ἐκωνύμων αὐτοῦ. (²¹⁶ / _{VIII})	38	
²⁸	Καὶ ἐπληρώθη ἡ γραφή ἡ λέγουσα, Καὶ μετὰ ἀνόμων ἐλογίσθη. (²¹⁷ / _{VI})	39	35
²⁹	Καὶ οἱ παραπορευόμενοι ἐβλασφήμουν αὐτὸν κινούμεντες τὰς κεφαλὰς αὐτῶν καὶ λέγοντες, Οὐὰ, ὃ καταλύων τὸν ναὸν καὶ ἐν τρισὶν ἡμέραις οἰκοδομῶν, ³⁰ σῶσον σεαυτὸν, καὶ κατὰ βάσιν ἀπὸ τοῦ σταυροῦ. (²¹⁸ / _{II})	40	37
³¹	Ὅμοιως καὶ οἱ ἀρχιερεῖς ἐμπαίζοντες πρὸς ἀλλήλους μετὰ τῶν Γραμματέων ἔλεγον, Ἄλλους ἔσωσεν, ἑαυτὸν οὐ δύναται σῶσαι (²¹⁹ / _{II})	41	42
³²	ὁ Χριστὸς, ὃ βασιλεὺς τοῦ Ἰσραὴλ, καταβάτω νῦν ἀπὸ τοῦ σταυροῦ, ἵνα ἴδωμεν καὶ πιστεύσωμεν. (²²⁰ / _{II})	42	
³³	Καὶ οἱ συνεσταυρωμένοι αὐτῷ ὠνείδιζον αὐτόν. Γενομένης δὲ ὥρας ἑκτῆς, σκότος ἐγένετο ἐφ' ὅλην τὴν γῆν, ἕως ὥρας ἐννάτης· (²²¹ / _{VI})	43	39
³⁴	καὶ τῇ ὥρᾳ τῇ ἐννάτῃ ἐβόησεν ὁ Ἰησοῦς φωνῇ μεγάλῃ λέγων, Ἐλωὶ Ἐλωὶ, λαμὰ σαβαχθανί; ὃ ἐστὶ, μεθερμηνευόμενον, Ὁ Θεὸς μου, ὁ Θεός μου, εἰς τί με ἐγκατέλιπες; ³⁵ καὶ τινὲς τῶν παρεστηκότων ἀκούσαντες ἔλεγον, Ἰδοὺ Ἡλίαν φωνεῖ. (²²² / _{II})	44	44
³⁶	δραμῶν δὲ εἰς καὶ γεμίσας σπόγγον ὄξους, περιθείς τε καλάμῳ ἐπότιζεν αὐτὸν λέγων, Ἀφετε, ἴδωμεν εἰ ἔρχεται Ἡλίας καθελεῖν αὐτόν.	45	
(²²³ / _I)	³⁷ Ὁ δὲ Ἰησοῦς ἀφείς φωνὴν μεγάλην ἐξέπνευσε. (²²⁴ / _{II})	46	50
³⁸	Καὶ τὸ κατάπτασμα τοῦ ναοῦ ἐσχίσθη εἰς δύο ἀπὸ ἄνωθεν ἕως κάτω. (²²⁵ / _{II})	47	51
³⁹	Ἰδὼν δὲ ὁ κεντυρίων ὁ παρεστηκὼς ἐξ ἐναντίας αὐτοῦ ὅτι οὕτω κράζας ἐξέπνευσεν, εἶπεν, Ἀληθῶς ὁ ἄνθρωπος οὗτος Υἱὸς Θεοῦ.	52	54
(²²⁶ / _{VI})	⁴⁰ Ἦσαν δὲ καὶ γυναῖκες ἀπὸ μακρόθεν θεωροῦσαι, ἐν αἷς ἦν καὶ Μαρία ἡ Μαγδαληνὴ, καὶ Μαρία ἡ τοῦ Ἰακώβου τοῦ μικροῦ καὶ Ἰωσὴ μῆτηρ, καὶ Σαλώμη, ⁴¹ αἱ καὶ ὅτε ἦν ἐν τῇ Γαλιλαίᾳ ἠκολούθουν αὐτῷ καὶ διηκόνουν αὐτῷ· καὶ ἄλλαι πολλαὶ αἱ συναναβάσαι αὐτῷ εἰς Ἱεροσόλυμα.	55	49

they were worshipping Him—as a King. This is mentioned only by St. Mark, who also particularizes the place from which Simon came, and his sons, and in other respects adopts St. Matthew's narrative here.

21. ἀγγαρεύουσι] See Matt. v. 41.
— ἐρχόμενον ἀπ' ἀγροῦ] coming from the country. See Luke xxiii. 26.

— Ἀλεξάνδρου καὶ Ῥούφου] of Alexander and Rufus. Probably members of the Roman Church. (See Rom. xvi. 13.) A confirmation of the opinion that St. Mark wrote for the Romans; he refers to some among them for a testimony to his truth.

25. ὥρα τρίτῃ] the third hour; nine o'clock in the morning. See on John xix. 14, and here v. 33.

26. ἡ ἐπιγραφή] the inscription. As to the varieties in the Evangelical accounts of the Inscription on the Cross, see on John xix. 19.

28. μετὰ ἀνόμων] with transgressors. Isa. liii. 12, where the LXX has ἐν τοῖς ἀνόμοις ἐλογίσθη. Ἐν τοῖς ἀνόμοις is the Hebr. בְּשִׁפְחֵי (elh-posheim), from root שָׁפַח (pasha), to revolt or rebel. (Cp. Gen. xviii. 23 25.) The sense therefore is, He who was a perfect example of obedience to Law, was counted a rebel against it, and was punished as such.

29. Καί] See Matt. xxvii. 39.

33. ὥρας ἑκτῆς] St. Mark had related above (xv. 25), that He was crucified at the third hour, nine o'clock; the darkness began at noon and continued till three o'clock (Matt. xxvii. 45. Mark xv. 33. Luke xxiii. 44), when our Lord expired.

34. Ἐλωὶ] St. Mark uses the Syriac or vernacular form, Hebr. 'HAL. See Matt. xxvii. 46. Glass. Phil. p. 150. "Even to His last breath," says Theophyl., "Christ honours the Hebrew Scripture."

39. κεντυρίων] centurion. St. Mark uses the Latin form of this word; but St. Matthew (xxvii. 54) and St. Luke (xxiii. 47) have ἑκατόνταρχος there. Cf. vv. 44, 45. See above, ii. 4.

40. τοῦ μικροῦ] the less. This epithet is added by St. Mark only (cp. Matt. xiii. 55; xxvii. 56), and appears to show that the other James, the son of Zebedee, had been made generally known to the Church in some remarkable manner when St. Mark wrote—probably by his martyrdom (Acts xii. 2); and perhaps St. James, the son of Alphaeus, when elevated to be Bishop of Jerusalem (see Acts xii. 17; xxi. 18. Gal. ii. 12), had taken the name ὁ μικρὸς, the less, in humility to distinguish him from the other Apostle of the same name. Cp. James i. 9.

— Σαλώμη] Salome. St. Matthew has here (xxvii. 56) μῆτηρ τῶν υἱῶν Ζεβεδαίου, the mother of the sons of Zebedee. When St. Mark wrote they were known more generally by their own names; and it is probable that their mother's name was then commonly known to be Salome. He mentions her here by name in this honourable office of waiting at the cross, and as having followed Christ and ministered to Him. Before (x. 35) he had used the more paraphrastic expression (viz., the "Sons of Zebedee"), as on a less creditable occasion, and because her sons were concerned in, and parties to, the ambitious request, which was made by her in their behalf. See Matt. xx. 20.

MATT. LUKE. (227) 42 Καὶ ἤδη ὀψίας γενομένης, ἐπεὶ ἦν παρασκευή, ὃ ἐστὶ προσάββατον, 43 ἐλθὼν Ἰωσήφ ὁ ἀπὸ Ἀριμαθαίας, εὐσχήμων βουλευτῆς, ὃς καὶ αὐτὸς ἦν προσδεχόμενος τὴν βασιλείαν τοῦ Θεοῦ, τολμήσας εἰσῆλθε πρὸς Πιλάτον, καὶ ᾔτησατο τὸ σῶμα τοῦ Ἰησοῦ. 44 ὁ δὲ Πιλάτος ἐθαύμασεν εἰ ἡδη τέθνηκε καὶ προσκαλεσάμενος τὸν κεντυρίωνα ἐπηρώτησεν αὐτὸν εἰ πάλαι ἀπέθανε. 59 53 45 καὶ γνοὺς ἀπὸ τοῦ κεντυρίωνος ἐδωρήσατο τὸ σῶμα τῷ Ἰωσήφ. (228) 46 Καὶ ἀγοράσας σινδὸνα καθελὼν αὐτὸν ἐνείλησε τῇ σινδόνι, καὶ κατέθηκεν αὐτὸν ἐν μνημείῳ ὃ ἦν λελατομημένον ἐκ πέτρας, καὶ προσεκύλισε λίθον ἐπὶ τὴν θύραν τοῦ μνημείου.

61 65 (229) 47 Ἡ δὲ Μαρία ἡ Μαγδαληνὴ καὶ Μαρία Ἰωσή ἐθεώρουν ποῦ τίθεται. 1 1 XVI. (230) 1 Καὶ διαγενομένου τοῦ σαββάτου Μαρία ἡ Μαγδαληνὴ καὶ Μαρία ἡ τοῦ Ἰακώβου καὶ Σαλώμῃ ἡγόρασαν ἀρώματα ἵνα ἐλθοῦσαι ἀλείψωσιν αὐτόν. (231) 2 Καὶ λίαν πρῶτ' τῆς μιᾶς σαββάτων ἔρχονται ἐπὶ τὸ μνημεῖον ἀνατείλαντος τοῦ ἡλίου. 3 καὶ ἔλεγον πρὸς ἑαυτάς, Τίς ἀποκυλίσει ἡμῖν τὸν λίθον ἐκ τῆς θύρας τοῦ μνημείου; 4 καὶ ἀναβλέψασαι θεωροῦσιν 3 3 ὅτι ἀποκεκύλισται ὁ λίθος· ἦν γὰρ μέγας σφόδρα. 5 Καὶ εἰσελθοῦσαι εἰς τὸ μνημεῖον εἶδον νεανίσκον καθήμενον ἐν τοῖς δεξιοῖς, περιβεβλημένον στολὴν 5 5 λευκὴν καὶ ἐξεθαμβήθησαν. (232) 6 Ὁ δὲ λέγει αὐταῖς, Μὴ ἐκθαμβεῖσθε Ἰησοῦν ζητεῖτε τὸν Ναζαρητὸν τὸν ἐσταυρωμένον ἡγέρθη, οὐκ ἔστιν ὧδε· ἴδε ὁ 6 6 τόπος ὅπου ἔθηκαν αὐτόν. 7 ἀλλ' ὑπάγετε, εἰπάτε τοῖς μαθηταῖς αὐτοῦ καὶ τῷ Πέτρῳ, ὅτι προάγει ὑμᾶς εἰς τὴν Γαλιλαίαν· ἐκεῖ αὐτὸν ὄψεσθε, καθὼς εἶπεν 7 8 ὑμῖν. (233) 8 καὶ ἐξελθοῦσαι ἔφυγον ἀπὸ τοῦ μνημείου· εἶχε δὲ αὐτὰς τρόμος καὶ ἔκστασις· καὶ οὐδεὶς οὐδὲν εἶπον· ἐφοβοῦντο γάρ.

9 a Ἀναστὰς δὲ πρῶτ' πρώτῃ σαββάτου ἐφάνη πρῶτον Μαρίᾳ τῇ Μαγδαληνῇ

a John 20. 14.

42. παρασκευή] *the preparation*, i. e. for the Sabbath; and therefore St. Mark, writing for other readers besides Jews, explains the word by προσάββατον, which St. Matthew, specially writing for Jews, does not.

Parasceue is the name by which Friday is now generally known in Asia and Greece. This Friday, or προσάββατον (i. e. the preparation for the Sabbath), is called παρασκευὴ τοῦ πάσχα by St. John (xix. 14); where see note.

43. Ἀριμαθαίας] See Matt. xxvii. 57.

— ὃς καὶ αὐτὸς] Who also himself (as well as the devout women and other faithful Israelites) was waiting for the kingdom of God, although, as a counsellor and member of the Sanhedrim, he had been hitherto influenced by political considerations, and had made no open avowal of his faith. But now, such was the force of the conviction produced by the circumstances of the Crucifixion on his mind, he takes courage (see next note), even when others falter for fear, and goes boldly to Pilate, and craves the body of Jesus.

— τολμήσας] having taken courage. For a similar use of *τολμάω*, see Phil. i. 14. Rom. x. 20. Up to this time he had only been a Disciple of Jesus in secret, for fear of the Jews (see John xix. 38); but now, when even the Disciples had fled, he, struck by the wonderful circumstances of the Crucifixion, took courage, and went boldly to Pilate.

44. ἐθαύμασεν εἰ] wondered that,—with a feeling of doubt, whether—. So Joseph. Ant. ix. 9. 2, θαυμάζειν ἔλεγεν, εἰ τοῦτους ἡγείται θεός. (Kuin.)

46. ἀγοράσας] having bought. The mention of buying here and in xvi. 1 seems to be made to mark the time, i. e. to intimate that in the former case the Sabbath had not begun, and that in the latter it was over. See on Luke xxiii. 56.

47. Μαρία Ἰωσή] Mary (the mother) of Joseph, and of James the Less. See v. 40; xvi. 1. She was the wife of Cleophas, and sister of the Blessed Virgin (John xix. 25), and is called "the other Mary" by St. Matthew (xxvii. 61).

— ἐθεώρουν] were looking; cp. xii. 41; xv. 40.

— τίθεται] is laid. Present tense—as usual with St. Mark. See xi. 31.

CH. XVI. 1. καὶ διαγ. τ. σ.] See Greg. M. Hom. in Ev. xxi. p. 1527.

2. λίαν πρῶτ'] See Matt. xxviii. 1.

4. καὶ ἀναβλέψασαι] and when they had looked up, they see

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that the stone has been rolled away. It had been rolled away, in order that they might enter into the sepulchre, and see the place where the Lord had lain, and from which He had raised Himself before the stone was rolled away. See Matt. xxviii. 2.

— ἦν γὰρ μέγας σφόδρα] for it was very great. The greatness of the stone was a reason why even in the dimness of the morning (λίαν πρῶτ') they could see that the Stone had been rolled away from the mouth of the cave, and that the Sepulchre was open. They then go forward and see the bright raiment of the Angel shining in the darkness of the cave at that early hour.

6. τὸν Ναζαρητὸν τὸν ἐσταυρωμένον] the Nazarene, Him who has been crucified. The Angel is not ashamed of the Cross (see Gal. vi. 14), nor of the ignominious name Nazarene. The tree of shame had become a *netser* or branch of glory blossoming with heavenly bloom, that will never fade. (See Matt. ii. 23.) "Radix amara crucis evanuit, flos vitæ cum fructibus surrexit in gloriâ." (Gloss.) Cp. Acts xxii. 8, where our Lord, speaking from His seat of heavenly glory, calls Himself Jesus of Nazareth; and see Rev. v. 5.

7. τῷ Πέτρῳ] to Peter. These words of the Angel are in St. Mark only, and confirm the primitive statement, that his Gospel was due in great measure to St. Peter (see above, viii. 29, and p. 112—4). And this recital of these words of Christ, treasured up by the thankful Apostle, and recorded here by his son in the faith, St. Mark, seems like the thankful acknowledgment of a contrite heart, overflowing with love for the Divine tenderness to him after his denial. (See xiv. 72.) And they beautifully illustrate our Lord's saying, that there is joy among the Angels of God over one sinner that repenteth (Luke xv. 10).

9—20. Ἀναστὰς] The genuineness of this, and the remaining verses of this Gospel, has been questioned by some. It is said that S. Jerome affirms (ad Hedib. iv. 172), that almost all the Greek MSS. are without this portion of the Gospel. See Davidson's Introduction, p. 164, and Tregelles, on the printed Text of N. T. pp. 246—261, where are some excellent remarks on this subject. But this allegation appears to be erroneous.

S. Jerome is writing to Hedibia, a lady living in France, who asks him a question concerning the time of our Lord's Resurrection, and His appearance to Mary Magdalene, and he is explaining in what manner the account in St. Mark's Gospel may be reconciled with that of the other Evangelists. Even suppose there be a discrepancy, he observes, then we may say that "non recipimus

X

ἀφ' ἧς ἐκβεβλήκει ^b ἑπτὰ δαιμόνια ¹⁰ ἐκείνη πορευθεῖσα ἀπήγγειλε τοῖς μετ' ^b Luke 8. 2.
αὐτοῦ γενομένοις, πενθοῦσι καὶ κλαίουσι (²³⁴/_x) ¹¹ κἀκεῖνοι ἀκούσαντες ὅτι ζῇ

Marci testimonium, omnibus Græciæ libris pene hoc capitulum in fine non habentibus?"

But perhaps the word 'capitulum,' as here used by *S. Jerome*, does not mean any thing more than the section, consisting of three verses, in which our Lord's appearance to Mary Magdalene is described; and *S. Jerome's* meaning may be, that this 'capitulum' or κεφάλαιον, at the close of *St. Mark's Gospel*, is absent from many MSS.

But this sentence of *S. Jerome* ought not to have been construed to mean that the whole of the remaining portion of the Gospel, containing twelve verses (9—20), was not found in those MSS. Indeed, *S. Jerome* himself affirms that v. 14 is found in the Greek MSS. He says (adv. Pelagian. ii. 6), "In quibusdam exemplaribus et maximè in Græcis codicibus juxta Marcum in fine ejus Evangelii scribitur, Postea, cum accubuissent undecim apparuit eis Jesus, et exprobravit incredulitatem et duritiam cordis quia his qui viderant eum non crediderunt." See v. 14.

The fact is, that the whole of this portion (9—20) is found in all the extant Greek Manuscripts of *St. Mark*, with one or two exceptions, particularly Codex B. or Vaticanus.

It is found in almost all the Versions of the Gospel; in the very ancient Curetonian Syriac Version lately discovered, verses 17—20 are preserved; the rest of the Version of this Gospel being lost.

It was also known to *S. Irenæus*, who quotes v. 19, and says (iii. 10, 6), "In fine Evangelii ait Marcus, 'et quidem Jesus postquam locutus est eis, receptus est in cælos et sedet ad dexteram Dei.'" And a confirmation of this testimony has been recently discovered and published by *Dr. Cramer*, Caten. in Marc. p. 449, δ μὲν οὖν Κύριος μετὰ τὸ λαλῆσαι αὐτοῖς—Θεοῦ. Εἰρηναῖος δ τῶν Ἀποστόλων πλησίον, ἐν τῇ πρὸς τὰς αἰρέσεις γ' λόγῳ τοῦτο ἀνέγραψεν τὸ ῥητὸν ὡς Μάρκῳ εἰρημένον.

On the other hand, we have the assertion of *Eusebius* in the fourth century, endeavouring to solve a difficulty concerning the time of the Resurrection (Quæstion. ad Marinum, in Mai's Collec. Vatic. iv. p. 254, ed. Rom. 1847), and saying that the verses describing the Resurrection are not found in all copies (ἐν ἅπασιν ἀντιγράφοις) of the Gospel of *St. Mark*; and that the most accurate copies end at ἐφοβοῦντο γάρ. And he adds, "that portion which follows, being merely read in some copies, and not in all, may be regarded as superfluous, especially if it is found to contradict the testimony of the other Evangelists."

"This solution (adds *Eusebius*) may be offered, and so the question may be disposed of."

But, as *Cardinal Mai* has shown (p. 255), this testimony as to the copies is controverted by other evidence; and, as if this way of removing the difficulty did not quite satisfy his own mind, *Eusebius* then proceeds to offer another solution.

It appears, also, that the Ammonian Sections and the Eusebian Canons were not originally continued beyond verse 8.

But the remarks of *Eusebius* (it may be observed) are by no means of the same force, as a direct testimony would be, which affirmed that this portion (vv. 9—20) is not found in the MSS. of this Gospel.

They are offered in reply to an objection, and in order to solve a difficulty; and it is evident that neither the testimony of *Eusebius* nor *Jerome*,—who seems to have copied *Eusebius*,—can be extended very far; they can only be applied to the MSS. which happened to come under their own personal observation.

But, if the verse itself had been absent from the MSS. generally in other parts of the world, the question proposed to *Eusebius* and *Jerome* would never have arisen. The mention of the difficulty in these verses is itself a proof that the verses were found in MSS. in other parts of the world, particularly in the West. And, inasmuch as *St. Mark's Gospel* was in all probability written in the West, and particularly for the use of the West, the testimony of the West is of more value than that of the "libri Græciæ," to which *S. Jerome* refers; and the evidence of *S. Irenæus* in the West, early in the third century, must outweigh that of *Eusebius* and that of *S. Jerome* in the East, in the fourth; particularly that of *S. Jerome*, which is not in harmony with itself, and may have been borrowed from *Eusebius*.

Besides, if it had been true, that these verses were not found in the MSS. generally in the fourth century, how is it, that of the many hundreds of MSS. which exist now, there should be only one, of any note, in which these verses, and the whole of the residue, to the end of the Gospel, are not found? How is it that they exist also in almost all Versions of the Gospel? The circumstance that *Eusebius* and others appeal to the absence of these verses (9, 10) from some MSS. in order to get rid of a difficulty, suggests the belief that some copyists might be disposed

to conclude the Gospel with verse 8, ἐφοβοῦντο γάρ, and so the omission might be propagated; and it also leads to a belief that these verses, supposed to contain a difficulty, were not very likely to be added to the Gospel of *St. Mark* by an unauthorized hand, or to be received, as they have been received, in almost every extant Manuscript and Version of the Gospel.

There is a testimony also, coming from the East, which deserves particular notice. *Victor of Antioch* (or, as some say, *S. Cyril of Jerusalem*; see *Cramer's Catena*, p. xxvi), in his Comment on *St. Mark*, says thus:—

"Since these verses ('Having risen on the first day of the week,' v. 9, &c.) are added in some copies to the Gospel of *St. Mark*, and since this account seems to disagree with that of *St. Matthew*, we will say that it might be answered, that this conclusion, which is found in some copies of *St. Mark*, is spurious. But, in order that we may not seem to take refuge in a plea made ready for the occasion, we will read the verse thus,—'Having arisen,' and then put a comma, and so introduce the words, 'early on the first day of the week,' &c." (*Matthæi*, N. Test. ii. p. 269.) "But although" (cp. *Cramer's Catena*, p. 447), he adds, "the words 'having arisen,' &c., are not found in very many copies, because some thought them spurious, yet we have found them in very many of the accurate copies; and according to the copy of the Gospel received in Palestine (κατὰ τὸ Παλαιστιναῖον Εὐαγγέλιον Μάρκου), we have added them, as the true original of *St. Mark* has them, and according to the account therein contained of the Resurrection of our Lord,—that is, from the words 'having risen,' down to 'signs following. Amen.'" (vv. 9—20.)

Besides, it may be added, this portion is acknowledged by *S. Hippolytus* (scholar of *S. Irenæus*), Bishop of Portus, near Rome; and so the Roman Church, for which this Gospel was specially written, bears witness to it. (See *Apost. Const.* in *Hippolyt.* ed. *Fabric.* i. 245.) See also the xxixth Homily of *Gregory the Great*, Bishop of Rome, cited below, v. 17. It is acknowledged by *S. Augustine* (de Cons. Ev. iii. 24), and is commented on as authentic by *Bede* (p. 257), *Theophylact* (p. 263), and *Euthym.* (p. 116), and in the *Catena Aurea*.

Further, it is improbable that the Gospel ever ended with ἐφοβοῦντο γάρ, v. 8. Such a conclusion is very abrupt, and, in this respect, without a parallel in the New Testament. Again; all the Gospels, and indeed all the Books of the New Testament (as might be expected), end happily. This note of fear is very unlike the consummation of the Gospel, which communicates "glad tidings of great joy."

Besides, if the portion beginning with the word Ἀναστὰς had not been a continuation of what precedes, but an independent pericope, it is probable that the word *Jesus* would have been found in the first sentence.

There is, however, internal evidence, which would seem to intimate that this portion is not from the pen of *St. Mark* himself. Many expressions occur in this section which are not found in any portion of *St. Mark*; e. g. πορεύομαι used thrice (10, 12, 15), and in no other place of *St. Mark*; δεδομαι used twice (11, 14), and in no other place of *St. Mark*; ἕτερος used v. 12, and in no other place of *St. Mark*; ἐκεῖνος, put absolutely without a substantive three times (10, 13, 20), and in no other place of *St. Mark*; and ὁ Κύριος used twice for Christ (19, 20), and in no other place of *St. Mark*; and the less common words, παρακολουθεῖν, ἐπακολουθεῖν, συνεργεῖν, βεβαίω.

In a word,—if we were to be called upon to determine this question on internal evidence alone, we might be disposed to conjecture that this portion was due rather to *St. Luke* or *St. John*, than to *St. Mark*.

However, arguments derived from the style of authors inspired by the Holy Ghost, are to be used with great caution. The same Spirit Who prompted and enabled them to write, might also prompt and enable them to write in different styles on different occasions, and thus show more clearly their dependence on Himself. How different is the style of the two Epistles of *St. Mark's* master—*St. Peter*! How different the style of the Apocalypse, and the Gospel of *St. John*!

So great a change as that wrought by the Resurrection of Christ might suggest a change of style; as changes are made in music to mark changes of action and feeling.

But, after all, the question of authorship is comparatively of little moment. It is sufficient to know that this portion of the Gospel is received by the Universal Church, bearing witness to it in the great body of Manuscripts and Versions, and that it is received and read by her as Holy Scripture; in short, that it is

καὶ ἐθεάθη ὑπ' αὐτῆς ἡπίστησαν. ^(235 VIII) 12 Μετὰ δὲ ταῦτα δυσὶν ἐξ αὐτῶν περιπατοῦσιν ἐφανερώθη ἐν ἐτέρᾳ μορφῇ πορευομένοις εἰς ἀγρόν· ^(236 X) 13 κακῆνοι ἀπελθόντες ἀπήγγειλαν τοῖς λοιποῖς· οὐδὲ ἐκεῖνοῖς ἐπίστευσαν. ^(236 X) 14 Ὁ γαρστρον ἀνακειμένοις αὐτοῖς τοῖς ἑνδεκα ἐφανερώθη, καὶ ὠνείδισε τὴν ἀπιστίαν αὐτῶν καὶ σκληροκαρδίαν, ὅτι τοῖς θεασαμένοις αὐτὸν ἐγγεγερμένον οὐκ ἐπίστευσαν· ^{15 d} καὶ εἶπεν αὐτοῖς, Πορεύθεντες εἰς τὸν κόσμον ἅπαντα κηρύξατε τὸ εὐαγγέλιον πάσῃ τῇ κτίσει· ¹⁶ ὁ πιστεύσας καὶ βαπτισθεὶς σωθήσεται, ὁ δὲ ἀπιστήσας κατακριθήσεται. ^{17 e} Σημεῖα δὲ τοῖς πιστεύουσι ταῦτα παρακολουθήσει· ἐν τῷ ὀνόματί μου δαιμόνια ἐκβαλοῦσι, γλῶσσαις λαλήσουσι καιναῖς, ^{18 f} ὅφεις ἀροῦσι, κἂν θανάσιμόν τι πῶσιν οὐ μὴ αὐτοὺς βλάβῃ, ἐπὶ ἄρρώστοις χεῖρας ἐπιθήσουσι, καὶ καλῶς ἔξουσιν. ¹⁹ Ὁ μὲν οὖν Κύριος μετὰ τὸ ^g λαλῆσαι αὐτοῖς ^h ἀνελήφθη εἰς τὸν οὐρανόν, καὶ ἐκάθισεν ἐκ δεξιῶν ⁱ τοῦ Θεοῦ.

e John 20. 19.
1 Cor. 15. 5, 7.

d John 15. 16.

e Luke 10. 17.
Acts 5. 16.
& 8. 7. & 16. 18.
& 2. 4. & 10. 46.

f 1 Cor. 12. 10,
28.

g Acts 1. 2, 3.
h Luke 24. 51.
i Ps. 110. 1.
Acts 7. 55.

received as the WORD of GOD, by the SPIRIT of GOD, in the CHURCH of GOD.

Let us add, that the fact to which reference has been made, viz. the uncertainty of its *authorship*, is one which is suggestive of very instructive reflections.

This portion may not have been penned by St. Mark himself. This very doubt brings before our minds the important question—“On what grounds do we receive the Scriptures as the Word of God?”

We do not know who was employed by the Holy Spirit to write the Book of Job, or the conclusion of the Books of Deuteronomy, or of Joshua, or many of the Psalms; but we receive them as Canonical Scripture, and as the work of the HOLY GHOST.

If we knew, by whose hand every book of Scripture was penned, we might be tempted to imagine that the Inspiration of Scripture depended on the writers, by whose instrumentality Scripture was written, and not on the Holy Ghost, who employed them.

Our ignorance of the human instrument raises our eyes to the Divine Agent; it leads us to consider, why we receive the Books of Scripture as Scripture? We do not receive them because they were indited by Moses or by David, by St. Matthew or by St. Paul,—but because they are inspired by the Holy Ghost, and have been received as such by the Voice of Christ speaking in His Body, the Church, to which He has promised His own presence and guidance for ever.

Let, therefore, this portion of the Gospel not have been written by St. Mark, still it is as much a part of the Gospel as what was written by him; and it serves to bring out forcibly the great truth, that though all the Books of Scripture were anonymous, they would be no less Scripture than they are now. It reminds us of our duty to distinguish, in sacred things, the human channel from the Divine Source. It speaks of the solemn obligation under which we are, to receive the Scriptures and the Sacraments,—not because they are ministered to us by the hands of this or that man,—however holy he may be,—but because they flow from the one fountain and well-spring of all Truth and Grace,—the Wisdom and the Love of God.

12. ἐν ἐτέρᾳ μορφῇ] in a different form. Cp. Luke xxiv. 16. 15.] S. Jerome (contra Pelagian. ii. 6, vol. iv. p. 520, see on v. 9 above) quotes a remarkable answer as here made by the eleven to Christ, “Et illi satisfaciebant dicentes, sæculum illud iniquitatis substantia (al. sub Satanâ) est, quæ non sinit per immundos Spiritus veram Dei apprehendi virtutem, idcirco jam nunc revela justitiam Tuam.”

— τὸ εὐαγγέλιον] See above, x. 29. — πάσῃ τῇ κτίσει] to the whole creation. תְּבִיאָה (col biryah), equivalent to all men, that is, not to Jews only and Samaritans, but Gentiles. (Rosen.) Cp. Rom. viii. 21, 22.

16. ὁ πιστεύσας] οὐκ εἶπε, ὅτι ὁ πιστεύσας μόνον, οὐδὲ, ὅτι ὁ βαπτισθεὶς μόνον· ἀλλ' ἀμφότερα συνέζυξε· θάτερον γὰρ θάτερον χάρις οὐ σώζει τὸν ἄνθρωπον. Euthym., and cp. Theophyl. here.

He does not say καὶ μὴ βαπτισθεὶς after ἀπιστήσας. This would have been superfluous. For he who does not believe will not consent to be baptized. Cp. Bp. Lonsdale here.

17. Σημεῖα] Signs. On the continuation of these miraculous gifts to the Christians of the second century, see Tertullian, de Spectaculis, 26, and ad Scapulam, c. 2, “dæmonas de hominibus expellimus, sicut plurimis notum est,” and Ireneus, v. 6.

The objection that such miracles as these, wrought in the primitive times by the faithful, in evidence of the truth of Christianity, are not now seen in the Church as signs of belief in Christ,

is considered by Greg. M. in Ev. hom. xxix., whose words deserve to be carefully read, especially by members of the Church of Rome, who contend that the presence of Miracles is a Note of the Church. His words will perhaps have more weight with them, as coming from one of the greatest of the Bishops of Rome;

Signa autem eos qui credituri sunt, hæc sequuntur. In nomine meo dæmonia ejicient; linguis loquentur novis; serpentes tollent; et si mortiferum quid biberint, non eis nocebit; super ægros manus imponent, et bene habebunt. Num quidnam, fratres mei, quia ista signa non facitis, minime creditis? Sed hæc necessaria in exordio Ecclesiæ fuerunt. Ut enim fides cresceret, miraculis fuerat nutrienda: quia et nos cum arbusta plantamus, tamdiu eis aquam infundimus, quousque ea in terrâ jam convalescere videamus; et si semel radicem fixerint, in rigando cessamus. Hinc est enim quod Paulus dicit: Lingue in signum sunt, non fidelibus, sed infidelibus. (1 Cor. xiv. 22.)

He then proceeds excellently to show, how, in a spiritual sense, the miracles specified here by Christ are still wrought daily in the Church; and he admirably compares their value with the miracles of primitive times;

Habemus de his signis atque virtutibus quæ adhuc subtiliùs considerare debeamus. Sancta quippe Ecclesia quotidie spiritaliter facit quod tunc per Apostolos corporaliter faciebat. Nam sacerdotes ejus cum per exorcismi gratiam manum credentibus imponunt, et habitare malignos spiritus in eorum mente contradicunt, quid aliud faciunt, nisi dæmonia ejicient? Et fideles quique qui jam vitæ veteris secularia verba derelinquunt, sancta autem mysteria insonant, Conditoris sui laudes et potentiam, quantum prævalent, narrant, quid aliud faciunt, nisi novis linguis loquuntur? Qui jam bonis suis exhortationibus malitiam de alienis cordibus auferunt, serpentes tollunt. Et dum pestiferas suasiones audiunt, sed tamen ad operationem pravam minime retrahuntur, mortiferum quidem est quod bibunt, sed non eis nocebit. Qui quoties proximos suos in bono opere infirmari conspiciunt, dum eis totâ virtute concurrunt, et exemplo sue operationis illorum vitam roborant qui in propriâ actione titubant, quid aliud faciunt, nisi super ægros manus imponent, ut bene habeant? Quæ nimirum miracula tantò majora sunt quantò spiritalia; tantò majora sunt, quantò per hæc non corpora, sed animæ suscitantur; hæc itaque signa, fratres carissimi, auctore Deo, si vultis, vos facitis. Ex illis enim exterioribus signis obtineri vitæ ab hæc operantibus non valet. Nam corporalia illa miracula ostendunt aliquando sanctitatem, non autem faciunt; hæc verò spiritalia, quæ aguntur in mente, virtutem vitæ non ostendunt, sed faciunt. Illa habere et mali possunt; istis autem perfrui nisi boni non possunt. Unde de quibusdam Veritas dicit: Multi mihi dicent in die illâ, Domine, Domine, nonne in nomine tuo prophetavimus, et in nomine tuo dæmonia ejecimus, et in nomine tuo virtutes multas fecimus? Et tunc confitebor illis, quia non novi vos; discedite à me qui operamini iniquitatem. (Matt. vii. 23.)

Nolite ergo, fratres carissimi, amare signa quæ possunt boni cum reprobis habere communia, sed hæc quæ modò diximus, caritatis atque pietatis miracula amare; quæ tantò securiora sunt, quantò et occulta; et de quibus apud Dominum eò major sit retributio, quò apud homines minor est gloria.

18. κἂν θανάσιμόν τι πῶσιν] and if they drink any deadly thing; as is related of St. John, and also of Barsabas surnamed Justus. Eusebius, iii. 39.

19. μετὰ τὸ λαλῆσαι αὐτοῖς] after He had spoken to them. It has been alleged by some recent Expositors, that it is implied in these words, that our Lord, almost as soon as He had uttered them, ascended up into heaven; and that the narrative at the

20 Ἐκεῖνοι δὲ ἐξελθόντες ἐκήρυξαν πανταχοῦ, τοῦ Κυρίου ^kσυνεργούντος, καὶ τὸν λόγον βεβαιούντος διὰ τῶν ἐπακολουθούντων σημείων.

^k Acts 5. 12.
& 14. 3.
1 Cor. 2. 4.
Heb. 2. 4.

close of this Gospel is not reconcileable with the assertion of St. Luke (Acts i. 3), that our Lord remained on earth *forty days* after His Resurrection. See, for example, *Meyer*, pp. 191, 192, who admits the fact of the Ascension, but yet, on such grounds as this, rejects the Evangelical account of it. Cp. note below on Luke xxiv. 50.

But it is certain that the word λαλεῖν = Hebr. דרש has a very wide signification in the N. T. It signifies *to teach, to instruct, by preaching and by other oral communication*; and when spoken of Christ, by Divine Revelation. Thus John ix. 29, Μωσῆς ἐλάληκεν ὁ Θεός, God has revealed Himself to Moses. John xv. 22, εἰ μὴ ἦλθον, καὶ ἐλάλησα αὐτοῖς, if I had not come and preached to them. See also its use in Mark xiii. 11, three times; and Acts v. 40.

Therefore, inasmuch as one of the purposes of our Lord's remaining on earth after His Resurrection, was to instruct His Apostles in the things *pertaining to the kingdom of God* (Acts i. 3), the present passage may be illustrated by that statement, and may be construed to mean that (μετὰ τὸ λαλῆσαι αὐτοῖς) after *He had fully instructed them* by His oral teaching, He ascended into heaven. On the probable reasons for our Lord's sojourn on earth for the term of *forty days* before His Ascension, see on Matt. iv. 2. Acts i. 3.

It is observable that the fact of the *Ascension* is gradually revealed in the Gospels.

St. Matthew does *not* mention it at all at the close of his Gospel; St. Mark only briefly notices it; but *St. Luke*, whose special purpose it was to display Christ as the Great High Priest of the Church, blessing and praying for His people, *fully describes* it in his Gospel (xxiv. 50—53), and in the Acts of the Apostles (i. 3—11), *throughout which book* he leads his readers to contemplate Christ as *ascended* into heaven, and as *sitting* at God's right hand, and as ruling the Church and the World from his heavenly throne of glory. See the *Introduction* to St. Luke's Gospel, p. 163, 164, and the *Introduction* to the Acts of the Apostles.

St. John adds nothing to the description of the Ascension given by his predecessors, but takes the fact for granted, and assumes it to be well known to his readers (John vi. 62; xx. 17); and thus by his silence testifies his approval of that account, and intimates that it is sufficient.

— ἀνελήφθη] *He was taken up.* For an eloquent homily on the *Ascension*, see *Epiphan.* ii. 285, and cp. *Leo*, pp. 152—154; cp. *Barrow's Sermons*, v. 79—103, and below on Acts i. 9, 10.

INTRODUCTION

TO

ST. LUKE'S GOSPEL.

It is affirmed by some ancient Christian writers, that St. Luke¹ was a native of Antioch², the capital of Syria; and that his Gospel was written with a special view to the spiritual benefit of the Gentile world, particularly of those who inhabited Greece³; that it was composed by him when an associate in the missionary labours of the Apostle St. Paul⁴, by whom, as seems probable⁵, he is called “the brother whose praise is in the Gospel throughout all the Churches,” and “Luke the beloved physician⁶,” and perhaps also “true yokefellow⁷.”

In a word, as St. Paul in his oral teaching, and in his Epistles, was eminently the Apostle of the Gentiles, so his friend, fellow-labourer, and companion St. Luke, may be entitled the Evangelist of the Heathen World.

It is probable, as has been already observed, that St. Luke was born at Antioch. Antioch was the Metropolis of the Seleucid Dynasty, and it had been much beautified and enlarged by Antiochus Epiphanes, the Syrian monarch, who was the persecutor of the ancient people of God, and who has been generally regarded by the Christian Church as a type of Antichrist.

But, under God's good Providence, Antioch became the centre of Gentile Christianity; in it the disciples were first called Christians⁸; there the Apostle of the Gentiles, St. Paul, was ordained to the Apostolic office⁹. This was the starting-point and goal of his first and second missionary tours. From that city the Christian Name sounded out into all the earth. From that city the Gospel went forth, preached by St. Paul and St. Luke, to the Gentile World; and thus the city of that King who was the fiercest persecutor of the ancient people of God, became, as it were, the Capital of Christendom, and displayed a prophetic representation of the future triumphs of the Gospel over all the opposition of its adversaries.

The statements of Christian Antiquity concerning St. Luke's connexion with St. Paul, and the relation of his Gospel to Greece and to Hellenistic Proselytes,—who formed a bond of union between Jews and Gentiles, and were the seminary of the Gentile Church¹⁰—and to the Gentile world, are confirmed by the internal evidences presented by the Gospel of St. Luke.

If we open that Gospel, and examine its contents in regular order, we find, in its peculiar characteristics¹¹, a succession of proofs in corroboration of this statement.

¹ On the name *Luke*, Λουκᾶς, *Lucas*, an abbreviation of *Lucanus*, see *Bentley*, Epist. ad Mill. p. 82. *Winer*, G. G., p. 93. Compare Ἀπρεμᾶς for Ἀπρεμίδωπος, Δημᾶς for Δημήτριος, Ζηνᾶς for Ζηνόδωπος. See below on Acts xv. 22, and on Titus iii. 13. It is not correct to say that “Lucas was formed from Lucanus, as Silas from Silvanus:” for *Silas* was evidently the original *Hebrew* name, and was afterwards Latinized into *Silvanus*.

² *Euseb.* iii. 4, Λουκᾶς τὸ γένος ὦν τῶν ἀπ’ Ἀντιοχείας κ. τ. λ. *Hieron.* (Proem. in Matth.) “Tertius Lucas medicus natione Syrus, Antiochenus,” and (in Cat. Script. Eccl. 7) he says, “Lucas medicus (Coloss. iv. 14) natione Syrus Antiochenus, cujus laus in Evangelio (2 Cor. viii. 18), qui et ipse discipulus Pauli Apostoli in Achaïæ Boeotiæque partibus volumen condidit.” Compare *Chrys.* in Matth. i., and pp. 5, 6. 46. *Tillemont*, Mémoires Ecclésiast. ii. p. 60.

There seems no reason to dispute, with some modern critics, the testimony of Eusebius, that St. Luke was born at Antioch. Eusebius, himself a native of Syria, and resident all his life in that country, was surely a competent witness on this subject.

³ *Origen* ap. *Euseb.* vi. 25. *Greg. Nazian.* Orat. xxv. Cp. *Tillemont*, ii. p. 252. *Lardner*, iii. p. 200. *Townson*, pp. 181—196.

⁴ *Iren.* iii. 1, Λουκᾶς ἀκόλουθος Παύλου τὸ ὑπ’ ἐκείνου κηρυσσόμενον εὐαγγέλιον ἐν βιβλίῳ κατέθετο, and *ibid.* iii. 14. 1—4. *Euseb.* iii. 4. *Hieron.* Cat. Eccl. Scr. 7. *Lardner*, iii. p. 188.

⁵ See note on 2 Cor. viii. 18.

⁶ See Col. iv. 14.

⁷ See on Phil. iv. 3.

⁸ See on Acts xi. 26.

⁹ See on Acts xiii. 2.

¹⁰ See below, the *Introduction* to the Acts, p. xvii.

¹¹ The distinguishing characteristics of *St. Luke's Gospel* may be seen by a reference to the canons of *Eusebius* and *Ammonian* sections prefixed to this Volume; which exhibits as peculiar to St. Luke the paragraphs marked in the text of the present edition, with the following numbers, 1, 3, 5, 9, 18, 20, 22, 29, 31, 50, 51, &c., as specified in the above tables, which present 72 such sections as special to this Evangelist.

1. At the beginning of this Gospel we see the Priest Zacharias ministering according to the Levitical Ritual in the Temple at Jerusalem; an Angel announces to him when offering incense at the golden Altar in the Holy Place, that he, a Priest of the order of Aaron, is appointed by God to be the father of the forerunner of the promised Messiah; and that he should call his name *John*, a name significant of *grace*. The Priest does not credit the glad tidings, and is struck dumb for unbelief. But when the child is born, and he writes on the tablet "his name is John," then his mouth is opened, and his tongue unloosed, and he is filled with the Holy Ghost, and blesses God, and recognizes the Child as the Prophet of the Highest, who would "go before the face of the Lord to prepare His ways¹."

By this introductory narrative, as was observed by ancient Expositors, the Levitical Law and Ritual are represented as preparatory and ministerial to the Gospel and Priesthood of Christ.

The Priest Zacharias, while ministering in the Temple, is struck dumb, because he does not believe the heavenly Promise; but he recovers his speech when he writes the name of him who was to be the "Voice of one crying in the Wilderness," proclaiming the approach of the Incarnate WORD.

2. The appearance of the Angel Gabriel to Zacharias² in the Temple, and to the Virgin Mary at Nazareth³; and the announcement of the Angel to the Shepherds at Bethlehem⁴; and the glorious light, and the joyful song of the Angelic quire singing the Nativity of Christ, were all very significant, and full of consolation and instruction to the Gentile world.

Christianity proclaimed to the Greeks, that there is but "one God; and though there be many that are *called* gods, whether in heaven or in earth, yet to us there is but One God the Father, of Whom are all things, and we in Him, and One Lord Jesus Christ, by Whom are all things⁵."

This declaration announced to them the forfeiture of what was most dear and fair in their eyes. The Mountains and Woods, the Streams and Fountains of their native land, were peopled by their imaginations with beautiful visions of unseen beings, who were worshipped by them as Patrons of their cities, and as the Benefactors and Protectors of their country; and whose ideal forms, sculptured by the hands of the most accomplished masters of statuary, met their eyes in consecrated Groves and magnificent Temples in the sequestered glens of their Hills and Valleys⁶, and in the streets and fortresses of their Cities⁷.

It must have required a severe effort of self-denial and self-sacrifice on the part of such a people as that of Greece, gifted with a lively fancy, a fervid imagination, and a retentive memory; and clinging with patriotic pride to all the local and historical traditions of their native land, to surrender at once their faith in the existence of those deities, which they had hitherto regarded with reverence, and which had been endeared to them by national and social recollections, and had seemed to impart a sanctity to the soil of Greece, and to the Elements themselves, and had inspired those beautiful creations which the Art of Greece had been enabled to produce.

It must therefore have been an unspeakable consolation to such a People as this, to learn from the preachers of the Gospel, that when Christianity demolished the fabric of the Pagan Pantheon, and swept away all its ideal associations, it did not substitute a blank in the place of this fair imagery. It must have been a joyful thing for them to hear, that while there is but "One God, the Father, of Whom are all things and we in Him, and One Lord Jesus Christ,"—yet around the Throne of that one God there are myriads of heavenly beings, far more pure and beautiful than any creation of man's art or device: and that these heavenly beings are messengers of God, and are sent by Him from heaven on embassies of love to man.

This glorious truth is declared with special fulness and clearness by St. Luke, the Evangelist of Greece, both in his Gospel, and in the Acts of the Apostles⁸; and doubtless such a revelation as this would commend those writings to the thankful acceptance of the heathen world.

3. If we proceed further in this Gospel, we find that the Genealogy of Christ, which is inserted in it, is traced *upwards* through David to Abraham and Noah to *Adam*, and through him to God.

Thus the Evangelist St. Luke proclaims a truth which was very necessary for the Greeks to learn, and which would be very consolatory to them.

¹ i. 63—76.

² i. 11.

³ i. 26.

⁴ ii. 8, 9.

⁵ Such was St. Paul's language to the Corinthians, 1 Cor. viii. 5, 6. Compare also his sermon at Athens, Acts xvii. 29.

⁶ As at Bassæ and Ægina, and in the Heræum near Argos.

⁷ As in the Acropolis at Athens, and numerous other cities described by Pausanias in his tour in Greece.

⁸ See note below on i. 11.

They were to be taught, that Nations were not indigenous, as was supposed by some, and did not grow up from different stocks in separate clans and families, but all sprang from one root; that God "made of one blood all nations of men for to dwell on all the face of the earth¹;" that all are brethren of one household, children of one earthly Parent, and of one heavenly Father.

These truths were preached by the great Apostle of the Gentiles at Athens, the intellectual metropolis of Greece. "We are His offspring. Forasmuch then as we are the offspring of God, we ought not to think that the godhead is like unto gold, or silver, or stone, graven by art and man's device²." Here was a corrective of pagan Idolatry. And in the Genealogy of Christ, recorded in St. Luke's Gospel, the Gentile, who had been incorporated by Baptism into the mystical Body of Christ, Who had taken the common nature of all mankind in the womb of the blessed Virgin, enjoyed the blessed privilege of reckoning all the Hebrew Saints of the Old Dispensation—such as David and Abraham—among his own spiritual Ancestry. He thus saw himself admitted into the Commonwealth of Israel. He recognized the first Adam as the parent of Mankind by Nature; and he acknowledged Christ, the second Adam, as the Author of the new Creation by Grace; and in the filial relation of Adam to God, and in the everlasting Sonship of Christ, the Incarnate Word, he learned to adore God as the Universal Father and Saviour of all, and as infinitely gracious to all, and as making all men His children by adoption in His beloved Son Jesus Christ; so that all Mankind is now able to raise its eyes to heaven, and join in an universal prayer, and cry, "Abba, Father³."

4. The Greeks needed instruction concerning the origin of *Evil*. In their systems of Mythology they were conversant with malignant influences; they heard of Titanic powers warring against the gods, and piling up mountains of earth in proud defiance of heaven; and some of them supposed their deities themselves to be bound by the rigid laws of a fatal necessity.

The History of the Temptation in the fourth chapter of St. Luke's Gospel revealed to them the true doctrine on these mysterious matters.

It showed to them a spiritual Power, a Personal Agent, opposing the beneficent operations of Christ. It revealed that Power and Person in his proper light, and with his genuine titles, as Satan, the Adversary, the Devil, the Author of evil, physical and spiritual⁴. But it also revealed him as vanquished by Christ⁵. It manifested Christ casting out unclean demons⁶, and giving power to His disciples to expel them⁷.

The Evangelist St. Luke is careful to *distinguish* between ordinary diseases and demoniacal possessions⁸; and while he represents Satan as an agent from *without* in the former cases⁹, he displays his associate spirits as *in-dwelling*, and energizing from *within*, in the latter.

Thenceforth the Greeks became familiar with the true doctrine of the cause of Evil, and with the relation of the Powers of Darkness to God,—a subject on which they had sought for illumination from their schools of Philosophy, but in vain.

5. In connexion with the things of the invisible world, it may here be relevant to observe, that the state of the *disembodied soul* was a question on which the mind of the Greek world had indulged in many inquisitive speculations, and on which it needed instruction.

The terrors of Tartarus and the joys of Elysium, which had been displayed in the writings of their Poets, exercised a dominant influence on the imagination and practice of Heathendom; and, in the Apostolic age, they had a strong hold on the popular mind, and alarmed it with superstitious fears, or mocked it with illusory hopes. Men, indeed, of a more philosophical temper, looked on with sceptical indifference, and treated these representations as legendary fables, and denied the Resurrection of the Body, and the doctrine of future retribution.

Therefore the healing art of the beloved Physician¹⁰, St. Luke, might well be employed in providing a remedy for this spiritual malady.

Accordingly, we see that he has taken care to record two sayings of our Blessed Lord which reflect the clearest light on this mysterious subject; the state of the soul immediately after death, and during the interval of its dissolution and the Day of Resurrection and of Judgment.

He has done this in his recital of the history of the rich man and Lazarus¹¹, and in the speech of our Lord to the penitent thief on the Cross, "To-day thou shalt be with Me in Paradise¹²."

¹ Acts xvii. 26.

³ See on iii. 38. Gal. iv. 6.

⁴ See Luke iv. 8; xiii. 16; xxii. 3.

⁵ x. 18.

⁶ See on iv. 33.

² Acts xvii. 29.

⁷ ix. 1; x. 17.

⁸ See vii. 21.

¹⁰ Col. iv. 14.

¹² See on Luke xxiii. 43, and compare St. Paul's words 2 Cor. xii. 2. The language of Christ in St. Luke's Gospel would prepare the way for the right apprehension of St. Paul's meaning.

⁹ xiii. 16.

¹¹ See on Luke xvi. 22.

He, also, alone of the Evangelists, in his recital of the miracle of the raising of the daughter of Jairus, has taken care to specify the fact that *her spirit came back to her again* ¹.

He thus corrected the erroneous notions of popular belief and philosophical incredulity, and revealed to the Greeks the great doctrinal and practical truth, that the human soul, on its separation from the body by death, passes immediately into a place of joy or of sorrow; and that it remains there until the Last Day, when it will be reunited to the body, and be admitted to the full fruition of heavenly bliss, or be consigned to the bitter pains of everlasting woe.

These intimations in this Gospel, concerning spiritual and invisible things and beings, and the attestations to the divine power of Christ over diseases and demoniacal possessions, would receive additional value, in the eyes of Gentile readers, from the fact, that this Gospel is written by one who was led and qualified by his professional studies and occupations to examine carefully, and to analyze scrupulously, the characteristics of physical phenomena, especially in relation to the organization of the human frame; and it must ever be a matter of satisfaction, and a ground of assurance, to the Christian reader, to remember, that the Gospel which deals most with the operations of spiritual agencies, is from the pen of "Luke the beloved *Physician* ²."

6. Let us pass to another point, concerning the commerce of the heart with the unseen world.

The *Jews* had their Synagogues ³, in which forms of *Prayer* were used three times a week: and they had also their Proseuchas ⁴, or lesser Oratories. These religious edifices existed in almost all parts of the world, wherever the Jews were dispersed; and on the three great Annual Festivals they flocked to the Temple at Jerusalem, which had its stated hours of prayer ⁵.

But such was not the case with the *Greeks*. Their Temples were not houses of prayer. Their worship consisted mainly in sacrifices, or in religious pomps and processions, or in theatric shows. But no Ritual or Liturgy of Heathenism has been preserved to us. They had no Common Prayer; no supplicatory Litanies or eucharistic ascriptions of praise, at least in ordinary use. The secular Odes, and musical Hymns to their Deities, may be regarded rather as poetic effusions produced on special occasions, or as exercises of metrical skill, than as expressions of popular feelings of piety. In a word, the Greek mind and heart was to be schooled in the duties of devotion. Greece was to be taught to fall down upon her knees and pray.

This work has been performed by the Holy Ghost speaking in the Gospel of St. Luke. He is specially studious to inculcate the duty, and to record the privileges, of Prayer.

Here Christ is presented to the world as an *example* of Prayer. He prays at His Baptism, and the heaven is opened, and the Holy Ghost descends upon Him ⁶. He retires to the wilderness and prays ⁷. He prays and chooses His Apostles ⁸. He prays and is transfigured ⁹. He prays in His agony, and is strengthened by an angel ¹⁰. Christ's prayer for His murderers ¹¹, and His last prayer at His death ¹², are recited by St. Luke alone. His admonition that men ought always to pray is inserted twice in this Gospel ¹³. And the blessed effects of urgent Prayer are represented here in two Parables; in that of the man coming at night to his friend ¹⁴, and in that of the Poor Widow and the Unjust Judge ¹⁵.

St. Luke is careful also to teach *how* to pray; as, for example, in the Parable of the two men who went up to the Temple to pray ¹⁶, which presents as in a glass those sins that are to be avoided, and those good dispositions which are to be cherished, in all devotional approaches to the Throne of grace ¹⁷.

The duty and blessedness of *Thanksgiving* to God for benefits received from Him, supplied another subject on which the Gentile world needed instruction. "They glorified Him not, neither were they thankful," is the sentence pronounced upon them by St. Paul ¹⁸. A beautiful picture of Gratitude, and of its reward, is displayed by St. Luke, and by St. Luke alone, in the record of our Lord's miracle of mercy wrought upon the Ten Lepers who stood afar off ¹⁹. The blessing pronounced upon the *one*, who returned, and with a loud voice glorified God, and fell down at His feet, giving Him thanks, is made more striking and emphatic by its juxtaposition with the divine command, "Go, show yourselves to the Priests ²⁰;" and brings out more prominently the paramount obliga-

¹ viii. 55.

² See Acts xiii. 27; xv. 21.

³ Luke xviii. 10. Acts iii. 1.

⁴ v. 16.

⁵ ix. 28, 29.

⁶ xxiii. 34.

⁷ Col. iv. 14.

⁸ See on Acts xvi. 13.

⁹ Luke iii. 21.

¹⁰ vi. 12. Cp. ix. 18.

¹¹ xxii. 41—43.

¹² xxiii. 46.

¹³ xviii. 1; xxi. 36.

¹⁴ xviii. 2.

¹⁵ See notes on v. 16; xviii. 1—11.

¹⁶ Rom. i. 21.

¹⁷ See on xvii. 14.

¹⁸ xi. 5—13.

¹⁹ xviii. 10.

²⁰ xvii. 12.

tion and exceeding felicity of the moral act of Thanksgiving, because it is put in contrast with an express command to discharge a ritual duty of the Levitical Law. *That* also was to be done; but the *first* thing to be done was to *glorify God*¹.

7. St. Luke, the Evangelist of the Gentiles, displays also the true character of the Gospel, as a message of grace and glory to *all Nations*.

The Presentation of Christ, as a Child, in the Temple of Jerusalem, had been accompanied, as St. Luke relates, by a prophetic announcement from the aged Symeon that He was "a light to lighten the *Gentiles*," as well as the glory of His people Israel². And the first sermon recorded by this Evangelist as preached by Christ Himself in a *Jewish Synagogue*, contains a proclamation of grace to the *Gentile* world³. And the treatment which Christ received, when making that declaration, from His own countrymen at Nazareth, was like a prelude and rehearsal of that contumelious usage, with which the same message was afterwards received by the Jews, when it was delivered by St. Luke and St. Paul in their missionary tour in Asia and Greece, as is fully described by St. Luke in the book of the Acts⁴, and by St. Paul in his Epistles, where he says that the Jews "are contrary to all men, and forbid us to speak to the Gentiles that they may be saved⁵."

If we advance a little further in the Gospel of St. Luke, we meet with an incident, recorded by him alone, which displays in striking colours the compassionate tenderness of our blessed Saviour toward penitent sinners, in contrast with the censorious hard-heartedness of the self-righteous Pharisee. "Seest thou this woman? I came into thine house; thou gavest Me no water for My Feet; but she hath washed My Feet with tears, and wiped them with the hairs of her head. Thou gavest Me no kiss; but this woman, since the time that I came in, hath not ceased to kiss My Feet. Mine head with oil thou didst not anoint, but this woman hath anointed My Feet with ointment. Wherefore I say unto thee, her sins, which are many, are forgiven, for she loved much. And He said unto her, Thy sins are forgiven . . . thy faith hath saved thee, go in peace⁶."

Here was a comfortable assurance to the Gentile world. It might see in this Woman a picture of itself coming to Christ, with repentance, faith, and love; and consecrating its most precious things to Him, and presenting its members, once the servants of sin, as instruments of righteousness unto God⁷. And in Christ's words of mercy to this woman, it might hear a gracious message to itself,—"Thy sins are forgiven thee—thy faith hath saved thee—go in peace."

The Universality of Man's apostasy from the Primeval Law of God; the Universality of the Guilt of Mankind; the Universality of the Misery in which the Human Race lay; the Universality of their need of a Redeemer and a Saviour; the Universality of the Redemption accomplished by Christ dying upon the Cross for the sins of the World; the Universality of the Christian Church, constituted by Him to be the Dispenser to all Nations of all the means of grace flowing from His Sacrifice; and the preparatory and transitory character and function of the Levitical Law and Priesthood,—these were solemn topics on which all men needed to be instructed, particularly the Gentile World.

For this purpose St. Luke's Apostolic fellow-labourer, St. Paul, wrote his Epistle to the Romans⁸.

But the Gospel of St. Luke shows, that the way had been prepared for the teaching of the Apostle on this great argument, by the Teaching of CHRIST Himself.

The substance of the Epistles of St. Paul to the Romans and to the Galatians, may be said to be summed up and exhibited to view, in the liveliest and most graphic manner, by two Parables of Christ, as presented by the hand of the Evangelical Painter⁹ (if we may be allowed to adopt the title)—St. Luke.

The wretched condition of Human Nature, straying from God's presence, and swerving from obedience to His Law, is displayed in the person of the Traveller, going forth from Jerusalem, the Holy City, to Jericho, the City of this world¹⁰.

In its way it falls among thieves. Human Nature was encountered by the Arch-thief, Satan, and was stripped of its original righteousness, and was left half dead. The Priesthood came by, and the Law came by¹¹, and cast a transitory glance upon it; but they only showed its misery,

¹ xvii. 14—19.

² ii. 32.

³ iv. 17—28.

⁴ Acts xiii. 50; xiv. 2. 19; xvii. 5. 13.

⁵ See on 1 Thess. ii. 14.

⁶ vii. 44—50.

⁷ Rom. vi. 13—19; xii. 1. See on Luke vii. 36.

⁸ See below, Introduction to that Epistle, pp. 186—197.

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⁹ Nicephor. ii. 43, ἀκρῶς τὴν ζωγραφικὴν τέχνην ἐπιστάμενος. Not much stress, however, is to be laid on this testimony. See Tillemont, ii. p. 62. Lardner, iii. 191. He is however a consummate painter in language, whether he ever handled the pencil or no.

¹⁰ Cp. Luke x. 30.

¹¹ Compare St. Paul's expression, νόμος παρεισήλθεν, Rom. vi. 20, and note there; and Introduction to that Epistle, pp. 187, 138.

and evinced their own inability to heal it, by leaving it where it was, and passing by on the other side.

But at last the Samaritan came. He had compassion on it, and bound up its wounds, pouring in the oil and wine which he had with him, and laid it on his own beast, and brought it to the inn and took care of it. Christ, the good Samaritan, came from heaven on a blessed journey and saw Mankind lying helpless in the road of this world, stripped and naked, full of bruises and putrifying sores. He bound up its wounds, and poured in the oil and wine of His own cleansing and sanctifying blood, and lifted it up from the ground, and put it on His own beast. He Himself bore our griefs and carried our sorrows¹. He Himself bore our sins in His own body on the tree². He brought us to the Inn, and has given us into the keeping of the host, with a charge to take care of us; and at His departure he provided for us; and He has promised to come again and demand an account of our treatment. He has brought us to the spiritual Inn and general Refectory, the Catholic Church, happily called *Pandochœum*³, or *universal receptacle* of all Nations of every age, as distinguished from the Jewish Church open only to a few; and as dispensing the Means of Grace to all; and there He has given us in charge to the Christian Ministry, with a solemn warning to the stewards of His Mysteries in His Household that they will be required to render to Him a strict account of their stewardship when He shall come again at the Great Day⁴.

The truths which are shadowed forth in this Parable, are also displayed, with some important additions, in that other Parable of our Lord—also *peculiar to St. Luke's Gospel*—the Parable of the Prodigal Son⁵.

“A certain man had two sons.” The Gentile, no less than the Jew, is here expressly represented by Christ as a son of God. The Gentile was nurtured in his Father's house, under His tutelage and care. This is a truth of which St. Paul reminded the Gentiles, in their moral degeneracy and degradation, by declaring that having a Law—the Law of Conscience and of Reason—they were *without excuse*⁶.

But the younger son wilfully left his paternal home and went away into a far country, and wasted the share he had received of his father's substance, in riotous living. He gave himself up to the vice and misery, which is portrayed in such dark colours by the Apostle of the Gentiles in the first chapter of the Epistle to the Romans, where he describes the moral and social condition of the Heathen world⁷.

But Almighty God, in His mercy to the Heathen, made them conscious of their misery. He gave them the spirit of remorse. They reflected on what they had lost. They came to themselves, and were touched with godly sorrow, and resolved to return, and repented, and confessed their sins. Their heavenly Father saw them at a distance, and hastened to be gracious to them. He received the Heathen World and clothed it *with the best robe*, the robe of Christ's righteousness, and joined it, as it were, in spiritual espousals to Him⁸, Who married our Nature, and united to Himself the Universal Church, called from the Gentile World to be His Bride⁹, which He purchased with His own blood¹⁰; and at those spiritual nuptials God killed *the fatted calf*, and fed His spouse with heavenly food, even with the precious body and blood of Christ sacrificed for her sake¹¹.

This Parable of Christ was also prophetic. It represented two events which the beloved friends and fellow-labourers, the Apostle St. Paul and the Evangelist St. Luke, often witnessed in their missionary journeys in Greece and Asia, with mingled joy and sorrow.

They beheld there the younger son's return to his Father's house, in the joyful alacrity with which the Gentiles received the glad tidings which they preached of Universal Redemption, and Justification through Faith in Christ's atoning blood. It was the privilege of the Apostle and of the Evangelist, both faithful servants in God's house, to proclaim the saving efficacy of Christ's Death, as a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world; and to clothe many returning prodigals in *the best robe* of Christ's Righteousness; and to wed many loving souls to Him in Holy Baptism; and to feed them with the heavenly food of the fatted calf, in the Holy Eucharist¹².

But they saw also with sorrow the truth of the other part of the picture displayed in this Parable. They saw the elder brother remaining in the field, grieved by the glad sound of the music and dancing which celebrated his younger brother's return. In almost every great city which they visited, St. Paul and St. Luke saw the countenance of the Jew clouded over with a malignant scowl

¹ Isa. liii. 4.

² 1 Pet. ii. 24.

³ Luke x. 34.

⁴ See below on x. 29—31. 57.

⁵ xv. 11—32.

⁶ Rom. i. 20, 21.

⁷ Rom. i. 24—32.

⁸ Cp. 2 Cor. xi. 2.

⁹ Eph. v. 29—32.

¹⁰ Acts xx. 28.

¹¹ On the sacrificial animal the *Calf*, the symbolical emblem of St. Luke, see Luke xv. 23, and below, p. 163.

¹² See a specimen of this in Acts xx. 7.

of envy and rancour, because the privileges of the parental home were now restored to the Gentiles; and refusing to enter his father's house because his brother was there. They heard his self-righteous eulogies of his own imaginary impeccability, and his ungrateful murmurs against his Father, in return for all His gracious dispensations of love. "I never transgressed thy commandment, and yet thou never gavest me a kid." They heard him repining against his Father on account of his paternal pity to his penitent son: "When this thy son came, who devoured thy living with harlots, thou killedst for him the fatted calf¹."

The Apostle and the Evangelist themselves were animated by the Holy Ghost with that loving spirit which was shown by the Father in the Parable going out and entreating the elder brother to come in; and the sacred flame of fervent charity and intense desire for the salvation of the Jews, which burns so brightly in St. Paul's Epistles, especially in his Epistle to the Romans², and displays itself in affectionate yearnings for their incorporation with their brethren the Gentiles in the spiritual home of the common Father of all, seems to be kindled at the fire of the tender love of God, displayed in this divine Parable by His Ever Blessed Son.

St. Luke is called by St. Paul the *beloved Physician*³, and he is described by him as the "*brother whose praise is in the Gospel throughout all the Churches*"⁴. And it has been well said by an ancient writer, S. Jerome⁵, that his heavenly doctrine is the medicine of the drooping soul; and that as long as St. Luke's writings are read in the Churches of Christendom, so long will the beloved Physician continue to exercise his healing art.

The sovereign remedy which he applies to the maladies of the human soul, is the blood of the Lamb of God. St. Luke is the Evangelist of the Gentile world; and the great doctrine which he preaches as a balm for its wounded spirit, and as a restorative of its palsied frame, is the Doctrine of the Atonement. It is his special purpose and fixed resolution, as it was of his fellow-traveller and fellow-labourer, St. Paul, in his mission to the Churches of Greece, to preach Christ crucified⁶. Christ the Sacrifice, Christ the Priest of the world, is the central figure of his Gospel. Hence the ancient Church, in assigning the symbolical emblems of the Four Living Creatures, which are displayed in the prophecy of Ezekiel and in the Apocalypse of St. John⁷, unanimously specified the Sacrificial animal, the *Calf*⁸, as the appropriate characteristic of St. Luke⁹.

8. It has been already observed, that St. Luke's Gospel opens with a reference to the Levitical Priesthood and Ritual in the Temple of the earthly Jerusalem, as typical of, and preparatory to, the Ritual and Priesthood of Christ, ever presenting the one sacrifice of Himself, and ministering in the Holy of Holies of the heavenly Jerusalem.

The inauguration of that everlasting Priesthood took place at Christ's *Ascension* into Heaven.

This great event, the Ascension, is not mentioned by the Evangelist St. Matthew, and it is only slightly noticed by St. Mark¹⁰. They had been studious to establish the fact of Christ's Resurrection from the Dead, and to imprint it indelibly on the mind of the Church. But St. Luke, the Evangelist of the Atonement, who had commenced his Gospel with a description of the figurative adumbrations shadowed forth by the Levitical ministries of the Temple, is careful to exhibit their consummation in Christ's sacrifice, and in its perpetual exhibition by the Great High Priest, Who passed through the outer courts of this worldly Tabernacle, and entered within the veil into the inmost shrine, where He ever liveth to make intercession for us. Here the Evangelist finds himself again in company with his beloved friend and fellow-labourer the Apostle St. Paul, unfolding these

¹ See notes below, xv. 11.

² Rom. ix. 1—4; x. 1.

³ Col. iv. 14.

⁴ See note on 2 Cor. viii. 18.

⁵ S. Jerome ad Paulin. Ep. 50, "Si noverimus scriptorem eorum Lucam esse medicum, 'cujus laus est in Evangelio,' animadvertemus pariter omnia verba illius animæ languentis esse medicinam."

⁶ 1 Cor. i. 23; ii. 2.

⁷ Ezek. i. 10; x. 14. Rev. iv. 7.

⁸ Or *βάρος*. See Irenæus, iii. 11. 8. Ambrose, Prolog. in Luc. Hieron. Ep. 50. Aug. de Cons. Ev. i. 10. Greg. Hom. 4, in Ezek. i.

See the passages quoted above in the Introduction to the Four Gospels.

⁹ It is remarkable that these *Four Living Creatures*, mentioned by Ezekiel and St. John, are identical with the heraldic ensigns on the Four Banners or Standards stationed on the Four sides of the Tabernacle of the Congregation in the Wilderness—the type of the Church Universal in its pilgrimage through the

world. Cp. Num. ii. 2—31, and the Jewish Tradition. See Mede's works, p. 594, cited above in the Introduction to the Four Gospels.

The standard on the *Western* side bore the ensign of a *calf* or *ox*; and this ensign was the badge of the tribe of Ephraim, with whom was associated the tribe of Manasseh, the brother of Ephraim the son of Joseph, and the tribe of *Benjamin*, the brother of Joseph.

Ephraim and Manasseh were not born in Canaan, but in the *gentile* land of *Egypt*; and the reason is obvious why the tribes of Ephraim and Manasseh, the sons of Joseph, were encamped under the same standard with the tribe of Joseph's brother *Benjamin*, born in Judæa.

St. Paul was the *Benjamin* of the Apostolic company (see notes on Acts ix. 1 and 1 Cor. xv. 8), and he was associated with St. Luke in preaching the Gospel to the *Gentile Western World*. They were encamped under the same standard, bearing the same ensign of Christ, the all-sufficient Sacrifice and Victim slain for the whole world.

¹⁰ xvi. 19.

divine mysteries of the Heavenly Temple in the Epistle to the Hebrews. Thus the Apostle and Evangelist are ever fellow-travellers, walking side by side in the paths of righteousness and peace.

St. Luke's Gospel closes with a description of the *Ascension* of Christ. Christ leaves His Apostles while He is engaged in performing a priestly function, an act of *benediction*. "He lifted up His hands and *blessed* them. And it came to pass, while He *blessed* them He was parted from them, and carried up into heaven ¹." And at this same point, the *Ascension*, where the GOSPEL of St. Luke ends, there his second treatise, the ACTS of the APOSTLES, begins ². Thus he prepares us in his GOSPEL for the contemplation of Christ's Kingly power and majesty, which He acquired for Himself by His meritorious sacrifice as Priest, and which He manifested in His Church by the working of the Holy Spirit, Whom He sent from heaven, and by the instrumentality of the Christian Ministry, as is fully displayed in the ACTS of the APOSTLES ³, and which He Who is the Priest, the King, and Prophet of the Church, will never fail to manifest, even to His second Coming, when He will put all enemies under His feet.

The following Observations on the design of St. Luke's Gospel, and on some of its leading characteristics, are from an unpublished Academical Lecture, delivered by the present Editor many years ago in the University of Cambridge.

They commence with a reference to the beginning of St. Luke's Gospel, ἐπειδήπερ, κ.τ.λ.

Equidem tria potissimum in hoc loco indaganda esse statui,

Primum, quinam fuerint illi *multi*, qui, ante Lucæ Evangelium conditum, commentarios con-textere adorti sunt earum rerum de quibus apud Christianos certissimè constat;

Deinde, quo tempore et loco, quis, quali demum consilio, hujus Evangelii Scriptor ad opus suum pangendum accesserit;

Postremò, quorumnam potissimum in usum annales suos confecisse putandus sit?

Jam verò, quod ad primam attinet earum rerum de quibus disceptationem instituimus, uno ore Antiquitas Christiana proficitur πολλοὺς illos, de quibus loquitur Evangelista, minimè fuisse divino instinctu afflatus; nedum Sanctos illos Duumviros, Evangelistæ nostri decessores, Matthæum et Marcum, hîc intelligi debere; ita ut eorum opera, quorum mentionem Lucas fecerit, ad nostram memoriam haud pervenisse, non adeo sit deplorandum.

Verè enim dixisse videtur Ambrosius ⁴, Origenis, ut solet, vestigia premens, πολλοὶ ἐπεχείρησαν, "Multi sunt *conati*, sed Dei gratiâ destituti sunt; multi Evangelia scribere sunt adorti, quæ boni nummularii non probarent. Contrà verò ii, qui Spiritu Sancto imbuti sunt, non tam *conati* sunt efficere, quàm, gratiâ Dei tantùm non cogente, opus omni numero absolutum executi. Non *conatus* est Matthæus, non *conatus* est Marcus, non *conatus* est Joannes; sed divino Spiritu ubertatem dic-torum rerumque omnium ministrante, sine ullo molimine cæpta sua compleverunt." Hæc fere ille. Cui quidem sententiæ adstipulantur interpretes à Græcis, ut alios taceam, Euthymius ⁵ et Theophylactus, Chrysostomi, ut jure suspicemini, verba exscribentes, οἱ τοιοῦτοι ἐπεχείρησαν, οὐ μέντοι ἐτέλειωσαν, ἐπεὶ χωρὶς θείας χάριτος ἤρξαντο οἱ μέντοι ὀλίγοι, οἷον ὁ Ματθαῖος, ὁ Μάρκος, οὐκ ἐπεχείρησαν μόνον, ἀλλὰ καὶ ἐτέλειωσαν, τὸ γὰρ τελειοποιὸν πνεῦμα εἶχον.

Quare illud, quæso, animadvertite, ex his Evangelistæ nostri verbis insigne testimonium ad fidem Evangelistarum corroborandam existere. Unde enim jam factum est, ut *multi* illi, de quo agit Lucas, vix fando tenus nobis innotescant; *pauci* autem illi,—quatuor Evangelistas dico,—nusquam non integri et incorrupti legantur, tractentur, audiantur, summâ cum hominum veneratione celebrentur, nisi quoddam ab ipsis Christianæ Religionis primordiis Ecclesia Christi judicium suum de utrisque pronuntiaverit; ita ut illorum interitus, horum verò non conservatio tantùm, sed publica et universa acceptio, duplici eâque validissimâ probatione divinam Evangeliorum auctoritatem confirmet.

Quod ad *tempus* jam spectat in quo hoc Evangelium confectum fuisse existimemus, satis liquet, utriusque operis præfatione inter se collatâ, ante ACTA APOSTOLORUM conscripta Lucam ad EVANGELIUM exarandum accessisse. Jam verò, quum Acta in anno post Christum natum sexagesimo primo, si calculum Dionysianum sequamur, subsistant, Nerone jam septimum annum imperante, hinc colligi potest Evangelii nostri scriptionem decimo fere ante capta Hierosolyma anno non esse posteriorem. Cui quidem supputationi suffragatur satis locuples auctor Hieronymus ⁶.

Sed ut ad ipsum scriptorem redeamus. Eum à sacro Apostolorum Collegio non fuisse exinde

¹ Luke xxiv. 50, 51.

² Acts i. 9. 11.

³ Accordingly, this subject will be pursued further in the Introduction to the ACTS of the APOSTLES.

⁴ Ambrose, ii. p. 428. Origen, v. 86.

⁵ Euthym. Zyg. ii. 203. Theophyl. i. 269.

⁶ Cat. Script. Eccl. p. 271.

apparet, quòd in hoc Evangelii exordio se ex oculatis testibus suos annales hausisse profitetur, et quòd, venerabundo in eos affectu commotus, haud rarò *duodecim viros* illos præclaro illo titulo ¹ τοὺς ἀποστόλους designet, id quod ipsi Apostoli Matthæus et Joannes (quibus addimus *Petrum*, Divi *Marci* ore loquentem), quæ erant modestiâ, *nunquam* fecisse reperientur; et quòd, si quandò illi præ humanâ infirmitate titubaverint, vel in officio suo claudicaverint quum *ipsi* suas vacillationes cum sedulâ et anxîâ quâdam commemoratione literis consignaverint, *ille*, satis jam ab aliis consultum esse veritati videns, vel silentio presserit, vel benigno sermone mitigaverit.

Nec minùs eum ex Palæstinâ non esse oriundum plurima declarant indicia. Oratio pura, simplex, inaffectata, elegantiam fere Atticam redolens; et ab eo loquendi genere longè remota quod vernaculum erat Judæis; id quod vobis magis mirandum videbitur, cùm, quòd Jesus in sermonibus suis linguam Syro-Chaldaicam usurpaverit, is, qui, quod Ille dixisset narrando vellet exprimere, verborum colorem et habitum non minùs quàm rerum ordinem et seriem inde esset mutuaturus. Lucam igitur deditâ operâ hanc dicendi rationem declinâsse, jure, ut opinor, fateamini.

Et quemadmodum aliâ regione quàm Palæstinâ editum fuisse, ita ad alios quàm Palæstinæ incolas præsertim scripsisse, testem maximè idoneum, ipsum Evangelistam, licet excitare. Nam lectores suos in Chorographiâ sacrâ planè hospites videtur cogitâsse, et ad talium captum orationem suam accommodâsse.

Hinc Mons Olivarum, notissimus ille Judæis, Lucæ est ὄρος τὸ καλούμενον ἐλαιὼν². Hinc *Capernaum*, florentissimum illud et nobilissimum oppidum in Galilæâ esse situm indicare non supersedit; quod quis quæso Judæus³, ad Judæos scribens, operæ pretium esset existimaturus? Hinc Gadarenos è regione esse Galilææ monere non otiosum putavit⁴. Hinc in ipso Hierosolymorum nomine à cæteris variavit. Nam quum cæteri Evangelistæ vix uspiam, urbem illam Judææ primariam, Ἱερουσαλὴμ, sed semper Ἱεροσόλυμα dixerint, contrà Lucas veritus fortasse, ne Ἱεροσόλυμα à Græco fonte derivari videretur, illam *triginta* fere in locis Ἱερουσαλὴμ appellavit.

Ut ad Hebræos Lucam non scripsisse liquet, sic (ut ad illam quæstionem pergamus, quam in *Theophili* nomine tractandam accepimus) in *Græcorum* præcipuè usus, Evangelium suum elucubrâsse, si internam operis formam et dictionem scrutamini, haudquaquam, ut opinor, estis dubitaturi.

Nam ut hanc non modò tutissimam sed etiam proximam et maximè compendiarîam argumentandi viam insistamus, ut ad ipsam Evangelistæ, inquam, dictionem provocemus, et quædam exempla ex hoc fonte delibemus, dum cæteri Evangelistæ omnes uno ore Dominum Nostrum voce Παῖσι et Παῖσιν salutent, Lucas ex composito hujus appellationis usum videtur detrectâsse; et eam *Hellenicâ* dictione Ἐπιστάτης⁵ reliquis tribus nusquam adhibitâ permutavit. Hinc et illud ὥσαννὰ⁶, à cæteris omnibus usurpatum, circumloquendo defugit. Hinc, cùm homo paralysi affectus apud Matthæum et Marcum octies παραλυτικός⁷ vocetur, Lucas videtur sensisse activam hanc formam parùm Græcè passivo sensu efferri, eamque nunquam adhibuit, sed ejus in loco vocem παραλελυμένος cæteris Evangelistis planè ignotam reposuit; hinc quum ille hoc morbo laborans apud cæteros Evangelistas⁸ reclinatus in κραββάτω, quòd *Romanum* vocabulum est, inducatur, apud⁹ Lucam Græco κλινιδίω bajulatur; cùm apud¹⁰ illos tributum κῆρσος Latinè, idem apud illum φόρος Græcè nuncupatur; si illi vocem παιδίον frequentant, ille aliquantum varietatis amantior hujus vice paulò elegantius βρέφος¹¹ sæpissimè usurpat, quod illi ne in uno quidem loco adhibuisse invenientur. Hinc denique aqua illa Galilææ sive Tiberiadis in historiâ sacrâ decantatissima, quam cæteri Evangelistæ semper θάλασσαν et ne semel quidem λίμνην appellant, ab illo contra ad Græcos scribente, *maris aperti* gnarissimos, et rerum nauticarum peritissimos, *semper λίμνη* tantùm, *nunquam* verò θάλασσα appellatur.

Minimè vos latet, quod ab auctoribus idoneis et venerandæ antiquitatis accepimus, Marcum quidem suum Evangelium Petri operâ exarâsse, et in usum Ecclesiæ Romanæ potissimùm literis consignâsse. Satis erit Hieronymum¹² hujus rei testem appellâsse, cui diù apud Damasum commoranti historia Ecclesiæ Romanæ probè erat perspecta. Cujus quidem testimonio adstipulantur plurima et luculenta indicia in ipso Evangelio passim sparsa. Sed, ut cæteros missos faciamus, unicum tantùm è Marci Evangelio locum citâsse non pœnitebit, qui cùm Divi Lucæ de eâdem re

¹ Luc. vi. 13; ix. 10; xvii. 5; xxiv. 10.

² xix. 29. Cf. Luc. ii. 4, ἥτις καλεῖται Βηθλεέμ: vii. 11, πόλιν καλουμένην Ναὺν. See note on xxi. 37.

³ Luc. iv. 31.

⁴ Luc. viii. 26.

⁵ Matth. xxvi. 49. Marc. ix. 5; x. 51; xi. 21. Joh. i. 38. 49; iii. 2. 26; iv. 31; vi. 25; ix. 2; xi. 8; xx. 16, et Luc. v. 5; viii. 24. 45; ix. 33. 49; xvii. 13.

⁶ Matth. xxi. 9. 15. Marc. xi. 9, 10. Joh. xii. 13.

⁷ Matth. iv. 24; ix. 2. 6. Marc. ii. 3—5. 9, 10. Luc. v. 18. 24. Cf. Act. viii. 7; ix. 33.

⁸ Marc. ii. 4. 9. 11, 12. Joh. v. 8—12.

⁹ Luc. v. 19. 24.

¹⁰ Matth. xvii. 25; xxii. 17. 19. Marc. xii. 14. Luc. xx. 22; xxiii. 2.

¹¹ Luc. i. 41. 44; ii. 12. 16; xviii. 15.

¹² Hieron. Script. Eccl. i. p. 272.

verbis collatus id, quod suprâ memoravimus, Marcum Latinis, Lucam verò Græcis, scripsisse, unâ eâdemque ratione, declarabit. Rem ipsam videamus.

Apostolis jam ad suum munus designatis, eos præceptis instruit Jesus, quomoddò se in officio administrando gerere debeant. Id verò in memoriam vestram revocetis, eandem divini Magistri hortationem, à duobus illis Evangelistis, levi quidem si vultis inter se varietate, sed quæ haudquam parvi momenti existimanda sit, esse enunciatam. Recordamini igitur, quæso, Marcum præceptum dominicum, ne secum Apostoli nummos portarent, ita extulisse, *μὴ αἴρετε εἰς ζώνην χαλκὸν*¹, Lucam verò, verbis leviter immutatis, *μὴ αἴρετε ἀργύριον*². Apud Romanos enim, ut nemini non est cognitissimum, nummi non *argentum* (quod iis res ferè alia) sed *æs* vulgo audiebant; et nummos, quod ex uno illo Horatiano satis liquet, “Ibit eò quòd vis *qui zonam perdidit*,” inquit, in *zonam* conicere erat usitatissimum. Hinc igitur illa Marci ad Romanos scribentis *μὴ αἴρετε εἰς ζώνην χαλκόν*. Quæ omnia apud Græcos longè secus erant. Nam primùm pecunia iis neque *χρυσὸς* neque *χαλκὸς*, sed quod hîc Lucas posuit, *ἄργυρος* vel *ἀργύριον* vulgo vocabatur, eò quòd Græcia, et præsertim Attica, argenti erat feracissima, auri verò non item; ita ut ante Alexandri M. tempora aurum signatum rarissimè Græcorum manibus tereretur; deinde iis familiare erat nummos in sacco asservare quem illi *βαλλάντιον* nominabant, de quâ voce operæ pretium erit admonere, eum quatuor in locis à Lucâ³ ad Græcos scribente usurpari, nusquam verò alias, ne uno quidem in loco, in Sacro Codice apparere.

Veniam mihi detis, si pauca alia huc pertinentia adnotavero. *Lucernam accendi*, si actionem ipsam spectatis, res est sanè minimi momenti; sed videte, quæso, in verbis quibus describitur quantum insit ponderis ad id quod volumus demonstrandum. Nam cùm cæteri Evangelistæ *καλεῖν λύχρον* dixerint, Lucæ id genus loquendi se probare non poterat, ut Græcorum suorum religiosis auribus displiciturum, quibus consulens id in *ἄπτειν λύχρον*⁵ semper reformavit. Et, ut in argumento tenui, sed haud aspèrando, paulò diutiùs immoremur, illud eodem consilio factum videtur, quod cùm cæteri Evangelistæ *ἄλλος*⁶ pro *ἕτερος*, rariùs ab illis usurpato adhibuerint, Lucas solus huic voci *ἕτερος* passim ab eo adhibitæ, rerum diversitatis cum oppositione quâdam sensum reservaverit; et cùm vocula *ἅπας* pro *πᾶς*, *omnis*, vix septies in cæteris Evangelii reperiatur, et in Joannis Evangelio ne semel quidem, à Lucâ varietatis et elegantiae imprimis studioso quadragies et ampliùs usurpetur.

Neque verò,—ut hoc quoque animadvertamus,—puriora tantùm et exquisitiora vocabula quàm cæteri consecratus fuisse videtur, sed verborum quoque formas venustiores adamasse. Ne longè abeam; apud illos *ἐγάμησα*⁷ reperiatur, apud hunc autem *ἐγγημα*; et plurima alia sincerioris Atticismi exempla. Neque illud vos præterit apud nullum Sacræ Scripturæ auctorem quàm apud Evangelistam nostrum tam crebrò legi, vel in Actis vel in Evangelio, composita illa *ἀτενίζω*⁸, *ὁμοθυμαδόν*, *ἐνώπιον*, *ἰσάγγελος*, et similia; quæ si nihil aliud, certè illud demonstrant, eum scribendi varietate, vi, et venustate, non mediocriter valuisse. Quamobrem rectissimè ab Hieronymo dicitur ad Damasum scribente, “Inter omnes Evangelistas Græci sermonis eruditissimus.”

Videtur jam ut opinor, quorum potissimùm commodis studere voluerit divinus noster annalium conditor. Neque abs re fuerit, si aliam quandam rem, ad institutum nostrum pertinentem, non intactam prætermisero. *Hodiernam* Græciæ linguam ut ad Septuaginta Interpretum Versionem explanandam magnæ esse utilitatis, ita Novi quoque Fœderis dictioni illustrandæ magnoperè inservire, pauci sunt reperiendi qui vel infitientur vel ignorent. Sed illud quoque additum velim, dictu esse difficile, quot loquendi usus peculiare Evangelista noster frequentaverit, qui à majoribus suis rarissimè inter scribendum adhibiti ab incolis Græciæ nunc quàm creberrimè usurpantur: cujus quidem rei nulla probabilior reddi ratio potest, quàm dictionem Evangelii, ad Græcorum usus destinati, in eorum quasi linguâ inveteravisse.

Ut brevi rem præcidam, *ὁμιλέω colloquendi* sensu à Lucâ positum⁹ eandem hodie vim obtinet, nunquam ab alio quoquam Scriptore N. T. usitatum.

βρέχω, pluo; *φθάνω, venio*, poterant recenseri, sed in aliis quoque extant Evangeliiis. Sic *γευσάμενος, pransus*¹⁰; *ὀνόματα, personæ*¹¹; *χρόνοι, anni*¹²; *βουνὸς, mons*¹³; quæ apud hunc leguntur,

¹ Marc. vi. 8.

² Luc. ix. 3.

³ Luc. x. 4; xii. 33; xxii. 35. 36.

⁴ Matth. v. 15. Marc. iv. 21, al. *λύχρον* ἔρχεται.

⁵ Luc. viii. 16; xi. 33; xv. 8; xxii. 55.

⁶ Cf. Matth. xiii. 5, Marc. iv. 5. 7, 8, Luc. viii. 6,

δ μὲν	δ μὲν	δ μὲν
ἄλλα δὲ	καὶ ἄλλο	καὶ ἕτερον
ἄλλα δὲ	καὶ ἄλλο	καὶ ἕτερον
ἄλλα δὲ	καὶ ἄλλο	καὶ ἕτερον

⁷ Matth. xix. 9, 10; xxii. 25. Marc. vi. 17. Luc. xiv. 20.

⁸ ἀτενίζω {bis Ev. Luc. } — a nullo alio Evangelistâ usurpatur.
 {decies Act. A. }

ἐνώπιον {bis et vices Ev. } — semel in Joanne, sæpe
 {quatuor decies Act. A. } in Apocalyp.

ὁμοθυμαδόν {undecies }
 {à Luc. Act. A. } — a nullo alio Evang. usurpatur.

⁹ Luc. xxiv. 14, 15. Act. xx. 11; xxiv. 26.

¹⁰ Act. x. 10; xx. 11.

¹¹ Act. i. 15.

¹² Luc. viii. 27; xx. 9; xxiii. 8. χρόνος nunquam in plurali

apud alium quemquam Evangelistarum.

¹³ iii. 5; xxiii. 30.

familiari Græcorum sermone, eodem sensu, usurpantur, vocibus quæ antiquitûs has significationes obtinebant, pænè jam in oblivionem lapsis. Utrûm ille quas diximus locutiones à vernaculâ Græcorum oratione sumpserit, an aliunde hauserit, in medio relinquimus; id verò conjici potest, à publicè lectitato in synaxibus Ecclesiasticis hoc Evangelio, hoc commodum manavisse, ut non modò hæ dictiones conservatæ sint, sed ut lingua ipsa Græca, post tot annorum lapsus, et tot rerum publicarum vicissitudines, adhuc in Græciâ vivat et vigeat.

Non injucundum erit observatu, hanc quam ab ipso Evangelio de auctoris consilio sententiam eruimus, externis testimoniis confirmari. Ut pauca afferam, Gregorius Nazianzenus¹ Ecclesiæ Constantinopolitanæ antistes, eum Græcis scripsisse disertè asseverat; et Patrum Latinorum eruditissimus, Gregorii auditor, Hieronymus², “Lucas,” inquit, “discipulus Apostoli Pauli, in Achaia Bœotiaque partibus, volumen condidit;” et in alio loco, “Lucas, sermonis Græci eruditissimus, Evangelium Græcis scripsit.”

Jam verò, ad hanc opinionem amplectendam, de Evangelistæ consilio, philologicis rationibus adducti, moralia quædam huc pertinentia attingere velimus. Ab hoc quod diximus Auctoris nostri consilio nata fuisse videtur peculiaris illa indoles, quæ Sancti Lucæ Evangelium à Matthæi præsertim historiâ distinguit. Hinc lætæ illæ apud Nostrum imagines, *Ethnicorum* mentes recreaturæ, et divino quodam amore perfusuræ. Hinc apud Lucam Christus ab Adamo genealogicâ serie deductus³; et homo omnis homini frater: hinc apud eum prodigus à Gentilismi siliquis et exilio magnâ cum lætitiâ in domum paternam postliminiò receptus⁴; hinc sacerdoti prælatus Samaritanus⁵; et Phariseo Publicanus⁶; hinc Christus apud Zacchæum devertens, eique benedicens⁷; hinc latro, Christum confessus, translatus à cruce in Paradisum⁸.

Hæc omnia apud *Lucam* et apud *Lucam solum* reperiuntur.

Hinc, ut ad Græcos revertamur, præ timore, ne illi, ut fervidâ imaginandi vi præ cæteris præditi, sibi in fide Christianâ novam quandam polytheismi formam, et Theologiam sensibilem et quasi *τοπικὴν*, comminiscerentur, ne uno quidem in loco Christi religio à Lucâ dicitur *βασιλεία τῶν οὐρανῶν*, quod contrâ plusquàm tricies fit apud Matthæum, sed semper *βασιλεία τοῦ Θεοῦ*. Hinc, dum Matthæus *leprosos* à Christo sanatos, propter Judæos, frequentissimè commemorat, Lucas in *dæmonibus* ab eo ejectis omnipotentiam Christi adstruere conatur.

Hinc multus est Noster in iis officiis commendandis, quæ Græci potissimùm erant docendi. Hinc Deo *precari*, et *gratias agere*, frequentissimâ hortatione, et exemplo Christi proposito, ab eo inculcatum.

Et, ut non modò quæ ad *pietatem* erga Deum spectant, sed quæ ad vivendi cum *hominibus* rationes, videamus, quoniam, ut alia taceamus, duo erant præcipuè, quibus Græci erant emendandi, unum civile, alterum verò domesticum, his Lucas in Evangelio suo de industriâ providisse videtur.

Primùm, quod ad *civilem* rerum conditionem spectat, fieri non poterat, quin Græciæ populi cum tristi quodam desiderio respicerent pristinum illum rerum suarum statum, in quo ipsi imperio florentissimo poterentur, et pænè totius Europæ principatum obtinerent; neque sanè erat mirandum, si fasces Romanos in ipsâ Athenarum Arce laureatos, et aquilas Latinas in apice Acrocorinthis dominantes, cum tacitâ quâdam indignatione, — ne dicam frementes gementesque, — viderent.

Quem quidem mentis affectum divinus ille medicus animorum, Lucas, mitibus verbis et divinæ philosophiæ lenimentis mulcere et sedare conatus est. Videte modò, quàm ad rem accommodatè Græciæ incolæ externo jugo tum subditos imagine illâ recreaverit, quâ CHRISTUM ipsum, tanquam alterum Imperatorem, induxit, venientem à longâ regione ut principatum sibi adscisceret⁹, et deinde in patriam reverteretur, et sempiternis præmiis omnes afficientem, qui, modestè legibus parentes, officio suo satisfecissent; videte quomodò Noster, ut Græcorum vel impatientiam ferocientem frænaret, vel desultoriam levitatem corrigeret, Christum Ipsum, Regem Regum, et Dominum Dominorum, ab ipsâ nativitate Cæsari obsequentem et morigerum exhibuerit¹⁰, et divinum Christi præceptum, ut “Dei Deo, ita Cæsari Cæsaris” tribuenda, sine ullâ tergiversatione declaraverit¹¹.

Sed *domestica* videamus. Quàm durâ et indignâ fortunâ, Evangelistæ ætate, apud Græcos uterentur *mulieres*, et quantæ æque teterrimæ pestes ab hoc fonte manantes hominum vitam inquinaverint, profectò habetis compertius, quàm ut nostrâ egeat commemoratione. Contemplamini autem, quàm efficacem et salutarem medicinam huic gravissimo morbo Lucas adhibuerit in ipso

¹ *Greg. Naz.* i. 611; ii. 275.

² *Hieron.* ad Damas. 145. Cf. in Isa. c. vi.; et in Philemon.

³ iii. 38.

⁴ xv. 20—27.

⁵ x. 33—37.

⁶ xviii. 14.

⁷ xix. 2—10.

⁸ xxiii. 43.

⁹ xix. 12.

¹⁰ ii. 1—5.

¹¹ xx. 24, 25.

Evangelii principio, ita ut jure dixerit Patrum doctissimus, “Lucæ liber quoties legitur in Ecclesiis, toties ejus *medicina* non cessat.” Intuemini igitur, quæso, quàm decoras, quàm venustas, quàm pias fœminæ virtutis in omni vitæ ætate et conditione imagines proposuerit; in sanctâ *conjugē* Elizabethâ, in piâ *viduâ* Annâ, in beatâ *Virgine* Mariâ. Videte quàm clarè Christum *Mulieris* semen esse docuerit. Longum erat, divinæ Christi bonitatis erga *fœminas* documenta, quæ à Lucâ habemus, eoque solo, memoriæ prodita, enarrare. Recordamini modò Ejus benevolentiam in viduam illam Naaniticam¹, in Mariam Magdalenam², in mulierem peccatricem³, in Joannam, in Susannam⁴, in Mariam bonæ partis electricem⁵, et verba illa tenerrimo affectu plenissima, quibus filias Hierosolymæ⁶ Christus jam procedens ad mortem consolatur.

His omnibus careremus, nisi *Lucæ* liber esset in manibus.

Quæ cuncta si animo volvatis, Sanctum Dei Spiritum Evangelistæ nostri, ut maximè, ore loquentem, verum fœminæ gentis Vindicem, efficacissimum virilis sexûs Emendatorem, et castissimum domesticarum omnium virtutum Præceptorem, agnoscetis.

Jam verò illud ab iis quæ à nobis disputata sunt satis apparere speraverim, Græcam nationem doctrinâ Christianâ instituendam sibi sumpsisse divinum Nostrum Evangelistam. Equidem Lucam crediderim, Spiritûs Sancti afflatu plenum, et almo jubare illuminatum, in personâ Theophili sui, cui opus suum inscripsit, non Theophilum tantum, sed gentem illam universam quasi coram oculis conspexisse, et in uno illo discipulo totam Græciam erudiisse. Quàm illustris, quàm gloriosa rerum species Evangelistæ Nostri oculos oblectaverit, cùm hæc scriberet, dici nequit. Verum enimverò libet, libet inquam quàm maximè, hanc cogitationem animo fovere, Lucam jam tum Spiritûs Sancti ope inflammatum, mentis suæ acie prævidisse sanctos illos et pios et magnos viros, qui, vel Græciâ oriundi, vel Græco sermone locuturi, veritatem Christianam à se ipso in Græciâ propagatam, pietate essent ornaturi, doctrinâ confirmaturi, eloquentiâ asserturi, fortitudine propugnaturi, sanguine denique obsignaturi. Contemplamini mecum Quadratum et Aristidem, fortissimos viros, Athenis Apologias suas pro Christianâ Fide Hadriano Imperatori deferentes; aspiciate Athenagoram, Athenarum suarum lumen, ex Ethnico Christianum, ex Philosopho Catechistam; videte Dionysium, Corinthiæ Ecclesiæ Episcopum, tantæ eloquentiæ et sanctitatis Virum, ut Clerum Lacedæmonium, Atheniensem, Cretensem, epistolis erudierit; aspiciate magnos illos et amicissimos duumviros, Gregorium Nazianzenum et Basileium Magnum Athenis simul operam literis dantes; videte eâdem in urbe concionantem, Lucæ (ut probabile est) popularem, Antiochiæ lumen, Joannem Chrysostomum, qui singularem vitæ sanctitatem admirabili quâdam doctrinæ abundantia auxit, et dicendi facultate illustravit. Hos jure discipulos suos nominaverit Evangelista Noster Sanctus Lucas; hi sunt ejus alumni; hi discipuli; hi Theophili.

On the Date of St. Luke's Gospel.

St. Luke relates in the ACTS of the APOSTLES⁷, that when St. Paul was at Troas a vision appeared to him by night; “There stood a man of *Macedonia* and prayed him, saying, Come over into Macedonia and help us.”

On this, he proceeds to say, “We endeavoured to go into Macedonia, assuredly gathering that the Lord had called us to *evangelize* them⁸.”

These words are remarkable. The vision appeared to Paul; but the message was deemed by St. Luke to be designed for himself also; and the Holy Spirit, in the Acts of the Apostles, authorizes that opinion.

Therefore, St. Luke also, as well as the Apostle, was called by the Holy Ghost to *preach* the Gospel in Greece; where, as yet, St. Paul had never been.

Accordingly, we find that St. Luke crossed over with St. Paul to Neapolis, and thence came to Philippi⁹. We do not find that he proceeded with St. Paul at that time beyond that city; but he appears to have remained there¹⁰.

There are many reasons which may induce us to believe that his Gospel was written and published before, or at, that time,—i. e. not later than A.D. 53¹¹.

¹ vii. 11.

³ vii. 37.

⁵ x. 42.

⁷ Acts xvi. 9.

⁸ Acts xvi. 10. This is the first mention of St. Luke in the New Testament.

⁹ Acts xvi. 12.

¹⁰ At the beginning of chapter xvii. where he speaks of St.

² viii. 2.

⁴ viii. 3.

⁶ xxiii. 28.

Paul's journey from Philippi, the person is changed from *we* to *they*.

He was probably left by St. Paul at Philippi to maintain and advance the work of evangelization which had been commenced there. See below on Acts xvi. 4; xx. 5, and on 1 Thess. i. 9; iii. 6. Phil. iv. 3.

¹¹ See Chronological Tables prefixed to the Acts and to St. Paul's Epistles: and compare *Tillemont*, Mémoires ii. p. 253.

The grounds of this opinion may be stated as follows ;

It is affirmed by ancient Christian Authors, that St. Luke was a native of Antioch in Syria¹, the city in which the disciples were first called Christians ; and in which St. Paul was ordained to the Apostleship of the Gentiles² ; and in which he spent much time³, and which was, as it were, the centre of Christianity to the Gentile world.

If St. Luke resided in his native city, he had frequent opportunities of intercourse with St. Paul there, and had abundant means of preparation for composing an Evangelical History of our Lord's Ministry upon earth.

Certain it is, as he himself states, that he had followed up the whole course of the Evangelical History from the first, and had been conversant with those "who from the beginning were eye-witnesses and ministers of the Word"⁴.

St. Paul, as was just now stated, having preached for a short time in Macedonia, left St. Luke there ; and having arrived at Corinth, the capital of Achaia, he wrote two Epistles to the inhabitants of Thessalonica, the principal city of Macedonia.

It is most probable that in his Apostolic care for the Macedonian Churches, St. Paul had taken care to provide for them some narrative of the Birth, Teaching, Miracles, and Sufferings of Him Whom he preached to the Gentiles, when they turned from dumb idols to serve the Living God⁵.

The Holy Spirit, Who inspired St. Paul to write Epistles to the Greeks, would, we may believe, have also inspired an Evangelist to write a Gospel for their use ; without which, the teaching of the Apostle in his Epistles would have scarcely been intelligible to them.

Christian Parents and Teachers are accustomed to instruct their children and scholars in the *historical* narrative of the Gospels, *before* they proceed to expound to them the doctrinal teaching of the Epistles ; and this practice seems to afford a presumption, that a Gospel would have been provided for the Heathen world, before they were regarded as qualified to profit by the Epistles of St. Paul.

In fact, we find, that St. Paul even in his earliest Epistles to the Gentiles—the two Epistles to the Thessalonians—supposes them to be acquainted with the leading facts of the Gospel, and with the principal articles of the Christian Faith⁶.

Further, in the First Epistle to the Thessalonians, when describing the circumstances of Christ's Second Advent, he appears to be referring to our Lord's words, as recorded by the Evangelist *St. Luke*. He states, that what he there says, is *well known* to them⁷. How could this be ? If they had St. Luke's Gospel, the answer is clear. If they heard it publicly read in their religious assemblies they would be familiar with what he is stating, and they would at once acknowledge its truth ; for it had been spoken by Christ Himself, and was recorded by the Holy Spirit for their learning in the Gospel of St. Luke⁸.

St. Paul solemnly adjures the Thessalonians to *read* his own Epistle to the brethren ; that is, to read it publicly in the religious assemblies of the Church, as the Hebrew Scriptures were read in the Synagogues by the Ancient People of God⁹.

The Apostle who gives such an earnest charge that *his own* writings should be publicly read, may be reasonably presumed to have been no less desirous to provide for the public reading of some Evangelical Narrative of the Miracles, Teaching, Death, Resurrection, and Ascension of Christ ; on which all the doctrine of his own Epistles was grounded, and which would impart divine authority to what he there taught.

The Gospel of St. Luke was specially designed for the Greek and Gentile Churches, to which St. Paul wrote his Epistles ; and it would afford the best illustration and confirmation of those Epistles.

The Evangelist St. Luke was the fellow-traveller of St. Paul in Greece ; and the Gospel of St. Luke would be the best commentary on St. Paul's Epistles circulated in that country.

About three years after the date of St. Paul's Epistles to the Church of the capital of Macedonia, Thessalonica, St. Paul himself came to Macedonia, and there he wrote his Second Epistle to another great Christian Church, that of the Corinthians.

¹ See above, p. 157.

² Acts xiii. 1—4.

³ Acts xi. 27 ; xiv. 26—28 ; xv. 35, 36.

⁴ Luke i. 2, 3.

⁵ 1 Thess. i. 9.

⁶ See notes below, 1 Thess. i. 9 ; ii. 18 ; v. 2. 27.

⁷ 1 Thess. v. 2, *αὐτοὶ ἀκριβῶς οἴσate, ye yourselves well know ;*

ye have *exact and accurate knowledge* of what I am now saying. This could hardly be, unless they had some written Evangelical document with which they were all familiar ; such as a Gospel, multiplied by means of copies, and read in religious assemblies. See on 1 Thess. v. 2.

⁸ See note on 1 Thess. v. 2.

⁹ See note on 1 Thess. v. 27.

That Epistle was sent to Corinth by the hand of a person whom he describes as having been chosen, together with himself, by the votes of the Churches, to carry the alms collected in Greece to Jerusalem: and he describes this person as "the brother whose praise is in the *Gospel throughout all the Churches* ¹."

The opinion that this brother is no other than the blessed Evangelist St. Luke, is grounded on *internal* evidence, and is confirmed by the testimony of ancient writers, and is adopted by the Church of England in her Collect for his Festival, and appears to rest on a sound and solid foundation, as will be shown in another place ².

Suffice it here to say, that it is not easy to understand, how the praise of any one could be said to be "in the *Gospel throughout all the Churches*" at that time, except by the circulation of some written document, by means of which the Author of it would be generally known by the Churches as an Evangelist. But the matter is fully cleared up, if we accept the statement, which is almost demonstrably evident from St. Paul's own words written in Macedonia, and addressed to the Corinthians, that the brother here mentioned as chosen by the Churches to be his companion and coadministrator of the alms which they had contributed for the relief of the poor Saints at Jerusalem, is St. Luke; and if we also admit that the Gospel of St. Luke, who had come with St. Paul into Greece, in obedience to a *divine call to evangelize that country* ³, and who appears to have remained in Macedonia when St. Paul had proceeded southward to Corinth, had now been circulated among the Churches, and had been publicly read in them for several years.

This would explain his election by the Churches to be their delegate and representative at Jerusalem in conjunction with St. Paul; and this honourable testimony on their part to the Evangelist, and this praise of his labours through all the Churches, and this record of it by the Apostle St. Paul writing from Macedonia to Achaia, affords the best evidence of St. Luke's faithfulness and zeal in labouring together with the Apostle of the Gentiles, and supplies a significant proof of the happy effects produced by his Gospel in the Churches of Greece.

In harmony with these statements, we find St. Paul quoting from St. Luke's Gospel in his other Epistles, in one of which he designates that Gospel as *Scripture* ⁴.

If the premises here stated are sound, the publication of this Gospel was not later than A.D. 53, twenty-four years ⁵ after the death of Christ.

This result is also important, as enabling us to approximate to the dates of St. Matthew's and St. Mark's Gospels. The former was certainly written before the Gospel of St. Luke, and probably the latter also ⁶.

¹ 2 Cor. viii. 18.

² See the note on 2 Cor. viii. 18, where the evidence on this point is stated.

³ See Acts xvi. 8—10.

⁴ See Luke x. 7, and on 1 Tim. v. 18.

⁵ The subscriptions at the end of some ancient MSS. of St. Luke's Gospel assign even an earlier date, i. e. *fifteen* years after the Ascension: viz. A.D. 45. See *Tischendorf*, p. 546. In the

Arabic Version published by *Erpenius* it is said, that the Gospel of St. Luke the Physician was written in a city of *Macedonia*, *twenty-two* years after the Ascension of our Lord into heaven, and in the fourteenth year of Claudius Cæsar. This assertion is probably very near the truth.

⁶ See *Euseb.* iii. 24, and *Jerome*, Prolog. ad Matth., and *Chrys.* in Matth. i., and above, Introduction to the Four Gospels.

ΕΥΑΓΓΕΛΙΟΝ ΚΑΤΑ ΛΟΥΚΑΝ.

Ι. ¹ ἘΠΕΙΔΗΠΕΡ πολλοὶ ἐπεχείρησαν ἀνατάξασθαι διήγησιν περὶ τῶν πεπληροφορημένων ἐν ἡμῖν πραγμάτων, ² καθὼς παρέδωκαν ἡμῖν οἱ ἀπ' ἀρχῆς αὐτόπται καὶ ὑπηρέται γενόμενοι τοῦ λόγου, ³ ἔδοξε καμοὶ παρηκολουθηκότι ἄνωθεν πᾶσιν ἀκριβῶς καθεξῆς σοὶ γράψαι, κράτιστε Θεόφιλε, ⁴ ἵνα ἐπιγνώσῃς περὶ ὧν κατηχήθης λόγων τὴν ἀσφάλειαν.

CH. I. 1. Ἐπειδήπερ πολλοὶ ἐπεχείρησαν] *Forasmuch as many have taken in hand.* On the genuineness of this Preface, and of the earlier Chapters of St. Luke, which have been rejected by some recent critics (see *Routh*, R. S. iv. 15, ed. 1818), *Dr. Routh* says, quoting the very ancient *Canon Muratorianus*, "*A nativitate Joannis incipit dicere, etc.* Hinc firmantur priora illa Evangelii Lucæ Capita, quæ ei abjudicare hæretici cùm veteres tùm recentiores gestierunt. Est quoque notatu dignum agnovisse hanc Evangelii partem non tantùm omnes quos memorabo Scriptores, *Just. Mart., Iren., Clem. Alex., Tertullian., Julium African., Origen., Cyprian., &c. Victorin., Petrum Alexandr.,* sed etiam *Celsum*, apud *Origen.* ii. 32."

Many have taken in hand. St. Luke does not approve them. The use he makes of ἐπεχείρησαν in Acts ix. 29; xix. 13, seems rather to suggest a silent censure upon them. It implies want of ability or authority. They have *taken in hand*, of their own accord, without any special call or qualification, and without any successful result. "*Conati sunt* (says *S. Ambrose*) *qui implere nequiverunt.*" And they are numerous (πολλοί), and therefore may distract you with their variety.

St. Luke does not allude here to St. Matthew and St. Mark. "*Matthæus et Marcus* (says *Origen*) *non sunt conati scribere, sed Spiritu Sancto pleni scripserunt Evangelia.*" οὐκ ἐπεχείρησαν (says *Theophyl.*) ἀλλ' ἐτελείωσαν: and *S. Augustine* says (de Consensu Evāg. i. 1), "*Cæteri homines* (i. e. besides the Four Evangelists), *qui de Domini actibus aliqua scribere conati vel ausi sunt, non tales suis temporibus extiterunt, ut eis fidem haberet Ecclesia, atque in Auctoritatem Canonicam sanctorum librorum eorum scripta reciperet.*" And similarly, *S. Jerome*, vol. iv. p. 2, *Matt. i.* Cp. *Patrit.* de Evāg. lib. iii. diss. i. See above, *Introduction* to this Gospel, p. 164.

— τῶν πεπληροφορημένων ἐν ἡμῖν πραγμάτων] *of the things that have been fully accomplished in us.* The beginnings of these glorious events of the Gospel were revealed of old to the Patriarchs and Prophets, but their *full consummation* is now seen by us Christians, and in us.

πληροφορία is said of a ship, "*quæ pontum secat et plenis subit ostia velis.*" Hence it is applied to describe the state of the mind when fully persuaded and convinced. See below on 1 Thess. i. 5. Heb. vi. 11; x. 22.

It is also said of things so full and complete as to give assurance and satisfaction.

Here the events themselves seem to be compared to a ship impelled by the wind swelling its sails, and wafting it to the harbour: see 2 Tim. iv. 5, τὴν διακονίαν σου πληροφορήσον: *ibid.* 17, ἵνα δὲ ἐμοῦ τὸ κήρυγμα πληροφορηθῇ. And therefore τὰ πεπληροφορημένα πράγματα are the things that *have been fulfilled* ('res manifestissimè ostensæ,' says *Origen*; 'complete,' *Ambrose*),—brought, as it were, after a long voyage, to the shore and harbour of perfect consummation and rest,—so as to assure us (βεβαιῶσαι) of their truth, ἐν ἀληθείᾳ καὶ πίστει βεβαίᾳ, says *Theophyl.*

Some interpret these words, "*the things fully believed among us;*" but the other sense seems better supported by usage, and therefore preferable.

2. καθὼς παρέδωκαν] *as they delivered.* This clause does not depend on διήγησιν, but on πεπληροφορημένων.

— ἀπ' ἀρχῆς] *from the beginning*, i. e. of Christ's Ministry, see iii. 23, ἀρχόμενος.

— τοῦ λόγου] *the Word.* Probably, Christ, the Incarnate Word. So *Iren.* (Ep. ad Florin. Euseb. v. 20), αὐτόπται τῆς ζωῆς τοῦ λόγου. *Origen, Ambrose, and Cyril*, p. 115 *Mai*, p. 1, ed. *Smith*. Cp. on 1 John i. 1. Heb. ii. 3. Acts i. 21. And the words ὑπηρέται and αὐτόπται seem to confirm this interpretation. See also *Hammond's* note here. St. Paul has ὑπηρέτας Χριστοῦ, 1 Cor. iv. 1.

On the words λόγος τοῦ Θεοῦ, used by *St. Paul* (Heb. iv. 12), as well as by St. John, for the Eternal Word, the Second Person of the Blessed Trinity, see *Dr. Jackson* on the Creed, Book xi. ch. 12, vol. x. pp. 216—225. Also Book xi. ch. 47, vol. xi. pp. 393—406.

See also the note below on Heb. iv. 12, and on Titus i. 3. *Valck.* points out the propriety of the expression ὑπηρέτας, "*remiges in navi*, sc. *Ecclesiâ.*" See also on Acts xx. 32.

3. παρηκολουθηκότι] The participle here contains one reason for St. Luke's writing; i. e. *because* I have accompanied the events side by side, even from the beginning; since I have walked, as it were, by the side of the stream, even from the fountain head. See the use of the word by St. Paul, 1 Tim. iv. 6. 2 Tim. iii. 10.

Perhaps also St. Luke here refers to the perfect understanding he had from St. Paul, who was instructed by divine revelation, 2 Cor. xii. 7. Gal. i. 12. 1 Cor. xv. 3. Eph. iii. 3. See *Iren.* iii. 1. *Tertullian*, adv. Marcion. iv. 2 and 5. *S. Jerome*, Script. Eccl. c. 7.

— καθεξῆς σοὶ γράψαι] *to write to thee, who hast been hitherto taught orally (κατηχηθεὶς), and to write καθεξῆς, to narrate the events consecutively in a connected series, and methodical order.* The word καθεξῆς is peculiar to St. Luke, viii. 1. Acts iii. 24; xi. 4; xviii. 23.

It can hardly here mean specially order of time, see on xi. 14. — κράτιστε Θεόφιλε] *O most excellent Theophilus.* The name *Theophilus* indicates his Greek origin, the title κράτιστος (in Latin *optimus*) applied to magistrates, to Felix, Acts xxiii. 26; xxiv. 3; to Festus, Acts xxvi. 25, shows his official rank and station.

Here is a reason why St. Luke was inspired to write a Gospel, in addition to those of St. Matthew and St. Mark. They had provided specially for the wants of Jewish converts, and of the middle class among the Romans. Some provision of a particular kind was now to be made for the higher and more educated classes among the Greeks and Asiatics, and of the Gentile world generally, who were conversant with the Greek tongue, as the language of the higher classes of society throughout the world. St. Luke writes for them.

e Matt. 2. 1.
i Chron. 24. 10,
19.
Neh. 12. 4, 17.
d Job 1. 1, 8.
1 Kings 9. 4.
2 Kings 20. 3.
Acts 23. 1.
& 24. 16.
Phil. 3. 6.

5 ^c Ἐγένετο ἐν ταῖς ἡμέραις Ἡρώδου τοῦ βασιλέως τῆς Ἰουδαίας ἱερεὺς τις ὀνόματι Ζαχαρίας ἐξ ἐφημερίας Ἀβιά, καὶ ἡ γυνὴ αὐτοῦ ἐκ τῶν θυγατέρων Ἀαρὼν, καὶ τὸ ὄνομα αὐτῆς Ἐλισάβετ. 6 ^d Ἦσαν δὲ δίκαιοι ἀμφοτέροι ἐνώπιον τοῦ Θεοῦ πορευόμενοι ἐν πάσαις ταῖς ἐντολαῖς καὶ δικαίωμασι τοῦ Κυρίου ἀμemptoi. 7 Καὶ οὐκ ἦν αὐτοῖς τέκνον, καθότι ἡ Ἐλισάβετ ἦν στείρα, καὶ ἀμφοτέροι προβεβηκότες ἐν ταῖς ἡμέραις αὐτῶν ἦσαν.

e Exod. 30. 7.
Lev. 16. 17.
Heb. 9. 6.

8 Ἐγένετο δὲ ἐν τῷ ἱερατεύειν αὐτὸν ἐν τῇ τάξει τῆς ἐφημερίας αὐτοῦ ἔναντι τοῦ Θεοῦ 9 ^e κατὰ τὸ ἔθος τῆς ἱερατείας ἔλαχε τοῦ θυμιάσαι εἰσελθὼν εἰς τὸν

Hence no argument can be derived from these words (as some in recent times have supposed, e.g. *Olshausen, Schleiermacher*, and others) to invalidate the conclusion, that the Gospels of St. Matthew and St. Mark had been *already* written, and that St. Luke was familiar with them, and adopted much from them in his own Gospel. No such argument can be drawn from St. Luke's *silence*. He wrote the Acts of the Apostles, in which he narrates the history of St. Paul, and yet he never once mentions that the Apostle St. Paul, whose companion he was, and whose actions he there narrates, wrote any *Epistles*.

Dr. *Townson* (on the Gospels, p. 214) has proved that St. Mark was conversant with St. Matthew's Gospel, St. Luke with St. Matthew's and St. Mark's, and St. John with those of the other three. It is there also shown (pp. cxxiii—cxlvi) that the Holy Spirit, in writing the *Old Testament*, embodied in *later* books portions of *earlier* ones; i.e. He reiterates by *later* writers what he had already spoken by *earlier*. So it was in the *Old Testament*; so it is in the *New*. See above, p. 112—4.

4. ἵνα ἐπιγνώσῃς] in order that thou, and such as thou, who have been catechized and baptized, *mayest now have additional knowledge* (ἐπι-γνώσις), from a *written* history accommodated to thy use, on the certainty of those things concerning which thou wast catechized, or instructed by word of mouth. "Diversa sunt γιγνώσκεις ἐπὶ ἐπι-γνώσκειν," says *Valck.*, who illustrates this use of ἐπὶ in composition, signifying 'accuratius quiddam.'

The whole *Proœmium* may be paraphrased as follows,—

Since many have attempted to draw up a narrative concerning the actions and sufferings of Christ, which we have received from those who beheld Him, and ministered to Him from the beginning, and since some may be perplexed by the multitude and variety of these attempts; it seems good to me, who have been called by the Holy Ghost to write, and who have followed the course of those events from the commencement; and who from my birth and education at Antioch, the second Gentile city in the world, and in which the disciples were first called Christians (Acts i. 26); and from my friendship and association with Paul the Apostle of you Gentiles (Rom. xi. 13) in his travels and sufferings, as I will show in the second part of my history (δεύτερος λόγος, Acts i. 1), have special qualifications and a special commission for this holy work of providing a *written* Gospel for you, noble Greeks and Gentiles—for you, Theophili—who by your name proclaim your love of God, and God's love for you; as written Gospels have been already provided by my brother Evangelists, for the Hebrews and Romans; in order that you, who have been baptized, and instructed orally in the Creed of Christendom, may have further knowledge of the certainty of those things wherein you have been orally instructed.

It may be further observed on this *Proœmium*, that by its polished Greek diction (as contrasted with the Hebraizing style of St. Matthew and St. Mark), St. Luke appears to have designed to declare the class for whom his Gospel is specially intended; and by the use of words peculiar to himself and St. Paul (e.g. ἐπεχειρήσαν—πεπραροφορημένων—κατήχησιν—ἀσφάλειαν), to mark his connexion with the Apostle to the *Gentiles*, in his evangelical mission and ministry.

Almighty God, by His Providence over the Church, and by His Spirit in it, has given a *practical* explanation of this *Proœmium*. All the *διηγήσεις* of the πολλοὶ are lost; and only *Four* Gospels, those of St. Matthew, St. Mark, St. Luke, and St. John, have been received by the Church as Writings Inspired by the Holy Ghost. "In his omnibus," says *Origen*, "nihil aliud probamus, nisi quod Ecclesia; id est Quatuor Evangelia."

St. Luke's connexion with St. Paul is thus described by *Irenæus*, adv. Hæres. iii. 1, Λουκᾶς δ' ἀκόλουθος Παύλου, τὸ ἐπ' ἐκεῖνον κηρυσσόμενον εὐαγγέλιον ἐν βιβλίῳ κατέθετο" cp. *Euseb.* H. E. v. 8. iii. 4. *Tertullian*, adv. Marcion. iv. 15, *Luceæ digestum Paulo adscribere solent.* *Origenes* ap. *Euseb.* vi. 35, τρίτον, τὸ κατὰ Λουκᾶν, τὸ ὑπὸ Παύλου ἑταιροῦμενον εὐαγγέλιον. See above, the *Introduction* to this Gospel, p. 167. 168.

5. ἐν ταῖς ἡμέραις Ἡρώδου τ. β.] in the days of Herod the

King of Judæa. By this sovereignty of Herod, and by the enrolment in Judæa under *Cæsar Augustus* (ii. 1), he shows that the sceptre had now departed from Judah, Gen. xlix. 10. Cp. *Cyril*.

— ἱερεὺς τις] a certain priest. One of the special purposes of St. Luke's Gospel is to display the *sacerdotal office* and *sacri-ficial efficacy* of Christ, the true Priest, and victim of the whole human race (see the *Introduction*, p. 163, 164): and he aptly begins his Gospel by showing that the *Levitical Priesthood* and sacrifices were imperfect and transitory, but had a sacred purpose as *preparatory* and ministerial to the Priesthood and Sacrifice of Christ.

— Ζαχαρίας] *Zacharias*. On the etymology of this word see on Matt. xxiii. 35.

— ἐξ ἐφημερίας Ἀβιά] of the course of *Abia*; the eighth in order of the twenty-four courses in which the Priests were arranged by David, i. e. sixteen courses of the family of Eleazar, and eight of Ithamar (1 Chron. xxiv. 3—19. 2 Chron. viii. 14; xxxi. 2; xxxv. 4; xxxvi. 24).

Though only four classes returned from the Babylonish exile, they were distributed into twenty-four with the ancient names. Ezra ii. 36. Neh. vii. 39; xii. 1. *Josephus*, de Vitâ suâ, § 1. Antiq. vii. 15. 7. *Jahn*, Archæol. § 366. 369.

This record of the Baptist's family proves his noble estate in a worldly view. "Pertinet hæc narratio," says *Rosenm.*, "ad indicandam Joannis nobilitatem." Cp. *Joseph.* (de Vit. 1. c. Apion. i. 7) on his own priestly extraction.

— Ἐλισάβετ] *Elizabeth*. = εὐψυχῆ, *Deus juravit*; the name of Aaron's wife (Exod. vi. 23), where the LXX have Ἐλισάβετ.

Observe also, *Mary* is the same as *Miriam*, the sister of Moses and Aaron. Thus the beginning of the Gospel carries us back even by its names to the giving of the Law.

6. ἐνώπιον] in the sight of. The word ἐνώπιον is used by LXX for Hebr. עֲלֵי (al-pene), and of frequent occurrence in the writings of St. Luke; but never used by St. Matthew and St. Mark, and only once by St. John in his Gospel, xx. 30. It is common in the Epistles of St. Paul, and in the Apocalypse.

ἐνώπιον τοῦ Θεοῦ, 'in the sight of God,'—to contrast them with the great number of persons in their age, who sought to seem δίκαιοι in the sight of *man*. See below, v. 15.

— ἐντολαῖς καὶ δικαίωμασι] ἐντολαὶ are moral precepts of natural law as reinforced in the Decalogue, see on Rom. vii. 8—13; δικαίωματα are those positive commands which were sanctioned as right by God's command (see on Rom. i. 22; ii. 26; viii. 4), and added by special revelation of God, particularly for His worship and service, and were necessary to constitute the character of legal righteousness or justification (δικαιοσύνη). Gen. xxi. 5, Ἀβραάμ ὁ πατὴρ σου ἐφύλαξε τὰς ἐντολὰς μου, καὶ τὰ δικαίωματά μου, where ἐντολαὶ μου stands for Hebr. מִצְוֹת (mitsotthe), and δικαίωματά μου for חֻקֹּת (chukkothe). So 2 Chron. xvii. 4, ἐφύλαξε τὰς ἐντολὰς μου καὶ τὰ δικαίωματά μου.

7. ἦν στείρα, καὶ ἀμφοτέροι προβεβηκότες ἐν ταῖς ἡμέραις αὐτῶν] Cp. Gen. xi. 30; xviii. 11, in LXX Version. St. Luke adopts the words of the *Septuagint* Version of the *Old Testament*, as familiar to the Gentile converts, and thus connects the Gospel with its history.

It has been alleged by a recent Expositor, that "Zachariah could not have been very 'far advanced in years,' because no one was permitted to perform the duties of a Priest beyond his fiftieth year," and this is grounded on Numb. viii. 25. But that only applies to *Levites*. Cp. Numb. iii. 1—39; iv. 1. 30. 35. 38. 42. 46—49; and even they waited on the Tabernacle after fifty. Numb. viii. 26; i. 53.

9. ἔλαχε τοῦ θυμιάσαι] he obtained by lot the duty to burn incense on the golden altar before the Veil in the Holy Place (ναὸς), while the people were ἔξω in the outer court—the court of the Israelites—in the ἱερόν.

It was erroneously supposed by some in ancient times that Zacharias was High Priest, and that this act of his was the annual entrance of the High Priest on the Day of Atonement (the tenth day of the seventh month Tisri) into the Holy of Holies. And

ναὸν τοῦ Κυρίου¹⁰ καὶ πᾶν τὸ πλῆθος ἦν τοῦ λαοῦ προσευχόμενον ἔξω τῇ
 ὥρᾳ τοῦ θυμιάματος.¹¹ Ὡφθῆ δὲ αὐτῷ ἄγγελος Κυρίου ἐστὼς ἐκ δεξιῶν τοῦ f Exod. 30. 1.
 θυσιαστηρίου τοῦ θυμιάματος.¹² καὶ ἐταράχθη Ζαχαρίας ἰδὼν, καὶ φόβος
 ἐπέπεσεν ἐπ' αὐτόν.¹³ Εἶπε δὲ πρὸς αὐτόν ὁ ἄγγελος, Μὴ φοβοῦ, Ζαχαρία· g ver. 60.
 διότι εἰσηκούσθη ἡ δέησίς σου, καὶ ἡ γυνὴ σου Ἐλισάβετ γεννήσει υἱόν σοι,
 καὶ καλέσεις τὸ ὄνομα αὐτοῦ Ἰωάννην.¹⁴ h καὶ ἔσται χαρὰ σοι καὶ ἀγαλλίασις, h ver. 58.
 καὶ πολλοὶ ἐπὶ τῇ γενέσει αὐτοῦ χαρήσονται.¹⁵ i ἔσται γὰρ μέγας ἐνώπιον i Numb. 6. 3.
 Κυρίου, καὶ οἶνον καὶ σίκερα οὐ μὴ πῖνῃ, καὶ Πνεύματος ἁγίου πλησθήσεται ἐπὶ
 ἐκ κοιλίας μητρὸς αὐτοῦ.¹⁶ j καὶ πολλοὺς τῶν υἱῶν Ἰσραὴλ ἐπιστρέψει ἐπὶ j Mal. 4. 5.
 Κύριον τὸν Θεὸν αὐτῶν.¹⁷ k καὶ αὐτὸς προελεύσεται ἐνώπιον αὐτοῦ ἐν πνεύματι
 καὶ δυνάμει Ἡλίου, ἐπιστρέψαι καρδίας πατέρων ἐπὶ τέκνα, καὶ ἀπειθεῖς ἐν
 φρονήσει δικαίων, ἐτοιμάσαι Κυρίῳ λαὸν κατεσκευασμένον.¹⁸ l Καὶ εἶπε
 Ζαχαρίας πρὸς τὸν ἄγγελον, Κατὰ τί γνώσομαι τοῦτο; ἐγὼ γάρ εἰμι πρεσ-
 βύτης, καὶ ἡ γυνὴ μου προβεβηκυῖα ἐν ταῖς ἡμέραις αὐτῆς.¹⁹ m Καὶ ἀποκρι- m Dan. 8. 16.
 θεὶς ὁ ἄγγελος εἶπεν αὐτῷ, Ἐγὼ εἰμι Γαβριὴλ ὁ παρεστηκὼς ἐνώπιον τοῦ Θεοῦ.
 καὶ ἀπεστάλην λαλῆσαι πρὸς σε, καὶ εὐαγγελίσασθαι σοι ταῦτα.²⁰ καὶ ἰδοὺ
 ἔσθ' ὡς σιωπῶν καὶ μὴ δυνάμενος λαλῆσαι, ἄχρι ἥς ἡμέρας γένηται ταῦτα, ἀνθ' ὧν
 οὐκ ἐπίστευσας τοῖς λόγοις μου, οἵτινες πληρωθήσονται εἰς τὸν καιρὸν αὐτῶν.
²¹ Καὶ ἦν ὁ λαὸς προσδοκῶν τὸν Ζαχαρίαν, καὶ ἐθαύμαζον ἐν τῷ χρόνῳ αὐτὸν ἐν τῷ ναῷ.
²² Ἐξελθὼν δὲ οὐκ ἠδύνατο λαλῆσαι αὐτοῖς· καὶ ἐπέγνωνσαν
 ὅτι ὀπτασίαν ἑώρακεν ἐν τῷ ναῷ· καὶ αὐτὸς ἦν διανεύων αὐτοῖς, καὶ διέμενε
 κωφός.

on this supposition the chronology of the Conception and Birth of the Baptist and of our Lord has been arranged. But the word *ἔλαχε* alone confutes this supposition. The High Priest did not *draw lots*; he alone could enter the Holy of Holies.

On the courses of the Priests and the Temple-service see *Lightfoot*, i. 915. 947, and *Weststein* here, p. 647. On the Temple itself see *Lightfoot*, i. 897. 1080.

11. Ὡφθῆ—θυμιάματος The Angel Gabriel, the heavenly Messenger of the Gospel, appeared to the Priest ministering in the Temple,—thus showing the harmony of the Gospel with the Law. Cp. *Iren.* iii. 10. He stood on the right side of the Altar, i. e. the south. (*Weststein*.)

—ἄγγελος Κυρίου the angel of the Lord. It appears to have been a special design of the Evangelist St. Luke in his Gospel and the Acts, to reveal to the world the important doctrine of the Ministry of the Angels of God to the Faithful, and of their instrumentality in the concerns of the Christian Church. See i. 26; ii. 9. 13. 21; xii. 8; xv. 10; xvi. 22; xxii. 43; xxiv. 4. 23. Acts i. 10. Cp. notes below on xxii. 43. Acts xii. 15, and St. Paul i Cor. xi. 10, and above, Introduction to this Gospel, p. 158.

13. Ἰωάννην John, e. g. ἰωχάναν (*yochanan*), the favour or grace of Jehovah; from יָחַן (*Yehovah*), and יָחַן (*chanan*), *gratiosis fuit*; a name significant of the gracious tidings of which he was to be the harbinger, as the forerunner and herald of the Kingdom of Grace (see John i. 17). For the general form and diction of the sentence see LXX Version of Gen. xvii. 19.

14. χαρὰ—χαρήσονται There shall be χαρὰ σοι because he (as his name shows) is a pledge of the χάρις Θεοῦ.

15. σίκερα strong drink, from the Hebr. שֶׁכָּר (*shechar*), root שָׁכַר (*shachar*), inebriate, for which the LXX used σίκερα, Lev. x. 9. Numb. vi. 3 (concerning the Nazarites), Deut. xiv. 26, and *passim*. “σίκερα οἶνος συμμιγῆς ἡδύσμασιν, ἢ πᾶν πόμα ἐμποιοῦν μέθην, μὴ ἐξ ἀπῆλκον δὲ σκευαστόν.” (*Hesychius*.) Solebant Orientales inprimis de dactylis et succo palmarum potum inebriantem conficere. Plin. H. N. xiv. 19. *Fivnt vina et ē pomis: primumque ē palmitis (quarum Palestina feracissima fuit), quo Parthi et Indi utuntur, et Oriens totus.* Vid. et Hieronym. ad Ies. ix. 10.” (*Krin*.) The sense is: He shall be a Nazir (Numb. vi. 3), ἀγνισθεὶς, separate from the world, to God, like Samson and Samuel. See on Acts xxi. 24. 26.

17. προελεύσεται αὐτοῦ he shall go before Him, i. e. the Messiah. The αὐτοῦ without a preceding substantive, shows that the Personality of the Messiah fills the mind of the speaker. He is his αὐτός. Cp. *Winer*, p. 132. Αὐτός is specially applied to Christ, as the Person, “Qui facit Ipse per Se quæ nemo alius facit.” See Matt. i. 21. 2 Pet. iii. 4. 1 John ii. 12. 2 John 6.

—Ἡλίου of Elijah. See on Matt. xvii. 10.

—ἐπιστρέψαι to turn the hearts of the fathers to the children. Mal. iv. 6. The Angel Gabriel applies to St. John the Baptist (the precursor of our Lord's first coming) the prophecy of Malachi, which has been made by many (see on Matt. xvii. 10) a main ground for expecting Elias in person before Christ's second coming. He will turn the hearts of the fathers, i. e. of the Jewish nation, to the children, i. e. to the Apostles of Christ (*Theophyl.*); he will unite the Old and New Generations, as being a bond of union between the two covenants; being the last of the Prophets, and the first of the Preachers of Christ. See Matt. xi. 10, 11.

—ἀπειθεῖς ἡμίμ (morim), rebellious, wicked. Wickedness is disobedience to God.

—ἐν φρονήσει ἐν, to or for, the wisdom or intelligence. So ἐκάλειεν ἡμᾶς ἐν ἀγίᾳ σοφίᾳ, 1 Thess. iv. 7. Rom. i. 23—26. Cp. *Glass*, Phil. p. 485. On the meaning of φρόνησις see Eph. i. 8.

19. Γαβριήλ Gabriel; from גַּבְרִיִּל (*gebhēr*), vir, root גַּבַּר (*gabhar*), *validus fuit*, and אֱל (El), Deus. ‘I am the strong man of God,’ sent on embassies concerning the Incarnation of Christ. See Dan. viii. 16; ix. 21.

Earthly empires pass away; but the same Angel Gabriel who had been sent to the prophet Daniel at Babylon, to announce the Divine Kingdom of Messiah under the Law, more than five hundred years before His birth, comes again to earth to Zacharias in the Temple at Jerusalem on a similar message, and to the Virgin Mary at Nazareth (v. 26). And his name, Gabriel, shows that the power of God is specially manifested in the Evangelical dispensation which he comes to announce.

Certain rationalizing Expositors have endeavoured to explain away this angelic appearance. Others, dissatisfied with their attempts, have pronounced it to be purely mythical. This may serve as a specimen of the varying manoeuvres of the Evil One in dealing with the inspired Text of the Written Word. Error is ever changing its form. Truth is always the same. The faithful Church of Christ, holding the Word of God in her hand, retains her place, unchanged and unchangeable; for His Spirit is with her, and she stands on a Rock.

They who desire to see an excellent refutation of the modern sceptical objections on the subject of *Angelo-phany*, may consult *Dr. Mill's* Second Dissertation, pp. 1—4. 52—73.

—εὐαγγελίσασθαι to preach the Gospel, or glad tidings; a word used more than twenty times by St. Luke in his Gospel and Acts, and very often by St. Paul; but never used in this sense by any other Evangelist, and only once by St. Peter, 1 Pet. i. 12. St. Matthew uses it once in a passive sense, xi. 5.

22. αὐτὸς ἦν διανεύων he himself was beconing. Instead of

²³ Καὶ ἐγένετο ὡς ἐπλήσθησαν αἱ ἡμέραι τῆς λειτουργίας αὐτοῦ, ἀπῆλθεν εἰς τὸν οἶκον αὐτοῦ.

²⁴ Μετὰ δὲ ταύτας τὰς ἡμέρας συνέλαβεν Ἑλισάβετ ἡ γυνὴ αὐτοῦ, καὶ περικρυβεν ἑαυτὴν μῆνας πέντε λέγουσα, ²⁵ Ὅτι οὕτω μοι πεποίηκεν ὁ Κύριος ἐν ἡμέραις αἷς ἐπέιδεν ἀφελεῖν τὸ ὄνειδος μου ἐν ἀνθρώποις.

²⁶ Ἐν δὲ τῷ μηνὶ τῷ ἕκτῳ ἀπεστάλη ὁ ἄγγελος Γαβριὴλ ὑπὸ τοῦ Θεοῦ εἰς πόλιν τῆς Γαλιλαίας, ἣ ὄνομα Ναζαρέθ, ²⁷ πρὸς παρθένον μεμνηστευμένην ἀνδρὶ ᾧ ὄνομα Ἰωσήφ ἐξ οἴκου Δαυὶδ· καὶ τὸ ὄνομα τῆς παρθένου Μαριάμ.

²⁸ Καὶ εἰσελθὼν ὁ ἄγγελος πρὸς αὐτὴν εἶπε, Χαῖρε, κεχαριτωμένη ὁ Κύριος μετὰ σοῦ· εὐλογημένη σὺ ἐν γυναιξίν. ²⁹ Ἡ δὲ ἰδοῦσα διαταράχθη ἐπὶ τῷ λόγῳ αὐτοῦ, καὶ διελογίζετο ποταπὸς εἶν ὁ ἀσπασμὸς οὗτος. ³⁰ Καὶ εἶπεν ὁ ἄγγελος αὐτῇ, Μὴ φοβοῦ, Μαριάμ· εὖρες γὰρ χάριν παρὰ τῷ Θεῷ. ³¹ καὶ ἰδὼν συλλήψῃ ἐν γαστρὶ καὶ τέξῃ υἱόν, καὶ καλέσεις τὸ ὄνομα αὐτοῦ ἸΗΣΟΥΝ.

³² Οὗτος ἔσται μέγας, καὶ Τίος ὑψίστου κληθήσεται· καὶ δώσει αὐτῷ Κύριος ὁ Θεὸς τὸν θρόνον Δαυὶδ τοῦ πατρὸς αὐτοῦ. ³³ καὶ βασιλεύσει ἐπὶ τὸν οἶκον Ἰακώβ εἰς τοὺς αἰῶνας, καὶ τῆς βασιλείας αὐτοῦ οὐκ ἔσται τέλος. ³⁴ Εἶπε

n Gen. 30. 23.
Isa. 4. 1.

o Matt. 1. 18.

p ver. 12.
q Isa. 7. 14.
ch. 2. 21.
Matt. 1. 21.
r Mark 5. 7.
Isa. 9. 6. & 16. 5.
& 54. 5.
2 Sam. 7. 12.
Ps. 132. 11.
s Dan. 2. 44.
& 7. 14, 27.
Micah 4. 7.
Isa. 9. 7.
Ps. 45. 6.
& 89. 36.
Jer. 23. 5.
Heb. 1. 8.

pronouncing the Sacerdotal Benediction with which the people were to be dismissed to their homes (Numb. vi. 23—26). The Priest, struck dumb when officiating in the Temple, on account of incredulity at the announcement of the Angel, was a symbol of the *Levitical Law*, now to be reduced to silence by the preaching of the Gospel. (Origen and Isidore, Ep. 131.) Cp. Heb. viii. 13.

“Credat Judæus,” says Ambrose, “ut loqui possit.”—Let the Jew become a Christian if he would recover his speech.

—διέμενε κωφός] he remained dumb, a divinely ordained proof to Zacharias and others of the reality of the Vision. Cp. Saul's blindness, Acts ix. 8.

It has been inferred by many Expositors from v. 62, ἐγένεον αὐτῷ, that Zacharias was deaf as well as dumb. But this is not certain. As dumb, he made signs by beckoning (see v. 22, ἦν διανεῶν αὐτοῖς). His language was by signs: and it may be that his friends accommodated themselves to his condition, and used that language for communication with him. It is observed by Bengel, that the dumb often prefer to be addressed by signs. Such a mode of intercourse does not remind them of their own loss of hearing, as compared with others: which is most painfully felt by inability to hear their own voice.

Besides, the words ἔση σωπῶν κ.τ.λ., are probably introduced to define the sense in which κωφός is used. And it is not said in v. 64, that Zacharias recovered his hearing: but only that his tongue was loosed.

²³ οἶκον] his house. Probably in the hill country of Judæa. See v. 39.

²⁴ περικρυβεν ἑαυτὴν μῆνας πέντε] she hid herself five months. The following therefore is the order of chronology. Elizabeth hid herself five months after her conception. On the sixth month, the Annunciation to the Blessed Virgin Mary took place (v. 26), and her conception: soon after which she went with haste to the hill country and saluted Elizabeth (v. 39), and remained with her about three months (v. 56), and returned to Nazareth; and then nine months had expired from the Vision of the Angel to Zacharias, and John the Baptist was born (v. 57); and about six months afterwards was the Nativity of Christ at Bethlehem.

²⁶ Γαβριήλ] Gabriel. This message announced the exaltation of man's nature above Angels, see Heb. ii. 5. 9. 16; yet, an Archangel joyfully brings it, and Angels celebrate the event (ii. 13). There is no envy in heaven.

—Ναζαρέθ] Nazareth. See on Matt. ii. 23. It has been alleged by some that St. Matthew knew nothing of Joseph and Mary's earlier connexion with Nazareth. But this is an error. See Matt. xiii. 55. 56, which shows that the family and kindred of Joseph were settled there, cp. Mark vi. 3; and silently confirms St. Luke's account (i. 26; ii. 4), that Joseph and Mary had come up from Nazareth to Bethlehem. The Apocryphal Books confirm the Gospel Narrative. See Evang. Nat. B. V. M., p. 319, where Nazareth is Mary's birth-place.

²⁷ μεμνηστευμένην] A Virgin, but espoused to a husband. See above on Matt. i. 18. The Virgin Mary was espoused; “ut adventum Filii Dei Diabolus ignoraret,” says Origen, quoting the saying of S. Ignatius (Epist. ad Ephes. c. 19), ἔλαθεν τὸν ἄρχοντα τοῦ αἰῶνος τούτου παρθενία Μαρίας. The opinion of S. Ignatius

was, that the Devil may have known from the prophecy of Isaiah (vii. 14), that the Messiah now expected was to be born of a Virgin; he saw that the Son of Mary was some great Personage; he heard Him called the Son of God (Matt. iii. 17) at His baptism. But Mary was espoused to Joseph, how then could her Son be born of a Virgin? “Disposuerat Salvator (says Origen) dispensationem suam et assumptionem corporis ignorare Diabolum, unde et in generatione suā celavit eum, et discipulis postea præcipiebat ne manifestum Eum faceret; et cum ab ipso Diabolo tentaretur nunquam confessus est Dei se esse Filium” (cp. 1 Cor. ii. 6—8).

Cp. Leo, Bishop of Rome in the 5th cent. (A.D. 440—462), Serm. xxi. p. 72, who there strongly condemns the doctrine of the Immaculate Conception, now made an article of Faith by Pope Pius IX. Dec. 8, 1854: “Assumpta est de Matre Domini natura, non culpa. Et cum in omnibus matribus non fiat sine peccati sorde conceptio, hæc inde purgationem traxit unde concepit.” And Serm. xxiii., “Terra carnis humanæ, quæ in primo fuerat prævaricatore maledicta, hoc solo B. V. partu germen edidit benedictum, et ad vitio suæ stirpis alienum.”

Could he have said more plainly, that she who conceived Christ without sin, was not conceived without sin? See also his Serm. xxxviii. 3, p. 83, and Serm. xxxix. 4, p. 87, where, in enumerating all the examples of remarkable conceptions and births, e.g. Adam, Eve, Isaac, Jacob, Jeremiah, Samuel, John the Baptist, he does not even mention that of the Blessed Virgin. And last of all, he says, Serm. lx. p. 135, “Solut beatæ Virginis Filius natus est sine delicto.”

And Gregory the First, also Bishop of Rome (at the end of the sixth century), says, “Solut [Redemptor] in carne suā vere mundus extitit.” (Moral. in Job. xi. vol. i. p. 392.)

So S. Cyril Hierosolym. p. 27, εἰς ἄνθρωπον ἀναμάρτητος, ὁ τὰς ἀμαρτίας ἡμῶν καθάρων Ἰησοῦς, and S. Ambrose in Luc. ii. n. 56, “Solut ex natis de femina sanctus dominus Jesus, qui terrenæ contagia corruptelæ immaculati partus novitate non sensit, et celesti majestate depulit.” Other authorities to the same effect are cited in the Editor's ‘Occasional Sermons,’ No. xliii.

Such was the testimony of the See of Rome for the first six centuries after Christ. “How is the fine gold changed!” (Lam. iv. 1.) How can that which is so much at variance with itself be imagined to be infallible! and how dangerous and deadly is that system of religion, which is based on an imaginary Infallibility!

²⁸ εἰσελθὼν] Contrast with this simple narrative the ornate recital in the Apocryphal book, De Nativitate Mariæ, § ix. ed. Fabric. p. 33, or Tillo, p. 332, and p. 367.

—κεχαριτωμένη] specially graced or favoured by God. “Gratiā cumulata” (Valer.). See v. 30, εὖρες χάριν π. τ. Θεῷ, and cp. Ephes. i. 6; not (as some render it) a source or channel of grace from God. Cp. Eccles. xviii. 17. “Non mater gratiæ, sed filia.” Beng. Cp. Mede, p. 181.

³¹ συλλήψῃ] thou shalt conceive. To confirm her faith, the Angel reminds her of Isaiah's prophecy (Isa. vii. 14), and assures her that it is now to be fulfilled in her, and that Jesus and Emmanuel were two names of the same Person.

—Ἰησοῦν] Jesus. See on Matt. i. 21.

³³ εἰς τοὺς αἰῶνας] See Matt. vi. 13.

δὲ Μαριάμ πρὸς τὸν ἄγγελον, Πῶς ἔσται τοῦτο, ἐπεὶ ἄνδρα οὐ γινώσκω ;

³⁵ Καὶ ἀποκριθεὶς ὁ ἄγγελος εἶπεν αὐτῇ, Ἐν πνεύμα ἁγίῳ ἐπελεύσεται ἐπὶ σέ, ^t Matt. 1. 20.

καὶ δύναμις Ὑψίστου ἐπισκιάσει σοι, διὸ καὶ τὸ γεννώμενον ἁγίου κληθήσεται
Τῆς Θεοῦ. ³⁶ καὶ ἰδοὺ Ἐλισάβετ ἡ συγγενὴς σου καὶ αὕτη συνελήφθη υἱὸν ἐν

γῆρῳ αὐτῆς, καὶ οὗτος μὴν ἕκτος ἐστὶν αὐτῇ τῇ καλουμένῃ στείρα. ³⁷ ὅτι οὐκ

ἀδυνατήσῃ παρὰ τῷ Θεῷ πάν ῥήμα. ³⁸ Εἶπε δὲ Μαριάμ, Ἰδοὺ ἡ δούλη Κυρίου.

γένοιτό μοι κατὰ τὸ ῥήμά σου. Καὶ ἀπῆλθεν ἀπ' αὐτῆς ὁ ἄγγελος.

³⁹ Ἀναστᾶσα δὲ Μαριάμ ἐν ταῖς ἡμέραις ταύταις ἐπορεύθη εἰς τὴν ὄρεινὴν

μετὰ σπουδῆς εἰς πόλιν Ἰούδα, ⁴⁰ καὶ εἰσῆλθεν εἰς τὸν οἶκον Ζαχαρίου, καὶ

ἡσπάσατο τὴν Ἐλισάβετ. ⁴¹ Καὶ ἐγένετο, ὡς ἤκουσεν ἡ Ἐλισάβετ τὸν

ἀσπασμὸν τῆς Μαρίας, ἐσκίρτησε τὸ βρέφος ἐν τῇ κοιλίᾳ αὐτῆς, καὶ ἐπλήσθη

πνεύματος ἁγίου ἡ Ἐλισάβετ, ⁴² καὶ ἀνεφώνησε φωνῇ μεγάλῃ καὶ εἶπεν, Εὐλο-

γημένη σὺ ἐν γυναιξὶ, καὶ εὐλογημένος ὁ καρπὸς τῆς κοιλίας σου. ⁴³ καὶ πόθεν

μοι τοῦτο, ἵνα ἔλθῃ ἡ μήτηρ τοῦ Κυρίου μου πρὸς μέ ; ⁴⁴ ἰδοὺ γὰρ ὡς ἐγένετο

ἡ φωνὴ τοῦ ἀσπασμοῦ σου εἰς τὰ ὦτά μου, ἐσκίρτησε τὸ βρέφος ἐν ἀγαλλιάσει

ἐν τῇ κοιλίᾳ μου. ⁴⁵ Καὶ μακαρία ἡ πιστεύσασα, ὅτι ἔσται τελείωσις τοῖς

λεαλημένοις αὐτῇ παρὰ Κυρίου.

⁴⁶ Καὶ εἶπε Μαριάμ, Μεγαλύνει ἡ ψυχὴ μου τὸν Κύριον, ⁴⁷ καὶ ἡγαλλίασε

34. Πῶς ἔσται τοῦτο] The question, *how* it should be, does not express doubt, but rather implies faith, that it will be. The *πῶς* presupposes the *ὅτι*. "Non de effectu dubitat sed qualitatem ipsius querit effectus" (Ambrose); and see Libri Apoc. N. T. p. 332, "Virgo non incredula sed modum scire volens."

But Zacharias (v. 18) had said, "How shall I know this?" He disbelieves the *ὅτι*. Mary believes that it will be; and therefore inquires *how* it will take place: Zacharias doubts that it will not be, and therefore asks for a proof of the Angel's assertion, to remove his doubts.

There is, therefore, a striking contrast between the learned Priest in the Temple at Jerusalem, and the humble maiden at Nazareth.

35. Πνεῦμα ἅγιον—ἐπισκιάσει] *The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee.* As the Holy Spirit moved on the face of the deep, and brooded over it at the Creation, so now the Holy Spirit quickens the new Creation in Christ. On the figure here used, see note on Matt. iii. 16, and cp. Matt. i. 20.

From these words of the Angel, the Nestorians are refuted, who say that a mere man was conceived and born of the Blessed Virgin, and afterwards was associated with God. *Theophyl.*, who adds, τὸ γεννώμενον ἐν τῇ μήτρᾳ ἐκείνῳ ἦν υἱὸς Θεοῦ.

And while we maintain the Unity of Christ's Person against Nestorius, we must, on the other hand, avoid the Eutychian heresy, which confounds the two natures of Christ. (*Hooker*, E. P. V. lii. and liii.)

Some modern Expositors have interpreted πνεῦμα ἅγιον, the divine essence generally; because, they say, if we understand it literally, "the Holy Ghost," it would follow that "the Holy Ghost is the Father of Jesus Christ." But this is an error. "Because (to cite *Bp. Pearson*) the Holy Ghost did not beget Christ by any communication of His essence, therefore He is not the Father of Him, though Christ were conceived by Him. . . the Word was conceived in the womb of a woman, not after the manner of men, but by the singular, powerful, invisible, immediate operation of the Holy Ghost, whereby a Virgin was beyond the Law of nature enabled to conceive, and that which was conceived in her was originally and completely sanctified." *Bp. Pearson* on the Creed, Art. iii. Cp. *Dr. Barrow* on the Incarnation, Sermon. xxiv. vol. iv. pp. 533 556.

Leo M. (in his Sermon on the Nativity, xxiii. xxiv. pp. 76—78) compares the operation of the Holy Ghost in the Nativity to His work in the human soul in the Sacrament of Baptism. "Factus est homo Christus nostri generis, ut nos divinæ naturæ possimus esse consortes. Originem quam sumpsit in utero matris posuit in fonte baptismatis. . . . Homini renascenti aqua baptismatis instar est uteri vaginalis, eodem Spiritu replente fontem Qui replevit Virginem." Cp. the *Collect for Christmas Day*.

—τὸ γεννώμενον] *that which is being born of thee.* Hence St. Paul says, Gal. iv. 4, "God sent forth His Son, born of a woman:" not *through* a woman, but *of* her flesh; and therefore of the same nature with us; for Mary, being a daughter of Adam, is our Sister. (*Athanas.* ad Epict. *Basil.* de Spir. Sancto.)

—ἅγιον] Christ *alone* is holy, because not conceived by a fleshly union, but by the Holy Ghost. (*Gregor.* 18. Moral. c. 52.) See above on v. 27.

36. ἡ συγγενὴς σου] *thy kinswoman.* Therefore Jesus and John were relatives. And Christ, our High Priest as well as our King, was connected with the Priestly as well as the Royal race. *Greg. Nazian.* (Carm. 18, de Geneal. Christ.)

Because Elizabeth and Mary were *συγγενεῖς*, it does not follow that they were of the *same tribe*. Josephus relates that he himself was sprung from ancestors of the *priestly and royal tribes* (Vit. i.): and the Jews say (*Wetstein*) that Miriam, of the tribe of Levi, was wife of Caleb, of the tribe of Judah.

On the form *συγγενεῖς*, see *Lobeck*, Phryn. p. 451.

—γῆρῳ] On this Ionic form for γῆρᾳ, see *Winer*, G. G. p. 60.

—μὴν ἕκτος—στεῖρα] On this use of the *dative*, see Matt. xv. 32. Mark viii. 2.

37. οὐκ—πάν] *nothing.* See on Matt. xxiv. 22.

ῥῆμα = Hebr. דַּבָּר (*dabhar*), matter spoken (see *Vorst.* de Hebr. N. T. p. 28). The phrase is from Gen. xviii. 14, LXX. See *Bp. Pearson*, Præf. in LXX, p. 267. Cp. ii. 15.

38. Ἰδοὺ ἡ δούλη K.] *Behold the handmaid of the Lord.* On the *Obedience of Mary*, as contrasted with the *Disobedience of Eve*; and on the conveyance of *Life*, as a consequence of the one, to counteract *Death*, flowing from the other, see *Iren.* iii. 33. And *Aug.* says (Serm. xv. de Temp.), "*Diabolus per serpentem Evæ locutus per Evæ aures mundo intulit mortem; Deus per Angelum ad Mariam protulit verbum, et cunctis sæculis vitam effudit.*"

39. Ἀναστᾶσα] "Participium celeritatem denotans." (*Valck.*) "Occasionem dederat Angelus." (*Beng.*)

—Ἰούδα] A Levitical city in the hill country of Judah. Some imagine it to be *Jutta*. See *Reland*, Palæstin. p. 870. *Winer*, R.-W. v. *Jutta*, i. p. 641.

But the Holy Spirit withholds the name; it may be, to restrain vain curiosity. The exact *day* and *year* of Christ's birth are not certainly known, see Matt. ii. 20. And the precise *sites* of the *Nativity*, of the *Temptation*, of the *Sermon* on the Mount, of the *Transfiguration*, of the *Crucifixion*, and of the *Burial* of Christ, are *not* known. A remarkable fact, perhaps providential. Say not, "lo here, or lo there!" Go not forth on pilgrimages to the 'Holy Places'; the kingdom of God is within you, xvii. 21. See above on Matt. iv. 1.

41. ἐσκίρτησε] *leapt.* See above, v. 15. Elizabeth, the mother, first heard the word, but the babe in her womb first felt the grace.

46. Μεγαλύνει] *Magnificat.* Compare the Song of Hannah, 1 Sam. ii. 1. The *Magnificat*, so full of Hebraisms, connects the eucharistic poetry of the Gospel with the Psalms and other Hymns of the Hebrew Dispensation. The same may be said of the *Song of Zacharias*, v. 68.

Some of the Hebraisms have been noted as follows by *Kuin*. Ἐποίησέ μοι μεγαλεῖα ὁ δυνατός: μεγαλεῖα respondet Hebraico נִסִּיּוֹת, ut Ps. lxx. 21, ἃ ἐποίησάς μοι μεγαλεῖα add. lxxi. 19; cxxvi. 2, 3, ἐ quo loco verba nostra videntur esse desumpta. ὁ δυνατός, Hebr., יָדָבִיר potentissimus, epitheton Dei in literis sacris

x 1 Sam. 1. 11.
& 2. 1.
Hab. 3. 18.
Mal. 3. 12.

y Ps. 71. 19.
& 126. 2, 3.
& 111. 9.
z Gen. 17. 7.
Exod. 20. 6.
Ps. 103. 17.
a Isa. 40. 10.
& 51. 9. & 52. 10.
Ps. 33. 10.
1 Pet. 5. 5.
b Job 5. 11.
& 12. 18, 19, 21.
1 Sam. 2. 7, 8.
Ps. 113. 7.
c Ps. 34. 10.
1 Sam. 2. 5.
d Isa. 41. 8.
Ps. 98. 3.
e Gen. 17. 19.
& 22. 18.
Ps. 132. 11.

f ver. 14.

g Gen. 17. 12.
Lev. 12. 3.

h ver. 13.

i ver. 13.

j ver. 20.

k Ps. 41. 13.
& 106. 48.
ch. 7. 16.
l Ps. 132. 17, 18.

τὸ πνεῦμά μου ἐπὶ τῷ Θεῷ τῷ σωτήρί μου· ⁴⁸ * ὅτι ἐπέβλειψεν ἐπὶ τὴν ταπεινῶσιν τῆς δούλης αὐτοῦ· ἰδοὺ γὰρ ἀπὸ τοῦ νῦν μακαριοῦσί με πᾶσαι αἱ γενεαί· ⁴⁹ * ὅτι ἐποίησέ μοι μεγαλεῖα ὁ Δυνατὸς, καὶ ἅγιον τὸ ὄνομα αὐτοῦ· ⁵⁰ * καὶ τὸ ἔλεος αὐτοῦ εἰς γενεὰς γενεῶν τοῖς φοβουμένοις αὐτόν· ⁵¹ * Ἐποίησε κράτος ἐν βραχίονι αὐτοῦ· διεσκόρπισεν ὑπερηφάνους διανοία καρδίας αὐτῶν· ⁵² * Καθ-
εῖλε δυνάστας ἀπὸ θρόνων, καὶ ὑψώσε ταπεινούς· ⁵³ * πεινῶντας ἐνέπλησεν ἀγαθῶν, καὶ πλουτοῦντας ἐξαπέστειλε κενούς· ⁵⁴ * Ἀντελάβετο Ἰσραὴλ παιδὸς αὐτοῦ μνησθῆναι ἐλέους, ⁵⁵ * καθὼς ἐλάλησε πρὸς τοὺς πατέρας ἡμῶν, τῷ Ἀβραὰμ καὶ τῷ σπέρματι αὐτοῦ εἰς τὸν αἰῶνα.

⁵⁶ * Ἐμεινε δὲ Μαριάμ σὺν αὐτῇ ὥσεί μῆνας τρεῖς· καὶ ὑπέστρεψεν εἰς τὸν οἶκον αὐτῆς.

⁵⁷ Τῇ δὲ Ἑλισάβετ ἐπλήσθη ὁ χρόνος τοῦ τεκεῖν αὐτὴν, καὶ ἐγέννησεν υἱόν.

⁵⁸ * Καὶ ἤκουσαν οἱ περίοικοι καὶ οἱ συγγενεῖς αὐτῆς ὅτι ἐμεγάλυνε Κύριος τὸ ἔλεος αὐτοῦ μετ' αὐτῆς, καὶ συνέχαιρον αὐτῇ· ⁵⁹ * Καὶ ἐγένετο ἐν τῇ ὀγδόῃ ἡμέρᾳ ἦλθον περιτεμεῖν τὸ παιδίον· καὶ ἐκάλουν αὐτὸ ἐπὶ τῷ ὀνόματι τοῦ πατρὸς αὐτοῦ Ζαχαρίαν· ⁶⁰ * Καὶ ἀποκριθεῖσα ἡ μήτηρ αὐτοῦ εἶπεν, Οὐχί, ἀλλὰ κληθήσεται Ἰωάννης· ⁶¹ * Καὶ εἶπον πρὸς αὐτὴν, Ὅτι οὐδεὶς ἐστὶν ἐν τῇ συγγενείᾳ σου, ὃς καλεῖται τῷ ὀνόματι τούτῳ· ⁶² * Ἐνένεον δὲ τῷ πατρὶ αὐτοῦ τὸ τί ἂν θέλοι καλεῖσθαι αὐτόν· ⁶³ * Καὶ αἰτήσας πινακίδιον ἔγραψε λέγων, Ἰωάννης ἐστὶ τὸ ὄνομα αὐτοῦ· καὶ ἐθαύμασαν πάντες· ⁶⁴ * Ἀνεψύχη δὲ τὸ στόμα αὐτοῦ παραχρῆμα καὶ ἡ γλῶσσα αὐτοῦ, καὶ ἐλάλει εὐλογῶν τὸν Θεόν· ⁶⁵ * Καὶ ἐγένετο ἐπὶ πάντας φόβος τοὺς περιοικοῦντας αὐτούς· καὶ ἐν ὅλῃ τῇ ὀρεινῇ τῆς Ἰουδαίας διελαλεῖτο πάντα τὰ ῥήματα ταῦτα· ⁶⁶ * Καὶ ἔθεντο πάντες οἱ ἀκούσαντες ἐν τῇ καρδίᾳ αὐτῶν λέγοντες, Τί ἄρα τὸ παιδίον τοῦτο ἔσται· καὶ χεὶρ Κυρίου ἦν μετ' αὐτοῦ.

⁶⁷ Καὶ Ζαχαρίας ὁ πατὴρ αὐτοῦ ἐπλήσθη Πνεύματος ἁγίου, καὶ προεφῆτευσεν λέγων, ⁶⁸ * Εὐλογητὸς Κύριος ὁ Θεὸς τοῦ Ἰσραὴλ, ὅτι ἐπεσκέψατο καὶ ἐποίησε λύτρωσιν τῷ λαῷ αὐτοῦ· ⁶⁹ * καὶ ἤγειρε κέρας σωτηρίας ἡμῖν ἐν τῷ οἴκῳ Δαυὶδ

satis frequens, vid. Ps. xxiv. 8. καὶ ἅγιον τὸ ὄνομα αὐτοῦ, qui est veneratione dignissimus, καὶ ἅγιον τὸ ὄν. ἀν. positum est pro, οὗ τὸ ὄνομα ἅγιον· vid. Raphaelius Obs. Herodd. ad h. l. i. e. simpliciter ὁ ἅγιος, nam ὄνομα, ut Hebr. צַדִּיק, sæpius redundat. καὶ τὸ ἔλεος αὐτοῦ εἰς γενεὰς γενεῶν τοῖς φοβουμένοις αὐτόν, cuius (καὶ αὐτοῦ pro οὗ, vid. ad v. 66) æterna est beneficentia erga cultores suos. Exod. xx. 6. καὶ πῶν ἔλεος εἰς χιλιάδας τοῖς ἀγαπῶσι με, καὶ τοῖς φυλάσσουσιν τὰ προστάγματά μου. Ps. lxxxix. 2, 3, τὰ ἐλέη Κυρίου εἰς τὸν αἰῶνα ἔσομαι· Eis γενεὰν καὶ γενεὰν ἀπαγγελῶ — Ὅτι εἶπας εἰς τὸν αἰῶνα ἔλεος οἰκοδομηθήσεται. Vocabulum ἔλεος, quod in versione Alexandrinā respondet Hebr. צַדִּיק Ps. lxxxix. 3; ciii. 17. Prov. xix. 22. Hos. vi. 4, indicat Dei benignitatem, et beneficia ipsa v. 58. 72. Tit. iii. 5. Heb. iv. 16. eis γενεὰς γενεῶν, per omnes ætates, perpetuo, Hebr. צַדִּיק צַדִּיק Ps. l. c. et Ies. xxxiv. 17, ubi oī d. habent eis γενεὰς γενεῶν al.

48. ἐπὶ τὴν ταπεινῶσιν τῆς δούλης αὐτοῦ] He deigned to look on the low estate of his handmaid. Notwithstanding its lowliness, He did not despise it. "Ἐπέβλεψεν ἐπ' ἐμὲ τὴν ταπεινήν, οὐκ ἐγὼ πρὸς ἐκεῖνον ἀνέβλεψα (Theophyl.); "sed humilem me respexit Deus." (Origen.)

— μακαριοῦσί] they will call me blessed; not for my virtue, but because God hath done great things for me. (Theophyl.) See Bp. Taylor's Life of Christ, sect. i., and Bp. Bull's Sermon on the Blessed Virgin's low and exalted condition, Sermon iv. p. 83, and Bp. Pearson on the Creed, Art. iii. p. 278.

49. ὁ Δυνατὸς] ἡψ (Shadday), the Almighty.

50. εἰς γενεὰς γενεῶν] to ages of ages: צַדִּיק צַדִּיק (ledor dorum), or צַדִּיק צַדִּיק (dor vador), Gen. xvii. 9. Exod. iii. 15. Joel ii. 2.

52. δυνάστας] Specially Satan, the Prince of this world. (Cyril.)

54. Ἀντελάβετο] He laid hold of, in order to help. "Ἀντιλαβέσθαι τινὸς est manu prehensum aliquem periculo extrahere; cp. Esa. xli. 8, 9, σὺ Ἰσραὴλ ὁ παῖς οὗ ἀντελαβόμεν." (Valck.) Cp. Heb. ii. 16.

— Ἰσραὴλ] 'The Israel of God,'—those who follow the steps of Abraham's faith. (Bede.)

56. μῆνας τρεῖς] three months, probably till her delivery — ὑπέστρεψεν] returned. ὑποστρέφω in this sense is often used by St. Luke, about thirty times; but hardly once in any other Gospel. Some MSS. have it in Matt. viii. 13, and it is found in most MSS. in Mark xiv. 40.

59. ὀγδόῃ ἡμέρᾳ] on the eighth day. Cf. Gen. xvii. 12. The circumcision did not take place in the Temple, but at home, in the house of Zacharias. Elizabeth, the mother, was present.

On the typical character of the eighth day, the day of circumcision, see on xxiv. 1.

— ἐκάλουν] they were calling—they desired and designed to call him Zacharias.

62. τὸ τί] On this use of τὸ, see on Mark ix. 23.

63. πινακίδιον] a small tablet, probably covered over with wax, on which he wrote with a stylus.

64. Ἀνεψύχη δὲ τὸ στόμα] His mouth was opened. "Resoluta est lingua ejus, quia quam vinxerat incredulitas, fides solvit. Credamus et nos igitur, ut loquamur. Scribamus in Spiritu mysteria si volumus loqui, scribamus prænuntium Christi non in tabulis lapideis, sed in tabulis cordis. Etenim qui Joannem loquitur, Christum prophetat; loquamur Joannem, loquamur et Christum, ut nostrum quoque os possit aperiri." (Ambrose.) When the Voice, which was to prepare the way of the Eternal Word, comes forth into the world, the father's tongue is loosed. (Greg. Naz. Orat. 6.) See above, on v. 22.

68. Εὐλογητός] Blessed. This Hymn also, like the Magnificat, is replete with Hebraisms, harmonizing it with the Psalmody of the Old Testament. Thus the voices of the Law and the Gospel are heard in concert with each other; and utter a protest against those who would make the one to jar against the other. Some of the Hebrew expressions will be noticed in the following notes.

The student may read the Hymns of this and the following Chapter in Hebrew Translations of the New Testament, and in the Book of Common Prayer rendered into that language.

69. κέρας] horn. קֶרֶן (keren), cornu, Ps. cxxxii. 17. Horns

τοῦ παιδὸς αὐτοῦ, ⁷⁰ καθὼς ἐλάλησε διὰ στόματος τῶν ἁγίων τῶν ἀπ' αἰῶνος προφητῶν αὐτοῦ, ⁷¹ σωτηρίαν ἐξ ἐχθρῶν ἡμῶν, καὶ ἐκ χειρὸς πάντων τῶν μισούντων ἡμᾶς· ⁷² ποιῆσαι ἔλεος μετὰ τῶν πατέρων ἡμῶν, καὶ μνησθῆναι διαθήκης ἁγίας αὐτοῦ, ⁷³ ὅρκον ὃν ὤμοσε πρὸς Ἀβραὰμ τὸν πατέρα ἡμῶν, ⁷⁴ τοῦ δοῦναι ἡμῖν ὁ ἀφόβως ἐκ χειρὸς τῶν ἐχθρῶν ἡμῶν ῥυσθέντας λατρεῖν αὐτῷ ⁷⁵ ἐν ὁσιότητι καὶ δικαιοσύνῃ ἐνώπιον αὐτοῦ πάσας τὰς ἡμέρας ἡμῶν. ⁷⁶ Καὶ σὺ, παιδίον, προφήτης Ὑψίστου κληθήσῃ· προπορεύσῃ γὰρ πρὸ προσώπου Κυρίου ἐτοιμάσαι ὁδοὺς αὐτοῦ, ⁷⁷ τοῦ δοῦναι γνώσιν σωτηρίας τῷ λαῷ αὐτοῦ ἐν ἀφέσει ἁμαρτιῶν αὐτῶν ⁷⁸ διὰ σπλάγχνα ἐλέους Θεοῦ ἡμῶν, ἐν οἷς ἐπεσκέψατο ἡμᾶς ἀνατολὴ ἐξ ὕψους, ⁷⁹ ἐπιφάναι τοῖς ἐν σκότει καὶ σκιᾷ θανάτου καθημένοις, τοῦ κατευθῆναι τοὺς πόδας ἡμῶν εἰς ὁδὸν εἰρήνης.

⁸⁰ Τὸ δὲ παιδίον ἠῤῥξανε καὶ ἐκραταιοῦτο πνεύματι, καὶ ἦν ἐν ταῖς ἐρήμοις ἕως ἡμέρας ἀναδείξεως αὐτοῦ πρὸς τὸν Ἰσραήλ.

II. ¹ Ἐγένετο δὲ ἐν ταῖς ἡμέραις ἐκείναις ἐξῆλθε δόγμα παρὰ Καίσαρος Αὐγούστου ἀπογράφεσθαι πᾶσαν τὴν οἰκουμένην. ² Αὕτη ἡ ἀπογραφή πρώτη

are emblems of power, Dan. vii. 7, 8. 11; viii. 3. Rev. v. 6; xii. 3; xiii. 1; xvii. 3. 7. 12. 16, and of eminent persons in a family. See *Vorst.* Hebr. p. 105. Ps. cxxxii. 17. Ezek. xxix. 21, and *Welstein*, p. 656. *Jahn*, Archæol. § 47.

— σωτηρίας] See ii. 11.

⁷², ⁷³. ἔλεος—μνησθῆναι διαθήκης ἁγίας αὐτοῦ, ὅρκον] “ποιῆσαι et μνησθῆναι posita sunt pro eis τὸ ποιῆσαι et eis τὸ μνησθῆναι. Formula autem ποιεῖν ἔλεος μετὰ τινος notat *benignum se alicui præstare, benignitatem suam alicui demonstrare, favere, bene velle alicui*, atque adeo enim eod. τῶν πατέρων est id. qd. τοῖς πατράσιν ἡμῶν. Hebræi enim eodem modo formulæ רָחַם הָיָה אֲדָרָא addere solent particulas רָחַם et דָּר. vid. Gen. xxiv. 14, add. xxvi. 29. Exod. xx. 6. xxxiv. 7. Deut. v. 10. *Vorstius* de Hebraism. N. T. p. 657, et *Leusdenius* de Hebraism. p. 128.” *Kuin*.

The Holy Spirit, speaking by Zacharias, seems to refer here to the providential dispensation signified in the names of the Baptist and his parents. The Baptist, by his name, *John*, spake of the ἔλεος or grace of God; *Zacharias* (from זָכַר [*Zachar*], *recordatus fuit*, and יָה, *Jah, Jehovah*), signifies Θεὸς ἐμνήσθη, and *Elisabeth* (from אֵל [*El*], Deus, and שֶׁבַע [*sheba*], *juravit*), is connected with the oath of God.

⁷⁴, ⁷⁵.] On this text, see the Sermon of Bp. *Andrewes*, iv. 361.

⁷⁵. ὁσιότητι καὶ δικαιοσύνῃ] “*δσιος* præcipuè in *Deum*. *δικαίος* etiam erga homines (cp. 1 Thess. ii. 10. Eph. iv. 24).” *δσιος* may perhaps be connected with the Hebr. *chesed* (whence the *āsīdāi* and *chāsīdīm* among the Jews), and is generally used for it by the LXX. *δικαίος* represents the Hebrew *tsadik*, one who acts in conformity with law. *δσιότης* is internal holiness, devout piety, and love (cp. v. 6), and *δικαιοσύνη* is expressive of reverent and visible observance of ordinances of the written law.

⁷⁶. παιδίον] *child*.—“*Infans tantillus Propheta dicitur et erit Altissimi*.” (*Valck.*)

⁷⁸. ἀνατολή] This word is used by LXX for Hebr. מָזְרָא, *the East, or Day Spring*, from root מָזַר, *ortus fuit*. Jer. xxxi. 40. Cp. Mal. iv. 2, and Rev. xvi. 12, ‘kings of the East.’

The term ἀνατολή had also been applied to Christ by the LXX in translating the word צֶמַח (*tsemach*), *germen, surculus, the Branch*, in Jer. xxiii. 5. Zech. iii. 8; vi. 12. Cp. Isa. ix. 2; lx. 1. Ps. cx. 3. Matt. iv. 16. *Welstein*, p. 657. (*Junius*, Parallel. i. 55. *Glass*, Phil. p. 756.) See on Matt. ii. 23.

“*Vates Hebræi MESSIAM venturum consideraverunt sub utraque imagine et Solis orientis et Germinis quod cœlitus duceret originem*.” *Valck.*

And this ἀνατολή, whether as *Oriens* or *Germen*, is distinguished from all other ἀνατολαί,—because, whereas they are from below, this is from above, ἐξ ὕψους.

⁷⁹. σκιᾷ θανάτου] *the shadow of death*. Hebr. צֶלְמָוֶת (*tsalmaveth*). Isa. ix. 2. Matt. iv. 16.

CH. II. 1, 2. ἐξῆλθε κ.τ.λ.] *there went forth a decree from Cæsar Augustus that all the world (see next note) should be registered in a census.*

This ἀπογραφή was an enrolment. It does not appear that any impost or tax was levied with it. The Emperor Augustus is known to have made a *Breviarium totius Imperii* (*Sueton*, Octav. 28. 101), in which was registered “quantum sociorum in armis,” (*Tacit*. Ann. i. 11.) See also other authorities in *Savigny*, Zeit-Vol. I.

schrift für geschichtliche Rechts-wissenschaft, vol. vi. 350, who shows that Augustus contemplated a taxation of the whole Roman empire.

Though Judæa was now nominally a kingdom under Herod, yet Herod was a vassal of Augustus (see *Josephus*, Antt. xvi. 9); and Herod’s subjects took an oath of allegiance to Augustus (*Ibid.* xvii. 2), perhaps when this ἀπογραφή was made. By referring to this ἀπογραφή, St. Luke thus points attention to the following facts,—

That the time was come for the Messiah’s birth, because the whole world was now subject to the Roman, or Fourth Monarchy (*Dan.* ii. 44). See *Chrys.* v. 716, Orat. iii.

That the time was very seasonable for the coming of the Prince of Peace, now that Augustus ruled, under whom the Temple of Janus was shut. See *Dio*, lib. iv. *Patrit.* ii. p. 165.

That the sceptre was only now departing from Judah (*Gen.* xlix. 10); for this registration of which he is now speaking was the first ἀπογραφή.

That the greatest power of the world, that of Rome, was made subservient to God and Christ, in bringing Mary to *Bethlehem*, and so fulfilling the prophecies which prove her Divine Son to be the Christ. Micah v. 2.

— πᾶσαν τὴν οἰκουμένην] *all the habitable world*. The Roman empire. Acts xvii. 6; xxiv. 5. *Joseph*. Antt. xii. 31. B. J. v. 5. 14. *Herodian*, v. 2. 5. *Patrit.* de Evang. iii. 18. *Welstein*, p. 658, who cites *Polyb.* vi. 48; viii. 4, affirming that all the οἰκουμένην was then under Roman rule.

This expression therefore brings out clearly the fact, predicted by Daniel, that the world should be subject for the most part to one great temporal monarchy at this time. And the Roman Monarchy, to which the world was then subject, is certainly the Fourth Monarchy, foreshown by Daniel, ii. 44, 45; vii. 7; and the Monarchy which succeeds that of the iron, brass, clay, silver, and gold (*Dan.* ii. 45), is the Fifth Monarchy; the only kingdom that will never be destroyed, the Monarchy of CHRIST, vii. 14. 23—27.

The whole habitable world is related to Jesus, who was willing to be enrolled in the same catalogue with them (cp. *Beng.*), and not with the Jews alone. Compare the confirmation of St. Luke’s narrative in *Libri Apocr.* N. T. p. 234 and 373, where the ἀπογραφή is well rendered ‘*professio*.’

2. Αὕτη—Κυρήνιου] *This first enrolment took place when Cyrenius was President of Syria.*

Kυρήνιος, or Quirinus, was Præses of Syria after Varus,—i. e. A. V. C. 758 (see *Joseph*. Antt. xvi. 13. *Tacit.* Annal. iii. 68), about ten years after our Lord’s Nativity, and he then held an ἀπογραφή, census or registration. *Joseph*. Antt. xviii. 1. That census is referred to by St. Luke in the Acts, v. 37.

Therefore it is said by some that there is an error here in the Sacred History. The following is from *Meyer*, p. 237: “Der Bericht des Lukas ist offenbar irrig. Denn 1) ist das Præsidium des Quirinus um etwa zehn Jahre zu früh gesetzt; und 2) kann ein Reichs-Census, wenn ein solcher überhaupt zur Zeit der Geburt Jesu gehalten worden wäre (was jedoch anderweitig nicht nachzuweisen steht; denn die Stellen christlicher Autoren *Cassiodor*. Var. 3. 52. *Suidas*. s. v. ἀπογραφή beruhen offenbar auf dem Berichte des Luk., wie auch die chronologisch irrigte Notiz des *Isidor*. Orig. 5. 36. 4), Palästina nicht betroffen haben, da diess noch nicht Römische Provinz geworden war, was erst 759 geschah,

ἐγένετο ἡγεμονεύοντος τῆς Συρίας Κυρηνίου. ³ καὶ ἐπορεύοντο πάντες ἀπογρά-
φῆσθαι ἕκαστος εἰς τὴν ἰδίαν πόλιν. ⁴ Ἀνέβη δὲ καὶ Ἰωσήφ ἀπὸ τῆς Γαλι-

v Micah 5. 2.
John 7. 42.
1 Sam. 16. 4. Matt. 1. 1, et seqq.

wie denn auch die Verhängung einer so abnormen und beunruhigenden Maassregel über Palästina, welche gewiss nicht ohne tumultuarische Opposition verlaufen sein würde, so ungemein wichtig für die Jüdische Geschichte gewesen wäre, dass sie Joseph. gewiss nicht mit völligem Stillschweigen übergangen hätte (Antt. 18. 1, 1, gehört nicht hieher),—zumal da nicht etwa der rex socius selbst, Herodes, sondern der Römische Gouverneur, Quirinus, nach Luk. (gegen Wieseler) die dirigierende Behörde war. Ueberhaupt aber 3) ist die Abhaltung eines allgemeinen Reichscensus unter Augustus durchaus unhistorisch; historisch ist (s. d. *Monum. Ancyran.* b. Wolf ed. Sueton. ii. p. 369 ff. vgl. *Sueton.* Aug. 27), dass Augustus dreimal, 726, 746, u. 767, einen *Census populi* d. i. einen Census der Römischen Bürger, nicht aber auch der sämtlichen Provinzen des Reichs, gehalten habe (s. gegen Huschke: *Wieseler* p. 84 ff.)."

In order to remove the alleged difficulty, some have asserted that the word *πρώτη* here signifies *before*, as *πρώτος μου*, John i. 15. 30; cp. Acts v. 36. (See *Wieseler*, Chronol. Synops. der 4 Evangelien, p. 111—121. *Greswell*, Dissertations, xii. vol. i. p. 533.) A similar explanation has been given by *Tholuck* (Glaubwürdigkeit, &c. p. 182) and others. In this case the purport of the Evangelist in this sentence would be to guard his readers against confounding *this* taxing at our Lord's Nativity, with the later one which *was held by Quirinus* (to which St. Luke himself has referred in the Acts of the Apostles, v. 37), and so falling into a chronological error with regard to the life of Christ.

But this exposition is hardly consistent with the Greek text of the Evangelist.

Others have supposed (e. g. *Casaubon*, Exc. Antibar. p. 126, *Grotius*, and *Wernsdorf*, de Censu Vitel. 1693. *Birch*, de Censu Quirini, 1790. *Münster*, Stern d. Weisen, p. 88. *Neander*, Leb. Jes. p. 25; see *Winer*, Lex. v. Quirinus) that ἡγεμονεύοντος is to be understood in a larger sense, and is intended to express that Quirinus was an Envoy, or Commissioner Extraordinary, from Augustus, to hold this earlier Census. And it appears that he was in favour with Augustus, and had authority in the East under Augustus. (*Tacit.* Ann. iii. 48; i. 42. *Murator*, Thesaur. Inscr. i. p. 670.)

But it does not seem that the words ἡγεμονεύοντος τῆς Συρίας Κυρηνίου can bear this sense.

Bp. Middleton has proposed another interpretation (on the Greek Article, *ad loc.*); according to which *πρώτη* should be equivalent to *πρώτον*, and the sense be, 'this taxing first took effect,' see also *Dr. Kitto*, Daily Illustr. p. 49.

On the whole, it seems that there are two interpretations, and two only, of this passage, which are conformable to grammatical laws.

I. The first is, *this first enrolment took place* (ἐγένετο, *not ἦν*, cp. ἐγένετο, Acts xi. 28) *when Cyrenius was Governor of Syria.* See the similar use of ἡγεμονεύοντος in ch. iii. 1.

According to this translation, Cyrenius was Governor of Syria at the time of the Nativity, as well as ten years after it. *Justin Martyr*, who lived in Palestine in the second century, states in three places that this was the case. He says (Apol. i. 34), "Jesus was born at Bethlehem, thirty stadia distant from Jerusalem; as you may learn from the enrolments that were holden (ἀπογραφῶν τῶν γενομένων) under Quirinus your first Governor, in Judæa." This testimony is more important because it is addressed to the Emperor, Senate, and People of Rome. *Justin* says also (Apol. i. 46), "Christ was born one hundred and fifty years ago, under Quirinus." And in his Dialogue with Trypho the Jew (cap. 78) he says that "Joseph went up from Nazareth, where he dwelt, to Bethlehem, whence he derived his origin, when the first taxing in Judæa was held under Quirinus." These statements are of more value as made by one who had lived in Judæa, and was addressing himself to persons who might be supposed to be familiar with the facts, and who, as he was conscious, would be ready, able, and eager to refute him, if he said what was not true. Cp. *Euseb.* H. E. i. 5.

Nor is this statement inconsistent with *Tertullian's* account, that the census of the Nativity was holden by *Saturninus*. *Tertullian's* words are (Marcion, iv. 19), "census actos in Judæa per Sentium Saturninum." Sentius Saturninus might have had local jurisdiction in this matter in Judæa, while Quirinus was Præses of Syria; as Coponius was afterwards Procurator of Judæa, while Quirinus was Præses of Syria (*Joseph.* Antt. xviii. 1); and St. Luke himself uses the term ἡγεμονεύοντος τῶς Ἰουδαίας (iii. 1) as a distinct one from ἡγεμονεύοντος τῆς Συρίας. In *Josephus* (Antt. xvi. 9) both Saturninus and Voluminus are called *Kαίσαρος*

ἡγεμόνες and τῆς Συρίας ἐπιστατοῦντες. So Saturninus and Quirinus might hold office at once.

Perhaps in the fact of his having held the first Census, we may see a reason why Quirinus was afterwards chosen as a man of experience in Syrian affairs, by Augustus, to hold the second Census, and to fill the office of Præses in A. U. 758.

An opinion very similar has been recently maintained with much learning by *Patritius*, de Evang. ii. p. 165—168.

The researches of *Zumpt* (Comment. Epigraph. pt. ii. Berlin, 1844) have enhanced the probability that Quirinus, who was Governor of Cilicia (cp. *Tacit.* Ann. iii. 48. *Strabo*, xii. 6. 5; xiv. 4. 1), was also Governor of Syria at the time of the Nativity, and have satisfied a very learned and able writer of Roman History that this was the case. See *Merivale's* Roman Empire, vol. iv. p. 457.

The main point in *Zumpt's* argument is, that Cilicia, when separated from Cyprus by Augustus, did not remain a distinct government, but was united to Syria (cp. *Dio C.* liii. 12. Tac. Ann. ii. 43; ii. 70 and 78; vi. 41. *Zumpt*, pp. 90—148).

See also below on Acts xxiii. 34.

II. Secondly, the passage may be rendered as follows—"this Taxing or Enrolment became *πρώτη*, or first, when Cyrenius was Governor of Syria."

It is to be remembered, that St. Luke's design in referring to the Register or ἀπογραφῇ was to convince his readers that Joseph and Mary were of David's line, and that Christ was born at Bethlehem. In order to do this, he must specify clearly *what* the title of the Registration was to which he referred. If the reader looked in the Register of Quirinus (whose Census in U. C. 758 was a celebrated one, and was held about ten years after the Nativity), he would find *no such entry*; and he would suspect the Evangelist of error, and would not have the evidence which St. Luke desired to impart.

The sense therefore may be, *This Taxing at the Nativity became the first (taxing) when Cyrenius or Quirinus was President of Syria.*

This may be thus explained. As was said above, we know from *Josephus* (cp. Acts v. 37) that another Census was held by Cyrenius when President of Syria. Consequently a necessity then first arose that the earlier Census which had been held in the year of our Lord's birth, should be distinguished from that later one which was held by Quirinus. Therefore it then became known as *πρώτη ἀπογραφῇ*. And St. Luke's meaning appears to be, that when Quirinus was afterwards President of Syria, and, as such, held a Census, then the other Census of which he is now speaking came to be characterized as *πρώτη*. And the Evangelist thus instructs his readers, that, in order to find the names of Joseph and Mary, and to obtain official evidence from the Roman archives of Christ's birth at Bethlehem, they are not to look in the Register which was made by Quirinus, but to refer to that other and earlier Registration which then began to be entitled *πρώτη ἀπογραφῇ*, because it was then first succeeded by a *δευτέρα*, or Second ἀπογραφῇ.

The other and later Registration of Quirinus seems to have been known as "the taxing" (ἡ ἀπογραφῇ), Acts v. 37. It was the more celebrated of the two, because in the earlier taxing (that of the Nativity) Judæa had not been reduced to a Roman province, as it was after the deposition of Archelaus, under Quirinus, with a Procurator (or ἐπίτροπος) of its own, Coponius, subject to Quirinus, the Præses of Syria. (*Josephus*, Antt. xviii. 1, and B. J. ii. 11. Cp. *Bp. Pearson* on the Creed, Art. iv.)

Since the later or second taxing under Quirinus is called ἡ ἀπογραφῇ (the taxing) by St. Luke himself (Acts v. 37), it is evident that he was cognizant of two taxings; the first that at the Nativity, mentioned here in the Gospel; the second that specified in the Acts; and he distinguishes the one from the other,—the one as "the first Registration," the second as "the Registration."

In confirmation of the above opinion it may be observed that, in the Roman provinces, Land, which could be shown to have been under cultivation for ten years, was liable to taxation. (See *Ulpian*, de Censibus, Jus Civile, i. p. 705.) And the ἀπογραφῇ of Cyrenius was about ten years after our Lord's birth.

Hence the land which had been registered as under cultivation at the time of the Nativity would have become taxable at the registration of Cyrenius. The registration at the time of the Nativity would then come into full operation. Those who had been then registered would be first called out to pay taxes. In this sense it might well be called *πρώτη, prima, principalis* (see on Luke vi. 1; xv. 22. Acts xvi. 12) *descriptio*. Just as a levy of soldiers, dating back from a given year, may be called a *prima conscriptio*.

λαίας ἐκ πόλεως Ναζαρέθ εἰς τὴν Ἰουδαίαν, εἰς πόλιν Δαυὶδ ἥτις καλεῖται Βηθλεέμ, διὰ τὸ εἶναι αὐτὸν ἐξ οἴκου καὶ πατριᾶς Δαυὶδ, ⁵ ἀπογράφασθαι σὺν Μαριάμ τῇ μεμνηστευμένη αὐτῷ γυναικί, οὔσῃ ἐγκύῳ.

($\frac{2}{v}$) ⁶ Ἐγένετο δὲ ἐν τῷ εἶναι αὐτοὺς ἐκεῖ, ἐπλήσθησαν αἱ ἡμέραι τοῦ τεκεῖν αὐτήν· ⁷ καὶ ἔτεκε τὸν υἱὸν αὐτῆς τὸν πρωτότοκον, καὶ ἐσπαργάνωσεν αὐτὸν, ^w Matt. i. 25. καὶ ἀνέκλινεν αὐτὸν ἐν τῇ φάτνῃ, διότι οὐκ ἦν αὐτοῖς τόπος ἐν τῷ καταλύματι.

($\frac{3}{x}$) ⁸ Καὶ ποιμένες ἦσαν ἐν τῇ χώρᾳ τῇ αὐτῇ ἀγραυλοῦντες, καὶ φυλάσσοντες

Hence also we may explain that at the ἀπογραφὴ of the Nativity there was no popular outbreak, although Judæa was then nominally a Monarchy; but *ten years afterwards*, when it came into operation, an insurrection took place, although Judæa was then more directly subject to Rome. See on Acts v. 37.

Thus also St. Luke shows his Gentile readers, and particularly such persons as the "most excellent Theophilus"—men of patrician rank and official dignity—that the great Heathen Emperor of the World, Cæsar Augustus, was an instrument in the hands of God for accomplishing the prophecies concerning the birth-place and parentage of the Messiah, which prove that Jesus is the Christ; and he refers those Gentile readers to the public records in the Roman Capitol for evidence of the truth of his narrative in these important respects.

3. ἐκαστος] Every Roman subject was liable to a capitation tax; males after fourteen, females after twelve. (See *Huschke*, über den Census, p. 120. *Davidson's* Introduction, i. pp. 206—214.)

4. πόλιν Δαυὶδ] the City of David which is called Bethlehem. A mode of speech indicative of the fact that St. Luke is writing for Gentiles. See on iv. 31; xxi. 37.

— Βηθλεέμ] Bethlehem; the House of Bread. See on Matt. ii. 1. Cp. John vi. 51. 58. (*Greg. Hom. viii. in Evan. and Bede.*)

— οἴκου καὶ πατριᾶς] πατριὰ = φυλὴ (*Hesyc.*); οἶκος, a family in the tribe. He was of the tribe of Judah and house of David in it.

5. σὺν Μαριάμ—οὔσῃ ἐγκύῳ] A suggestion that Mary was also of the house of David. (See on Matt. i. 1.) Even though women were not obliged by the edict to go with their husbands to their cities, yet Mary in her present state might well desire the protection of Joseph; and the Evangelist seems to suggest that her pregnancy (so far from being an obstacle to it) was rather a reason for her journey, which, it must be remembered, did not exceed seventy miles. It appears also that women in Syria were subject to a capitation tax after the age of fourteen. (See *Ulpian* in *Jus Civile de Censibus*, i. p. 705.) And she would have had divine guidance to direct her in this important matter.

It is also probable from the fact mentioned in v. 7 that Mary swathed the Infant Jesus herself, that the pains of parturition and of childbirth were mercifully alleviated to her in bringing forth into the World Him Who alone was conceived without sin. And this was the opinion of some of the Fathers. "Ipsa et mater et obstetrix fuit." (*Cyprian, Jerome, Maldonat., and Burgen.*)

The doubts raised by *De Wette* (ad loc.) and *Strauss* (*Leben Jesu*, i. § 28) on this part of the History, proceed from a supposition that it was the duty of the Holy Spirit to record every minute particular in the Gospels, and from a want of recognition of divine suggestion and counsel regulating the actions of those who were principally concerned in the events.

7. πρωτότοκον] firstborn; not as if she was ever afterwards a mother. See on Matt. i. 25, and *S. Cyril* here (p. 123, *Mai*, or p. 9, *Payne Smith*), who well observes that Christ is called πρωτότοκος in two senses in Holy Scripture, as Everlasting Son of God (Heb. i. 6); and, as here, as Son of Mary; and that as certainly in the former case πρωτότοκος is equivalent to μονογενής, or only-begotten, so it is in the latter. In both cases he is πρῶτος καὶ μόνος. God the Father Himself is called "the First," and it is added, "beside Me is no other." (*Isa. xlv. 6*). So Christ, as Son. Cp. Ps. lxxix. 27. Heb. i. 6, with John i. 18.

— ἐσπαργάνωσεν] she swathed. Used by LXX in Ezek. xvi. 4, for ἔχη (chathal), 'fasciis involvit.' Cp. Job xxxviii. 9.

— ἐν τῇ φάτνῃ] in the stable of the Inn (*Wets., Valck.*). φάτνη is used by the LXX for 'stabulum,' as Latin *præsepe* (*Virgil*, vii. 275), not for manger properly so called. (See *Prov. xiv. 4*. Job xxxix. 9. *Hab. iii. 17*. 2 Chron. xxxii. 28, and elsewhere.) It was not necessary that He should be laid in the manger, because there was no room in the inn.

See also the Angel's words in v. 12, "Ye shall find the babe lying ἐν τῇ φάτνῃ," in the inn. There would probably be but one inn in so small a village as Bethlehem; but in that one inn there might be many mangers, and also in private houses.

— ἐν τῷ καταλύματι] in the inn, or caravanserai, "ubi peregrinantes sarcinas de camelis vel equis solutas deponerant." Bethlehem being a small village, there was probably only one inn,

and this would be now crowded by persons coming for the Census.

Concerning the Grotto called the 'Cave of the Nativity,' see *S. Justin M. c. Tryphon*, cap. 78. *Origen*, i. p. 567. *Euseb.* Vit. Const. iii. 41. *S. Jerome*, Ep. 24 ad Marcell. *Suicer*, L. v. φάτνη, and the *Libri Apocryphi N. T.* pp. 17. 67. 240. 377, ed. *Thilo*, particularly the note in p. 382; and *Robinson's Palestine*, ii. 285. *Dr. Kitto's* Illustrations of N. T. pp. 60 and 70—76. Cp. on Matt. ii. 1.

It is remarkable that this word κατάλυμα is used in two other places of the N. T. (*Mark* xiv. 14. *Luke* xxii. 11), and there designates the Guest-chamber, Upper Room, ἀνώγειον, or υπερῶνον (cf. *Mark* xiv. 15. *Luke* xxii. 12), where our Lord ate the Paschal Supper with His Disciples.

It is probable that the κατάλυμα at Bethlehem was the Upper Story of the Caravanserai; and that in that upper story the guests were lodged; while the horses and camels were stabled in the φάτνη below.

This is a very usual arrangement of Khans in Palestine and the East. Cp. *Dr. Dorr's* Notes of Travel in the East, pp. 202 and 238.

If this was so,—there was something very significant in the humiliation of our Blessed Lord at His Nativity.

The application of the Prophecies *Isa. i. 3*, *Habak. iii. 2*, to our Lord as lying in the φάτνη "inter bovem et asinum," is an ancient witness to the fact of our Lord's birth in the stable; as is also the record in the Apocryphal Book *Historia de Infantia*, &c. ed. *Thilo*, pp. 381—384, where see an interesting note by the learned Editor.

8. ποιμένες ἦσαν—τῆς νυκτός] there were shepherds abiding in the fields by night. Hence it has been inferred by some, that our Lord was not born in the month of December. See the *Gemara Nedar 63* concerning the seventeenth day of the month of November: "Pluvia prima descendit; tunc armenta redibant domum; nec pastores in tuguriis amplius habitabant in agris." *Clement Alexand.* (*Strom.* i. p. 340) relates that in his age (the third Century) some regarded the twentieth of May, others the twentieth of April, as the birthday of Christ. The twenty-fifth of December was observed as such first in the west in the fourth century. *Leo Mag.* *Serm.* xxi. c. 6. *Chrys.* v. p. 511, *Orat.* 62. *Sulp. Sever.* *Hist. Sacr.* ii. 27. *Bp. Pearson's* *Minor Works*, ed. *Churton*, ii. 153, "Christ's Birth not mistimed." See above on Matt. ii. 1. Cp. *Lardner's* *Works*, i. pp. 370. 372, who places the day of the birth in the autumn about Oct. 1. And there seem to be some probable grounds for the opinion that our Lord's Nativity may have coincided in time with the *Feast of Tabernacles*, which was in the autumn. See below on John i. 14; vii. 2.

On the year of the Nativity, see on Matt. ii. 20.

It may be here observed that after the most elaborate researches of learned men, some uncertainty still prevails (cp. *Clin-ton*, F. H. iii. pp. 256—260), and probably will always prevail, with regard to the following points:

The year of our Lord's Birth;

The time of year of His Birth; and

The duration of His Ministry.

Perhaps the Holy Spirit may have concealed these things from the wise and prudent, in order to teach them humility; to remind them at the very outset of the Gospel that their knowledge is very limited; that their powers of discovering even historical truths are feeble; and to make them more meek and docile with regard to supernatural verities, and doctrinal revelations; and to inspire us with more gratitude for that degree of light and knowledge which it has pleased Him to impart to the world, concerning what most concerns us to know in order to our everlasting salvation,—viz., the actions, and teaching, and sufferings of Christ; and to remind us that He has been pleased to omit many other particulars which we might desire to know, and which perhaps might have removed some seeming difficulties in the Gospel History which are designed to try our faith.

On the uncertainty with regard to places in the Gospel History, see on i. 39. Matt. iv. 1, and above, v. 39.

— ἐν τῇ χώρᾳ] in the same country, near the tower Ader, where Jacob fed his flock. (*Jerome*, in *Epitaph. Paul.*)

x Exod. 24. 16.
& 40. 34.
Acts 7. 55.
y John 20. 19, 26.

z Isa. 9. 6.
Acts 3. 26.
& 5. 31. & 13. 23.

a Dan. 7. 10.
Rev. 5. 11.
b ch. 19. 33.
Isa. 49. 13.
& 57. 19.
Eph. 2. 17.
& 3. 10.
Rev. 5. 13.
Rom. 5. 1.
John 3. 16.
Eph. 2. 4, 7.
c Matt. 11. 23—
30.
Rom. 5. 1.
Eph. 2. 14—18.
Col. 1. 20.
d John 3. 16.
Tit. 2. 11.
& 3. 4—7.
1 John 2. 2.
& 4. 9, 10.
e Gen. 37. 11.
1 Sam. 21. 12.
ch. 1. 66.
& ver. 51.

f Gen. 17. 12.
Lev. 12. 3.
ch. 1. 31.
Matt. 1. 21.
John 7. 22.

φυλακὰς τῆς νυκτὸς ἐπὶ τὴν ποιμνὴν αὐτῶν. ⁹ Καὶ ἰδοὺ ἄγγελος Κυρίου ἐπέστη αὐτοῖς, καὶ ^xδόξα Κυρίου περιέλαμψεν αὐτούς· καὶ ἐφοβήθησαν φόβον μέγαν. ¹⁰ Καὶ εἶπεν αὐτοῖς ὁ ἄγγελος, ^y Μὴ φοβεῖσθε· ἰδοὺ γὰρ εὐαγγελίζομαι ὑμῖν χαρὰν μεγάλην, ἣτις ἔσται παντὶ τῷ λαῷ. ¹¹ ^z ὅτι ἐτέχθη ὑμῖν σήμερον σωτὴρ, ὃς ἔστι Χριστὸς Κύριος, ἐν πόλει Δαυὶδ. ¹² καὶ τοῦτο ὑμῖν τὸ σημεῖον, εὐρήσετε βρέφος ἐσπαργανωμένον κείμενον ἐν φάτνῃ.

¹³ ^a Καὶ ἐξαίφνης ἐγένετο σὺν τῷ ἀγγέλῳ πλήθος στρατιᾶς οὐρανίου αἰνούντων τὸν Θεὸν καὶ λεγόντων, ¹⁴ ^b Δόξα ἐν ὑψίστοις Θεῷ, καὶ ^c ἐπὶ γῆς εἰρήνῃ, ἐν ^d ἀνθρώποις εὐδοκία.

¹⁵ Καὶ ἐγένετο, ὡς ἀπῆλθον ἀπ' αὐτῶν εἰς τὸν οὐρανὸν οἱ ἄγγελοι, καὶ οἱ ἄνθρωποι οἱ ποιμένες εἶπον πρὸς ἀλλήλους, Διέλθωμεν δὴ ἕως Βηθλεὲμ, καὶ ἴδωμεν τὸ ρῆμα τοῦτο τὸ γεγονὸς, ὃ ὁ Κύριος ἐγνώρισεν ἡμῖν. ¹⁶ Καὶ ἦλθον σπεύσαντες, καὶ ἀνεύρον τὴν τε Μαριὰμ καὶ τὸν Ἰωσήφ, καὶ τὸ βρέφος κείμενον ἐν τῇ φάτνῃ. ¹⁷ Ἰδόντες δὲ διεγνώρισαν περὶ τοῦ ρήματος τοῦ λαληθέντος αὐτοῖς περὶ τοῦ παιδίου τούτου. ¹⁸ Καὶ πάντες οἱ ἀκούσαντες ἐθαύμασαν περὶ τῶν λαληθέντων ὑπὸ τῶν ποιμένων πρὸς αὐτούς. ¹⁹ ^e Ἡ δὲ Μαριὰμ πάντα συνετήρει τὰ ρήματα ταῦτα, συμβάλλουσα ἐν τῇ καρδίᾳ αὐτῆς. ²⁰ Καὶ ὑπέστρεψαν οἱ ποιμένες δοξάζοντες καὶ αἰνούντες τὸν Θεὸν ἐπὶ πᾶσιν οἷς ἤκουσαν καὶ εἶδον, καθὼς ἐλαλήθη πρὸς αὐτούς.

²¹ ^f Καὶ ὅτε ἐπλήσθησαν ἡμέραι ὀκτὼ τοῦ περιτεμεῖν αὐτὸν, καὶ ἐκλήθη τὸ

9. Κυρίου of the Lord, i. e. Jehovah; for (as Minlert observes in v.) the "LXX sæpissimè usi sunt hac voce Κύριος (à κύρω, sum) pro nomine Dei essentiali ac propriissimo Ἰηϋ (Jehovah), quod ab ἡϋ (fuit)." And it is remarkable that St. Luke uses this word Κύριος in this sense three times here, and *vv.* 11. 15, in order to prepare us for its true sense as connected with Christ in ii. 26; in a word, to show that Jesus, the Messiah, is no less than Jehovah.

On the application of this divine title "Lord God" (i. e. Jehovah Elohim) to Christ, see *Dr. Waterland*, *Serm.* vi. vol. ii. p. 121, who refers to Luke i. 16, 17. 76; iii. 15, compared with Mal. iii. 1, in evidence of this application.

10, 11.] On this text see the Sermons of *Bp. Andrewes*, i. 64.

11. σωτήρ] a Saviour. It is remarkable that this word is never used by St. Matthew or St. Mark, and only once by St. John (iv. 42). It is frequently employed by St. Paul in his later Epistles, not in his earlier. It is also found five times in the Second Epistle of St. Peter.

It is observable also, that the word σωτηρία, salvation, used by St. Luke (i. 69. 71. 77; xix. 9), and often by St. Paul, is never used by St. Matthew or St. Mark, and only once by St. John (iv. 22).

— Χριστὸς Κύριος] Christ the Lord. See note on v. 9.

The angels of heaven bring the glad tidings—not to the Scribes and Pharisees at Jerusalem—but to Shepherds keeping their flock by night. They announce to them the birth of the Chief Shepherd—the Good Shepherd—who would lay down His Life for His sheep (*Chrys.*, *Bede*); and while they behold our salvation (by which our nature is exalted above theirs), they rejoice that their number is completed. *Greg.* 28. *Moral.* sup. Job, 38.

Here is an evidence at the very beginning of the Gospel, that God hides His "mysteries from the wise and prudent, but reveals them unto babes" (*Matt.* xi. 25. *Luke* x. 21); a warning to the Expositor of Scripture, that he cannot understand God's word without humility. *Ps.* xxv. 8.

12—14.] On this text see the Sermons of *Bp. Andrewes*, i. p. 196. 215.

13. οὐρανίου] Examples of this use of adjectives with feminine substantives may be seen in Acts xxvi. 19, οὐρανίῃ δαπνασίᾳ. *Rev.* iv. 3, ἱρὸς—ἴμοιος. *Winer*, p. 64. *Cp.* 1 Tim. ii. 8. *James* i. 26.

— αἰνούντων τὸν Θεόν] praising God. If we would do God's will on earth as the Angels do in heaven, we must praise Him when He exalts others above ourselves, as the Heavenly Host praised Him when Human Nature was exalted above that of Angels, by its union with the Divine Nature in Christ. (*Heb.* ii. 16.)

On this text see *Mede*, *Disc.* xxiv. pp. 89—96. And on the

Historic Reality of the Angelic appearances in the Gospel Dispensation, see *Dr. Mill's* Dissertation, ii. 54—72.

14. δόξα—εἰρήνη—εὐδοκία] In Christ's Incarnation, there is *Glory to God in the highest*, for His infinite love and mercy in providing a Saviour for lost mankind, who receive pardon through Him, and are delivered from eternal death, and are restored to God's favour and to hope of eternal glory, in Christ. There is also *Peace upon Earth*; *Peace* between God and Man, and *Peace* between Man and Angels, and *Peace* between Man and Man (see below on Eph. ii. 14—17), and *Peace* between Man and his own Conscience. See *Cyril* here, p. 17. There is also *Good Will* on God's part toward Men: there is *εὐδοκία*, acquiescence in them, and favour toward them summed up in Christ, Who has taken their nature, and in Whom they are now seen incorporated, and thus are accepted in the Beloved Son (Eph. i. 6), in Whom the Father is *well pleased*, εὐδόκησεν (*Matt.* iii. 17; xii. 18; xvii. 5).

Some few MSS. (e. g. A, D) read εὐδοκίας, i. e. Peace is proclaimed to men of *εὐδοκία* (*Origen*, who however reads *εὐδοκία*, c. *Celsum*, i. p. 46. *Mede*, p. 93); for there is no peace to the wicked. (*Bede.*) *Valck.* interprets it 'homines beneplaciti,'—i. e. in whom God is well pleased.

But the other reading and interpretation are to be preferred. 15. οἱ ἄνθρωποι οἱ ποιμένες] The men, the shepherds. The Angels returned into heaven, having made this glorious revelation, displaying the exaltation of man's nature above their own to men, and, among men, to shepherds. What condescension on God's part! what love on the part of Angels to men!

— δὴ] = *agedum*; "δὴ sæpè est impellentis." (*Valck.*)

— ῥῆμα] the thing spoken. See i. 37.

21. ἡμέραι ὀκτὼ] eight days. Why was Circumcision appointed to be on the eighth day? For a type of Jesus our Saviour, who rose from the dead on the eighth day, and has called us by a new name, and has given to us the Circumcision of the Spirit, by which we mortify the old Adam, and put on the new man. (*Col.* ii. 11.)

On the eighth day Christ was circumcised, and on the eighth day He arose from the dead, and gave us the new or spiritual Circumcision of Baptism, in which we first rise again from the death of sin to newness of life in Him. See *Cyril* here, p. 21.

The letters of the name Jesus, given on the eighth day, make three eights, 888. See below on xxiv. 1.

On Christ's Circumcision as an argument for Baptism of Infants, see on iii. 23.

— τοῦ περιτεμεῖν] for the Circumcising. On this use of τοῦ see v. 24. 27.

For a Homily on the Circumcision, see *S. Amphiloch.* p. 10.

— καὶ ἐκλήθη] *Cp.* vii. 12, ὡς ἡγγισε—καὶ. Acts x. 17, ὡς διηπόρει Πέτρος—καὶ ἰδοὺ. *Winer*, § 65, p. 533.

ὄνομα αὐτοῦ ἸΗΣΟΥΣ, τὸ κληθὲν ὑπὸ τοῦ ἀγγέλου πρὸ τοῦ συλληφθῆναι αὐτὸν ἐν τῇ κοιλίᾳ.

²² ^g Καὶ ὅτε ἐπλήσθησαν αἱ ἡμέραι τοῦ καθαρισμοῦ αὐτῶν κατὰ τὸν νόμον ^g Lev. 12. 2, et seqq.
Μωϋσέως, ἀνήγαγον αὐτὸν εἰς Ἱεροσόλυμα παραστήσαι τῷ Κυρίῳ, ²³ ^h καθὼς ^h Exod. 13. 2.
γέγραπται ἐν νόμῳ Κυρίου, Ὅτι πᾶν ἄρσεν διανοίγον μήτραν ἅγιον τῷ ^h 22. 29. & 34. 19.
Κυρίῳ κληθήσεται. ²⁴ ⁱ καὶ τοῦ δοῦναι θυσίαν, κατὰ τὸ εἰρημένον ἐν νόμῳ ⁱ Numb. 3. 13
Κυρίου, ζεύγος τρυγόνων ἢ δύο νεοσσούς περιστερῶν. ⁱ & 8. 16, 17.
ⁱ Lev. 12. 6, 8.

²⁵ Καὶ ἰδοὺ ἦν ἄνθρωπος ἐν Ἱερουσαλὴμ ᾧ ὄνομα Συμεὼν καὶ ὁ ἄνθρωπος οὗτος δίκαιος καὶ εὐλαβὴς προσδεχόμενος ^k παράκλησιν τοῦ Ἰσραὴλ. Καὶ ^k Isa. 40. 1—4.
Πνεῦμα ἦν ἅγιον ἐπ' αὐτὸν, ²⁶ καὶ ἦν αὐτῷ κεχρηματισμένον ὑπὸ τοῦ Πνεύ- ^k & 49. 13. & 51. 3.
ματος τοῦ ἁγίου, μὴ ἰδεῖν θάνατον πρὶν ἢ ἰδῇ τὸν Χριστὸν Κυρίου. ²⁷ ^l Καὶ ^l Ps. 98. 2.
ἦλθεν ἐν τῷ Πνεύματι εἰς τὸ ἱερόν καὶ ἐν τῷ εἰσαγαγεῖν τοὺς γονεῖς τὸ παιδίον ^l Isa. 52. 10.
Ἰησοῦν τοῦ ποιῆσαι αὐτοὺς κατὰ τὸ εἰθισμένον τοῦ νόμου περὶ αὐτοῦ, ²⁸ καὶ ^l ch. 3. 6.
αὐτὸς ἐδέξατο αὐτὸ εἰς τὰς ἀγκάλας αὐτοῦ, καὶ εὐλόγησε τὸν Θεὸν καὶ εἶπε, ^l o Isa. 42. G.
²⁹ ^m Νῦν ἀπολύεις τὸν δοῦλόν σου, Δέσποτα, κατὰ τὸ ῥῆμά σου, ἐν εἰρήνῃ, ^m Gen. 46. 30.
³⁰ ⁿ ὅτι εἶδον οἱ ὀφθαλμοί μου τὸ σωτήριόν σου, ³¹ ὃ ἠτοίμασας κατὰ πρόσωπον ⁿ Phil. 1. 23.
πάντων τῶν λαῶν, ³² ^o φῶς εἰς ἀποκάλυψιν ἐθνῶν, καὶ δόξαν λαοῦ σου Ἰσραὴλ. ^o Ps. 98. 2.
^o Isa. 52. 10.
^o ch. 3. 6.

³³ Καὶ ἦν Ἰωσήφ καὶ ἡ μήτηρ αὐτοῦ θαυμάζοντες ἐπὶ τοῖς λαλουμένοις περὶ αὐτοῦ. ³⁴ ^p Καὶ εὐλόγησεν αὐτοὺς Συμεὼν, καὶ εἶπε πρὸς Μαριὰμ τὴν μητέρα αὐτοῦ, Ἰδοὺ οὗτος κείται εἰς πτώσιν, καὶ ἀνάστασιν, πολλῶν ἐν τῷ Ἰσραὴλ, καὶ ^p Acts 13. 47.
^p & 28. 29.
^p ch. 1. 68.
^p 1 Isa. 8. 14.
^p & 23. 16.

Matt. 21. 44. Rom. 9. 32, 33. 1 Pet. 2. 8. 1 Cor. 1. 23, 24. 2 Cor. 2. 16. Acts 28. 22. Heb. 12. 3.

— Ἰησοῦς] *Jesus*. See on Matt. i. 21.

On this text see *Bp. Sanderson's Sermons*, iii. p. 355.

²² αἱ ἡμέραι] *the days of their Purification*. Observe αὐτῶν, *their*. Christ did not disdain to be made "in the likeness of sinful flesh" (Rom. viii. 3); and though He was "the Holy One of God," yet He condescended to be circumcised, and to be presented in the Temple, and to be baptized, and to be obedient in all things to the Law for man, and to fulfil all righteousness for us, in our nature, and so to be a propitiation for our sins, as well as to be a perfect ensample of obedience to us. See above on Matt. iii. 15; v. 17.

The rich presented a lamb. Her offering shows her to have been poor (Levit. v. 7; xii. 2—8); and that the Presentation was in all probability *before* the visit of the Magi, who offered *gold*. And this is the order of events in the Apocryphal Books of the N. T. See pp. 70. 80. 338, ed. *Thilo*, and note above on Matt. ii. 11.

See also the excellent remarks of *Eusebius* (Quæst. ad Marin.), lately published by *Mai* from the Syriac; *Patr. Bibl.* iv. p. 279, 280; and cp. *ibid.* p. 253, where *Eusebius* shows good reason for supposing that Joseph and Mary returned to *Nazareth* soon after the Presentation, and thence came back to *Bethlehem*, where the Wise Men visited them then, *not in the stable*, but in a house.

There is something in the birds themselves—the doves—characteristic of the love, purity, and meekness of Christ, anointed above His fellows with gifts of the Divine Dove. Cp. *Cyriil*, and *Bede*.

On the καθαρισμός, or Purification of Women after Child-birth, as a Divine assertion of man's original sin, see *Jerome*, adv. *Pelagianos*, vol. iv. p. 206: "Mulier generat liberos lege naturali, et immunda est; si masculum peperit diebus quadraginta, si feminam diebus octoginta. Accusa Creatorem, cur immundum quidquam nominet quod Ipse condidit."

²³ καθὼς γέγραπται ἐν νόμῳ] *as it is written in the Law*. A proof that they are in error (i. e. the Marcionites) who say that the God of the New Testament is at variance with the God of the Old, and that the Gospel is contrary to the Law. (*Origen*.) This is one of the passages which induced Marcion, in epitomizing St. Luke, to reject the first two chapters of this Gospel.

²⁵ ἐν Ἱερουσαλὴμ] The form Ἱερουσαλὴμ in an oblique case with a preposition seems to be peculiar to the style of St. Luke and St. Paul; perhaps it was used by them to guard their Greek readers against the erroneous supposition that it was connected with the Greek words ἱερὸς and Σόλυμα; and to remind them of its Hebrew origin, signifying the Vision of Peace. See above, *Introduction*, p. 165.

For Homilies on the ὑπαπαντή, or *Feast of the Presentation* in the Temple, see *Amphiloch.*, p. 23, *Methodius*, p. 396, and *S. Cyriil*, p. 133, *Mai*.

— Συμεὼν] or Σιμεὼν, *Hebr.* שִׁמְעוֹן (*Shimeon*), *hearing*. Gen. xix. 33.

Some suppose that Symeon was father of Gamaliel (Acts v. 34), and son of Hillel. The Rabbis say, "the birth of Jesus of Nazareth was in the days of *R. Simeon*, son of Hillel." *Rosenm.*

— δίκαιος καὶ εὐλαβής] i. e. legally reverent and spiritually devout; see i. 6. 75.

²⁸ ἐδέξατο αὐτὸ εἰς τὰς ἀγκάλας] The aged and righteous Symeon—the good old man of the Law—*received into his arms* the child Jesus presented in the Temple, and signified his desire to depart; and thus represents to us the Law, now worn out with age, ready to embrace the Gospel, and so to depart in peace. (*Heb.* viii. 13.) Cp. *Bede*.

With this simple recital (*vv.* 27—39) compare the ornate account of the Presentation in the Apocryphal Evangelium Infantis, ed. *Thilo*, p. 71. It may be observed once for all, that these Apocryphal Books are of great value and interest, as confirming the substance of the Gospels, especially of St. Luke, and also as showing, by contrast, what the Evangelical narrative *would* in all probability *have been*, if it had been left to human annalists, unassisted by the Spirit of God.

³⁰ τὸ σωτήριον] Something more than τὴν σωτηρίαν: it is used frequently by the LXX for ὡς (*yeshu*), and ἡ σωτηρία (*yeshuah*), *salutary*, and even for the Divine Name of Jehovah Himself. Isa. xxxviii. 11, οὐκ ἔτι μὴ ἴδω τὸ σωτήριον τοῦ Θεοῦ, οὐκ ἔτι μὴ ἴδω τὸ σωτήριον τοῦ Ἰσραὴλ ἐπὶ γῆς, where the original has twice יְיָ, i. e. *Jehovah*. Cp. Luke iii. 6.

³² φῶς εἰς ἀποκάλυψιν ἐθνῶν] *a light to lighten the Gentiles*. Observe, that the illumination of the *Gentiles* is mentioned *before* the glory of Israel; for when the fulness of the Gentiles shall have come in, then all Israel shall be saved. Rom. xi. 26. (*Bede*.)

This Song of Symeon, in the Temple at Jerusalem, declaring the glad tidings of the illumination of the *Gentiles* is aptly recorded by St. Luke, who wrote specially for the edification and comfort of the Gentile World; and who may fitly be called the *Evangelist*, as his fellow-traveller, St. Paul, was the *Apostle*, of the *Gentiles*. Cp. below, iv. 17—28, where the first Sermon recorded by St. Luke as preached by Christ Himself in a *Jewish Synagogue*, contains a similar announcement of grace to the *Gentile* world; and *there* He is rejected by *Jews*, even in His own city—a prelude to what would follow on a larger scale.

³⁴ εἶπε πρὸς Μαριὰμ] *he said to Mary*. It seems that Symeon was directed by the Spirit to address *her* as the parent of Jesus, and as hereafter to be present at his death; which Joseph was not.

— οὗτος κείται] *this Child lieth* (κείται, as a stone) *for the falling, and also for the rising, of many in Israel*. To those who reject Him He will be a *stumbling-stone* and *rock of offence*

q Ps. 42. 10.
John 19. 23.

εἰς σημεῖον ἀντιλεγόμενον, ³⁵ καὶ σοῦ δὲ αὐτῆς τὴν ψυχὴν διελεύσεται ῥομφαία, ὅπως ἂν ἀποκαλυφθῶσιν ἐκ πολλῶν καρδιῶν διαλογισμοί.

r 1 Sam. 1. 22.
Acts 26. 7.
1 Tim. 5. 5.
s Mark 15. 43.
ver. 25.

³⁶ Καὶ ἦν Ἄννα προφῆτις θυγάτηρ Φανουὴλ ἐκ φυλῆς Ἀσὴρ· αὕτη προβεβηκυῖα ἐν ἡμέραις πολλαῖς, ζήσασα ἔτη μετὰ ἀνδρὸς ἑπτὰ ἀπὸ τῆς παρθενίας αὐτῆς· ³⁷ καὶ αὕτη χήρα ὡς ἑτῶν ὀγδοηκονταεσσάρων, ἣ οὐκ ἀφίστατο ἀπὸ τοῦ ἱεροῦ νηστεύσας καὶ δεήσασα λατρεύουσα νύκτα καὶ ἡμέραν· ³⁸ καὶ αὕτη αὐτῇ τῇ ὥρᾳ ἐπιστάσα ἀνθωμολογεῖτο τῷ Κυρίῳ, καὶ ἐλάλει περὶ αὐτοῦ πᾶσι τοῖς προσδεχομένοις λύτρωσιν ἐν Ἱερουσαλὴμ.

t ch. 1. 80.
ver. 52.
Isa. 11. 2, 3.

³⁹ Καὶ ὡς ἐτέλεσαν ἅπαντα τὰ κατὰ τὸν νόμον Κυρίου, ὑπέστρεψαν εἰς τὴν Γαλιλαίαν εἰς τὴν πόλιν ἐαυτῶν Ναζαρέθ. ⁴⁰ Τὸ δὲ παιδίον ἠΰξανε, καὶ ἐκραταιοῦτο πνεύματι, πληρούμενον σοφίας· καὶ χάρις Θεοῦ ἦν ἐπ' αὐτό.

u Deut. 16. 1.
Exod. 23. 15, 17.
& 34. 23.
Lev. 23. 5.

⁴¹ Καὶ ἐπορεύοντο οἱ γονεῖς αὐτοῦ κατ' ἔτος εἰς Ἱερουσαλὴμ τῇ ἑορτῇ τοῦ πάσχα. ⁴² Καὶ ὅτε ἐγένετο ἑτῶν δώδεκα, ἀναβάντων αὐτῶν εἰς Ἱεροσόλυμα κατὰ

(Isa. liii. 4. 1 Cor. i. 23. Rom. ix. 32, 33. 1 Pet. ii. 7, 8); to others who believe in Him and obey Him He will be the *foundation-stone of Zion, elect, precious*. (Isa. xxviii. 16. 1 Pet. ii. 6.) He will grind the former to powder (Dan. ii. 34, 35. Matt. xxi. 44. Luke xx. 18); the latter will build safely upon Him as the chief Stone of the corner. (Ps. cxviii. 22. Matt. xxi. 42. Acts iv. 11.) Cp. Cyril here, p. 27.

He is appointed to try men's hearts and tempers, whether they will humbly and carefully examine the truth, and receive it with joy, and bring forth its fruits in their lives; and according to the result of this moral probation, He will be for their weal or woe. (John iii. 19. 2 Cor. ii. 16.) As Greg. Nyssen says (Hom. de occ. Dom.), the *fall* will be to those who are scandalized by the lowliness of His humanity; the *rising* will be to those who acknowledge the truth of God's promises in Him, and adore the glory of His Divinity.

Observe also the remarkable word *κείραι*, *he lieth*; and see the note below on 1 Cor. iii. 11.

³⁵. *ῥομφαία* a sword; properly the Thracian *framea*. This word is used by the LXX for Hebr. *chereb*, which has the sense of *exhausting* (particularly by loss of blood), so as to make desolate, as in Ps. xxii. 20. Zech. xiii. 7.

It is applied here prophetically to the Crucifixion of Christ (Origen, *Theophyl.*, *Bede*, *S. Aug.* Ep. ad Paulin. 59), by which His blood was shed, and which also pierced *her* heart, and drained it of its life-blood, and made her childless. The word *ῥομφαία* here is aptly illustrated by its use in the LXX Version of Zech. xiii. 7, speaking of Christ's death, —*ῥομφαία ἐξεγέρθητι ἐπὶ τὸν ποιμένα μου*, *Awake, O sword, against My Shepherd*. (Cyril.)

— *ὅπως ἂν ἀποκαλυφθῶσιν* in order that different thoughts may be revealed from out of many hearts. For, in and by Christ's sufferings, it was shown what the temper and thoughts of men were. Then Judas despairs, Peter repents, Joseph of Arimathea becomes courageous, Nicodemus comes by day, the centurion confesses, one thief blasphemes the other prays; men faint, and women become strong. Cp. *August.* Ep. 59.

So it is also with the sufferings of Christ's mystical Body, the Church; they show what men are; whether her friends, or foes.

These words of Symeon, — see also *vv.* 31, 32, compared with those of Zacharias (i. 77—79), — prove that there were then persons among the Jews who had been enabled by the light of the Holy Ghost in the ancient prophecies, to understand the *spiritual* nature of Christ's kingdom, and that He was to *suffer* as well as to *conquer*, and to *triumph by suffering*. Cp. Luke xxii. 26—46.

³⁶. Ἄννα προφῆτις θυγάτηρ Φανουὴλ. *Anna, a prophetess, a daughter of Phanuel, of the tribe of Aser.* Ἄννα, from root *פָּנָה* (*chan-nah*), *gratiosus fuit*; Φανουὴλ, from root *פָּנָה* (*panah*), *vidit*, and *עֵל* (*El*), *Deus*; two names very significant of the *grace* then given to men in the *Vision of God*; and it is added, that she was *ἐκ φυλῆς Ἀσὴρ*. Ἀσὴρ is from root *אָשַׁר* (*ashar*), *beavit*; and *blessed* is the tribe of them who so receive *grace*, that they may enjoy the *Vision of God*.

Christ received a witness at His birth, not only from prophets and shepherds, but also from aged and holy men and women. Every age, and both sexes, and the marvels of events, confirm our faith. A Virgin brings forth, the barren becomes a mother, the dumb speaks, Elizabeth prophesies, the wise men adore, the babe leaps in the womb, the widow praises God; Symeon prophesies; she who was wedded prophesies; she who was a Virgin

prophesies; and now a Widow prophesies, that all states of life might be there. *Ambrose.*

The mention of *Aser* shows how carefully genealogies were kept by the Jews; for *Aser* was one of the ten tribes which never returned. (2 Kings xvii. 6.) How secret and silent is this fulfilment of the prophecies of Christ's coming to His Temple! The world knew nothing of it. An aged man and woman see and declare it. So it may be with other prophecies already fulfilled, and with others yet to be fulfilled. (Cp. *Burgon*.)

³⁷. *χήρα* a widow. Cp. 1 Tim. v. 9.

— *οὐκ ἀφίστατο* was never absent at the appointed hours of sacrifice and prayer. See this use of *πάντοτε* and *διαπαντός* Luke xxiv. 53. John xviii. 20; and see Dan. viii. 11. Heb. xiii. 15. Cp. *Dr. Barrow's* Sermon on "Praying without Ceasing," ix. 1, pp. 164—169.

³⁸. *αὐτῇ* *ipsa*. She too, *herself*, with her own unassisted strength, aged woman as she was; so that old age was blessed in a woman as well as in a man,—in Anna as well as in Symeon; both were made strong by the Holy Ghost.

³⁹. *Ναζαρέθ* *Nazareth*. St. Luke has omitted what *he knew* to have been already explained by St. Matthew, that our Lord was carried into Egypt for fear of Herod, and at Herod's death (Matt. ii. 22, 23) came to settle at Nazareth; *Bede*, who thus answers by anticipation the objection that St. Luke's account is at variance with St. Matthew's. It is *supplementary* to it. St. Matthew states the reason why they did not settle in *Judaea*, but went to *Galilee*; and St. Luke explains why they chose *Nazareth*. All the Gospels were written by one and the same Spirit, and form one Gospel. Cp. on Matt. ii. 22, and note on Acts ix. 23.

⁴⁰. *πληρούμενον σοφίας* being filled with wisdom. Observe *πληρούμενον*, the present tense, marking the process of gradual fulfilment, going on in regular order. In proportion as He grew in bodily strength and stature, His Divinity showed its own wisdom. *Cyril*; see on v. 52.

⁴¹. *κατ' ἔτος* year by year; they went up from Galilee to Jerusalem for the feasts of the Passover, Pentecost, and Tabernacles, according to the Law. See Exod. xxiii. 17. Levit. xxiii. 34. Num. xxix. 12. Deut. xii. 18; xiv. 26; xvi. 1—16. This was obligatory only on *males*, not on *women*. But, in her piety, Mary went up with Joseph also; as Hannah, the wife of Elkanah and mother of Samuel the Prophet, 1 Sam. i. 7.

⁴². *Καὶ ὅτε ἐγένετο ἑτῶν δώδεκα* And when he was twelve years old; at which age the Jewish children were catechumens, and began to practise fasting. (See in *Wetstein*.)

"Fuisse Judeorum illis temporibus consuetudinem pueros, qui duodecimæ ætatis annum attigissent, ad dies festos concelebrandos Hierosolymam deducendis, haud sine probabilitatibus specie demonstrarunt ad h. l. *Lightfoot* et *Wetstenius*, qui idem docuerunt, puerum duodecim annorum ideo vocatum esse *חִמְיוֹן בְּנֵי מִצְוָה* *filium legis*, et *חִמְיוֹן בְּנֵי מִצְוָה* *filium præcepti*, h. e. ad quem lex divina, præcepta divina pertinerent, qui iis esset instituendus." (*Kuin*.) See below on v. 46.

S. Augustine (de Consens. Evang. ii. 10) considers the question, How could they go every year to Jerusalem under Archelaus? (cp. Matt. ii. 22), and observes that they might easily escape notice in such a multitude as flocked to the Passover. Besides, doubtless they acted under the Divine direction, and would be divinely protected in obedience to the Law.

Perhaps also this statement refers to the time after the relegation of Archelaus.

τὸ ἔθος τῆς ἑορτῆς, ⁴³ καὶ τελειωσάντων τὰς ἡμέρας, ἐν τῷ ὑποστρέφειν αὐτοὺς ὑπέμεινεν Ἰησοῦς ὁ παῖς ἐν Ἱερουσαλήμ· καὶ οὐκ ἔγνω Ἰωσήφ καὶ ἡ μήτηρ αὐτοῦ. ⁴⁴ Νομίσαντες δὲ αὐτὸν ἐν τῇ συνουσίᾳ εἶναι ἦλθον ἡμέρας ὁδόν, καὶ ἀνεζήτησαν αὐτὸν ἐν τοῖς συγγενέσι καὶ τοῖς γνωστοῖς, ⁴⁵ καὶ μὴ εὕροντες αὐτὸν ὑπέστρεψαν εἰς Ἱερουσαλὴμ ζητοῦντες αὐτόν. ⁴⁶ Καὶ ἐγένετο, μεθ' ἡμέρας τρεῖς εὗρον αὐτὸν ἐν τῷ ἱερῷ καθεζόμενον ἐν μέσῳ τῶν διδασκάλων, καὶ ἀκούοντα αὐτῶν καὶ ἐπερωτῶντα αὐτούς. ^($\frac{4}{11}$) ⁴⁷ Ἐξίσταντο δὲ πάντες οἱ ἀκούοντες αὐτοῦ ἐπὶ τῇ συνέσει καὶ ταῖς ἀποκρίσεσιν αὐτοῦ. ^($\frac{5}{x}$) ⁴⁸ Καὶ ἰδόντες αὐτὸν ἐξεπλάγησαν· καὶ πρὸς αὐτὸν ἡ μήτηρ αὐτοῦ εἶπε, Τέκνον, τί ἐποίησας ἡμῖν οὕτως; ἰδοὺ ὁ πατήρ σου κἀγὼ ὁδυνώμενοι ἐζητοῦμέν σε. ⁴⁹ Καὶ εἶπε πρὸς αὐτοὺς, Τί ὅτι ἐζητεῖτέ με; οὐκ ᾔδειτε ὅτι ἐν τοῖς τοῦ Πατρὸς μου δεῖ εἶναι με; ⁵⁰ Καὶ αὐτοὶ οὐ συνήκαν τὸ ῥῆμα ὃ ἐλάλησεν αὐτοῖς. ⁵¹ Καὶ κατέβη μετ' αὐτῶν, καὶ ἦλθεν εἰς Ναζαρέθ, καὶ ἦν ὑποτασσόμενος αὐτοῖς. ⁵² Καὶ ἡ μήτηρ αὐτοῦ διετήρει πάντα τὰ ῥήματα ταῦτα ἐν τῇ καρδίᾳ αὐτῆς. ⁵³ Καὶ Ἰησοῦς προέκοπτε σοφία καὶ ἡλικία, καὶ χάριτι παρὰ Θεῷ καὶ ἀνθρώποις.

v Matt. 7. 28.
Mark 1. 22.
ch. 4. 22, 32.
John 7. 15, 46.

w ch. 9. 4, 5, 17.

x ch. 9. 45.
& 18. 34.

y Dan. 7. 28.

z 1 Sam. 2. 26.
ch. 1. 80. & 2. 40.

46. ἀκούοντα καὶ ἐπερωτῶντα] Not teaching, but hearing. (Origen.) "Non docens, sed interrogans." (Greg. 3, Pastor. 39. Weistein.) Our Blessed Lord submitted to be catechized, according to the order and usage of the Jewish Church. Our Lord now being *ἑτῶν δώδεκα*, was, according to Jewish language, "a child of the Law," or, "of the precept" (see on v. 42).—i. e. was a Hebrew catechumen. Cp. Rom. ii. 18. 20, and the authorities in the notes to Hooker, V. xviii. Dean Comber's Companion to the Temple, iii. pp. 438—443. St. Luke had already referred to a similar usage in the Christian Church, by applying the word *κατηχήθη* to Theophilus, i. 4.

The Child Jesus submitting to be catechized by the authorized Teachers of God's Law in God's House, is thus an example to all Christian children, and teaches them to come to be catechized by the Ministers of His Church in the House of God. He also thus teaches Christian Parents to send their children to be catechized by the appointed Teachers of the Christian Law. And He declares the great importance and duty of Catechizing in the Christian Church. And the Holy Spirit of God, by selecting this incident of Christ's childhood for perpetual commemoration in the Gospel, shows the great importance of the practical and doctrinal inferences to be derived from it.

The first Adam was formed a τέλειος ἄνθρωπος, in the full ripeness of manhood. But Christ Jesus, the second Adam, went through infancy, childhood, youth, to manhood, in order that He might sanctify every age (see S. Iren. ii. 39. S. Hippolyt. Philos. p. 333, and be an example to every age.

48. ὁ πατήρ σου] thy Father. This expression, recorded here by the Holy Ghost as used by the Blessed Virgin concerning Joseph, shows that St. Matthew (i. 16) in tracing our Lord's Genealogy through Joseph, did what was authorized, not only by human jurisprudence, but by the Holy Spirit Himself, who sanctions this human law by using the term οἱ γονεῖς αὐτοῦ, His parents, v. 41. Cp. on Matt. i. 1.

S. Gregory points here to Christ as an example of docility to children: "Ille Puer doceri interrogando voluit, Qui per Divinitatis potentiam verbum scientiæ ipsis suis doctoribus ministravit."

49. ἐν τοῖς τοῦ Πατρὸς μου] i. e. πράγμασι, in My Father's business. (Valck.) Cp. Matt. xxii. 21. John iv. 34; xviii. 37. 1 Cor. xiii. 5. 1 Tim. iv. 15.

The other interpretation, 'in My Father's house,' is very ancient, and has much to recommend it. See Grotius and Thilo, Libr. Apocr. N. T. p. 129. 158, and Lobeck ad Phrynich. p. 100, for the phrase. And it seems better to follow our Lord's question, 'How is it that ye sought Me? How came ye to be at a loss where to find Me? Did ye not know that I should be here?' He might have been about His Father's business elsewhere than in the Temple. Cp. Meyer.

Christ says ὁ Πατήρ μου, but teaches us to say Πατήρ ἡμῶν, —showing that God is His Father in a way in which He is not ours. And He often avails Himself of His relation to His earthly Mother, for the purpose of bringing out more clearly His Divine Filiation (see John ii. 4, and note; cp. Matt. x. 37)—His Eternal Generation—from His heavenly Father. He blames her not

for seeking her Son, but raises their eyes to Him Whose Eternal Son He is.

51. Ναζαρέθ] Nazareth. He went down to Nazareth, even to despised Nazareth (John i. 46), and was subject unto them. He, by Whom all things were made, Whom the winds and the sea obeyed, was subject even to Joseph! Thus He consecrated Obedience.

Nazareth (literally Branch-town) was so called from its fruitfulness in the branches of trees (see above on Matt. ii. 23), and there He Who was the Branch Who was to grow up out of His place (Zech. iii. 8; vi. 12) was brought up. (See below, Luke iv. 16.) There He was nurtured and reared; there He grew up; there He flourished, Who was the Root out of the Stem of Jesse, and the Branch that grew out of His roots, as Isaiah says (xi. 1); and it is observable, that it was at Nazareth (or the city of Branches) that He showed the truth of that memorable prophecy of Isaiah concerning the Branch, that "the Spirit of the Lord shall rest upon Him" (Isa. xi. 2; cp. Isa. lxi. 1—3), to preach glad tidings unto the meek, that they might be called trees of righteousness, the planting of the Lord.

—ὑποτασσόμενος αὐτοῖς] subject to them. The only acts recorded of Christ's childhood are acts of obedience,—

To God His heavenly Father; and also

To His earthly parents. He thus shows what the special duty of childhood and youth is; and teaches what the true order of obedience is; viz. that the foundation of obedience to man is to be laid in obedience to God (cp. S. Aug. Serm. li. 19); a lesson made more cogent by the particular circumstances of our Lord's relationship to Joseph, which was not one of natural, but of putative filiation; and therefore teaches the duty of obedience to Parents, Natural, Civil, and Ecclesiastical.

Jesus the Son of God was subject to Joseph as well as Mary. "Therefore," says Origen, "let us be subject to all in authority over us." "Si Jesus Filius Mariæ subijcitur Josepho, ego non subijciar Episcopo, qui mihi à Deo ordinatus est pater? Non subijciar Presbytero, qui mihi Domini dignatione præpositus est? Videat unusquisque quòd sæpe melioribus præpositus sit inferior, quòd cum intellexerit dignitate sublimior, non elevabitur superbiâ ex eo quòd major est, sed sciet ita sibi meliorem esse subjectum quomodo et Jesus subiectus fuit Josepho." (Origen.)

This is the last time we hear of Joseph. He was doubtless dead before the Crucifixion (John xix. 26. Acts i. 14), and probably before the commencement of our Lord's ministry. Cp. Matt. xii. 46. 49. Luke viii. 20. John ii. 1—12.

52. προέκοπτε σοφία] He was advancing in wisdom; literally, He was clearing away the obstructions in His way, as a pioneer clearing away timber, &c., to make roads.

On this text see Athanas. (c. Arian. iii. 51 sqq., pp. 475—480), who says that in proportion as the Divinity revealed itself in Him more clearly, so much the more did He increase in favour with men. St. Luke does not say that wisdom (which is perfect in the Logos) increased in Him, but that Jesus (the name He received as man) increased in wisdom. The Logos did not increase, nor was Wisdom Flesh; but Flesh became the Body of Wisdom. It is not said that the Logos increased, but that

III. ($\frac{6}{iii}$) ¹ Ἐν ἔτει δὲ πεντεκαδεκάτῳ τῆς ἡγεμονίας Τιβερίου Καίσαρος, ἡγεμονεύοντος Ποντίου Πιλάτου τῆς Ἰουδαίας, καὶ τετραρχούντος τῆς Γαλιλαίας Ἡρώδου, Φιλίππου δὲ τοῦ ἀδελφοῦ αὐτοῦ τετραρχούντος τῆς Ἰτουραίας καὶ Τραχωνίτιδος χώρας, καὶ Λυσανίου τῆς Ἀβιληνῆς τετραρχούντος, ² ἀπὸ ἀρχιερέως Ἄννα καὶ Καϊάφα, ἐγένετο ῥῆμα Θεοῦ ἐπὶ Ἰωάννην τὸν Ζαχαρίου υἱὸν ἐν τῇ ἐρήμῳ· ($\frac{7}{i}$) ³ καὶ ἦλθεν εἰς πᾶσαν τὴν περίχωρον τοῦ Ἰορδάνου κηρύσσων βάπτισμα μετανοίας εἰς ἄφεσιν ἁμαρτιῶν· ⁴ ὡς γέγραπται ἐν βίβλῳ λόγων Ἡσαΐου τοῦ προφήτου λέγοντος, Φωνὴ βοῶντος ἐν τῇ ἐρήμῳ, ἐτοιμά-

a John 11, 49, 51.
& 18, 13, 24.
Acts 4. 6.

b Matt. 3. 1, &c.
Mark 1. 2.
Isa. 40. 3.

Jesus increased in wisdom,—the Word made Flesh increased. (Cyril.)

Many of the Fathers (S. Athanas. adv. Arian., S. Ambrose, Cyril, Epiphanius in Ancor.) interpret προέκοπτε as signifying progressive manifestation.

But this explanation of the passage did not satisfy later Theologians. See Maldonat. here, who observes, "De humanā sapientiā omnis est quæstio;" and Bp. Pearson (Art. iii. p. 256), who says, "He whose knowledge did improve together with His years, must have a subject proper for it, which was no other than a human soul. This was the seat of His finite understanding and directed will, distinct from the will of His Father, and consequently of His Divine Nature; as appeareth by that known submission,—'Not My will, but Thine be done.' (Luke xxii. 42.) This was the subject of those affections and passions which so manifestly appeared in Him. 'My soul is exceeding sorrowful, even unto death.' (Matt. xxvi. 38.) This was it which on the cross, before the departure from the body, He commended to the Father. (Luke xxiii. 46.) And as His death was the separation of this soul from His body, so the life of Christ, as man, did consist in the conjunction and vital union of that soul with the body." Observe also, St. Paul says of Christ (Heb. v. 8),—ἐμαθεν ἀπ' ὧν ἐπαθεν, attributing increase in learning to experience in suffering.

Hence the Apollinarian heresy is confuted, which denies that our Lord had a human soul; and also the Monophysite heresy, which confounds the two natures of Christ into one. See Matt. xxvi. 38 and 41. Hooker, V. lii. and liii. Bp. Pearson on the Creed, Art. iii. p. 256; Art. iv. p. 293; Art. v. p. 358; and Art. iii. p. 258, ed. Oxford (1820).

CH. III. 1. Ἐν ἔτει] On the birth-year of Christ, see on Matt. ii. 20, and above, ii. 8; and Patrit. de Evang. ii. pp. 416—419; and the Chronol. Synop. prefixed to the Acts of the Apostles. On these verses (1—11) see Greg. M. Homil. in Ev. i. 20, p. 1516.

—Ποντίου Πιλάτου] Pontius Pilate. See Matt. xxvii. 2, and Patrit. de Evang. ii. pp. 420—424.

—Ἡρώδου] Herod Antipas. See Matt. xiv. 1.

For a learned dissertation on these τετραρχίαι, see Patrit. de Evang. ii. pp. 424—439.

—Λυσανίου] Nothing is known of this Lysanias from any other source. Abilene was governed by a Prince of that name, who was slain about 34 B.C. Augustus afterwards (B.C. 23) took possession of the country and distributed it among different parties. (Joseph. Ant. xv. 10.) Agrippa I. received it afterwards as a gift from Claudius. (Joseph. Ant. xix. 5.) Probably the Lysanias of whom St. Luke here speaks was a descendant of the elder Lysanias, and was placed in this tetrarchy by Augustus, and made feudatory to Rome. (Cp. Patrit. de Evang. ii. pp. 433—439.)

St. Luke's accuracy is questioned here (by De Wette, ad loc., and Strauss, Leben J. p. 375), though there is no evidence to be brought against it; a remarkable proof of the inordinate love of doubting with which some of the enemies of the Gospel are possessed; and showing how little value is to be attached to their doubts.

2. ἐπὶ ἀρχιερέως Ἄννα καὶ Καϊάφα] in the time of Annas the High Priest (i. e. in his high priesthood), and in the time of Caiaphas. Elz. has ἀρχιερώων, plural. But the singular ἀρχιερέως is found in the most ancient MSS., A, B, C, D, E, G, H, K, L, M, S, U, V, X, Γ, Δ, Α, and Lr., and appears to be the true reading.

It is alleged by some (e. g. Meyer, p. 259) that there is an historical error here, because Caiaphas was the High Priest at this time.

But doubtless St. Luke's assertion is a deliberate one; and it is repeated by him Acts iv. 6, where we find Ἄνναν τὸν ἀρχιερέα, καὶ Καϊάφαν.

The solution seems to be this. Annas had been forcibly removed from the High Priesthood by the heathen power of Rome;

and Caiaphas, his son-in-law, had now been placed in that office by that power. (Joseph. Ant. xviii. 2.)

Annas was still alive (John xviii. 13. Acts iv. 6), and was the High Priest *de jure*; but Caiaphas was, in the eye of the Civil Power, High Priest *de facto*. This seems to have been the reason, why Jesus, when arrested by the Ecclesiastical power of Jerusalem, was taken to Annas first (John xviii. 13); and it is also recorded that Annas sent him bound to Caiaphas (John xviii. 24, where see note, and on Acts iv. 6), who, as the Roman nominee, delivered Him to the Roman Power to be crucified.

There may be also an allusion to the peculiar tenure, so precarious and irregular, by which Caiaphas held the office, in the words of the Gospel, saying that "he was high priest that same year." (John xi. 51; xviii. 13.) In fact, so great was the confusion with regard to the succession and tenure of the Jewish High Priesthood at this time, that, as Josephus relates (Ant. xx. 10; cp. Euseb. i. 10), there were no less than twenty-eight High Priests from the time of Herod to the destruction of Jerusalem, and only one of these held his office for the legal term,—namely, for life; the rest were removed at will by the arbitrary mandate of human power. Cp. Wetstein, p. 670, and see above on Matt. ii. 4.

St. Luke, therefore, in a spirit of reverence for the Sacred Office,—instituted by God Himself,—of the High Priesthood, which was hereditary and for life, does not acknowledge that the High Priest could be lawfully made and unmade by the Civil Power. He still calls Annas the High Priest. And yet, since Caiaphas was *de facto* High Priest, and was commonly reputed so to be, he adds his name in the second place to that of Annas. Annas had so much influence, that five of his sons became High Priests (Joseph. Ant. xx. 9. 1), and probably the practice of appointing *Sagans*, or Deputies, to the High Priest, would facilitate the conjunction of Annas with Caiaphas in the execution of the functions of High Priest. Cp. Lightfoot, Temple Service, chap. v. Works, i. p. 912.

Both Annas and Caiaphas are called High Priests in the Apocryphal Books of the N. T., pp. 500. 530. 532. 605, ed. Thilo.

It appears, that "since Caiaphas was High Priest (*de facto*), Annas had some special dignity, which could be no other than the chieftom or headship of the family of Aaron,—and for a similar cause Zadok is named before Abiathar." (2 Sam. xv. 29. 35.) Patrit. de Evang. ii. p. 360.

Observe also that this remarkable expression is used by St. Luke at a particular crisis, viz. in connexion with our Lord's Baptism.

He, the true High Priest, was now to be visibly and audibly inaugurated as such by the unction of the Holy Ghost descending upon Him.

At this juncture there was, as St. Luke notes, an unhappy collision between the Civil and Ecclesiastical Power. God and Cæsar were at war; and it must have been a perplexing and distressing question for the faithful Israelite,—To whom is my obedience due? Who is the High Priest?

Christ came from heaven to solve this question. He put an end to all doubts on this matter by rending the Veil at His Crucifixion, when He offered Himself once for all on the Cross; and by ascending into heaven and by entering with His Own blood into the true Holy of Holies.

Hence also the faithful Christian may derive comfort in the worst times. When the Civil and Ecclesiastical Powers, which ought mutually to assist each other, are at variance and conflict with each other, and the devout soul is in trouble, perplexity, and hesitation how to pay allegiance to Cæsar without breach of loyalty to God, then Christ, the true High Priest, will in His own due time intervene to terminate the struggle, by asserting and vindicating His own supremacy.

3. εἰς ἄφεσιν ἁμαρτιῶν] for the remission of sins. See on Mark i. 4.

4. Φωνή] The Voice, which foreruns the appearance of the Word. (Ambrose.)

σατε τὴν ὁδὸν Κυρίου, εὐθείας ποιεῖτε τὰς τρίβους αὐτοῦ· ⁵ πᾶσα φάραγξ πληρωθήσεται, καὶ πᾶν ὄρος καὶ βουνὸς ταπεινωθήσεται· ⁶ καὶ ἔσται τὰ σκολιὰ εἰς εὐθεῖαν, καὶ αἱ τραχεῖαι εἰς ὁδοὺς λείας· καὶ ⁷ ὥψεται πᾶσα σὰρξ τὸ σωτήριον τοῦ Θεοῦ.

c Exod. 14. 12.
2 Chron. 20. 17.
Isa. 52. 10.

(⁸/_x) ⁷ Ἐλεγεν οὖν τοῖς ἐκπορευομένοις ὄχλοις βαπτισθῆναι ὑπ' αὐτοῦ, Γεννήματα ἐχιδνῶν, τίς ὑπέδειξεν ὑμῖν φυγεῖν ἀπὸ τῆς μελλούσης ὀργῆς; ⁸ ποιήσατε οὖν καρποὺς ἀξίους τῆς μετανοίας, καὶ μὴ ἄρξησθε λέγειν ἐν ἑαυτοῖς, Πατέρα ἔχομεν τὸν Ἀβραάμ, λέγω γὰρ ὑμῖν, ὅτι δύναται ὁ Θεὸς ἐκ τῶν λίθων τούτων ἐγείρει τέκνα τῷ Ἀβραάμ. ⁹ Ἡδὴ δὲ καὶ ἡ ἀξίνη πρὸς τὴν ῥίζαν τῶν δένδρων κείται· πᾶν οὖν δένδρον μὴ ποιῶν καρπὸν καλὸν ἐκκόπτεται καὶ εἰς πῦρ βάλλεται. ¹⁰ Καὶ ἐπηρώτων αὐτὸν οἱ ὄχλοι λέγοντες, Τί οὖν ποιήσωμεν; (⁹/_x) ¹¹ Ἀποκριθεὶς δὲ λέγει αὐτοῖς, Ὁ ἔχων δύο χιτῶνας μεταδότω τῷ μὴ ἔχοντι· καὶ ὁ ἔχων βρώματα ὁμοίως ποιείτω. ¹² Ἦλθον δὲ καὶ τελῶναι βαπτισθῆναι, καὶ εἶπον πρὸς αὐτὸν, Διδάσκαλε, τί ποιήσωμεν; ¹³ Ὁ δὲ εἶπε πρὸς αὐτοὺς, Μηδὲν πλέον παρὰ τὸ διατεταγμένον ὑμῖν πράσσετε. ¹⁴ Ἐπηρώτων δὲ αὐτὸν καὶ στρατευόμενοι λέγοντες, Καὶ ἡμεῖς τί ποιήσωμεν; Καὶ εἶπε πρὸς αὐτοὺς, Μηδένα διασεΐσητε, μηδὲ συκοφαντήσητε, καὶ ἀρκείσθε τοῖς ὀψωνίοις ὑμῶν.

¹⁵ ^d Προσδοκῶντος δὲ τοῦ λαοῦ, καὶ διαλογιζομένων πάντων ἐν ταῖς καρδίαις αὐτῶν περὶ τοῦ Ἰωάννου, μήποτε αὐτὸς εἴη ὁ Χριστὸς, (¹⁰/₁) ¹⁶ ἀπεκρίνατο ὁ Ἰωάννης ἅπασιν λέγων, Ἐγὼ μὲν ὕδατι βαπτίζω ὑμᾶς· ἔρχεται δὲ ὁ ἰσχυρότερός μου, οὗ οὐκ εἰμὶ ἱκανὸς λῦσαι τὸν ἱμάντα τῶν ὑποδημάτων αὐτοῦ· αὐτὸς ὑμᾶς βαπτίσει ἐν Πνεύματι ἀγίῳ καὶ πυρὶ· (¹¹/_v) ¹⁷ οὗ τὸ πτύον ἐν τῇ χειρὶ αὐτοῦ, καὶ διακαθαριεῖ τὴν ἄλωνα αὐτοῦ· καὶ συναῖξει τὸν σῖτον εἰς τὴν ἀποθήκην αὐτοῦ, τὸ δὲ ἄχυρον κατακαύσει πυρὶ ἀσβέστῳ. ¹⁸ Πολλὰ μὲν οὖν καὶ ἕτερα παρακαλῶν εὐηγγελίζετο τὸν λαόν.

d Matt. 3. 11, &c.
Mark 1. 7, &c.

(¹²/₁₁) ¹⁹ Ὁ δὲ Ἡρώδης ὁ τετράρχης, ἐλεγχόμενος ὑπ' αὐτοῦ περὶ Ἡρωδιάδος τῆς γυναικὸς τοῦ ἀδελφοῦ αὐτοῦ, καὶ περὶ πάντων ὧν ἐποίησε πονηρῶν ὁ Ἡρώδης, ²⁰ προσέθηκε καὶ τοῦτο ἐπὶ πᾶσι καὶ κατέκλεισε τὸν Ἰωάννην ἐν τῇ φυλακῇ.

— ἐτοιμάσατε] *prepare ye*. The Baptist is represented as doing the work of a spiritual *κελευστοποιὸς* or Evangelical pioneer, levelling the hills and raising the valleys for the march of the army of the Great King and Conqueror—the Prince of Peace and the Lord of Hosts—whose way he came to prepare in the heart and life of the world.

7—9. Γεννήματα ἐχιδνῶν] See Matt. iii. 7, whence these verses are repeated almost *verbatim*; but St. Luke adds of his own independent knowledge the topics in vv. 10—14, and thus shows that he repeats what he knows to be true, and because he knows it.

8. μὴ ἄρξησθε] *begin not*. “Omniem excusationis etiam *conatum* præcidit.” (Beng.) For a similar use of ἀρχομαι, see below, xiii. 26.

11—14. Ἀποκριθεὶς δὲ λέγει—ὁμῶν] On the Baptist's Teaching, as here described by the Holy Spirit, it is to be observed, that this godly Preacher adapted his lessons to the several needs of the various classes of society respectively,—the *Multitude*, the *Publicans*, the *Soldiers*. He was like a skilful Physician applying the proper medicine to each particular disease,—a pattern for the Christian Preacher. Cp. *Cyril* here, p. 36.

14. στρατευόμενοι] Persons then engaged in military occupations—something more than soldiers by profession.

On the lawfulness of the profession of arms, see *Bp. Sanderson's* Case of a Military Life, vol. v. pp. 104—120. And for the opinions of the Ancient Fathers and practice of primitive Christians, see *Grotius* here, and the next note but one.

—μηδὲ συκοφαντήσητε] *nor accuse any falsely*. *συκοφαντεῖν* is a word derived from Attic law and practice,—and properly describing an information against persons who *exported figs*, and thence applied to any false or frivolous charge (*Aristoph.* Av. 1431, and *Wetst.*)—and is peculiar to St. Luke. See xix. 8.

—ὀψωνίοις] *wages*. See I Cor. ix. 7. Rom. vi. 23.

He did not say, Cast away your arms, quit the camp; for

he knew that soldiers are not homicides, but ministers of law—not avengers of personal injuries, but defenders of the public safety. See *S. Aug.* c. Faust. xii. 24, where he discusses the question concerning the lawfulness of war. “The desire of injury,” he says, “the savageness of revenge, the lust of power, &c., these are sins which are justly condemned in wars, which are however sometimes undertaken by good men for the sake of punishing the violence of others, either by command of God, or of some lawful human authority.” Cp. *Wetstein*, p. 674.

16. ἔρχεται δὲ ὁ ἰσχυρότερος] *the stronger than I—and than all—is coming*. See on Matt. iii. 11. Mark i. 7, 8.

—λῦσαι τὸν ἱμάντα] *to loose the thong of his shoes*; to do the office of a servant. There may be also a reference to the practice described in Ruth iv. 8; and so, figuratively, he may mean what he says in John iii. 29, that he is *not* the Bridegroom, and would not rob Him of His own. Cf. *Gregor.* Hom. 7 in *Evang.* and *Ambrose*.

—αὐτός] He—and no other.

17. οὗ τὸ πτύον] Cp. Matt. iii. 12. In His hand is the fan of future judgment, with which He will winnow the chaff from the wheat, i. e. the Evil from the Good, who now lie mingled together on His Floor of the Church on *Earth*. Observe, the Earth is His Floor. Remark also the frequent repetition of αὐτοῦ, proclaiming the sovereignty of Christ.

19. Ὁ δὲ Ἡρώδης] Here is a remarkable instance of *anticipation*, not uncommon in St. Luke and in the other Gospels. The Evangelist having spoken of the Baptist's *preaching*, proceeds immediately to speak of his *imprisonment*, though probably some months intervened between the two. This serves the purpose of showing that John was ready to suffer for what he taught, and makes his preaching more practical and cogent.

The observation of this principle of *anticipation* clears up many supposed difficulties in the Gospel. See on Matt. xx. 29.

e Matt. 3. 16, &c.
Mark 1. 10, &c.

(¹⁸_i) ²¹ *Εγένετο δὲ ἐν τῷ βαπτισθῆναι ἅπαντα τὸν λαὸν, καὶ Ἰησοῦ βαπτισθέντος καὶ προσευχομένου ἀνεψυχθῆναι τὸν οὐρανὸν,* ²² *καὶ καταβῆναι τὸ Πνεῦμα τὸ ἅγιον σωματικῶς εἶδει ὥσεί περιστερὰν ἐπ' αὐτὸν, καὶ φωνὴν ἐξ οὐρανοῦ γενέσθαι λέγουσαν, Σὺ εἶ ὁ Υἱὸς μου ὁ ἀγαπητὸς, ἐν σοὶ ἡδόκησα.*

(¹⁴_{iii}) ²³ *Καὶ αὐτὸς ἦν ὁ Ἰησοῦς ὥσεί ἐτῶν τριάκοντα ἀρχόμενος, ὧν, ὡς ἐνομίζετο, υἱὸς Ἰωσήφ, τοῦ Ἑλὶ, ²⁴ τοῦ Ματθαί, τοῦ Λευὶ, τοῦ Μελχὶ, τοῦ Ἰαννά, τοῦ Ἰωσήφ, ²⁵ τοῦ Ματταθίου, τοῦ Ἀμῶς, τοῦ Ναοὺμ, τοῦ Ἑσλὶ, τοῦ Ναγγαὶ, ²⁶ τοῦ Μαάθ, τοῦ Ματταθίου, τοῦ Σεμεὶ, τοῦ Ἰωσήφ, τοῦ Ἰούδα, ²⁷ τοῦ Ἰωαννά, τοῦ Ῥησά, τοῦ Ζοροβάβελ, τοῦ Σαλαθιήλ, τοῦ Νηρι, ²⁸ τοῦ Μελχὶ, τοῦ Ἀδδὶ, τοῦ Κωσάμ, τοῦ Ἐλμωδάμ, τοῦ Ἡρ, ²⁹ τοῦ Ἰωσή, τοῦ Ἐλιέζερ, τοῦ Ἰωρεὶμ, τοῦ Ματθαί, τοῦ Λευὶ, ³⁰ τοῦ Συμεὼν, τοῦ Ἰούδα, τοῦ Ἰωσήφ, τοῦ*

21, 22.] On this text see the Sermons of Bp. Andrewes, iii. 241.

21. *προσευχόμενον*] when He was praying. St. Luke alone notes this incident, which calls attention to the reality of our Lord's Human Nature. He also thus teaches the use of prayer for the reception of the Holy Spirit.

St. Luke, the Evangelist of the Gentiles, lays special stress on the solemn duty, and blessed privilege, and happy results, of Prayer. See on v. 16, and above, *Introduction*, p. 160.

Our Lord was baptized (says S. Ambrose), not to be cleansed by water, but to cleanse it for the washing away of sin in Baptism, and to fulfil all righteousness, i. e. to be an example of obedience to all the dispensations of God.

He came (as it were) to baptize Water for holy uses, and to invite men to a more joyful acceptance of that Baptism which would be instituted by Himself. He condescended in His own Body to prefigure the Church, His Mystical Body (says Chrys. in Caten.), in which they who are baptized receive the Holy Ghost. "Venit Dominus ad lavacrum," says S. Ambrose here, "Omnia pro te factus est. Nemo refugiat lavacrum gratiæ, quando Christus lavacrum poenitentiae non refugit. Nunc consideremus mysterium Trinitatis. Cum baptizatur Filius, Pater se adesse testatur. Adest et Spiritus Sanctus; nunquam potest à se Trinitas separari." Cp. on Matt. iii. 16, 17.

23. *αὐτὸς ἦν*] Jesus Himself was about thirty years of age when He began His ministry. In the pronoun αὐτὸς (which is emphatic) St. Luke seems to say: Even Jesus, the Son of God—the Divine Priest and Prophet and King—did not put Himself forward to preach before the legal age. How much less should men presume to undertake so arduous an office before they are ripe for it! Cp. Heb. v. 5.

The Evangelist here declares that Jesus Himself was about thirty years old when He began His Ministry. There is a remarkable testimony to this effect in *Meilo* (*Rouilh*, R. S. i. 121), of the second century, on the Chronology of our Lord's Life; *τὴν θεότητα αὐτοῦ ἐπιστάσαστο διὰ τῶν σημείων ἐν τῇ τριετίᾳ τῇ μετὰ τὸ βάπτισμα, τὴν δὲ ἀνθρωπότητα αὐτοῦ ἐν τοῖς τριάκοντα χρόνοις* (thirty years) *τοῖς πρὸ τοῦ βαπτίσματος. τριακοντέτης βαπτίζεται*, says Greg. Nazian. p. 714. See also *Pseudo-Ignat.* ad Tertullian. 10, *τρεις δεκάδας ἐτῶν πολιτευσάμενος ἐβαπτίσθη . . . καὶ τρεῖς ἑνιαυτοὺς κηρύξας τὸ εὐαγγέλιον . . . ἐπαυσαμένη.*

At first sight, the word ἀρχόμενος may seem abrupt when thus used. But it appears to be explained by St. Luke himself Acts i. 1, referring probably to this passage, *τὸν μὲν πρῶτον λόγον ἐνομήσαντες περὶ πάντων, ὁ Θεοφίλος, ὃν ἤρξατο ὁ Ἰησοῦς ποιῶν τε καὶ διδάσκων.* And again Acts i. 22, *Ἰησοῦς ἀρχάμενος ἀπὸ βαπτίσματος Ἰωάννου.*

The reason for this notice seems to be, that it might be known that our Lord did not begin His public ministry till the age prescribed for the Levites (Numb. iv. 3; viii. 24. 1 Chron. xiii. 3), and that He did begin it as soon as He was of that age.

In this, and in other respects, He was typified by Joseph, who was thirty years of age when he stood before Pharaoh. Gen. xli. 46.

Christ was baptized when He was of full age. But let it not be imagined that this is any argument against Infant Baptism. For John's Baptism was not an act of initiation into covenant with God, but a Baptism of Repentance. And Christ was Circumcised when an Infant of eight days old; and Circumcision was to the Law what Baptism is to the Gospel,—the appointed act of initiation of man into covenant with God.

And therefore the example of Christ, circumcised on the eighth day after Birth, is an argument for Infant Baptism.

— ὡς ἐνομίζετο] As he was accounted by law (νόμῳ). See Luke

iv. 22. John vi. 42. This word ἐνομίζετο appears to intimate two things; first, that Jesus was not son of Joseph by Nature; and secondly, that He was son of Joseph by Law. And therefore, although He was the promised seed of the woman, His genealogy is traced through Joseph, who was united to Mary by the Law of Marriage, which God had instituted in Paradise; and He had an hereditary claim to the rights of Joseph, as son of David, and owed him filial obedience. See on Matt. i. 1.

— υἱὸς Ἰωσήφ, τοῦ Ἑλ] On the Genealogies of our Lord, see on Matt. i. 1—16.

St. Luke's design in this Genealogy was probably as follows:—

The Genealogy of our Lord is not inserted in the beginning of this Gospel, as is the case in St. Matthew; but at a later period, when our Lord is described as thirty years of age; and it is inserted in connexion with His Baptism.

St. Matthew descends in his Genealogy from Abraham; St. Luke ascends to God.

Why was this?

St. Luke intends to show that Jesus is the promised Seed of the Woman (Gen. iii. 15. Gal. iv. 4), that He is the Second Adam—the Father of the new race of regenerate humanity—in whom all Nations of the Earth are blessed.

In Him, anointed by the Holy Ghost, the whole Human Race is summed up, and sanctified.

Christ, our Divine Head, is here presented to us as the Author of the new race, which He carries up, as it were, by a retroverted stream of sanctification, turning back the channels of hereditary corruption and original sin, through every successive generation in an ascending series; and leading it up through Adam to God He cleanses it by the divine effluence and effusion of the Holy Ghost.

St. Luke dates our Lord's Genealogy from His Baptism, because in Baptism the old Adam is buried, and the new man is raised up; and the life of Christ in us begins at Baptism. See Origen here, and Eusebius in *Mai*, *Patrum Nova Bibliotheca*, iv. pp. 271—277.

The great work of retrogressive and retroactive purification is here connected with the Baptism of Christ. And thus the Holy Spirit has reminded us that our participation in this work of purification is commenced at our Baptism into Christ; that our adoption into the new Generation, by which we are engrafted into Christ, and through Him carried up to God, is effected by Him through the "laver of Regeneration." Tit. iii. 5. Cp. S. Aug. de Cons. Ev. ii. 4, 5.

As St. Paul says (Rom. v. 15), "Not as the offence (in Adam), so the free gift in Christ. For if through the offence of the one Adam, the many (that is, all, cp. v. 18), died, much more the Grace of God, and the Gift by the one man Jesus Christ hath abounded, or overflowed, to the many, i. e. upon all. As by the offence of one judgment came upon all to condemnation, so by the righteousness of One the free gift came upon all men unto Justification."

In addition to the authorities cited on St. Matthew, i. 1—16, the reader may consult the work of Eusebius, lately published by *Mai*, *Quæstion. ad Marin.* pp. 219—226.

27. *τοῦ Σαλαθιήλ*] of Salathiel. See on Matt. i. 12—15. It is most probable that this is the same person as he who is mentioned by St. Matthew, i. 12, and that Zorobabel is the same person as he who is mentioned under that name by St. Matthew. It is true, that between Zorobabel in St. Luke, and Mary, are seventeen generations, and between Zorobabel in St. Matthew, and Joseph, are nine generations. But so between David and Salathiel in St. Luke are twenty generations; and only fourteen in St. Matthew. Cp. next note.

Ἰωνάν, τοῦ Ἑλιακεῖμ, ³¹ τοῦ Μελεᾶ, τοῦ Μαϊνάν, τοῦ Ματταθᾶ, τοῦ ^ε Ναβάν, ^{f 2 Sam. 5. 14.}
τοῦ Δανὺδ, ³² τοῦ Ἰεσσαὶ, τοῦ Ὠβὴδ, τοῦ Βοὸζ, τοῦ Σαλμών, τοῦ Ναασσών, ^{1 Chron. 3. 5.}
³³ τοῦ Ἀμιναδάβ, τοῦ Ἀράμ, τοῦ Ἑσρῶμ, τοῦ Φαρὲς, τοῦ Ἰούδα, ³⁴ ^h τοῦ Ἰακώβ, ^{Zech. 12. 12.}
τοῦ Ἰσαὰκ, τοῦ Ἀβραάμ, τοῦ Θάρα, τοῦ Ναχώρ, ³⁵ τοῦ Σερούχ, τοῦ Ῥαγαῦ, ^{g Ruth 4. 18.}
τοῦ Φάλεκ, τοῦ Ἐβὲρ, τοῦ Σαλὰ, ³⁶ τοῦ Καϊνάν, τοῦ Ἀρφαξᾶδ, τοῦ Σὴμ, τοῦ ^{1 Chron. 2. 10.}
Νῶε, τοῦ Λάμεχ, ³⁷ τοῦ Μαθουσάλα, τοῦ Ἐνῶχ, τοῦ Ἰαρὲδ, τοῦ Μαλελεήλ, ⁱ τοῦ ^{h Gen. 11. 24—26.}
Καϊνάν, ³⁸ ^k τοῦ Ἐνῶς, τοῦ Σὴθ, τοῦ Ἀδὰμ, τοῦ Θεοῦ. ^{i Gen. 5. 6. & 11. 10.}

IV. (¹⁵/_{II}) ¹ ^a Ἰησοῦς δὲ Πνεύματος ἁγίου πλήρης ὑπέστρεψεν ἀπὸ τοῦ Ἰορδάνου, καὶ ἦγετο ἐν τῷ Πνεύματι εἰς τὴν ἔρημον (¹⁶/_V) ² ἡμέρας τεσσαράκοντα ^{k Gen. 5. 3. ch. 5. 1.}
πειραζόμενος ὑπὸ τοῦ Διαβόλου. Καὶ οὐκ ἔφαγεν οὐδὲν ἐν ταῖς ἡμέραις ἐκείναις ^{a Matt. 4. 1, &c. Mark 1. 12, &c.}
καὶ συντελεσθεῖσών αὐτῶν ὕστερον ἐπέινασε. ³ Καὶ εἶπεν αὐτῷ ὁ Διάβολος, ^{b Deut. 8. 3.}
Εἰ Τίς ἐστὶ τοῦ Θεοῦ, εἰπέ τῷ λίθῳ τούτῳ ἵνα γένηται ἄρτος. ⁴ Καὶ ἀπεκρίθη ^{c Deut. 6. 13.}
Ἰησοῦς πρὸς αὐτὸν λέγων, ^b Γέγραπται, ὅτι οὐκ ἐπ' ἄρτι μόνῳ ζήσεται ὁ ^b ἄνθρωπος, ἀλλ' ἐπὶ παντὶ ῥήματι Θεοῦ. ⁵ Καὶ ἀναγαγὼν αὐτὸν ὁ ^b Διάβολος εἰς ὄρος ὑψηλὸν ἔδειξεν αὐτῷ πάσας τὰς βασιλείας τῆς οἰκουμένης ἐν ^c στιγμῇ χρόνου, ⁶ καὶ εἶπεν αὐτῷ ὁ Διάβολος, Σοὶ δώσω τὴν ἐξουσίαν ταύτην ^c ἅπασαν καὶ τὴν δόξαν αὐτῶν, ὅτι ἐμοὶ παραδεδόται, καὶ ὃ ἐὰν θέλω δίδωμι ^c αὐτήν· ⁷ σὺ οὖν ἐὰν προσκυνήσῃς ἐνώπιον ἐμοῦ, ἔσται σου πᾶσα. ⁸ Καὶ ^c ἀποκριθεὶς αὐτῷ εἶπεν ὁ Ἰησοῦς, Ὑπαγε ὀπίσω μου Σατανᾶ, γέγραπται· Προσ-
κυνήσεις Κύριον τὸν Θεόν σου, καὶ αὐτῷ μόνῳ λατρεύσεις. ⁹ Καὶ ἤγαγεν αὐτὸν εἰς Ἱερουσαλὴμ, καὶ ἔστησεν αὐτὸν ἐπὶ τὸ πτερύγιον τοῦ ἱεροῦ,

36. τοῦ Καϊνάν] of Cainan. Here is a difficulty.

This name *Cainan*, as son of Arphaxad, does not occur, in this place, in the original Hebrew of Gen. xi. 12, nor in 1 Chron. i. 24, where Sala is represented as son of Arphaxad.

But it is found in the *Septuagint* Version in Gen. xi. 13, not in 1 Chron. i. 24.

The name of *Cainan* appears to be associated with the introduction of idolatry. See *Ephraem Syrus* in Gen. xviii. *Mill* on the *Genealogies*, p. 149.

It is also certain that the Evangelists had access to genealogical materials that we do not possess. See above on Matt. i. 3.

We have seen (Matt. i. 8) that it was the practice of the *Hebrews* to omit names from their *Genealogies*, for moral and judicial reasons. Accordingly we find that in *St. Matthew's* *Genealogy* several names are passed over in silence.

But this does not appear to be the case in *St. Luke's* *Genealogy*. He wrote specially for the *Gentiles*, and to show that in Christ *all nations* are blessed. In Him—Who is the *Second Adam*, the Father of the new Creation—there is pardon and grace freely offered to all; in Him the dead in trespasses and sins are made alive; and they who had been aliens—by idolatry and vice—were made nigh to God in Christ (Gal. iii. 28. Eph. ii. 12, 13); and there is an universal Amnesty in Christ.

Perhaps there may be something significant of this gracious purpose of Universal Reconciliation and Restoration by the Gospel, in the fact, that a name—the name of *Cainan*, expunged perhaps for moral reasons, viz. for idolatry—from the *Hebrew* *Genealogies*, is restored, in Christ, to that of the *Gentile* World.

On this question, see *Walther*, *Harmon. Biblic.* ad Luc. iii. 36. *Michaelis*, de Chronol. Mosis post diluv. in *Comm. Soc. Gotting.* 1763. *Rus*, *Harmon. Evang.* i. 359. *Spanheim*, *Dubia* *Evang.* xxiii., who, with *Beza*, would expunge the word. *Routh*, *R. S.* ii. 373, observes, that neither *Julius Africanus*, early in the third century, nor *Eusebius* in the fourth, seem to have had this second *Kainán* in their editions of the LXX; and *Lord Arthur Hervey*, on the *Genealogies* (pp. 168–203), has endeavoured to show that the name *Cainan* was first interpolated here in *St. Luke*, and thence passed into copies of the LXX. But it is found in *all the best Manuscripts* here, with the single exception of the *Codex Bezae*, which omits it. Cp. *Mill*, pp. 144. 147, note.

38. Ἀδὰμ, τοῦ Θεοῦ] Thus the Holy Spirit, writing by *St. Luke* to the *Gentiles*, taught them what they, especially the *Greeks*, much needed to learn, that God had “made of *one blood* *all nations* of men,” *Acts* xvii. 26. Herein, as in many other respects, *St. Luke* the Evangelist is a fellow-labourer with the Apostle *St. Paul*. See *Introduction*, p. 158.

Joseph is not called the Son of *Eli* literally, any more than *Adam* was literally the Son of *God*. (*Aug. de Cons. Ev.* ii. 3.) Perhaps, also, it may be said that the words *ὡς ἐνομίζετο*, as *He was accounted*, in v. 23, may be intended to imply that the Evangelist is giving the genealogy as *commonly* received. (Cp. *Bengel*.)

— τοῦ Θεοῦ] of God. “Ex Deo per Christum sunt omnia. Omnia reducuntur per Christum ad Deum.” (*Beng.*)

CH. IV. 1—13. Ἰησοῦς δέ] On the Temptation see *Matt.* iv. 1—11.

2. ἡμέρας τεσσαράκοντα] *forty days*. It is said by some (e.g. *Bengel*) that this is a “locutio prægnaans,” indicating that He was led into the Wilderness for forty days, where, *after they were over* (cp. *Matt.* iv. 3), He was tempted.

But the words of the two Evangelists taken together, seem rather to imply that He was tempted at intervals during the forty days (cp. *Mark* i. 13), and that at the close of them the Tempter assailed our Lord with the greatest violence.

And this appears to be typical of what is to be looked for in the History of the Church. She is tempted or tried by the Evil One during the whole period of her sojourn (represented by Forty Days, see on *Matt.* iv. 2), in the Wilderness of this World: but Satan reserves the fiercest trial for the last. See *Rev.* xii. 12.

4. Γέγραπται] *It is written*: repeated v. 8; cp. v. 12. Christ is “full of the Holy Ghost,” v. 1, and yet His Rule of Faith and Practice is Holy Scripture;—a fact which may be commended to the consideration of some (Quakers, Methodists, and others) who appear to suppose that *inward illumination* (or what is fancied to be such) may be a substitute for the *written Word*.

5. ἔδειξεν αὐτῷ] The last Temptation in *St. Matthew* (iv. 8), but mentioned here in the second place by *St. Luke*.

But observe, *St. Luke* does not say *τότε* or *πάλιν*, as *St. Matthew* does (iv. 5, 8), and therefore there is no discrepancy; but *St. Luke* places the temptations in an order of his own; perhaps with a reference to the temptation of the first *Adam*, and to the special trials of the *Gentile* World. By indulgence we were conquered in *Adam*, by abstinence we conquer in Christ. (*Cyri.*)

— τῆς οἰκουμένης] *St. Matthew* here (iv. 8) has τοῦ κόσμου. — ἐν στιγμῇ χρόνου] in a moment of time. “In momento enim prætereunt.” (*Ambrose*.)

8. Προσκυνήσεις] *Thou shalt worship the Lord thy God, and Him only shalt thou serve*. And yet Christ is to be worshipped (Heb. i. 6). How then can Christ be a Creature? How can He be other than God? Let Arians and Socinians be entreated to mark this.

9. Ἱερουσαλὴμ] *Jerusalem*. *St. Matthew*, writing for *Jews*, has τὴν ἁγίαν πόλιν, the Holy City, here, iv. 5.

καὶ εἶπεν αὐτῷ, Εἰ Υἱὸς εἶ τοῦ Θεοῦ, βάλε σεαυτὸν ἐντεῦθεν κάτω, ¹⁰ γέγραπται γὰρ, Ὅτι ^d τοῖς ἀγγέλοις αὐτοῦ ἐντελεῖται περὶ σου, τοῦ διαφυλάξαι σε ¹¹ καὶ ὅτι ἐπὶ χειρῶν ἀρουσί σε, μή ποτε προσκόψῃς πρὸς λίθον τὸν πόδα σου, ¹² Καὶ ἀποκριθεὶς εἶπεν αὐτῷ ὁ Ἰησοῦς· Ὅτι εἴρηται, ^e Οὐκ ἐκπειράσεις Κύριον τὸν Θεόν σου. ¹³ Καὶ συντελέσας πάντα πειρασμὸν ὁ Διάβολος ^f ἀπέστη ἀπ' αὐτοῦ ἄχρι καιροῦ.

(¹⁷/₁) ¹⁴ Καὶ ὑπέστρεψεν ὁ Ἰησοῦς ἐν τῇ δυνάμει τοῦ Πνεύματος εἰς τὴν Γαλιλαίαν· καὶ φήμη ἐξῆλθε καθ' ὅλης τῆς περιχώρου περὶ αὐτοῦ. ¹⁵ Καὶ αὐτὸς ἐδίδασκεν ἐν ταῖς συναγωγαῖς αὐτῶν δοξαζόμενος ὑπὸ πάντων.

(¹⁸/_x) ¹⁶ ^g Καὶ ἦλθεν εἰς τὴν Ναζαρέθ, οὗ ἦν τεθραμμένος· καὶ εἰσῆλθε, ^h κατὰ τὸ εἰωθὸς αὐτῷ, ἐν τῇ ἡμέρᾳ τῶν σαββάτων εἰς τὴν συναγωγὴν, καὶ ἀνέστη ἀναγνῶναι. ¹⁷ Καὶ ἐπεδόθη αὐτῷ βιβλίον Ἡσαίου τοῦ προφήτου· καὶ ἀναπτύξας τὸ βιβλίον εὗρε τὸν τόπον οὗ ἦν γεγραμμένον, ¹⁸ ⁱ Πνεῦμα Κυρίου ἐπ' ἐμέ, οὗ εὐνεκεν ἔχρισέ με εὐαγγελίσασθαι πτωχοῖς, ἀπέσταλκέ με ἰάσασθαι τοὺς συντετριμμένους τὴν καρδίαν, κηρύξαι αἰχμαλώτοις ἄφεςιν, καὶ τυφλοῖς ἀνάβλεψιν, ἀποστεῖλαι τεθραυσμένους ἐν ἀφέσει, ¹⁹ ^j κηρύξαι ἐνιαυτὸν Κυρίου δεκτόν. ²⁰ Καὶ πτύξας τὸ βιβλίον ἀποδοὺς τῷ ὑπηρέτῃ ἐκάθισεν· καὶ πάντων ἐν τῇ συναγωγῇ οἱ ὀφθαλμοὶ ἦσαν ἀτενίζοντες αὐτῷ. ²¹ Ἡρξάτο δὲ λέγειν πρὸς αὐτοὺς, Ὅτι σήμερον πεπλήρωται ἡ γραφὴ αὕτη ἐν τοῖς ὠσὶν ὑμῶν. (¹⁹/₁) ²² ^k Καὶ πάντες ἐμαρτύρουν αὐτῷ, καὶ ἐθαύμαζον ἐπὶ τοῖς λόγοις τῆς χάριτος τοῖς ἐκπορευομένοις ἐκ τοῦ στόματος αὐτοῦ, καὶ ἔλεγον, Οὐχ οὗτός ἐστιν ὁ υἱὸς Ἰωσήφ; (²⁰/_x) ²³ ^l Καὶ εἶπε πρὸς αὐτοὺς, Πάντως ἐρεῖτέ μοι τὴν παραβολὴν ταύτην, Ἰατρὲ, θεράπευσον σεαυτὸν· ὅσα ἠκούσαμεν γενόμενα ἐν τῇ Καφαρναούμ, ποίησον καὶ ὧδε ἐν τῇ πατρίδι σου.

(²¹/₁) ²⁴ ^m Εἶπε δὲ, Ἀμὴν λέγω ὑμῖν, ὅτι οὐδεὶς προφήτης δεκτός ἐστιν ἐν τῇ πατρίδι αὐτοῦ. (²²/_x) ²⁵ ⁿ Ἐπ' ἀληθείας δὲ λέγω ὑμῖν, πολλὰ χῆραι ἦσαν ἐν ταῖς ἡμέραις Ἡλίου ἐν τῷ Ἰσραὴλ, ὅτε ἐκλείσθη ὁ οὐρανὸς ἐπὶ ἔτη τρία καὶ μῆνας ἕξ, ὡς ἐγένετο λιμὸς μέγας ἐπὶ πᾶσαν τὴν γῆν, ²⁶ καὶ πρὸς οὐδεμίαν αὐτῶν ἐπέμψθη Ἡλίας εἰ μὴ εἰς Σάρεφθα τῆς Σιδῶνος πρὸς γυναῖκα χήραν.

13. ἄχρι καιροῦ] *till a season*. “Usque ad opportunum tempus” (Beng.), such as the Agony.

15. αὐτός] “Ipse; non modo per famam.” (Beng.)

16. Ναζαρέθ, οὗ ἦν τεθραμμένος] *Nazareth* (the city of Branches), where *He* (who is the BRANCH) had been reared, and where *He* “crevit utculo velut Arbor ævo.” See above on ii. 5.

— κατὰ τὸ εἰωθὸς αὐτῷ] *according to his custom*—a strong argument for attendance on Public Worship.

— ἐν τῇ ἡμέρᾳ τῶν σαββάτων] *on the Sabbath Day*. On the Synagogue Worship on the Sabbath, see Acts xiii. 14, 15; xv. 21. *Joseph. de B. Jud. vii. 3. Vitringa de Synagogâ, Franecq. 1696. Prideaux, Connexion, i. 416—430, ad A.D. 444. Jahn, Arch. S. 344. 397.* And on the preparatory uses of the *Synagogues* for the diffusion of *Christianity*, see below, Introduction to the Acts of the APOSTLES, p. xvii.

17. ἐπεδόθη] *was given in addition*, perhaps after the Lesson from the *Law*. Our Lord appears to have done two things; *first*, ἀνέστη ἀναγνῶναι, *He stood up to read* the Lesson of the day; *secondly*, to have chosen a particular passage (εὐρεῖν τόπον) in the prophecies of *Isaiah* (*Cyril*), and to have expounded it, with additions from other places of the same Prophet; e.g. *Isa. lxi. 1, 2*, with illustrations from *xlii. 7*, and to have shown the application of these prophecies to Himself. See *Surenhus. pp. 339—345*.

— ἀναπτύξας] *having unrolled* the *megillah*, or *volume*.

It appears that *Isaiah* formed a separate roll.

18. ἔχρισέ με] *anointed Me*—made Me the Messiah, the *Anointed One*—the *Christ*. Christ was anointed at the Incarnation by the operation of the Holy Ghost, and was publicly anointed and inaugurated as the Messiah by the descent of the Holy Ghost at His Baptism. See on Matt. iii. 16. Therefore this lesson and exposition were specially appropriate now.

18, 19.] On this text see the Sermon of *Bp. Andrewes*, iii. 280.

19. ἐνιαυτὸν] *the year*—typified by the *Jubilee*, Lev. xxv. 9;

which prefigured the Gospel dispensation, the World's release from the Debt of Sin; and the Universal Jubilee proclaimed by Christ.

On the erroneous notion hence derived by some (see *Clem. Alex. Strom. i. p. 147*, and *Origen de Princ. iv. 5*), that our Lord taught *only for one year* or little more, see the authorities in *Gieseler, Ch. Hist. chap. i. note 10. Winer, Lex. i. p. 568. Routh, R. S. i. 121. 146; iv. 364*, and above, on iii. 23, where it will be seen that *Melito* affirmed that our Lord's ministry lasted three years; so also *S. Hippolytus*, in *Dan. § 4. So Euseb. H. E. i. 10. Theodoret, in Dan. ix. S. Hieron. in Dan. ix.*

24. δεκτός] *acceptable*. See on Acts x. 35.

25. ἔτη τρία καὶ μῆνας ἕξ] *three years and six months*. It is said by some (e.g. *Meyer, p. 275*) that this is at variance with the date in *1 Kings xviii. 1*, “the *third* year.” But it does not appear that the third year there is dated from the beginning of the famine. The original says, “There were many days; and in the third year—probably after those many days—the word of the Lord came to *Elijah*.” Why otherwise should the “many days” be mentioned?

The period of *three years and a half* (half of seven, the sacred number) = 42 months, or 1260 days, had an ominous sound in the ears of an Israelite, being the time of this famine (cp. *James v. 17*), and of the duration of the desolation of the Temple under Antiochus. *Lightfoot, i. p. 620. Harm. N. T. Rev. xi. Joseph. B. J. i. 1. Louth on Dan. xii. 7. Prideaux ad A.D. 168, 165. See Rev. xi. 2, 3; xii. 6, 14; xiii. 5.*

26, 27. Ἡλίας—Ἐλισσαίου] The Prophets *Elijah* and *Elisha* were types of Christ; and in their special dealings with the widow of Sarepta and Naaman the Syrian, they foreshadowed His relation, not only to Capernaum in contrast with Nazareth, but also to the *Gentile world* in comparison with the Jews. (*Theophyl., Euthym.*) See above, ii. 32.

— εἰ μὴ] *saving, except*. See on Matt. xii. 4. *1 Cor. xiv. 6. Rev. xxi. 27.*

27 ° Καὶ πολλοὶ λεπροὶ ἦσαν ἐπὶ Ἐλισσαίου τοῦ προφήτου ἐν τῷ Ἰσραὴλ, ο 2 Kings 5. 14. καὶ οὐδεὶς αὐτῶν ἐκαθαρίσθη εἰ μὴ Νεεμὰν ὁ Σύρος. 28 Καὶ ἐπλήσθησαν πάντες θυμοῦ ἐν τῇ συναγωγῇ ἀκούοντες ταῦτα. 29 Καὶ ἀναστάντες ἐξέβαλον αὐτὸν ἔξω τῆς πόλεως, καὶ ἤγαγον αὐτὸν ἕως ὀφρύος τοῦ ὄρους, ἐφ' οὗ ἡ πόλις αὐτῶν ὠκοδόμητο, εἰς τὸ κατακρημνίσαι αὐτόν· 30 ὁ αὐτὸς δὲ διελθὼν διὰ μέσου p John 8. 59. & 10. 39. αὐτῶν ἐπορεύετο.

(²³/_{viii}) 31 q Καὶ κατήλθεν εἰς Καφαρναοὺμ πόλιν τῆς Γαλιλαίας· καὶ ἦν διδάσκων q Mark 1. 21, &c. αὐτοὺς ἐν τοῖς σάββασι. (²⁴/_{ii}) 32 Καὶ ἐξεπλήσσοντο ἐπὶ τῇ διδαχῇ αὐτοῦ, ὅτι ἐν ἐξουσίᾳ ἦν ὁ λόγος αὐτοῦ. (²⁵/_{viii}) 33 Καὶ ἐν τῇ συναγωγῇ ἦν ἄνθρωπος ἔχων πνεῦμα δαιμονίου ἀκαθάρτου, καὶ ἀνέκραξε φωνῇ μεγάλῃ 34 λέγων, Ἐὰ τί ἡμῖν καὶ σοί, Ἰησοῦ Ναζαρηνέ; ἡλθες ἀπολέσαι ἡμᾶς; οἶδά σε τίς εἶ, ὁ Ἅγιος τοῦ Θεοῦ. 35 Καὶ ἐπετίμησεν αὐτῷ ὁ Ἰησοῦς λέγων, Φιμώθητι, καὶ ἐξέλθε ἐξ αὐτοῦ. Καὶ ῥῖψαν αὐτὸν τὸ δαιμόνιον εἰς τὸ μέσον ἐξῆλθεν ἀπ' αὐτοῦ, μηδὲν βλάψαν αὐτόν. 36 Καὶ ἐγένετο θάμβος ἐπὶ πάντας· καὶ συνελάλουν πρὸς ἀλλήλους λέγοντες, Τίς ὁ λόγος οὗτος; ὅτι ἐν ἐξουσίᾳ καὶ δυνάμει ἐπιτάσσει τοῖς ἀκαθάρτοις πνεύμασι, καὶ ἐξέρχονται. 37 Καὶ ἐξεπορεύετο ἡχος περὶ αὐτοῦ εἰς πάντα τόπον τῆς περιχώρου.

(²⁶/_{ii}) 38 r Ἀναστὰς δὲ ἐκ τῆς συναγωγῆς εἰσῆλθεν εἰς τὴν οἰκίαν Σίμωνος· r Matt. 8. 14, &c. Mark 1. 29, &c. πενθερὰ δὲ τοῦ Σίμωνος ἦν συνεχομένη πυρετῷ μεγάλῳ· καὶ ἠρώτησαν αὐτὸν περὶ αὐτῆς. 39 Καὶ ἐπιστὰς ἐπάνω αὐτῆς ἐπετίμησε τῷ πυρετῷ, καὶ ἀφῆκεν αὐτήν· παραχρῆμα δὲ ἀναστᾶσα διηκόνει αὐτοῖς.

40 Δύνοντας δὲ τοῦ ἡλίου πάντες ὅσοι εἶχον ἀσθενοῦντας νόσοις ποικίλαις ἤγαγον αὐτοὺς πρὸς αὐτόν· ὁ δὲ ἐνὶ ἐκάστῳ αὐτῶν τὰς χεῖρας ἐπιθεὶς ἐθεράπευσεν αὐτούς. (²⁷/_{viii}) 41 Ἐξήρχετο δὲ καὶ δαιμόνια ἀπὸ πολλῶν κρίζοντα καὶ λέγοντα, Ὅτι σὺ εἶ ὁ Χριστὸς, ὁ Υἱὸς τοῦ Θεοῦ. Καὶ ἐπιτιμῶν οὐκ εἶα αὐτὰ λαλεῖν, ὅτι ᾔδεισαν τὸν Χριστὸν αὐτὸν εἶναι.

(²⁸/_{viii}) 42 Γενομένης δὲ ἡμέρας ἐξελθὼν ἐπορεύθη εἰς ἔρημον τόπον· καὶ οἱ ὄχλοι ἐπεζήτουν αὐτόν, καὶ ἦλθον ἕως αὐτοῦ καὶ κατεῖχον αὐτόν τοῦ μὴ πορεύεσθαι ἀπ' αὐτῶν. 43 Ὁ δὲ εἶπε πρὸς αὐτούς, Ὅτι καὶ ταῖς ἐτέραις πόλεσιν εὐαγγελίσασθαι με δεῖ τὴν βασιλείαν τοῦ Θεοῦ· ὅτι εἰς τοῦτο ἀπέσταλμαι. 44 Καὶ ἦν κηρύσσω ἐν ταῖς συναγωγαῖς τῆς Γαλιλαίας.

29. ὀφρύος] the brow of the hill. Modern Nazareth is not on a hill, as the ancient city was. Cp. Robinson, Palest. iii. 183—200, who says, "The houses stand in the lower part of the slope of the western hill, which rises steep and high above them." Its inhabitants were guilty of rejecting the Son of God, Who vouchsafed to dwell among them, and of endeavouring to cast Him down from "the brow of a hill on which their city was built." They are now debased: a fit emblem of the degradation of those who reject Christ. Cp. the curse pronounced by Him on Capernaum (Matt. xi. 23).

30. διελθὼν διὰ μέσου] he passed through the midst of them and went forth on His way. He allowed them to take Him to the top of the hill—and then escaped. By such acts as these (cp. John viii. 59; x. 31. 39) He has proved that His death was voluntary,—"Quandò vult capitur, quandò vult occiditur,"—and we may add,—"Quandò nolunt inimici, elabitur, et quandò nolunt, occiditur." See Matt. xxvi. 5.

—ἐπορεύετο] He was going His way: while they were eager to cast Him headlong. Observe the imperfect tense.

Here is a remarkable instance of the manner in which the narrative of one Gospel fits in with that of another. St. Luke says here that He went His way, and the next thing we hear of Him is that he came to Capernaum. St. Matthew relates only that He left Nazareth and came to Capernaum (iv. 13). St. Luke supplies the reason why He left His own country, namely, because it had rejected Him.

In His great mercy He offered his own countrymen one more opportunity (Matt. xiii. 54. Mark vi. 1), which was lost.

31. Καφαρναοὺμ πόλιν τ. Γ.] Capernaum, a city of Galilee. A model of speech showing that St. Luke wrote for persons unacquainted with Palestine. So, in i. 26, he speaks of a city of

Galilee called Nazareth, and in xxi. 37, the mount called the Mount of Olives; cp. xxii. 1, the feast of unleavened bread, which is called the Passover. See above, Introduction, p. 165.

Marcion began his edition of St. Luke's Gospel at this verse (see Libr. Apocr. N. T. p. 403), and inserted the words ὁ Θεὸς κατήλθεν εἰς Καφαρναοὺμ—a testimony from him to Christ's Divinity, and also an avowal that the earlier chapters of St. Luke (omitted by Marcion) assert the Humanity, which he denied.

Observe, He went and settled at Capernaum, although He foreknew its disobedience (Cyril), x. 15. A lesson to us to preach and propagate the Gospel whatever our hopes of success may be.

33. δαιμονίου] a devil. St. Luke, writing for Gentiles, adds the epithet ἀκαθάρτου, unclean, to δαιμόνιον, which St. Matthew, writing to Jews (for whom it was not necessary), never does. See Townson on the Gospels, p. 185.

—καὶ ἀνέκραξε] See Mark i. 24—28.

34. Ἰησοῦ Ναζαρηνέ] Jesus of Nazareth. There was something of bitter scorn and derision in their application here; for the citizens of Nazareth had just rejected Him, and had attempted to kill Him, iv. 29. Thus in this address of the demoniac there was blasphemy mixed with dread—a fearful picture of the temper of Devils toward "the Holy One of God."

—ὁ Ἅγιος] "He uses the Article," says Athanas. in Caten., "distinguishing Christ from all others; for He is the Holy One, by communion with Whom all who are holy are called holy."

35. Φιμώθητι] literally, Be thou muzzled. "Φιμὸς, i. q. κημὸς, camus (cp. Routh, R. S. iv. 44. 71), capistri genus (a muzzle) quo caballi superbi coerceri solent (Valck. ex Isid.), hinc φιμῶν obturare." See Matt. xxii. 12. Mark i. 25; iv. 39.

41. Ὅτι] because. See Mark i. 34.

a Mark 4. 1.

b Matt. 4. 18—22.
Mark 1. 16—20.

c John 21. 6.

d 2 Sam. 6. 9.
1 Kings 17. 18.
e Exod. 20. 19.
Judg. 13. 22.
1 Sam. 6. 20.
Isa. 6. 5.
John 21. 6, 7.
f Jer. 16. 16.
Ezek. 47. 9.
Matt. 4. 19.
Mark 1. 17.
g Matt. 4. 20.
& 19. 27.
Mark 10. 28.
ch. 18. 28.
h Matt. 8. 2. &c.
Mark 1. 40. &c.

V. ($\frac{29}{x}$) ¹ a Ἐγένετο δὲ ἐν τῷ τὸν ὄχλον ἐπικεῖσθαι αὐτῷ τοῦ ἀκούειν τὸν λόγον τοῦ Θεοῦ, καὶ αὐτὸς ἦν ἐστῶς παρὰ τὴν λίμνην Γεννησαρέτ. ² b καὶ εἶδε δύο πλοῖα ἐστῶτα παρὰ τὴν λίμνην· οἱ δὲ ἀλιεῖς ἀποβάντες ἀπ' αὐτῶν ἀπέπλυναν τὰ δίκτυα. ³ Ἐμβὰς δὲ εἰς ἓν τῶν πλοίων, ὃ ἦν τοῦ Σίμωνος, ἠρώτησεν αὐτὸν ἀπὸ τῆς γῆς ἐπαναγαγεῖν ὀλίγον· καὶ καθίσας ἐδίδασκεν ἐκ τοῦ πλοίου τοὺς ὄχλους. ($\frac{30}{ix}$) ⁴ c Ὡς δὲ ἐπαύσατο λαλῶν, εἶπε πρὸς τὸν Σίμονα, Ἐπανάγαγε εἰς τὸ βάθος, καὶ χαλάσατε τὰ δίκτυα ὑμῶν εἰς ἄγραν. ⁵ Καὶ ἀποκριθεὶς ὁ Σίμων εἶπεν αὐτῷ, Ἐπιστάτα, δι' ὅλης τῆς νυκτὸς κοπιάσαντες οὐδὲν ἐλάβομεν· ἐπὶ δὲ τῷ ῥήματί σου χαλάσω τὸ δίκτυον. ⁶ Καὶ τοῦτο ποιήσαντες συνέκλεισαν πλήθος ἰχθύων πολὺ· διεῖρῃγγυτο δὲ τὸ δίκτυον αὐτῶν, ⁷ καὶ κατένευσαν τοῖς μετόχοις τοῖς ἐν τῷ ἐτέρῳ πλοίῳ τοῦ ἐλθόντας συλλαβεσθαι αὐτοῖς· καὶ ἦλθον, καὶ ἐπλησαν ἀμφότερα τὰ πλοῖα, ὥστε βυθίζεσθαι αὐτά. ($\frac{31}{ix}$) ⁸ d Ἰδὼν δὲ Σίμων Πέτρος προσέειπε τοῖς γόνασιν Ἰησοῦ λέγων, Ἐξελθε ἀπ' ἐμοῦ, ὅτι ἀνὴρ ἁμαρτωλὸς εἰμι, Κύριε. ⁹ Θάμβος γὰρ περιέσχεν αὐτὸν καὶ πάντας τοὺς σὺν αὐτῷ ἐπὶ τῇ ἄγρᾳ τῶν ἰχθύων ἧ συνέλαβον· ¹⁰ e ὁμοίως δὲ καὶ Ἰάκωβον καὶ Ἰωάννην υἱοὺς Ζεβεδαίου, οἱ ἦσαν κοινωνοὶ τῷ Σίμωνι. Καὶ εἶπε πρὸς τὸν Σίμονα ὁ Ἰησοῦς, Μὴ φοβοῦ· ἀπὸ τοῦ νῦν ἀνθρώπους ἔσῃ ζωγρῶν. ($\frac{32}{ii}$) ¹¹ f Καὶ καταγαγόντες τὰ πλοῖα ἐπὶ τὴν γῆν ἀφέντες ἅπαντα ἠκολούθησαν αὐτῷ. ($\frac{33}{ii}$) ¹² h Καὶ ἐγένετο, ἐν τῷ εἶναι αὐτὸν ἐν μιᾷ τῶν πόλεων, καὶ ἰδοὺ ἀνὴρ πλήρης λέπρας· καὶ ἰδὼν τὸν Ἰησοῦν πεσὼν ἐπὶ πρόσωπον ἐδεήθη αὐτοῦ λέγων, Κύριε, ἐὰν θέλῃς, δύνασαι με καθαρίσαι. ¹³ Καὶ ἐκτείνας τὴν χεῖρα ἤψατο αὐτοῦ εἰπὼν, Θέλω, καθαρίσθητι. Καὶ εὐθέως ἡ λέπρα ἀπῆλθεν ἀπ'

CH. V. 1—11. Ἐγένετο δὲ—αὐτῷ Cp. Matt. iv. 18—22. Mark i. 16—20. Some Expositors suppose that these two latter describe a different action from that in St. Luke; but see *Hammond*, *Lightfoot*, and *Spanheim*, *Dubia Evang.* p. 337, and *Trench* on the Miracles, p. 125.

Spanheim's judicious observation here, p. 334, is of general application: "Nihil frequentius quàm quædam prætermitti ab his (i. e. by some of the four Evangelists), suppleri ab aliis, ob fines sæpe dictos, ne vel Scriptores sacri ex compacto scripsisse viderentur, vel Lectores uni ex illis, reliquis spretis, hærent."

—λίμνη] lake. So called by St. Luke alone. All the other Evangelists call it a sea; and never use the word λίμνη, lake, at all.

—εἶδε δύο πλοῖα] He saw two ships. Our Lord evangelizes men by means of their worldly occupations. The Shepherds at Bethlehem, when tending their flocks; the Magi looking at the stars; Matthew at the seat of custom; Simon and Andrew, James and John, at their nets, are called to Christ. (Cp. *Theoph.* here.) He thus teaches us the duty of labour, and to sanctify our labours by His presence.

—ἐστῶτα] standing still—at anchor. Cp. this use of this verb, Acts ix. 7, and *Wetstein* here.

—ἀπέπλυναν] they washed them off. Observe ἀπὸ and the aorist, marking by this act of washing that the fishing was over. They cleansed them from weeds, &c.,—and hung them up to dry, till they should be wanted again on the following night. Where human work ends, divine begins.

4. Ἐπανάγαγε] Launch forth from shore back again to the deep now in the day, where during the whole night (the best time for fishing) thou hast caught nothing.

5. Ἐπιστάτα] Master. The Greek word ἐπιστάτης is used by St. Luke six times (v. 5; viii. 24. 45; ix. 33. 49; xvii. 13), and is never used by any other Evangelist. The Hebrew word *Rabbi* is used for Master by all the other Evangelists, but never so used by St. Luke. See *Introduction*, p. 165.

—δι' ὅλης τῆς νυκτὸς] through the whole night, during the most favourable time, and during the whole of it. How then can we expect a draught now?

In a figurative sense the words may be applied to the labours of the Church of God during the night of heathen darkness, before the coming of Christ. See *Theophyl.* and *S. Ambrose* here: "Ego, Domine, scio quia *noxx* est quando non imperas—in Verbo Tuo laxabo retia."

6. διεῖρῃγγυτο] was on the point of breaking; "in eo erat ut rumpetur." (Cf. *Valck.*)

This draught of fishes was not only a Miracle, but (like other of our Lord's Miracles) it was a *prophetic parable in action*. It foreshadowed the success that would attend the labours of the Apostolical Fishers of Men, in drawing the Net of the Gospel through the Sea of the World, and enclosing the wandering shoals of Heathen Nations within it, so that they might be caught—not for death—but for life eternal (ἐζωγρημένοι),—and though the Net was full, yet it should not be broken.

Compare this miraculous draught with that in John xxi. 6—11, after the Resurrection; and consider them not only as *miracles*, but *prophecies*, and *precepts*, with regard to the Fishers of Men, the Ship of the Church, the Net of the Gospel, the Sea of the World, and the Shore of Eternity.

7. κατένευσαν τ. μετόχοις] they beckoned to their partners in the other ship. A suggestion to Pastors and Churches,—that when they themselves do not suffice for the Evangelical and Missionary work to which they are appointed, they should invite other Pastors and Churches to help them as *μέτοχοι* (*coadjutors*) in the labour of Apostolical Fishing. Where a Bishop is disabled by age or infirmity, he ought to be provided with a Coadjutor. All Pastors are *μέτοχοι*, partners, under one Κύριος, Christ.

They beckoned because of the distance,—or, it may be, in awe,—not venturing to shout aloud in the presence of Christ. Cp. vv. 8 and 9, θάμβος περιέσχεν πάντας.

8. τοῖς γόνασιν] at His knees—for Jesus was sitting in Peter's ship, v. 3.

—Ἐξελθε ἀπ' ἐμοῦ] Depart out of my ship.

10. ἀνθρώπους ἔσῃ (ζωγρῶν] thou shalt be a catcher of men alive. This shall be thy future occupation, to catch men for life eternal, instead of catching fish for death. The saying therefore is more emphatic than if it had been ἀνθρώπους (ζωγρήσεις, thou shalt catch men).

12. πλήρης λέπρας] full of leprosy. A Hellenistic paraphrase of St. Matthew's (viii. 2), and St. Mark's (i. 40) word, *λεπρός*. On this use of *πλήρης* as applied to diseases, see *Ruhnken* ad *Timæum*, v. ἀνὰ πλεως, p. 30.

On the circumstances of the miracle, see Matt. viii. 2—4.

13. Θέλω, καθαρίσθητι. Καὶ εὐθέως] I will, be thou cleansed. "Nihil medium est inter opus Dei et præceptum, quia præceptum est opus," *S. Ambrose*, who adds, "*Volo dicit, propter Photinum; imperat propter Arium; tangit propter Monichæum;*" and thus by a single act He confutes heresies yet unborn. And further: "*Lex tangi leprosos prohibet, sed, qui Dominus Legis est, Legem facit; tetigit ergo, ut probaret quia subjectus non erat Legi—et ut lepra tactu fugaretur, quæ solebat contaminare tan-*

αὐτοῦ. ¹⁴ Καὶ αὐτὸς παρήγγειλεν αὐτῷ μηδενὶ εἰπεῖν· ἀλλὰ ἀπελθὼν δεῖξον σεαυτὸν τῷ ἱερεί, καὶ προσένεγκε περὶ τοῦ καθαρισμοῦ σου, καθὼς προσέταξε Μωϋσῆς, εἰς μαρτύριον αὐτοῖς. (⁸⁴/_I) ¹⁵ Διήρχετο δὲ μᾶλλον ὁ λόγος περὶ αὐτοῦ· καὶ συνήρχοντο ὄχλοι πολλοὶ ἀκούειν, καὶ θεραπεύεσθαι ὑπ' αὐτοῦ ἀπὸ τῶν ἀσθενειῶν αὐτῶν· (⁸⁵/_{II}) ¹⁶ αὐτὸς δὲ ἦν ὑποχωρῶν ἐν ταῖς ἐρήμοις, καὶ προσευχόμενος.

(⁸⁶/_{II}) ¹⁷ Καὶ ἐγένετο ἐν μιᾷ τῶν ἡμερῶν καὶ αὐτὸς ἦν διδάσκων· καὶ ἦσαν καθήμενοι Φαρισαῖοι καὶ νομοδιδάσκαλοι, οἱ ἦσαν ἐληλυθότες ἐκ πάσης κώμης τῆς Γαλιλαίας καὶ Ἰουδαίας καὶ Ἱερουσαλὴμ· καὶ δυνάμις Κυρίου ἦν εἰς τὸ ἰᾶσθαι αὐτούς. (⁸⁷/_I) ¹⁸ Καὶ ἰδοὺ ἄνδρες φέροντες ἐπὶ κλίνης ἄνθρωπον, ὃς ἦν ⁱ Matt. 9. 2—8. ^{Mark 2. 3—12.} παραλελυμένος, καὶ ἐζήτουν αὐτὸν εἰσενεγκεῖν καὶ θεῖναι ἐνώπιον αὐτοῦ· ¹⁹ καὶ μὴ εὐρόντες ποίας εἰσενέγκωσιν αὐτὸν διὰ τὸν ὄχλον, ἀναβάντες ἐπὶ τὸ δῶμα διὰ τῶν κεράμων καθήκαν αὐτὸν σὺν τῷ κλινιδίῳ εἰς τὸ μέσον ἔμπροσθεν τοῦ Ἰησοῦ. ²⁰ Καὶ ἰδὼν τὴν πίστιν αὐτῶν εἶπεν αὐτῷ, Ἄνθρωπε, ἀφέωνταί σοι αἱ ἁμαρτίαι σου. ²¹ Καὶ ἥρξαντο διαλογίζεσθαι οἱ Γραμματεῖς καὶ οἱ Φαρισαῖοι λέγοντες, Τίς ἐστὶν οὗτος ὃς λαλεῖ βλασφημίας; τίς δύναται ἀφίεναι ἁμαρτίας εἰ μὴ ὁ μόνος ὁ Θεός; ²² Ἐπιγνοὺς δὲ ὁ Ἰησοῦς τοὺς διαλογισμοὺς αὐτῶν, ἀποκριθεὶς εἶπε πρὸς αὐτοὺς, Τί διαλογίζεσθε ἐν ταῖς καρδίαις ὑμῶν; ²³ τί ἐστὶν εὐκοπώτερον, εἰπεῖν, Ἀφέωνταί σοι αἱ ἁμαρτίαι σου, ἢ εἰπεῖν, Ἐγειρε καὶ περιπάτει; ²⁴ ἵνα δὲ εἰδῆτε ὅτι ἐξουσίαν ἔχει ὁ Υἱὸς τοῦ ἀνθρώπου ἐπὶ τῆς γῆς ἀφίεναι ἁμαρτίας, εἶπε τῷ παραλελυμένῳ, Σοὶ λέγω, ἔγειρε, καὶ ἄρας τὸ κλινιδίόν σου πορεύου εἰς τὸν οἶκόν σου. ²⁵ Καὶ παραχρῆμα ἀναστὰς ἐνώπιον αὐτῶν ἄρας ἐφ' ᾧ κατέκειτο ἀπήλθεν εἰς τὸν οἶκον αὐτοῦ δοξάζων τὸν Θεόν. ²⁶ Καὶ ἔκστασις ἔλαβεν ἅπαντας, καὶ ἐδόξαζον τὸν Θεόν, καὶ ἐπλήσθησαν φόβου λέγοντες, Ὅτι εἶδομεν παράδοξα σήμερον.

(⁸⁸/_{II}) ²⁷ Καὶ μετὰ ταῦτα ἐξῆλθε, καὶ ἐθεάσατο τελώνην ὀνόματι Λευὴν καθήμενον ἐπὶ τὸ τελώνιον, καὶ εἶπεν αὐτῷ, Ἀκολουθεῖ μοι. ²⁸ Καὶ καταλιπὼν ἅπαντα ἀναστὰς ἠκολούθησεν αὐτῷ. ^j Matt. 9. 9, &c. ^{Mark 2. 13, &c.}

(⁸⁹/_{II}) ²⁹ Καὶ ἐποίησε δοχὴν μεγάλην Λευὴς αὐτῷ ἐν τῇ οἰκίᾳ αὐτοῦ· καὶ ἦν ὄχλος τελωνῶν πολὺς, καὶ ἄλλων οἱ ἦσαν μετ' αὐτῶν κατακείμενοι. ³⁰ Καὶ ἐγόγγυζον οἱ Φαρισαῖοι καὶ οἱ Γραμματεῖς αὐτῶν πρὸς τοὺς μαθητὰς αὐτοῦ λέγοντες, Διατί μετὰ τῶν τελωνῶν καὶ ἁμαρτωλῶν ἐσθίετε καὶ πίνετε; (⁹⁰/_{II}) ³¹ Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπε πρὸς αὐτοὺς, Οὐ χρεῖαν ἔχουσιν οἱ ὑγιαίνοντες ἱατροῦ,

gentem." (Ambrose.) And yet our Lord sent the Leper to the Priest; because, though as God He had just showed Himself above the Law; yet as Man He came to fulfil the Law.

14. ἀλλὰ ἀπελθὼν δεῖξον] but go, and show thyself to the Priest. On this change of the *oratio indirecta*, to the *oratio recta*, which gives greater liveliness to the narrative, see Acts i. 4.

On the reason of this command, see above, Matt. viii. 3, 4.

16. προσευχόμενος] praying. This notice of our Lord's praying is peculiar to St. Luke. A similar act is noticed in his narrative of our Lord's Baptism (iii. 21), and before His choice of His Apostles (vi. 12; cp. ix. 18), and at His Transfiguration, ix. 28, 29. His prayer for His murderers (xxiii. 34), and His dying prayer (xxiii. 46), are recorded only by this Evangelist.

The Jews had frequent exhortations to Prayer in their Scriptures and Religious Services. The Gentiles, for whom St. Luke's Gospel was designed, needed special instruction in the duty and benefits of Prayer. Accordingly, this subject occupies a prominent place in his Gospel. His is eminently the Gospel of Prayer. The admonition to pray always (xviii. 1) is repeated (xxi. 36). Two Parables (xi. 5; xviii. 2) which show the success of frequent and fervent prayer are found only in this Gospel. Cp. *Townson* on the Gospels, p. 191, and above, *Introduction*, p. 160.

For an answer to the Nestorian objection that unless there had been a double personality in Christ, it would have been unworthy of Him to pray, see *S. Cyril* here, p. 95.

18. παραλελυμένος] one paralyzed. Both St. Matthew and St. Mark have the word *παρλυτικόν*, which is never used by St.

Luke; and the other Evangelists never use the word *παραλελυμένος*.

St. Luke here also uses the classical word *κλινιδιον*, couch (v. 19. 24), which is not found in any other Gospel. Cp. *Wetstein*, p. 637.

19. ποίας] rightly edited, instead of διὰ ποίας; ποίας marks place. *Kühner*, Gr. Gr. ii. 177. *Æschyl.* Ag. 1054, ἐστίας μεσομφάλου ἐστήκε. *Soph.* Elect. 900. Hence the adverbs of place, οὐ, ποῦ, ἀλλαχοῦ, οὐδαμοῦ. They did not find an entrance (εἰσόδος), much less a transit, a δίοδος. Cp. the use of the word ἐκείνης below, xix. 4.

— δῶμα] roof, or flat housetop; used in this sense for the Hebr. גג (gog) by the LXX. *Jos.* ii. 6. 8, and *passim*, cp. Luke xii. 3; xvii. 31. Acts x. 9.

— διὰ τῶν κεράμων] See Mark ii. 4.

21—26. Καὶ ἥρξαντο] See on Matt. ix. 3—8.

21. Τίς—βλασφημίας] An iambic verse; see v. 39. Cp. *Winer*, p. 564.

27. Λευὴν] *Levi*. See Matt. ix. 9.

29—39. Καὶ ἐποίησε] See Mark ii. 15—22.

30. αὐτῶν] of them—among them—the Capernaïtes. They among them who were Scribes and Pharisees murmured; i. e. those who ought to have taught others to see the truth were most blind. As to this use of αὐτῶν, see Matt. xiv. 14. (*Scholeff*.)

— τῶν τ.] The article τῶν has been restored from A, B, C, D, E, F, K, L, and other MSS.

ἀλλ' οἱ κακῶς ἔχοντες. ³² Οὐκ ἐλήλυθα καλέσαι δικαίους, ἀλλὰ ἁμαρτωλοὺς εἰς μετάνοιαν. ³³ Οἱ δὲ εἶπον πρὸς αὐτὸν, Διατί οἱ μαθηταὶ Ἰωάννου νηστεύουσι πυκνὰ καὶ δεήσεις ποιοῦνται, ὁμοίως καὶ οἱ τῶν Φαρισαίων, οἱ δὲ σοὶ ἐσθίουσι καὶ πίνουσιν; ³⁴ Ὁ δὲ εἶπε πρὸς αὐτοὺς, Μὴ δύνασθε τοὺς υἱοὺς τοῦ νυμφῶνος, ἐν ᾧ ὁ νυμφίος μετ' αὐτῶν ἐστι, ποιῆσαι νηστεύειν; ³⁵ Ἐλεύσονται δὲ ἡμέραι καὶ ὅταν ἀπαρθῇ ἀπ' αὐτῶν ὁ νυμφίος τότε νηστεύσουσιν ἐν ἐκείναις ταῖς ἡμέραις.

³⁶ Ἐλεγε δὲ καὶ παραβολὴν πρὸς αὐτοὺς, Ὅτι οὐδεὶς ἐπίβλημα ἱματίου καινοῦ ἐπιβάλλει ἐπὶ ἱμάτιον παλαιόν· εἰ δὲ μήγε, καὶ τὸ καινὸν σχίζει, καὶ τῷ παλαιῷ οὐ συμφωνεῖ ἐπίβλημα τὸ ἀπὸ τοῦ καινοῦ. ³⁷ Καὶ οὐδεὶς βάλλει οἶνον νέον εἰς ἀσκοὺς παλαιούς· εἰ δὲ μήγε, ῥήξει ὁ οἶνος ὁ νέος τοὺς ἀσκοὺς, καὶ αὐτὸς ἐκχυθήσεται, καὶ οἱ ἀσκοὶ ἀπολούνται. ³⁸ ἀλλὰ οἶνον νέον εἰς ἀσκοὺς καινοὺς βλητέον, καὶ ἀμφοτέροι συντηροῦνται. ³⁹ Καὶ οὐδεὶς πιὼν παλαιὸν εὐθέως θέλει νέον· λέγει γάρ, Ὁ παλαιὸς χρηστότερός ἐστιν.

a Matt. 12. 1, &c.
Mark 2. 23, &c.

VI. (⁴¹/_{II}) ¹ Ἐγένετο δὲ ἐν σαββάτῳ δευτεροπρώτῳ διαπορεύεσθαι αὐτὸν διὰ τῶν σπορίμων, καὶ ἔτιλλον οἱ μαθηταὶ αὐτοῦ τοὺς στάχνας, καὶ ἥσθιον ψώχοντες ταῖς χερσί. ² Τινὲς δὲ τῶν Φαρισαίων εἶπον αὐτοῖς, Τί ποιεῖτε ὁ οὐκ ἔξεστι ποιεῖν ἐν τοῖς σάββασιν; ³ Καὶ ἀποκριθεὶς πρὸς αὐτοὺς εἶπεν ὁ Ἰησοῦς, Οὐδὲ τοῦτο ἀνέγνωτε ὃ ἐποίησε Δαυὶδ, ὅποτε ἐπέινασεν αὐτὸς καὶ οἱ μετ' αὐτοῦ ὄντες; ⁴ ὥς εἰσῆλθεν εἰς τὸν οἶκον τοῦ Θεοῦ, καὶ τοὺς ἄρτους τῆς προθέσεως ἔλαβε καὶ ἔφαγε, καὶ ἔδωκε καὶ τοῖς μετ' αὐτοῦ, οὓς οὐκ ἔξεστι φαγεῖν εἰ μὴ μόνους τοὺς ἱερεῖς; ⁵ Καὶ ἔλεγεν αὐτοῖς, Ὅτι κύριός ἐστιν ὁ Υἱὸς τοῦ ἀνθρώπου καὶ τοῦ σαββάτου.

b Matt. 12. 9, 13,
14.
Mark 3. 1, &c.

(⁴²/_{II}) ⁶ Ἐγένετο δὲ καὶ ἐν ἐτέρῳ σαββάτῳ εἰσελθεῖν αὐτὸν εἰς τὴν συναγωγὴν καὶ διδάσκειν· καὶ ἦν ἐκεῖ ἄνθρωπος, καὶ ἡ χεὶρ αὐτοῦ ἡ δεξιὰ ἦν ξηρά. ⁷ Παρετηροῦντο δὲ οἱ Γραμματεῖς καὶ οἱ Φαρισαῖοι, εἰ ἐν τῷ σαββάτῳ θεραπεύσει, ἵνα εὗρωσι κατηγορίαν αὐτοῦ. ⁸ Αὐτὸς δὲ ᾗδει τοὺς διαλογισμοὺς αὐτῶν, καὶ εἶπε τῷ ἀνθρώπῳ τῷ ξηρὰν ἔχοντι τὴν χεῖρα, Ἐγειρε καὶ στήθι εἰς τὸ μέσον.

³⁵ Ἐλεύσονται δὲ ἡμέραι καί] καὶ is emphatic; *imo*. The days will come, even, when the Bridegroom shall have been taken away from them.

³⁹ οὐδεὶς πιὼν παλαιόν] An iambic verse. Cp. v. 21.

We have seen that our Lord condescended to adopt parables, proverbs, and prayers current among the *Hebrews*. Matt. vi. 9. 34; vii. 2, 3; xiii. 52. Perhaps He here adopted, in substance, a proverb current among the *Heathens*, of which St. Luke has given the Greek form, more easily remembered and circulated, on account of its metrical structure. Even in Heaven Christ deigned to use a Gentile Proverb. See on Acts xxvi. 14. Compare St. Paul's quotations from heathen writers (Acts xvii. 28. 1 Cor. xv. 33. Tit. i. 12). See also 2 Pet. ii. 22, and what is said of Moses, Acts vii. 22.

Perhaps our Blessed Lord and His Apostles may have designed to remind us by such adoptions of Truth, that of all Truth, wherever found, in every age and country, He is the Author. Cp. John i. 9.

"There is no kind of knowledge whereby any part of Truth is seen, but we justly account it precious . . . to detract from the dignity thereof were to injure even God Himself, Who, being that Light which none can approach unto, hath sent out these lights whereof we are capable, even so many sparkles resembling the bright fountain from which they arise." *Hooker*, E. P. II. i. and II. iv. and III. viii. 9.

CH. VI. 1. ἐν σαββάτῳ δευτεροπρώτῳ] This particular Sabbath is specified by St. Luke alone.

The ancient Expositors differ much in their opinions as to what this Sabbath was. See a summary of them in *à Lapide*, who thinks that it was the Pentecostal Sabbath; and so *Maltonat*. in Matt. xii. 1. And this is a probable opinion. It is grounded on the supposition that there were certain *πρῶτα σάββατα*, or principal Sabbaths; that the Paschal Sabbath (i. e. the Sabbath next after the 14th of Nisan) was the first of these first Sabbaths, or *πρωτό-πρωτον* (see John xix. 31), and that the Pentecostal was the

second of these first Sabbaths, or *δευτερό-πρωτον*. And this opinion is confirmed by *Valckenaer*, and it seems most consistent with the rules of grammatical Analogy, to interpret *δευτερόπρωτον* *second-first*, intimating that there were *other first* or *chief* sabbaths. The word *πρῶτος* often signifies *principal*: see on ii. 2; xv. 22; xix. 47. Acts xiii. 50. And so *δευτεροδεκάτη*, the *second-tenth*, in *Jerome*, on Ezek. xlv., and cp. *Winer*, G. G. p. 91.

This sabbath was a *chief* sabbath; and so the inferences from our Lord's teaching here are stronger than if it had been only an ordinary sabbath. There may be also something significant in the fact, that the Law concerning the Sabbath which our Lord now explains, was given at this Pentecostal season by Himself, Who is the Lord of the Sabbath. Exod. xix. 1—3.

Another opinion^a is, that this *σάββατον δευτερόπρωτον* was the first Sabbath after the second day of unleavened bread. See *Scaliger*, de emend. temp. p. 557. *Cusaubon*, Exc. Bar. p. 272. *Lightfoot* on Matt. xii. 1. *Jahn*, Arch. S. 347. The second day of the Paschal week was distinguished by the waving of the first ripe sheaf of barley by the Priest before the Lord, to consecrate the harvest. See Levit. xxiii. 10—12 (where the Sabbath is the first day of unleavened bread, or 15th of Nisan. See *Ainsworth* on Levit. i. c.). 1 Cor. xv. 20. Rom. xi. 16. And the Sabbath here mentioned by St. Luke was, according to this opinion, the first Sabbath after that second day, i. e. the first Sabbath after the 16th of Nisan.

If this be so, then the corn which the disciples ate was *barley* (the *wheat* not being then ripe), an incidental evidence of their hunger; and therefore the particular Sabbath may have been mentioned here.

On the circumstances here related, see on Matt. xii. 1—8, and Mark ii. 23—28.

3. ὁπότε] The only place where this word occurs in New Test. (*Meyer*.)

6. Ἐγένετο] On the incidents here (vv. 6—12), see on Matt. xii. 9—14, and cp. Mark iii. 1—6.

Ὁ δὲ ἀναστὰς ἔσθη. ⁹ Εἶπεν οὖν ὁ Ἰησοῦς πρὸς αὐτοὺς, Ἐπερωτήσω ὑμᾶς τι· ἔξεστι τοῖς σάββασιν ἀγαθοποιῆσαι, ἢ κακοποιῆσαι; ψυχὴν σῶσαι, ἢ ἀποκτεῖναι; ¹⁰ Καὶ περιβλεψάμενος πάντας αὐτοὺς εἶπεν αὐτῷ, Ἐκτεινον τὴν χεῖρά σου· ὁ δὲ ἐποίησεν· καὶ ἀποκατεστάθη ἡ χεὶρ αὐτοῦ ὡς ἡ ἄλλη. ¹¹ Αὐτοὶ δὲ ἐπλήσθησαν ἀνοίας, καὶ διελάλουν πρὸς ἀλλήλους τί ἂν ποιήσειαν τῷ Ἰησοῦ.

(⁴³/_{II}) ¹² Ἐγένετο δὲ ἐν ταῖς ἡμέραις ταύταις, ἐξῆλθεν εἰς τὸ ὄρος προσεύ- c Mark 3. 13, &c.
ξασθαι καὶ ἦν διανυκτερεύων ἐν τῇ προσευχῇ τοῦ Θεοῦ. (⁴⁴/_{II}) ¹³ Καὶ ὅτε d Matt. 10. 1—4.
ἐγένετο ἡμέρα, προσεφώνησε τοὺς μαθητὰς αὐτοῦ, καὶ ἐκλεξάμενος ἀπ' αὐτῶν Mark 3. 13—19.
δώδεκα, οὓς καὶ ἀποστόλους ὠνόμασε, ¹⁴ Σίμωνα, ὃν καὶ ὠνόμασε Πέτρον, καὶ Ἀνδρέαν τὸν ἀδελφὸν αὐτοῦ, Ἰάκωβον καὶ Ἰωάννην, Φίλιππον καὶ Βαρθολομαῖον, ¹⁵ Ματθαῖον καὶ Θωμᾶν, Ἰάκωβον τὸν τοῦ Ἀλφαίου καὶ Σίμωνα τὸν καλούμενον Ζηλωτὴν, ¹⁶ Ἰούδαν Ἰακώβου καὶ Ἰούδαν Ἰσκαριώτην, ὃς καὶ ἐγένετο προδότης.

(⁴⁵/_I) ¹⁷ Καὶ καταβὰς μετ' αὐτῶν ἔσθη ἐπὶ τόπου πεδινοῦ· καὶ ὄχλος μαθητῶν e Matt. 4. 25.
Mark 3. 7.

12. προσεύξασθαι] *to pray*. See above on v. 16.
— ἐν τῇ προσευχῇ τοῦ Θεοῦ] *in prayer to God*. Some have supposed that our Lord spent the night in a *proseucha*, or oratory. See *Hammond* and *Mede*, Works, p. 67, Bk. I. Disc. xviii. But the article prefixed to *προσευχῇ*, and the adjunct τοῦ Θεοῦ, seem to forbid this supposition. The Genitive is *genitivus objecti*, as ἀγάπη Θεοῦ, 1 John ii. 5. πίστις Ἰησοῦ, Gal. iii. 22. εὐεργεσία ἀνθρώπου, Acts iv. 9. ἐξουσία πνευμάτων, Matt. x. 1. Cp. *Winer*, Gr. Gr. p. 167. 212.

Christ spent the night in prayer before He chose His Apostles and preached His Sermon on the Mount. He thus instructs us by His example not to commence any important undertaking, especially in spiritual matters, such as Ordination, Preaching, &c., without Prayer to God for His blessing on the Work. "Orat Dominus, non ut pro Se obsecret, sed ut pro me impetret. Obedientiæ Magister ad præcepta virtutis Suae informat exemplo" (*Ambrose*, and see *Cyril* here, p. 188, *Mai*). "Aperuit os Suum (see St. Matt. v. 2). Aperi os tuum, sed prius, ut aperiat, implora." Cp. *Augustine's* Precept to the Christian Preacher, "Antè sit orator quam dictor; prius oret quàm dicat, ut verè orator dici mereatur."

13. ἀποστόλους ὠνόμασε] *He named Apostles*. See on Matt. x. 2. Ἀπόστολος is more than a messenger; it is also a representative of the sender, see *Kuin*. "Ἀποστόλους, *legatos et voluntatis suæ interpretes*, Hebr. מַלְאָכָי, vid. *Schoettgenius* ad h. l. Ita מַלְאָכָי de nuntio, *vices mittentis gerente* legitur 1 Regg. xiv. 6, ubi οἱ δ. habent ἀπόστολος, quo eodem vocabulo Aquila expressit Hebr. nomen מַלְאָכָי Ies. xviii. 2, quod Alexandrini vertere solent πρέσβυς."

Observe that our Lord chose *Galileans* to be His Apostles, and thus fulfilled the prophecy, "There is little Benjamin their ruler" (cp. on Acts ix. 1. 1 Cor. xv. 8), the Princes of Judah their counsel; the Princes of *Zebulon* and the Princes of *Nephthali*. (*Cyril*.)

15. Ματθαῖον] *Matthew*. *Eusebius* (Theophan. p. 323, ed. Lee) remarks on St. Luke's reverence here shown for his brother Evangelist the Apostle St. Matthew, in not calling him a publican, and in placing him before St. Thomas; and on St. Matthew's humility in recording his former profession, and putting himself after St. Thomas. (Matt. x. 3.) The same observation applies to St. Mark, iii. 16. Here is an evidence of the genuineness of St. Matthew's Gospel.

— Ζηλωτὴν] The same as Hebr. קנאניתן, see on Matt. x. 4.

16. Ἰούδαν Ἰακώβου] *Jude (the brother) of James*. See on Acts i. 13. James, the Bishop of Jerusalem, and brother of Jude, was probably better known at the time when, and to those persons for whom, St. Luke wrote, than Alphæus, or Cleophas, the father of James and Jude (Matt. x. 3); thence the reference to the brother, and not to the father. Cp. *Winer*, p. 171.

17. ἐπὶ τόπου πεδινῷ] *on a level place on the ὄρος, or mountain*. See further on Matt. v. 1. The use of a genitive rather than a dative after ἐπὶ, may be intended to mark that the place itself was elevated. Cp. Luke iv. 29; xxii. 30. Acts xx. 9. Such a place is called by the LXX ὄρος πεδινόν, Isa. xiii. 2, an exact description of our Lord's position here. It is remarkable that Isaiah's words are, in the LXX, ἐπ' ὄρους πεδινῷ ἄρατε σημεῖον. Assuredly our Lord did lift up a standard on such a lofty plain when He preached His Sermon on the Mount. Cp. below, on vv. 20, 21.

The occasion on which the Discourse here given by St. Luke was delivered, appears to be the same as that described in St. Matthew when the *Sermon on the Mount* was preached;

For, St. Mark (iii. 13—19) relates that our Lord went up to a *Mountain*, and there called the Twelve;

And after the delivery of the *Sermon on the Mount*, our Lord is described by St. Matthew (viii. 5—13) as going into Capernaum, and healing the Centurion's servant.

The order of events is the same here: see vii. 1—10.

St. Matthew says (vii. 28, 29), that when Jesus had ended these sayings, *the people* (οἱ ὄχλοι) were astonished at His doctrine (cp. viii. 1); and St. Luke says (vi. 17), the company of His disciples were there, and a great multitude of *people* which came to hear Him; and (vii. 1) "when He had ended all these sayings, *in the audience of the people*."

The Discourses in Matthew (v. vi. and vii.) and Luke (vi. 20—49) closely resemble each other; and the points of difference, consisting mainly of *omissions* on one side or the other, may be easily accounted for, as follows;

St. Matthew was writing specially for *Hebrew* readers, and therefore he records all the portions of our Lord's Discourse in which the Teaching of the *Levitical Law*, or the practice of its *Jewish Expositors*, is explained, enlarged, or corrected by the Gospel (see Matt. v. 17—38). These passages—less applicable to the Gentile world—are not repeated by St. Luke. So again in St. Matthew's report, our Lord corrects the *Jewish* notions on Almsgiving, Prayer, and Fasting (vi. 1—19); which cautions, probably for a like reason, are not reiterated by St. Luke.

The residue of the Sermon on the Mount (Matt. vii.) being of a general character, applicable alike to Jews and Gentiles, is repeated with some additions by St. Luke here (vi. 31. 37—49), or elsewhere (Luke xi. 9—13, comp. with Matt. vii. 7—11, and Luke xiii. 24, comp. with Matt. vii. 13), with the exception of the caution against false teachers in sheep's clothing (Matt. vii. 15).

There is a remarkable difference in the *form* of the introduction of the two narratives of the Sermon on the Mount. In St. Matthew it has the form of a judicial promulgation of Law; in St. Luke it is a hortatory Address to the World. In St. Matthew it is a Code; in St. Luke, a Homily. In St. Matthew the language is, "Blessed are the poor, for theirs is the kingdom of heaven" (v. 3); in St. Luke, "Blessed be ye poor, for yours is the kingdom of God" (vi. 20: cp. Matt. v. 1—10, with Luke vi. 21—26).

So also in the *conclusion* of the Sermon. In St. Matthew it is, "Not every one that saith unto Me, Lord, Lord" (vii. 21). In St. Luke, "Why call ye Me Lord, Lord" (vi. 46). In St. Matthew, "Whosoever heareth these sayings of Mine, and doeth them, I will liken him" (vii. 24). In St. Luke, "I will show you to whom he is like" (vi. 47).

It is probable that the Holy Spirit in thus presenting the same *substantial* truth in two various *forms*, designed to remind the world by St. Matthew, that the same God Who had spoken as a Lawgiver and Judge to his forefathers in Mount Sinai now speaks in the Gospel in the same character, and with the same authority and majesty, to all; and that He intends to show by St. Luke, that He condescends to address the Gentile World in the persuasive language of an Ethical Teacher, and to show the way to attain "the Chief Good," both in time and eternity.

αὐτοῦ, καὶ πλῆθος πολὺ τοῦ λαοῦ ἀπὸ πάσης τῆς Ἰουδαίας καὶ Ἱερουσαλὴμ, καὶ τῆς παραλίου Τύρου καὶ Σιδῶνος, οἱ ἦλθον ἀκοῦσαι αὐτοῦ, καὶ ἰαθῆναι ἀπὸ τῶν νόσων αὐτῶν, ¹⁸ καὶ οἱ ὀχλούμενοι ἀπὸ πνευμάτων ἀκαθάρτων καὶ ἐθεραπεύοντο. ¹⁹ Καὶ πᾶς ὁ ὄχλος ἐζήτει ἅπτεσθαι αὐτοῦ, ὅτι δύναμις παρ' αὐτοῦ ἐξήρχετο καὶ ἰᾶτο πάντας.

f Matt. 14. 36.
Mark 5. 30.

g Matt. 5. 2, &c.

h Isa. 65. 13.
& 66. 10. & 61. 3.
Matt. 5. 4.
i Matt. 5. 11.
1 Pet. 2. 19.
& 3. 14. & 4. 14.
John 16. 2.
j Matt. 5. 12.
Acts 5. 41.
& 7. 51.

k Amos 6. 1, 8.
Eccles. 31. 8.
James 5. 1.
Matt. 6. 2, 5.
ch. 16. 25.
l Isa. 65. 13.
James 4. 9. & 5. 1.
m John 15. 19.
1 John 4. 5.

n Exod. 23. 4.
Prov. 25. 21.
Matt. 5. 44.
Rom. 12. 14, 20.
1 Cor. 4. 12.
o ch. 23. 34.
Acts 7. 60.
p Matt. 5. 39.
1 Cor. 6. 7.
q Deut. 15. 7.
r Matt. 5. 42.
s Matt. 7. 12.
Tou. 4. 16.
s Matt. 5. 46.

(⁴⁶/_v) ²⁰ g Καὶ αὐτὸς ἐπάρας τοὺς ὀφθαλμοὺς αὐτοῦ εἰς τοὺς μαθητὰς αὐτοῦ ἔλεγε, Μακάριοι οἱ πτωχοί, ὅτι ὑμετέρα ἐστὶν ἡ βασιλεία τοῦ Θεοῦ. (⁴⁷/_v) ²¹ h Μακάριοι οἱ πεινῶντες νῦν, ὅτι χορτασθήσεσθε. Μακάριοι οἱ κλαίοντες νῦν, ὅτι γελάσετε. (⁴⁸/_v) ²² i Μακάριοί ἐστε, ὅταν μισήσωσιν ὑμᾶς οἱ ἄνθρωποι, (⁴⁹/_v) καὶ ὅταν ἀφορίσωσιν ὑμᾶς καὶ ὀνειδίσωσι, καὶ ἐκβάλωσι τὸ ὄνομα ὑμῶν ὡς πονηρὸν, ἕνεκα τοῦ Υἱοῦ τοῦ ἀνθρώπου. ²³ j Χάρητε ἐν ἐκείνῃ τῇ ἡμέρᾳ καὶ σκιρτήσατε ἰδοὺ γὰρ ὁ μισθὸς ὑμῶν πολλὸς ἐν τῷ οὐρανῷ· κατὰ ταῦτα γὰρ ἐποιοῦν τοῖς προφήταις οἱ πατέρες αὐτῶν. (⁵⁰/_x) ²⁴ k Πλὴν οὐαὶ ὑμῖν τοῖς πλουσίοις, ὅτι ἀπέχετε τὴν παράκλησιν ὑμῶν. (⁵¹/_x) ²⁵ l Οὐαὶ ὑμῖν, οἱ ἐμπεπλησμένοι, ὅτι πεινάσετε. Οὐαὶ ὑμῖν, οἱ γελῶντες νῦν, ὅτι πενθήσετε καὶ κλαύσετε. ²⁶ m Οὐαὶ, ὅταν καλῶς ὑμᾶς εἴπωσι πάντες οἱ ἄνθρωποι, κατὰ ταῦτα γὰρ ἐποιοῦν τοῖς ψευδοπροφήταις οἱ πατέρες αὐτῶν.

(⁵²/_v) ²⁷ n Ἀλλὰ ὑμῖν λέγω τοῖς ἀκούουσιν, Ἀγαπᾶτε τοὺς ἐχθροὺς ὑμῶν, καλῶς ποιεῖτε τοῖς μισοῦσιν ὑμᾶς, ²⁸ o εὐλογεῖτε τοὺς καταρωμένους ὑμῖν, προσεύχεσθε ὑπὲρ τῶν ἐπηρεαζόντων ὑμᾶς. (⁵³/_v) ²⁹ p Τῷ τύπτοντί σε ἐπὶ τὴν σιαγόνα πάρεχε καὶ τὴν ἄλλην, καὶ ἀπὸ τοῦ αἵροντός σου τὸ ἱμάτιον καὶ τὸν χιτῶνα μὴ κωλύσης. ³⁰ q Παντὶ δὲ τῷ αἰτοῦντί σε δίδου, καὶ ἀπὸ τοῦ αἵροντος τὰ σὰ μὴ ἀπαίτει. (⁵⁴/_v) ³¹ r Καὶ καθὼς θέλετε ἵνα ποιῶσιν ὑμῖν οἱ ἄνθρωποι, καὶ ὑμεῖς ποιεῖτε αὐτοῖς ὁμοίως. (⁵⁵/_v) ³² s Καὶ εἰ ἀγαπᾶτε τοὺς ἀγαπῶντας ὑμᾶς, ποῖα ὑμῖν χάρις ἐστί; καὶ γὰρ οἱ ἁμαρτωλοὶ τοὺς ἀγαπῶντας αὐτοὺς ἀγαπῶσι.

If it be said that Christ could not have used *both* forms of address at the same time, and that if one recital be correct the other is not so; it may be replied, that the true design of the Holy Gospel is not so much to confine our minds to one set of words, as if they were or could be a full exponent of Christ's meaning, as to declare what was in the mind of Christ.

The Holy Spirit Who inspired the Evangelists knew what was in Christ's mind, and by presenting the same substantial truth with circumstantial varieties and in different points of view, He has given a clearer view of that mind than if He had given one view only. See above, *Introduction* to the Four Gospels; and *Augustine*, quoted above on Matt. iii. 11; and here *vv.* 20, 21.

It is observable that the History of the Sermon, as given in both Evangelists, is prefaced and followed by a narrative of *Miracles*. They were then worked by Christ, and are here recorded by the Holy Spirit (we may reasonably suppose), in order to give greater force and solemnity to our Lord's *Preaching*, and to gain reader assent and obedience to it.

This Sermon is like an *Epistle* from God; the Miracles are its *seals*, impressed with the Divine Image and Superscription. See further on Matt. vii. 29.

18. ἀπό] Restored, for ὑπό, from the best MSS. It is observable here that these persons *resorted* to Christ for relief; and this agrees better with ἀπό than with ὑπό; for those who were under the dominion of the Evil One, would rather have fled from Him; whereas these persons were driven from Satan to take refuge in Christ. On the use of ἀπό after a part. pass., see *Winer*, G. G. p. 332.

19. δύναμις παρ' αὐτοῦ ἐξήρχετο] *power was going forth from out of Him*. For He was πηγὴ δυνάμεως, the Fountain of Miracles (*Theophyl.*): the Apostles were only ὄχετοί, or channels.

20, 21. Μακάριοι] *Blessed*. See on Matt. v. 1—10. After He had chosen His disciples, He ῥηθίλει αὐτοῖς διὰ τῶν μακαρισμῶν καὶ διὰ τῆς διδασκαλίας. (*Theoph.*) *S. Ambrose* says, "Quatuor tantum beatitudines sanctus Lucas Dominicus posuit, octo verò sanctus Matthæus; in his octo illæ quatuor sunt, et in istis quatuor illæ octo." *S. Ambrose* therefore thought that this Sermon in St. Luke was the Sermon on the Mount. See note on v. 17 here, and so *S. Cyril*, pp. 192, 193. The following remarks on this point are from *S. Augustine*, de Consensu Evang. ii. 47: "Quamquam etiam illud possit occurrere, in aliquâ excelsiore

parte montis primo cum solis discipulis Dominum fuisse, quando ex eis illos duodecim elegit: deinde cum eis descendisse, non de monte, sed de ipsâ montis celsitudine in *campestrum locum*, id est, in aliquam æqualitatem, quæ in latere montis erat, et multas turbas capere poterat; atque ibi stetisse donec ad eum turbæ congregarentur: ac postea cum sedisset, accessisse propinquiis discipulos ejus, atque ita illis cæterisque turbis præsentibus unum habuisse sermonem quem Matthæus Lucasque narrarunt, diverso narrandi modo, sed eadem veritate rerum et sententiarum, quas ambo dixerunt. Jam enim præmonuimus, quod et nullo præmonente unicuique sponte videndum fuit, si quis prætermittat aliquid quod alias dicat, non esse contrarium; nec si alius alio modo aliquid dicat, dum eadem rerum sententiarumque veritas explicetur: ut quod Matthæus ait, cum autem descendisset de monte, simul etiam de illo campestri loco qui in latere montis esse potuit, intelligatur. Deinde Matthæus de leproso mundato narrat, quod etiam Marcus et Lucas similiter."

22. ἀφορίσωσιν] *excommunicate you*, for My sake. See John xvi. 2. Hence ἀφορισμός became the ecclesiastical word for *excommunication*. See *Suicer*, Thes. i. p. 600. *Bingham*, XVI. ii. 6; xvii. 1. Here is a prophecy that some would be excommunicated unjustly; and here is comfort for those who suffer under that ban; e. g. for persons who are cut off from communion with a Church which imposes, as terms of communion, Articles of belief not found in Scripture, or contrary to Scripture, and unknown to the Primitive Church.

23. Χάρητε] Restored from the best MSS. for Χαίrete. — κατὰ ταῦτα] *in like manner*. Elz. has ταῦτα, but ταῦτα seems preferable. Tisch. has τὰ αὐτὰ, with B, D, Q, X.

27, 28. Ἀγαπᾶτε] See on Matt. v. 44. The connexion is,—Ye will be persecuted; but your persecutions are trials of your love. Overcome evil with good. *Love your enemies*, and your persecutions will be occasions to you of glory.

29, 30. Τῷ τύπτοντί σε] See on Matt. v. 39, 40, and John xviii. 23.

— χιτῶνα] See on Matt. v. 40.

30. Παντὶ δὲ τῷ αἰτοῦντί] See on Matt. v. 42.

32. ποῖα ὑμῖν χάρις] *what thanks* do you deserve for so doing? See *vv.* 33 and 34, and cp. xvii. 9, μὴ χάριν ἔχει τῷ δούλῳ ἐκείνῳ;

It is observable that the word χάρις, so often used by St.

³³ Καὶ ἐὰν ἀγαθοποιῆτε τοὺς ἀγαθοποιούντας ὑμᾶς, ποία ὑμῖν χάρις ἐστί; καὶ γὰρ οἱ ἁμαρτωλοὶ τὸ αὐτὸ ποιοῦσι. ³⁴ *Καὶ ἐὰν δανείζητε παρ' ὧν ἐλπίζετε ἀπολαβεῖν, ποία ὑμῖν χάρις ἐστί; καὶ γὰρ οἱ ἁμαρτωλοὶ ἁμαρτωλοῖς δανείζουσιν, ἵνα ἀπολάβωσι τὰ ἴσα. ³⁵ ^u Πλὴν ἀγαπάτε τοὺς ἐχθροὺς ὑμῶν, καὶ ἀγαθοποιεῖτε, καὶ δανείζετε μηδὲν ἀπελπίζοντες· καὶ ἔσται ὁ μισθὸς ὑμῶν πολὺς, καὶ ἔσεσθε υἱοὶ Ὑψίστου· ὅτι αὐτὸς χρηστός ἐστίν ἐπὶ τοὺς ἀχαρίστους καὶ πονηροὺς. ³⁶ ^v Γίνεσθε οὖν οἰκτίρμονες, καθὼς καὶ ὁ Πατὴρ ὑμῶν οἰκτίρων ἐστί.

t Matt. 5. 48.
Deut. 15. 8.

u Matt. 5. 44, 45.
Ps. 37. 26.
ch. v. 30.

v Matt. 5. 48.

(⁵⁶/_{II}) ³⁷ *Καὶ μὴ κρίνετε, καὶ οὐ μὴ κριθῆτε· μὴ καταδικάζετε, καὶ οὐ μὴ καταδικασθῆτε· ἀπολύετε, καὶ ἀπολυθήσεσθε. ³⁸ * Δίδετε, καὶ δοθήσεται ὑμῖν· μέτρον καλὸν, πεπιεσμένον καὶ σεσαλευμένον καὶ ὑπερεκχυνόμενον, δώσουσιν εἰς τὸν κόλπον ὑμῶν· τῷ γὰρ αὐτῷ μέτρῳ ᾧ μετρεῖτε ἀντιμετρηθήσεται ὑμῖν.

w Matt. 7. 1.
Rom. 2. 1.
1 Cor. 4. 5.
x Prov. 10. 22.
& 19. 17.
Matt. 7. 2.
Mark 4. 24.
James 2. 13.

(⁵⁷/_V) ³⁹ ^y Εἶπε δὲ παραβολὴν αὐτοῖς, Μήτι δύναται τυφλὸς τυφλὸν ὁδηγεῖν; οὐχὶ ἀμφοτέρω εἰς βόθυνον πεσοῦνται; (⁵⁸/_{III}) ⁴⁰ ^z Οὐκ ἔστι μαθητὴς ὑπὲρ τοῦ διδάσκαλου αὐτοῦ· κατηρτισμένος δὲ πᾶς ἔσται ὡς ὁ διδάσκαλος αὐτοῦ.

y Isa. 42. 19.
Matt. 15. 14.
z Matt. 10. 24.
John 13. 16.
& 15. 20.

(⁵⁹/_V) ⁴¹ ^a Τί δὲ βλέπεις τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ τοῦ ἀδελφοῦ σου, τὴν δὲ δοκὸν τὴν ἐν τῷ ἰδίῳ ὀφθαλμῷ οὐ κατανοεῖς; ⁴² ^b * Ἡ πῶς δύνασαι λέγειν τῷ ἀδελφῷ σου, Ἀδελφέ, ἄφες ἐκβάλω τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ σου, αὐτὸς τὴν ἐν τῷ ὀφθαλμῷ σου δοκὸν οὐ βλέπων; Ὑποκριτὰ, ἐκβαλε πρῶτον τὴν δοκὸν ἐκ τοῦ ὀφθαλμοῦ σου, καὶ τότε διαβλέψεις ἐκβαλεῖν τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ τοῦ ἀδελφοῦ σου. (⁶⁰/_V) ⁴³ ^c Οὐ γάρ ἐστι δένδρον καλὸν ποιοῦν καρπὸν σαπρὸν· οὐδὲ δένδρον σαπρὸν ποιοῦν καρπὸν καλόν. (⁶¹/_V) ⁴⁴ ^d * Ἐκαστον γὰρ δένδρον ἐκ τοῦ ἰδίου καρποῦ γινώσκεται· οὐ γὰρ ἐξ ἀκανθῶν συλλέγουσι σῦκα, οὐδὲ ἐκ βάτου τρυγῶσι σταφυλήν. (⁶²/_V) ⁴⁵ ^e * Ὁ ἀγαθὸς ἄνθρωπος ἐκ τοῦ ἀγαθοῦ θησαυροῦ τῆς καρδίας αὐτοῦ προφέρει τὸ ἀγαθόν· καὶ ὁ πονηρὸς ἄνθρωπος ἐκ τοῦ πονηροῦ θησαυροῦ τῆς καρδίας αὐτοῦ προφέρει τὸ πονηρόν· ἐκ γὰρ τοῦ περισσεύματος τῆς καρδίας λαλεῖ τὸ στόμα αὐτοῦ.

a Matt. 7. 3.

b Prov. 18. 17.
Rom. 2. 1, 21.

c Matt. 7. 17.
& 12. 33.
d Matt. 7. 16, 17.

e Matt. 12. 34, 35.

(⁶³/_{III}) ⁴⁶ ^f Τί δὲ με καλεῖτε Κύριε Κύριε, καὶ οὐ ποιεῖτε ἃ λέγω; (⁶⁴/_V) ⁴⁷ ^g Πᾶς ὁ ἐρχόμενος πρὸς με, καὶ ἀκούων μου τῶν λόγων καὶ ποιῶν αὐτοὺς, ὑποδείξω ὑμῖν τίνι ἐστὶν ὅμοιος· ⁴⁸ ^h ὅμοιός ἐστιν ἀνθρώπῳ οἰκοδομῶντι οἰκίαν, ὃς ἔσκαψε καὶ ἐβάθυνε, καὶ ἔθηκε θεμέλιον ἐπὶ τὴν πέτραν· πλημμύρας δὲ γενομένης προσεῖρήξεν ὁ ποταμὸς τῇ οἰκίᾳ ἐκείνῃ, καὶ οὐκ ἴσχυσε σαλευθῆναι αὐτήν, τεθεμελίωτο γὰρ ἐπὶ τὴν πέτραν. ⁴⁹ * Ὁ δὲ ἀκούσας καὶ μὴ ποιήσας ὅμοιός ἐστιν ἀνθρώπῳ οἰκοδομήσαντι οἰκίαν ἐπὶ τὴν γῆν χωρὶς θεμελίου, ἣ προσεῖρήξεν ὁ ποταμὸς, καὶ εὐθέως ἔπεσε, καὶ ἐγένετο τὸ ῥῆγμα τῆς οἰκίας ἐκείνης μέγα.

f Mal. 1. 6.
Matt. 7. 21.
& 25. 11.
ch. 13. 25.
Rom. 2. 13.
James 1. 22.
g Matt. 7. 24.
h 2 Pet. 1. 10.

Luke and St. Paul, never occurs in St. Matthew's or St. Mark's Gospels.

35. Πλὴν ἀγαπάτε] *But love ye.* This corrective word *πλὴν* seems to remind the reader that *this* report of the Sermon on the Mount is not a *full* report, and to refer him for its complement to the words of our Lord in *St. Matthew*, v. 43. St. Luke writes with a knowledge of St. Matthew's Gospel, and supposes that his reader will refer to it. The One Spirit Who inspired all the Evangelists intends us to regard all the Gospels as interwoven with each other, and forming one harmonious whole.

— δανεί[ετε] lend ye. See on Matt. v. 42, and Prov. xix. 17, "He that hath pity on the poor, *lendeth* (δανεί[ει, LXX]) unto the Lord;" and see Eccles. xxix. 2.

38. δώσουσιν] *they will give.* "Hebræi verba activa numero plurali posita pro passivis accipiunt. Vid. Luc. xii. 48, αἰτῆσουσι." Cp. Job vii. 3; xviii. 18. Luke xii. 12. John xv. 6. Rev. xvi. 15. Vorst. de Hebr. p. 577.

— κόλπον] *lap.* To be understood by reference to the loose raiment worn in the East. It corresponds exactly to the Hebr. כֶּתֶם (*cheyk*), which is used for the bosom or lap, and the fold of the garment upon it. Ps. xxxv. 13; lxxiv. 11; lxxix. 12. Cp. the Latin *sinus*. (*Wets.*)

39, 40. Μήτι δύναται τυφλὸς—ὁ διδάσκαλος αὐτοῦ] *Can the*

blind lead the blind? A warning against the sin of claiming absolute dominion over the faith of others on the one hand; and a warning also against the sin of submitting our conscience and reason to the dictates of any *human* teacher on the other.

41. Τί δὲ βλέπεις] *But why dost thou look at the mote in thy brother's eye?* See on Matt. vii. 3. The connexion appears to be,—the *Blind* cannot lead the blind; therefore thou canst not teach others if thou dost not begin with teaching thyself; thou must cast out *first* the beam out of thine own eye, in order to see clearly to cast out the mote from thy brother's eye. It is vain for thee to pretend to be a good tree by a show of leaves, if thou dost not bring forth good fruit in thine own life. Thou art then a mere leafy fig-tree, and wilt be withered by Christ. (Matt. xxi. 19.) The *blind follower* will fall into the ditch of error and of misery as well as the *blind leader*. Every one who is *κατηρτισμένος*, thoroughly schooled and disciplined by his Master, will be as his Master. He will be *κατηρτισμένος εἰς ἀπώλειαν* (Rom. ix. 22) if he blindly follows a blind guide. But he will be *ἀρτιος*, and "thoroughly furnished to every good work" (2 Tim. iii. 17), if he follows Christ,—the unerring Guide, the true Master (Matt. xxiii. 8—10), the Light of the World.

44. "Ἐκαστον δένδρον] See Matt. vii. 16—20.

47—49. Πᾶς ὁ ἐρχόμενος] See on Matt. vii. 24—29.

a Matt. 8. 5, &c.

VII. ($\frac{65}{III}$) ¹ a Ἐπεὶ δὲ ἐπλήρωσε πάντα τὰ ῥήματα αὐτοῦ εἰς τὰς ἀκοὰς τοῦ λαοῦ, εἰσῆλθεν εἰς Καφαρναούμ. ² Ἐκατοντάρχου δέ τινος δούλος κακῶς ἔχων ἤμελλε τελευτᾶν, ὃς ἦν αὐτῷ ἔντιμος. ³ Ἀκούσας δὲ περὶ τοῦ Ἰησοῦ ἀπέστειλε πρὸς αὐτὸν πρεσβυτέρους τῶν Ἰουδαίων ἐρωτῶν αὐτὸν ὅπως ἔλθων διασώσῃ τὸν δούλον αὐτοῦ. ⁴ Οἱ δὲ παραγενόμενοι πρὸς τὸν Ἰησοῦν παρεκάλουν αὐτὸν σπουδαίως λέγοντες, Ὅτι ἄξιός ἐστιν ᾧ παρέξει τοῦτο, ⁵ ἀγαπᾷ γὰρ τὸ ἔθνος ἡμῶν, καὶ τὴν συναγωγὴν αὐτὸς ᾧκοδόμησεν ἡμῖν. ⁶ Ὁ δὲ Ἰησοῦς ἐπορεύετο σὺν αὐτοῖς. Ἦδη δὲ αὐτοῦ οὐ μακρὰν ἀπέχοντος ἀπὸ τῆς οἰκίας, ἔπεμψε πρὸς αὐτὸν ὁ ἐκατόνταρχος φίλους λέγων αὐτῷ, Κύριε, μὴ σκύλλου, οὐ γάρ εἰμι ἱκανὸς ἵνα μού ὑπὸ τὴν στέγην εἰσέλθῃς. ⁷ διὸ οὐδὲ ἔμμαντὸν ἠξίωσα πρὸς σε ἐλθεῖν ἀλλὰ εἰπὲ λόγῳ, καὶ ἰαθήσεται ὁ παῖς μου. ⁸ Καὶ γὰρ ἐγὼ ἄνθρωπός εἰμι ὑπὸ ἐξουσίαν τασσόμενος, ἔχων ὑπ' ἑμαυτὸν στρατιώτας, καὶ λέγω τούτῳ, Πορεύθητι, καὶ πορεύεται, καὶ ἄλλῳ, Ἔρχου, καὶ ἔρχεται, καὶ τῷ δούλῳ μου, Ποίησον τοῦτο, καὶ ποιεῖ. ⁹ Ἀκούσας δὲ ταῦτα ὁ Ἰησοῦς ἐθαύμασεν αὐτὸν, καὶ, στραφεὶς τῷ ἀκολουθῶντι αὐτῷ ὄχλῳ εἶπε, Λέγω ὑμῖν οὐδὲ ἐν τῷ Ἰσραὴλ τοσαύτην πίστιν εἶρον. ($\frac{66}{V}$) ¹⁰ Καὶ ὑποστρέψαντες οἱ πεμφθέντες εἰς τὸν οἶκον εἶρον τὸν ἀσθενοῦντα δούλον ὑγιαίνοντα.

($\frac{67}{X}$) ¹¹ Καὶ ἐγένετο ἐν τῇ ἐξῇς, ἐπορεύετο εἰς πόλιν καλουμένην Ναὺν, καὶ συνεπορεύοντο αὐτῷ οἱ μαθηταὶ αὐτοῦ ἱκανοὶ καὶ ὄχλος πολὺς. ¹² Ὡς δὲ ἤγγισε τῇ πύλῃ τῆς πόλεως, καὶ ἰδοὺ ἐξεκομίζετο τεθηγκὼς υἱὸς μονογενῆς τῇ μητρὶ αὐτοῦ, καὶ αὐτὴ χήρα· καὶ ὄχλος τῆς πόλεως ἱκανὸς σὺν αὐτῇ. ¹³ Καὶ ἰδὼν αὐτὴν ὁ Κύριος ἐσπλαγχνίσθη ἐπ' αὐτῇ, καὶ εἶπεν αὐτῇ, Μὴ κλαίει· ¹⁴ b καὶ προσελθὼν ἥψατο τῆς σοροῦ, οἱ δὲ βασταζόντες ἔστησαν, καὶ εἶπε,

b Acts 9. 40.

CH. VII. 1. ἐπλήρωσεν εἰς] *He filled up all these words into the ears of the people.* On this use of εἰς, *into*, see on Mark i. 39, κηρύσσω εἰς τ. συναγωγὰς. Our ears are like vessels *into* which Christ's doctrine is poured. It is poured into our hearts through them, and fills them, and their duty is to hold it.

2. Ἐκατοντάρχου] See on Matt. viii. 5—10. St. Luke dwells and enlarges on this history as specially instructive and edifying to Gentile soldiers, who might be led thereby not to despise the conquered race of Israel, nor yet to confound Christ and His religion with the tenets and practices of many of the Jewish Teachers, but to seek for divine truth, and cherish it when found (see *vv.* 5, 7); and to treat their slaves with brotherly love (*v.* 2), and to apply the lessons learnt in the discipline of the Camp (*vv.* 8, 9) to their own spiritual improvement as soldiers of Christ.

3. ἀπέστειλε] St. Matthew says προσῆλθε, i.e. resorted to Jesus, i.e. by his messengers, and by his *faith*, as the faithful woman is said to touch Christ (Matt. ix. 20. Mark v. 30. Luke viii. 45) because she believed, though she only touched the hem of His garment; whereas the crowd who pressed on Him, but did not believe in Him, did not touch Him.

4. παρέξει] Literally, *thou shalt afford this favour.* On the middle voice παρέχωμαι, see Titus ii. 7.

5. τὴν συναγωγὴν] *the synagogue* which we frequent; i.e. *he*, though a Roman soldier, at his own expense (αὐτὸς) built for *our* (τῇν) synagogue,—the synagogue in which *we* worship. There were many synagogues in so large a city as Capernaum. At Jerusalem there were upwards of 400.

St. Luke alone records the words of these Jewish elders; and thus while he repeats the substance of St. Matthew's narrative (viii. 5—13), he shows his own independent knowledge of the facts.

6. μου] emphatic; the roof of *me*, most unworthy as I am. So C, D, L, M, R, X, Γ, and about thirty-five Cursives. Other MSS. have τὴν στέγην μου.

7. λόγῳ] *by a word*, without coming in person. Cp. Matt. viii. 8, 16, and the use of λέγων in *v.* 6.

11. Ναὺν] *Nain*, Hebr. נַאִין, so called to this day; from נֶאֱמַר (na'ēm), or נֶאֱמַר (na'im), *fair*. See *Lightfoot. Reland, Palest. lib.* iii. p. 304. Near Endor and Kison, two leagues from Nazareth; two miles from Capernaum (*S. Jerome*), and two miles on the south of Mount Tabor. Cf. *Wetst. p.* 698. *Robinson, Palest.* iii. p. 469.

11, 12. ὄχλος—πύλη] So that the miracle was done in the

sight of numerous spectators. Observe the circumstantial manner in which it is told. The city, the gate, the multitude, the man's age and circumstances, his mother's condition, our Lord's words, the effects on the multitude,—all are specified.

This miracle is recorded only by St. Luke.

S. Augustine observes (*Serm. xcvi.*), that of the numerous persons raised to life by Christ, three only are mentioned, as specimens, in the Gospels (cp. John xxi. 25); the widow's son (Luke vii. 11), the daughter of Jairus (Matt. ix. 18. Mark v. 42), and Lazarus (John xi. 44); and after remarking that all our Lord's works of mercy to the body have also a spiritual reference to the *soul*, he proceeds to consider them as illustrations of Christ's divine power and love in raising the *soul*, dead in trespasses and sins, from every kind of spiritual death; whether the soul be dead, but not yet carried out, like the daughter of Jairus; or dead and carried out, but not buried, like the widow's son; or dead, carried out, and buried, like Lazarus. He who raised Himself from the dead can raise all from the death of sin. Therefore let no one despair.

13. ὁ Κύριος] *the Lord*. This mode of describing Christ is almost peculiar to St. Luke among the three Synoptical Evangelists. See vii. 31; xi. 39; xii. 42; xvii. 5, 6; xviii. 6; xxii. 31, 61; cp. John iv. 1. It seems to be designed to remind his readers that Jesus was indeed coequal with Him Who in the Septuagint is called Κύριος, i.e. the Lord ἸΗΣΟΥΑΝ; and that He proved by His mighty works, such as that here described, that He claimed with truth so to be. See above, ii. 11.

It may be also a silent evidence that St. Luke's Gospel is later than that of St. Matthew and St. Mark; and that it was written for those who had not seen Christ in the flesh, and habitually regarded Him as the *Lord*, risen from the dead, and enthroned at God's right hand in heavenly glory as *Lord* of all. Acts ii. 36, 47; iv. 33; vii. 59; ix. 13; x. 36; xi. 17. When St. Luke wrote, it had probably become common in the Church. He generally employs it, as here, when he is about to relate some mighty work done, or some authoritative saying uttered, by Jesus the *Lord*.

14. ἥψατο τῆς σοροῦ] *He touched the bier*, and so raised the dead; in order that we may know that His own Body is the Body of Life (*Theophyl.*); and that by communion with Him we live.

According to the Levitical law, uncleanness was communicated by touching a Leper, or a Dead Body, but Christ touched both; and with His touch He cleansed the one (Matt. viii. 3) and

Νεανίσκε, σοὶ λέγω, ἐγέρθητι. ¹⁵ Καὶ ἀνεκάθισεν ὁ νεκρὸς, καὶ ἤρξατο λαλεῖν καὶ ἔδωκεν αὐτὸν τῇ μητρὶ αὐτοῦ. ¹⁶ Ἐλαβε δὲ φόβος ἅπαντας, καὶ ἐδόξαζον τὸν Θεὸν λέγοντες, ὅτι προφήτης μέγας ἐγήγερται ἐν ἡμῖν, καὶ ὅτι ἐπεσκέψατο ὁ Θεὸς τὸν λαὸν αὐτοῦ. (⁶⁸/_x) ¹⁷ Καὶ ἐξῆλθεν ὁ λόγος οὗτος ἐν ὅλῃ τῇ Ἰουδαίᾳ περὶ αὐτοῦ, καὶ ἐν πάσῃ τῇ περιχώρῳ.

¹⁸ Καὶ ἀπήγγειλαν Ἰωάννῃ οἱ μαθηταὶ αὐτοῦ περὶ πάντων τούτων. d Matt. 11. 2, &c.

(⁶⁹/_v) ¹⁹ Καὶ προσκαλεσάμενος δύο τινὰς τῶν μαθητῶν αὐτοῦ ὁ Ἰωάννης ἐπεμψε πρὸς τὸν Ἰησοῦν λέγων, Σὺ εἶ ὁ ἐρχόμενος, ἢ ἄλλον προσδοκῶμεν; ²⁰ Παραγενόμενοι δὲ πρὸς αὐτὸν οἱ ἄνδρες εἶπον, Ἰωάννης ὁ βαπτιστὴς ἀπέσταλκεν ἡμᾶς πρὸς σε λέγων, Σὺ εἶ ὁ ἐρχόμενος, ἢ ἄλλον προσδοκῶμεν; ²¹ Ἐν αὐτῇ δὲ τῇ ὥρᾳ ἐθεράπευσεν πολλοὺς ἀπὸ νόσων, καὶ μαστίγων, καὶ πνευμάτων πονηρῶν, καὶ τυφλοῖς πολλοῖς ἐχαρίσατο βλέπειν. ²² Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς, Πορευθέντες ἀπαγγείλατε Ἰωάννῃ ὅτι εἶδετε καὶ ἠκούσατε, ὅτι ^e τυφλοὶ ἀναβλέπουσι, χωλοὶ περιπατοῦσι, λεπροὶ καθαρίζονται, κωφοὶ ἀκούουσι, νεκροὶ ἐγείρονται, πτωχοὶ εὐαγγελίζονται. ²³ καὶ μακάριός ἐστιν ὁς ἐὰν μὴ σκανδαλισθῇ ἐν ἐμοί.

²⁴ Ἀπελθόντων δὲ τῶν ἀγγέλων Ἰωάννου, ἤρξατο λέγειν πρὸς τοὺς ὄχλους περὶ Ἰωάννου, Τί ἐξεληλύθατε εἰς τὴν ἔρημον θεάσασθαι; κάλαμον ὑπὸ ἀνέμου σαλευόμενον; ²⁵ ἀλλὰ τί ἐξεληλύθατε ἰδεῖν; ἄνθρωπον ἐν μαλακοῖς ἱματίοις ἡμφιεσμένον; ἰδοὺ οἱ ἐν ἱματισμῷ ἐνδόξῳ καὶ τρυφῇ ὑπάρχοντες ἐν τοῖς βασιλείοις εἰσίν. ²⁶ Ἀλλὰ τί ἐξεληλύθατε ἰδεῖν; προφήτην; ναὶ, λέγω ὑμῖν, καὶ περισσότερον προφήτου. (⁷⁰/_{ii}) ²⁷ οὗτός ἐστι περὶ οὗ γέγραπται, ἰδοὺ ἐγὼ ^f ἀποστέλλω τὸν ἄγγελόν μου πρὸ προσώπου σου, ὃς κατασκευάσει τὴν ὁδόν σου ἔμπροσθέν σου. (⁷¹/_v) ²⁸ λέγω γὰρ ὑμῖν, μείζων ἐν γεννητοῖς γυναικῶν προφήτης Ἰωάννου τοῦ βαπτιστοῦ οὐδεὶς ἐστίν· ὁ δὲ μικρότερος ἐν τῇ βασιλείᾳ τοῦ Θεοῦ μείζων αὐτοῦ ἐστίν. (⁷²/_x) ²⁹ καὶ πᾶς ὁ λαὸς ἀκούσας καὶ οἱ τελῶναι ἐδικαίωσαν τὸν Θεὸν βαπτισθέντες τὸ βάπτισμα Ἰωάννου. ³⁰ οἱ δὲ

c Mark 7. 37.
ch. 24. 19.
John 4. 19.
& 6. 14. & 9. 17.
ch. 1. 68.

e Isa. 29. 18.
& 35. 5. & 42. 7.
& 61. 1.
Matt. 10. 8.
& 11. 4.
John 3. 2.
& 5. 36.
& 10. 25. 36.
& 14. 11.
Ps. 146. 8.
Luke 4. 18.

f Mal. 3. 1.

raised the other, and proved Himself to be above the Law, and to be the Giver of the Law.

— Νεανίσκε, σοὶ λέγω] *Young man, I say unto thee arise!* Christ is not like Elijah mourning over the son of the widow of Sarepta (1 Kings xvii. 20),—nor as Elisha stretching his own body over the dead (2 Kings iv. 34),—nor as Peter praying over Tabitha (Acts ix. 40),—but He calls those things that are not as though they were (Rom. iv. 17). He speaks to the dead as living, and raises them by His own Divine word,—*I say unto thee, Arise.* (Titus Bostr.)

19. Σὺ εἶ ὁ ἐρχόμενος] *Art Thou the coming One?* On the design of this inquiry, and on its circumstances (19—23), see on Matt. xi. 2—6.

21. Ἐν αὐτῇ δὲ τῇ ὥρᾳ] *At that very hour.* He knew, as God, what John's design was in sending to Him, and He put it into his heart to send at that very time when He Himself was working many miracles, which were the true answer to the question. (Cyril.) S. Basil. Seleuc. p. 180, says ἐργοῖς χαρίζεται τὴν ἀπόκρισιν. He replies by deeds. Believe your own eyes. They will tell you that I am doing the very works which it was prophesied that "He who should come," i. e. the Messiah, should do (see Isa. xxxv. 5), and which are an answer to your question.

22. τυφλοὶ ἀναβλέπουσι] *the blind recover their sight, &c.* One of the most consolatory reflections produced by these mighty and merciful works of Christ on earth, is the assurance they give that at the great day of Resurrection He will remove all infirmities and blemishes from the bodies of His servants, and clothe them in immortal health, beauty, and glory, so as to be like His own glorious body, once marred on the cross, but raised by Himself from the dead, and now reigning for ever in glory. Cp. Phil. iii. 21.

24. Ἀπελθόντων δέ] On the sense of these verses (24—35) see on Matt. xi. 7—19, and on cp. S. Cyril here, ed. Mai, p. 210.

— κάλαμον ὑπὸ ἀνέμου σαλευόμενον] *a reed shaken by the wind.* So far from being a reed shaken by the wind of popular opinion, John was a rock, which stood unmoved though beaten by storms of suffering. (See Cyril.)

28. προφήτης] a Prophet. Some MSS. and Editors omit προφήτης; but it appears to be emphatic. There is a contrast between the prophets and those ἐν τῇ βασιλείᾳ τοῦ Θεοῦ, in the kingdom of God,—i. e. those who partake of the full privileges of the Gospel in the Christian Church.

There is also a contrast between γεννητοὶ γυναικῶν, those who are born of women (v. 28), and those who are "born of water and the Spirit" (cp. John i. 13; iii. 5), i. e. members of Christ's Church.

John, by coming after the other Prophets, and by his nearness to Christ, was greater than all the Prophets. "Major Prophetā, quia finis Prophetarum," says S. Ambrose. Yet, by being a prophet and forerunner of Christ, he was less than those who saw the whole Gospel-scheme, of which he had been the Herald and Precursor; as the temple of Zerobabel was more glorious than that of Solomon,—not in itself, for it was less magnificent (Ezra iii. 12), but because Christ would appear in it (Hagg. ii. 7.9). Not therefore that John in himself was less; but that Christ and the Gospel are greater than all. And by comparing them with John, Christ shows the greatness of the privileges which we enjoy. "For," says S. Cyril, pp. 212—214, "although we may be inferior in holiness to some under the Law, whom John represents, yet now, after the Passion, and Resurrection, and Ascension, and Day of Pentecost, we have greater blessings in Christ, being made, through Him, partakers of the Divine Nature; and therefore John confessed that he needed to be baptized of Christ (Matt. iii. 14), and from the days of John the kingdom of heaven suffereth violence (Matt. xi. 12)." Cp. below, x. 23, 24. Matt. xiii. 16, 17. Eph. iii. 5. Heb. xi. 13.

29, 30. καὶ πᾶς—αὐτοῦ] A continuation of the discourse of Christ. The words εἶπε δὲ ὁ Κύριος, inserted in some editions before τίνα οὖν, are not in the best MSS.

29. ἐδικαίωσαν τὸν Θεόν] *they justified God.* They proclaimed God to be just, holy, and good. The use of the word δικαίωσιν, as employed in the New Testament for to regard as just and holy, to pronounce such, to acquit,—is derived from the Septuagint (see Gen. xxxviii. 26. Deut. xxv. 1. Ps. li. 4. Isa. v. 23, and passim), and is very different from the sense in which it commonly stands in classical authors, where it signifies, when applied

Φαρισαῖοι καὶ οἱ νομικοὶ τὴν βουλὴν τοῦ Θεοῦ ἠθέτησαν εἰς ἑαυτοὺς μὴ βαπτισθέντες ὑπ' αὐτοῦ. (⁷³/_v) ³¹ Ἔτινι οὖν ὁμοιώσω τοὺς ἀνθρώπους τῆς γενεᾶς ταύτης; καὶ τίνοι εἰσὶν ὅμοιοι; ³² Ὅμοιοί εἰσι παιδίους τοῖς ἐν ἀγορᾷ καθημένοις, καὶ προσφωνοῦσιν ἀλλήλοις καὶ λέγουσιν, Ἡλλήσαμεν ὑμῖν, καὶ οὐκ ὠρχήσασθε· ἐθρηνήσαμεν ὑμῖν, καὶ οὐκ ἐκλαύσατε. ³³ Ἐλήλυθε γὰρ Ἰωάννης ὁ βαπτιστὴς μήτε ἄρτον ἐσθίων μήτε οἶνον πίνων καὶ λέγετε, Δαιμόνιον ἔχει· ³⁴ ἐλήλυθεν ὁ Υἱὸς τοῦ ἀνθρώπου ἐσθίων καὶ πίνων καὶ λέγετε, Ἰδοὺ ἄνθρωπος φάγος καὶ οἰνοπότης, φίλος τελωνῶν καὶ ἀμαρτωλῶν. ³⁵ Καὶ ἐδικαιώθη ἡ σοφία ἀπὸ τῶν τέκνων αὐτῆς πάντων.

h Matt. 26. 6.
Mark 14. 3.
John 11. 2.
& 12. 3.

i ch. 15. 2.
Gen. 18. 4.
& 19. 2.
Judg. 19. 21.
1 Sam. 25. 41.
1 Tim. 5. 10.

(⁷⁴/_I) ³⁶ Ἡρώτα δέ τις αὐτὸν τῶν Φαρισαίων ἵνα φάγῃ μετ' αὐτοῦ· καὶ εἰσελθὼν εἰς τὴν οἰκίαν τοῦ Φαρισαίου ἀνεκλίθη. ³⁷ Καὶ ἰδοὺ γυνὴ ἐν τῇ πόλει ἥτις ἦν ἀμαρτωλὸς, καὶ ἐπιγνοῦσα ὅτι ἀνάκειται ἐν τῇ οἰκίᾳ τοῦ Φαρισαίου, κομίσασα ἀλάβαστρον μύρου, ³⁸ καὶ στᾶσα παρὰ τοὺς πόδας αὐτοῦ ὀπίσω κλαίουσα ἤρξατο βρέχειν τοὺς πόδας αὐτοῦ τοῖς δάκρυσιν, καὶ ταῖς θριξὶ τῆς κεφαλῆς αὐτῆς ἐξέμασσε, καὶ κατεφίλει τοὺς πόδας αὐτοῦ, καὶ ἤλειφε τῷ μύρῳ. ³⁹ Ἰδὼν δὲ ὁ Φαρισαῖος ὁ καλέσας αὐτὸν εἶπεν ἐν ἑαυτῷ λέγων, Οὗτος εἰ

to a person, to pronounce sentence upon; and when it refers to a thing, to consider it right. Cp. below, v. 35, with Bengel's note, and the Epistle to the Romans, iii. 26.

30. *eis ἑαυτοὺς*] towards themselves.
31. *Τίνι οὖν ὁμοιώσω*] To what then shall I liken? See on Matt. xi. 16—19. After that section St. Matthew recounts our Lord's condemnation of the Galilean cities Chorazin, Bethsaida, Capernaum, in which His mighty works (above described, v. 22) had been wrought.

That censure, conveying a salutary warning to those at Jerusalem and in Palestine, is not repeated by St. Luke, writing for Gentile use.

35. *Kaf*] And Wisdom was justified by all her children.

The Wisdom of which St. Matthew speaks is, as St. Luke here explains, the Wisdom of God—in the Baptism of John as well as the Mission of Christ.

"Aperuit sanctus Lucas," says S. Ambrose here, "specialibus additis quod quasi generalibus sanctus Matthæus subobscurum reliquerat" (Matt. xi. 19).

36—50. *γυνή*] St. Luke now proceeds to insert a narrative not found in any other Evangelist, and full of tenderness and encouragement to the Heathen nations, for whose special use his Gospel was designed.

The Gentile world might see a beautiful picture of itself in the Woman that was a sinner, and despised by Simon the Pharisee, but blessed on her repentance by Christ; and might thus be taught to love much, and to present those members of the body (Rom. vi. 13; xii. 1) and faculties of the soul and estate, represented by her hair, her tears, and her ointment, which had been before abused to the service of Sin and Satan, as living sacrifices to Christ.

Her eyes, which once longed after earthly joys, now shed forth penitential tears; her hair, which she once displayed for idle ornament, is now used to wipe the feet of Christ; her lips, which once uttered vain things, now kiss those holy feet; the costly ointment, with which she once perfumed her body, is now offered to God. See Rom. vi. 19, "As ye have yielded your members servants to uncleanness, so now yield your members servants to righteousness, unto holiness." Cp. S. Amphiloch. pp. 67—85. Gregor. Hom. 33 in Evangelia, quoted below, on v. 47.

S. Ambrose applies this history thus, as a motive to almsgiving and tender love and care for the poor members of Christ: "Expand capillos, sterne ante Christum corporis tui dignitates . . . Accurre ad pedes. Ubique audieris Christi nomen, accurre. Lacrymis confitere delicta . . . si desideras gratiam, caritatem auge, mitte in corpus Jesu fidem resurrectionis, odorem Ecclesie, Caritatis unguentum. Non unguentum mulieris Dominus, sed caritatem probavit. Pecuniam conferas pauperi, ut deferas Christo. Corpus ejus Ecclesia est."

Some ancient Expositors suppose this woman to have been Mary Magdalene, and that she was the same as Mary the sister of Lazarus, who anointed our Lord in the house of Simon of Bethany (Matt. xxvi. 7. Mark xiv. 3. John xii. 3). But the reasons adduced for this supposition (which may be seen in *à Lapidè* here) are not satisfactory. "Potest non eadem esse," says S. Ambrose here. S. Augustine has a sermon on the subject (Serm. xcix.), and does not connect her with any other person. S. Chrysostom supposes that there were two different

women who anointed Christ. Origen, *Theophyl.*, and *Euthymius* that there were three.

It seems certain that there were at least two, viz. this woman in St. Luke, and Mary of Bethany (John xi. 2; xii. 3), and that the name of the woman here has been purposely concealed by St. Luke from considerations of delicacy, modesty, and tenderness to her. Mary Magdalene is mentioned by name in the next chapter (viii. 2); and if the woman in this chapter had been Mary Magdalene, and if it had been intended that she should be known to be so, some reference, it is probable, would have there been made to this act.

It is to be remembered that the use of unguent (*μύρον*), especially at feasts, was of common occurrence in the East (Eccl. ix. 8. Cant. i. 3; iv. 10. Amos vi. 6), and that therefore it is probable that our Lord was often anointed. He was anointed at banquets, and for His burial (Matt. xxvi. 12). Women prepared spices and ointments for Him in the tomb (Luke xxiii. 56). Their faith and love was devoutly exercised in anointing the body of Him Who is the Anointed of God.

37. *ἐν τῇ πόλει*] in the city. Her repentance was as public as her sin.

— *ἦν ἀμαρτωλός*] Not who was then a sinner, but who had been once a sinner. Cp. *λεπρὸς* in Matt. xxvi. 6.

On the use of the words *ἀμαρτωλὸς* and *peccatrix*, applied to sins of the flesh, see *Welst*.

S. Aug. says, "Accessit ad Dominum immunda, ut rediret munda" (Serm. xcix.). She had not been pronounced clean—not openly forgiven by Christ. "Accessit confessa, ut rediret professa." (Aug.)

— *ἀλάβαστρον μύρου*] an alabaster vase of ointment. See above on Mark xiv. 3.

Why did this woman come? In order to show her love for Christ; to testify her sorrow for sin; and to obtain Absolution from Him. Many came to Christ for bodily health. But we do not read of others who came to Him for remission of sin. Thus she was a singular example of faith and love and repentance, and received a special reward. It is a very interesting circumstance, that this woman seems to have come to our Lord immediately after He had uttered the touching and comforting words, "Come unto Me all ye that labour and are heavy laden, and ye shall find rest for your souls." Matt. xi. 28, 29. (Greswell, Harm. p. 92. Burgon.) Perhaps then this act of faith and love was the fruit of that blessed invitation.

See what seems to be a reference to this burden in v. 41. 47.

38. *πόδας*] His feet—mentioned thrice, to show her humility and reverence. She did not venture to anoint His head.

— *τοῖς δάκρυσιν*] with her tears. "Lacrymæ, aquarum pretiosissimæ." (Beng.)

— *ταῖς ἐπιξ]* with her hair. "Passis, ut in luctu." (Beng.)

Our Lord was reclining on a couch at the table, His feet being bare, and the woman came behind Him, and began to bathe His feet with her tears and wipe them with her hair.

The penitent woman stood behind Him; perhaps from a feeling of sorrow and shame she could not bear to confront His Divine Eye, before she had received a declaration of forgiveness, for which she came. Cp. *Cyril* here, p. 217.

39. *Οὗτος εἰ ἦν προφήτης*] If this man were a prophet He

ἦν προφήτης ἐγίνωσκεν ἂν τίς καὶ ποταπὴ ἡ γυνὴ ἣτις ἄπτεται αὐτοῦ, ὅτι ἁμαρτωλὸς ἐστι.

⁴⁰ Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπε πρὸς αὐτὸν, Σίμων, ἔχω σοί τι εἰπεῖν. Ὁ δὲ φησι, Διδάσκαλε, εἰπέ. ⁴¹ Δύο χρεωφειλέται ἦσαν δανειστῇ τινι ὁ εἰς ὠφείλε δηνάρια πεντακόσια, ὁ δὲ ἕτερος πεντήκοντα· ⁴² μὴ ἐχόντων δὲ αὐτῶν ἀποδοῦναι, ἀμφοτέροις ἐχαρίσατο· τίς οὖν αὐτῶν, εἰπέ, πλείον αὐτὸν ἀγαπήσει; ⁴³ Ἀποκριθεὶς δὲ ὁ Σίμων εἶπεν, Ὑπολαμβάνω ὅτι ᾧ τὸ πλείον ἐχαρίσατο. Ὁ δὲ εἶπεν αὐτῷ, Ὁρθῶς ἔκρινας. ⁴⁴ Καὶ στραφεὶς πρὸς τὴν γυναικα τῷ Σίμωνι ἔφη, Βλέπεις ταύτην τὴν γυναικα; εἰσῆλθον σοῦ εἰς τὴν οἰκίαν, ὕδωρ ἐπὶ τοὺς πόδας μου οὐκ ἔδωκας, αὕτη δὲ τοῖς δάκρυσιν ἔβρεξε μοῦ τοὺς πόδας, καὶ ταῖς θριξίν αὐτῆς ἐξέμαξε· ⁴⁵ φίλημα μοι οὐκ ἔδωκας, αὕτη δὲ ἀφ' ἧς εἰσῆλθον οὐ διέλιπε καταφιλοῦσα μοῦ τοὺς πόδας· ⁴⁶ ἔλαιόν τὴν κεφαλὴν μου οὐκ ἠλειψας, αὕτη δὲ μύρῳ ἠλειψε μοῦ τοὺς πόδας. ⁴⁷ Οὐ χάριν λέγω σοι, ἀφέωνται αἱ ἁμαρτίαι αὐτῆς αἱ πολλαί, ὅτι ἡγάπησε πολὺ· ᾧ δὲ ὀλίγον ἀφίεται, ὀλίγον ἀγαπᾷ. ⁴⁸ ¹ Εἶπε δὲ αὕτῃ, Ἀφένονται σου αἱ ἁμαρτίαι. ⁴⁹ ^m Καὶ ἤρξαντο οἱ συνανακείμενοι λέγειν ἐν ἑαυτοῖς, Τίς οὗτός ἐστιν ὃς καὶ ἁμαρτίας ἀφίησιν;

¹ Matt. 9. 2.
^m Matt. 9. 3.
Mark 2. 7.

would have known that she is unclean; and knowing that she is unclean, He would not have suffered Himself to be polluted by her touch. (S. Aug. Sermon. xcix. Cp. Isa. lxxv. 5.)

Christ refutes the supposition of Simon, and proves Himself more than a Prophet; and that He *did* know who and what manner of person the woman was, by reading Simon's heart, and by replying to his *thoughts*, and by forgiving the woman's sins.

⁴⁰ ἀποκριθεὶς ὁ Ἰησοῦς] *Jesus answered*. "Audivit Phariseum cogitantem; ipsum pascentem esuriebat, ipsum sanare cupiebat." (S. Aug. Sermon. xcix.)

— σοί] to thee. Emphatic—to thee, who hast harboured injurious thoughts of Me, I have something to say.

⁴¹ χρεωφειλέται] A, B, D, E, F, G, L, and others have *χρεοφειλέται*, but see *Lobeck*, Phryn. p. 691. *Winer*, p. 43.

⁴³ τὸ πλείον] the greater sum of the two. There is a contrast between the two *sums* as well as the two *debtors*.

⁴⁴ εἰσῆλθον σοῦ] σοῦ is emphatic. *I came into thy house*, and therefore might justly expect marks of hospitable courtesy from thee; and what thou, my host, didst not do for Me, she, a stranger, whom thou condemnest as a sinner, has more than supplied.

— ὕδωρ, κ.τ.λ.] *water*. Thou hast not shown Me the ordinary tokens of hospitality (see Gen. xviii. 4; xxiv. 32. Judges xix. 21. 1 Sam. xxv. 41), but she has gone far beyond them.

— μοῦ] of Me—thy guest, and yet treated by thee with indifference. Observe the contrast in the position of the pronoun, τὴν κεφαλὴν μου and μοῦ τοὺς πόδας, repeated thrice. So in v. 45, μοι—my face,—contrasted with feet.

⁴⁶ μύρῳ] *unguent*. More costly than ἔλαιον. There is a contrast between the head and the feet; between oil and ointment; between Simon and the woman; between what was not done by the one, and what was done by the other.

⁴⁷ Οὐ χάριν λέγω σοί] *Wherefore I say to thee, her sins have been forgiven*.

A debt is something which is not only *claimed* by the lender, but *owned* to be due by the borrower. And applied spiritually, as here, it not only represents sin *committed*, but sin *confessed*. It betokens deep consciousness, hearty conviction, and humble acknowledgment of sin. And this inward feeling and internal act arises from a lively *faith* in God's holiness, justice, and mercy. And therefore Christ, Who had read her heart before she entered the house, states the formal cause of the woman's justification by saying, "Thy *faith* hath saved thee" (v. 50). This faith worked by love (Gal. v. 6); it worked by fervent love to God, Who had been offended. Without such love there can be no true Repentance, and consequently no Forgiveness. And such Love sends the sinner to Christ; and prompts him to acts of deep contrition and self-abasement and reverential affection to Christ, in the hope of receiving a gracious *declaration* of pardon from His lips.

To apply this to the present case. Simon the Pharisee dwelt in his mind on the woman's *sins*. But our Lord draws his attention to her *sense* of her sins, and to her godly *sorrow* for them. She owed *much*; but she *owns* that she owes much, that she is a heavy debtor to God, and she comes to Christ in faith, hope, and love, in order to be relieved of the burden of this heavy debt. See on v. 37.

On the other hand, Simon himself is little conscious of his

sins,—he is not conscious that he is a great debtor, and therefore is forgiven little. She feels the greatness of her sins, and the largeness of God's mercy in Christ, and therefore loves much. The other knows little of his own sinfulness, and has little forgiven, and loves little. Her love is love for mercy promised; it is love for pardon already anticipated by faith; it shows itself in acts of love to Christ. Her sins are indeed many (v. 47), but she is forgiven because she is conscious of them, and *loved much even before* her pardon was pronounced. Therefore her faith hath saved her, and she may depart in peace.

But he who has little forgiven him, is he, who is little *sensible* of his sins, and of the love of God in pardoning sin (and he cannot have forgiveness without such sense of sin and of God's love),—he loves little; and *because* he loves little, therefore little is forgiven him.

— αἱ ἁμαρτίαι αὐ. αἱ π.] Observe *αἱ* repeated,—her sins, which thou sayest are many, and which are many, are forgiven.

— ᾧ δὲ ὀλίγον ἀφίεται, ὀλίγον ἀγαπᾷ] He who has little *sense* of his debt, and of God's goodness in the work of redemption and grace, loves little. If he "who has little forgiven, loves little," says *S. Augustine* (Sermon. xcix.), "some one may object, oportet ut multum peccemus,—ut multum debeamus, quod nobis dimitti cupiamus, ut Dimissorem magnorum peccatorum multum diligamus Dictum est hoc à Christo propter Phariseum, qui vel nulla vel pauca se putabat habere peccata O Pharisee, parum diligis, quia parum tibi dimitti suspicaris; non quia parum dimittitur, sed quia parum putas quod dimittitur."

The dative ᾧ may be rendered 'in *cujus* estimatione.' (See *Matth. Gr. Gr.* 389.) *Soph. Antig.* 904, καὶ τοί σ' ἐγὼ ἴμῃσιν τοῖς φρονόσιν εἶ,—i.e. *eorum* *judicio*; and we may compare our Lord's saying, "I am not come to call the righteous (i.e. those who *think* themselves such), but sinners (i.e. those who own themselves such) to repentance." (*Matth.* ix. 13.)

S. Greg. M. (in Hom. xxxiii.) applies this History to Christ's dealings with the Jews and Gentiles. "Quem namque Phariseus designat de falsâ justitiâ præsumens, nisi Judaicum populum? Quem peccatrix Mulier, sed ad vestigia Domini veniens, et plorans, nisi conversam Gentilitatem designat? Nos ergo, nos illa mulier expressit; si toto corde ad Dominum post peccata redeamus, si ejus pœnitentiæ luctus imitemur . . . Plus pœnitens mulier Dominum pascabat intus, quam Phariseus foris."

⁴⁸ Ἀφένονται σου αἱ ἁμαρτίαι] *Thy sins have been forgiven thee*. A declaration of pardon, already anticipated by faith (see vv. 42. 50). Christ not only gives *general* assurances of mercy, producing a feeling of faith, hope, and comfort, in the penitent sinner's soul; but He has provided *declarations* of pardon for the contrite sinner, by the ministry of Absolution, and by the Holy Eucharist, sealing His pardon visibly to *individual persons* in the sight of others (even such as Simon and his guests, who murmur at Christ's mercy and despise the penitent sinner), and restoring the penitent to the communion of the Church.

⁴⁹ Τίς οὗτός ἐστιν ὃς καὶ ἁμαρτίας ἀφίησιν;] No man can forgive sins; but Christ, being God, forgives sins by those means which He has instituted for that purpose. *S. Aug.* Sermon. xcix., "Mundatio est in baptismo, non ex ministrorum meritis, sed Dei Gratiâ." Cp. on *Matth.* ix. 6.

n Matt. 9. 22.
Mark 5. 34.
& 10. 52.
ch. 8. 48.
& 18. 42.

50 ^a Εἶπε δὲ πρὸς τὴν γυναῖκα, Ἡ πίστις σου σέσωκέ σε· πορεύου εἰς εἰρήνην.

a Matt. 27. 55,
56.
Mark 16. 9,
John 19. 25.

VIII. ($\frac{76}{x}$) ¹ Καὶ ἐγένετο ἐν τῷ καθεξῆς καὶ αὐτὸς διώδευε κατὰ πόλιν καὶ κώμην κηρύσσων καὶ εὐαγγελιζόμενος τὴν βασιλείαν τοῦ Θεοῦ, καὶ οἱ δώδεκα σὺν αὐτῷ, ² ^a καὶ γυναῖκες τινες, αἱ ἦσαν τεθεραπευμέναι ἀπὸ πνευμάτων πονηρῶν καὶ ἀσθενειῶν, Μαρία ἡ καλουμένη Μαγδαληνὴ ἀφ' ἧς δαιμόνια ἐπὶ ἐξεληλύθει, ³ καὶ Ἰωάννα γυνὴ Χουζᾶ ἐπιτρόπου Ἡρώδου, καὶ Σουσάννα, καὶ ἕτεροι πολλοὶ, αἰτῖνες διηκόνουν αὐτῷ ἀπὸ τῶν ὑπαρχόντων αὐταῖς.

b Matt. 13. 2, &c.
Mark 4. 1, &c.

($\frac{76}{H}$) ⁴ ^b Συνιόντος δὲ ὄχλου πολλοῦ, καὶ τῶν κατὰ πόλιν ἐπιπορευομένων πρὸς αὐτὸν, εἶπε διὰ παραβολῆς, ⁵ Ἐξῆλθεν ὁ σπείρων τοῦ σπείραι τὸν σπόρον αὐτοῦ· καὶ ἐν τῷ σπείρειν αὐτὸν ὁ μὲν ἔπεσε παρὰ τὴν ὁδὸν, καὶ κατεπατήθη, καὶ τὰ πετεινὰ τοῦ οὐρανοῦ κατέφαγεν αὐτό. ⁶ Καὶ ἕτερον ἔπεσεν ἐπὶ τὴν πέτραν, καὶ φυὲν ἐξηράνθη, διὰ τὸ μὴ ἔχειν ἱκμάδα. ⁷ Καὶ ἕτερον ἔπεσεν ἐν μέσῳ τῶν ἀκανθῶν, καὶ συμφυεῖσαι αἱ ἀκανθαὶ ἀπέπνιξαν αὐτό. ⁸ Καὶ ἕτερον ἔπεσεν εἰς τὴν γῆν τὴν ἀγαθὴν, καὶ φυὲν ἐποίησε καρπὸν ἑκατονταπλασίονα. Ταῦτα λέγων ἐφώνει, Ὁ ἔχων ὦτα ἀκούειν, ἀκουέτω.

c Matt. 13. 18,
&c.
Mark 4. 12, &c.
James 1. 21.

⁹ Ἐπηρώτων δὲ αὐτὸν οἱ μαθηταὶ αὐτοῦ λέγοντες, τίς εἷη ἡ παραβολὴ αὕτη. ($\frac{77}{T}$) ¹⁰ Ὁ δὲ εἶπεν, Ὑμῖν δέδοται γινῶναι τὰ μυστήρια τῆς βασιλείας τοῦ Θεοῦ, τοῖς δὲ λοιποῖς ἐν παραβολαῖς, ἵνα βλέποντες μὴ βλέπωσι, καὶ ἀκούοντες μὴ συνιώσιν. ¹¹ ^c Ἔστι δὲ αὕτη ἡ παραβολὴ ὁ σπόρος ἐστὶν ὁ λόγος τοῦ Θεοῦ·

50. Ἡ πίστις σου] Thy faith, which anticipated pardon from Me, and brought thee to Me with public signs of penitence and love, hath saved thee. Christ mercifully ascribes to faith those benefits which are due to Himself as the efficient and meritorious Cause, and are apprehended by the hand of Faith as the instrument on our part, by which they are applied.

— εἰς εἰρήνην] in and to peace.

CH. VIII.—Preliminary Note to the Eighth Chapter.

The present Chapter presents a remarkable specimen of that inner connexion of *matter*, which the reader will observe as a characteristic of St. Luke's Gospel.

The sower goes forth to sow. The *seed* is the *Word*. Its reception in the different soils of human hearts is described. The duty of *hearing* aright, i. e. of receiving and keeping the Word, and of bearing fruit, is inculcated.

The same *Word* is next described as a *Light*: Christ Who sowed the seed, lights the candle, and puts it on a candlestick, the candlestick of His Church, and (in a secondary sense) on the candlestick of every Christian soul, that the Light may be seen of men, and may illumine the world.

Here is their probation: by the manner in which we receive the Seed, and use the Light, our future doom will be determined. Next, divine encouragement is given to those who rightly receive the Seed, and use the Light; they are even called "the Mother and Brethren of Christ" (v. 21).

The value of the Seed and the glory of the Light, and the consequent happiness of those who are so much endeared to Christ, by "hearing and doing His Word," is next described. He is no other than God: Omnipresent, Omniscient, Omnipotent, and He must be believed in as such; His Word is the Word of God. It is a weak faith which imagines that Christ must be awakened, in order to still the storm. He sleeps as man, but never slumbers as God. And as God He commands the winds and waves, and they obey Him (vv. 24, 25). This doctrine of His Divine Omnipotence and Omnipresence is further displayed in His dominion over the Devils; and in His refusal of the healed Demoniac's request, who asked permission to remain with Him. He was to learn from Christ's *human absence* to realize His Divine presence. So we must learn from Christ's personal *absence as man*, to see Him, and to trust in Him, ever *present as God* (vv. 38, 39). The weak faith, in this particular, of the Disciples in the storm (v. 24), and of this Demoniac who desired to remain with Christ, and of Jairus who sent for Jesus to come to his house and heal his daughter (v. 41), is contrasted with the stronger belief of the Woman, who is blessed by Him, because she believed that she would be healed by His Divine Power, though she touched but the hem of His garment (vv. 41—48). And thus, though as man He is far removed from our bodily senses,

He teaches us to see Him, as God, with the eye of Faith, and to touch Him with the hand of Faith.

Other similar examples of *inner connexion*, in St. Luke's narrative, will present themselves to the reader's observation. See xi. 14.

2. δαιμόνια ἐπτά] seven. See below, xi. 26, and on Mary Magdalene, Mark xvi. 9, and Matt. xv. 37.

3. διηκόνουν αὐτῷ] were ministering to Him. This *ministration* is mentioned here by St. Luke alone: but it is *alluded to* by St. Mark, xv. 41. Many MSS. (e. g. B, D, F, G, H, K, S, U, V) and Editors have *αὐτοῖς* here. It may be the true reading; but αὐτῷ, which is also supported by good authority, seems preferable. What was done to His disciples was, in fact, done to Him, and for His sake. Perhaps αὐτῷ may have been altered into αὐτοῖς, because it seems unlikely that He would have need of many (πολλοὶ) to minister to Him. See note on 1 Cor. ix. 5.

In the next chapter (ix. 14—17) the Evangelist relates that our Lord fed five thousand men with five loaves and two fishes. But He never exerted His Divine Power to minister to His own daily needs. He allowed *women* to minister to Him of their substance. He gave them the blessed privilege of being God's almoners to Him; of being ministerial to the sustenance of that blessed Body and Blood, and to the nourishment of that holy Flesh which redeemed and quickens the world.

He dealt with His Apostles as with Himself. In the next chapter He gives them power to *work miracles* (ix. 1—3); but He never authorized them to use that miraculous power in providing for *themselves*. After the Resurrection (when their ministerial duties were in abeyance) they went a fishing (John xxi. 3), and St. Paul worked with his own hands. (Acts xviii. 3; xx. 34. 1 Cor. ix. 12.) "The labourer is worthy of his hire," and "the Lord hath ordained that they who preach the Gospel should live of the Gospel." (Luke x. 7. 1 Cor. ix. 14.) The Teacher's needs are designed to be the trial of the people's love. God has thus offered the People a share in the Pastor's glory. For he that receiveth a Prophet in the name of a Prophet shall receive a Prophet's reward. (Matt. x. 41.)

On this subject, see notes below, 1 Cor. ix. 4—14.

For ἀπὸ, A, B, D, K, L, have ἐκ.

4—15.] On this Parable see the Homily of *Greg. M.* in *Evang.* i. 15, p. 1489.

5. Ἐξῆλθεν ὁ σπείρων] The Sower, emphatically so—Christ. See on Matt. xiii. 1—9.

6. τὴν πέτραν] i. e. the *rocky soil*, in contradistinction to any other; and therefore St. Matthew (xiii. 5) has here τὰ πετρώδη, and St. Mark (iv. 5) has τὰ πετρώδες. See on Matt. v. 1, τὸ ὄρος, the mountainous district as contrasted with the city and plain; and τὴν ἔρημον, Matt. iv. 1; xxiv. 26. τοῖς ἐρήμοις, Luke i. 80.

10. ἵνα βλέποντες] See on Mark iv. 12.

11. Ἔστι δὲ αὕτη] See on Matt. xiii. 19.

($\frac{78}{11}$) ¹² οἱ δὲ παρὰ τὴν ὁδὸν εἰσὶν οἱ ἀκούοντες· εἶτα ἔρχεται ὁ Διάβολος καὶ αἶρει τὸν λόγον ἀπὸ τῆς καρδίας αὐτῶν, ἵνα μὴ πιστεύσαντες σωθῶσιν. ¹³ Οἱ δὲ ἐπὶ τῆς πέτρας, οἱ ὅταν ἀκούσωσι μετὰ χαρᾶς δέχονται τὸν λόγον, καὶ οὗτοι ῥίζαν οὐκ ἔχουσιν, οἱ πρὸς καιρὸν πιστεύουσι, καὶ ἐν καιρῷ πειρασμοῦ ἀφίστανται. ¹⁴ Τὸ δὲ εἰς τὰς ἀκάνθας πεσὼν, οὗτοί εἰσιν οἱ ἀκούσαντες, καὶ ὑπὸ μεριμνῶν καὶ πλούτου καὶ ἡδονῶν τοῦ βίου πορευόμενοι συμπνίγονται, καὶ οὐ τελεσφοροῦσι. ¹⁵ Τὸ δὲ ἐν τῇ καλῇ γῇ, οὗτοί εἰσιν οἵτινες ἐν καρδίᾳ καλῇ καὶ ἀγαθῇ ἀκούσαντες τὸν λόγον κατέχουσιν, καὶ καρποφοροῦσιν ἐν ὑπομονῇ.

($\frac{79}{11}$) ¹⁶ Οὐδεὶς δὲ λύχνον ἄψας καλύπτει αὐτὸν σκεύει, ἢ ὑποκάτω κλίνης τίθησιν· ἀλλ' ἐπὶ λυχνίας ἐπιτίθησι, ἵνα οἱ εἰσπορευόμενοι βλέπωσι τὸ φῶς.

($\frac{80}{11}$) ¹⁷ Οὐ γάρ ἐστι κρυπτὸν, ὃ οὐ φανερόν γενήσεται· οὐδὲ ἀπόκρυφον, ὃ οὐ γνωσθήσεται καὶ εἰς φανερόν ἔλθῃ. ($\frac{81}{V}$) ¹⁸ Βλέπετε οὖν πῶς ἀκούετε· ὃς γὰρ ἂν ἔχῃ, δοθήσεται αὐτῷ· καὶ ὃς ἂν μὴ ἔχῃ, καὶ ὃ δοκεῖ ἔχειν ἀρθήσεται ἀπ' αὐτοῦ.

($\frac{82}{11}$) ¹⁹ ^d Παρεγένοντο δὲ πρὸς αὐτὸν ἡ μήτηρ καὶ οἱ ἀδελφοὶ αὐτοῦ, καὶ οὐκ ἠδύναντο συντυχεῖν αὐτῷ διὰ τὸν ὄχλον· ²⁰ καὶ ἀπηγγέλη αὐτῷ λεγόντων, Ἥ μήτηρ σου καὶ οἱ ἀδελφοί σου ἐστήκασιν ἔξω ἰδεῖν σε θέλοντες· ²¹ ὃ δὲ ἀποκριθεὶς εἶπε πρὸς αὐτοὺς, Μήτηρ μου καὶ ἀδελφοί μου οὗτοί εἰσιν, οἱ τὸν λόγον τοῦ Θεοῦ ἀκούοντες καὶ ποιῶντες αὐτόν.

($\frac{83}{11}$) ²² ^e Καὶ ἐγένετο ἐν μιᾷ τῶν ἡμερῶν, καὶ αὐτὸς ἐνέβη εἰς πλοῖον καὶ οἱ μαθηταὶ αὐτοῦ, καὶ εἶπε πρὸς αὐτοὺς, Διέλθωμεν εἰς τὸ πέραν τῆς λίμνης· καὶ ἀνῆχθησαν. ²³ Πλεόντων δὲ αὐτῶν ἀφύπνωσε· καὶ κατέβη λαίλαψ ἀνέμου εἰς τὴν λίμνην, καὶ συνεπληροῦντο, καὶ ἐκινδύνεον. ²⁴ Προσελθόντες δὲ διήγειραν αὐτὸν λέγοντες, Ἐπιστάτα, ἐπιστάτα, ἀπολλύμεθα. Ὁ δὲ ἐγερθεὶς ἐπετίμησε τῷ ἀνέμῳ καὶ τῷ κλύδωνι τοῦ ὕδατος· καὶ ἐπαύσαντο, καὶ ἐγένετο γαλήνη. ²⁵ Εἶπε δὲ αὐτοῖς, Ποῦ ἡ πίστις ὑμῶν; Φοβηθέντες δὲ ἐθαύμασαν λέγοντες πρὸς ἀλλήλους, Τίς ἄρα οὗτός ἐστιν, ὅτι καὶ τοῖς ἀνέμοις ἐπιτάσσει καὶ τῷ ὕδατι, καὶ ὑπακούουσιν αὐτῷ;

²⁶ ^f Καὶ κατέπλευσαν εἰς τὴν χώραν τῶν Γαδαρηνῶν, ἣτις ἐστὶν ἀντιπέρα τῆς Γαλιλαίας. ²⁷ Ἐξελθόντι δὲ αὐτῷ ἐπὶ τὴν γῆν ὑπήντησεν αὐτῷ ἀνὴρ τις ἐκ τῆς πόλεως, ὃς εἶχε δαιμόνια ἐκ χρόνων ἱκανῶν, καὶ ἱμάτιον οὐκ ἐνεδιδύσκετο, καὶ ἐν οἰκίᾳ οὐκ ἔμενευ, ἀλλ' ἐν τοῖς μνήμασιν. ²⁸ Ἰδὼν δὲ τὸν Ἰησοῦν καὶ ἀνακράξας προσέπεσεν αὐτῷ, καὶ φωνῇ μεγάλῃ εἶπε, Τί ἐμοὶ καὶ σοὶ, Ἰησοῦ, γιὲ τοῦ Θεοῦ τοῦ ὑψίστου; δέομαί σου, μὴ με βασανίσῃς· ²⁹ παρήγγελλεν γὰρ τῷ πνεύματι τῷ ἀκαθάρτῳ ἐξελθεῖν ἀπὸ τοῦ ἀνθρώπου· πολλοῖς γὰρ χρόνοις συνηρπάκει αὐτόν, καὶ ἔδεσμεῖτο ἀλύσει καὶ πέδαις φυλασσόμενος, καὶ διαρρήσσω τὰ δεσμὰ ἡλαύνετο ὑπὸ τοῦ δαίμονος εἰς τὰς ἐρήμους. ³⁰ Ἐπρωτόησε δὲ αὐτόν ὁ Ἰησοῦς λέγων, Τί σοι ἐστὶν ὄνομα; Ὁ δὲ εἶπε, Λεγεών· ὅτι δαιμόνια πολλὰ εἰσῆλθον εἰς αὐτόν. ³¹ Καὶ παρεκάλει αὐτόν ἵνα μὴ ἐπιτάξῃ αὐτοῖς εἰς τὴν ἄβυσσον ἀπελθεῖν. ³² Ἦν δὲ ἐκεῖ ἀγέλη χοίρων ἱκανῶν βοσκομένων ἐν τῷ

13. πειρασμοῦ] temptation. St. Matthew (xiii. 21) and St. Mark (iv. 17) speak here of θλίψις and διωγμός.

20. Ἡ μήτηρ σου] See on Matt. xii. 46. Mark iii. 32.

21. Μήτηρ μου] Not ἡ μήτηρ. 'Mother and brethren to Me, are they who,' &c. They who hear the Word of God and keep it are called by this name, because in their daily words and actions, with reverence be it said, they bring Him forth in their hearts.

22. μιᾷ τῶν ἡμερῶν] i.e. one of those days. See ch. v. 17; xx. 1. Cp. ἐν μιᾷ τῶν πόλεων, ch. v. 12, one of those cities.

23. λαίλαψ] See on Matt. xiv. 24—27. Mark iv. 37—41.

26. Γαδαρηνῶν] See on Matt. viii. 28—34. Mark v. 1—17. — ἀντιπέρα] So A, D, E, F, G, H, K, R, U, V, X, and Lr. B, L, Δ, and others have ἀντιπέραν.

29. παρήγγελλεν] He was commanding. If He had already commanded, the Evil Spirit would not have had power to remon-

strate; and, therefore, this reading, found in most of the uncial MSS., is preferable to παρήγγειλε.

31. τὴν ἄβυσσον] the abyss. Not the Sea of Galilee (as some have supposed), nor yet (as others have thought) Gehenna, or the Lake of fire, which is the place of future torment, prepared for the devil and his angels (Matt. xxv. 41); and is distinguished from the abyss, into which the devil is cast by Christ, before he is cast into the Lake of fire, into which he will not be cast till the end of all earthly things. See on Rev. xx. 3. 10, and above on Matt. viii. 29.

* Ἀβυσσος is the word used by the LXX for the Hebr. תְּהוֹם (tehom), or depth (Gen. i. 2. Deut. xxxiii. 13. Job xxviii. 14. Ezek. xxxi. 15); and it seems to describe the place of gloom into which the devils were plunged after their expulsion from heaven, and after the Incarnation and Passion of Christ (cp. 2 Pet. 2 D

ὅρει· καὶ παρεκάλουν αὐτὸν ἵνα ἐπιτρέψῃ αὐτοῖς εἰς ἐκείνους εἰσελθεῖν· καὶ ἐπέτρεψεν αὐτοῖς. ³³ Ἐξεληθόντα δὲ τὰ δαιμόνια ἀπὸ τοῦ ἀνθρώπου εἰσῆλθον εἰς τοὺς χοίρους· καὶ ὥρμησεν ἡ ἀγέλη κατὰ τοῦ κρημνοῦ εἰς τὴν λίμνην, καὶ ἀπεπνίγη. ³⁴ Ἰδόντες δὲ οἱ βόσκοντες τὸ γεγονός ἐφύγον, καὶ ἀπήγγειλαν εἰς τὴν πόλιν καὶ εἰς τοὺς ἀγρούς. ³⁵ Ἐξῆλθον δὲ ἰδεῖν τὸ γεγονός, καὶ ἦλθον πρὸς τὸν Ἰησοῦν, καὶ εὗρον καθήμενον τὸν ἄνθρωπον, ἀφ' οὗ τὰ δαιμόνια ἐξεληλύθει, ἱματισμένον καὶ σωφρονοῦντα παρὰ τοὺς πόδας τοῦ Ἰησοῦ καὶ ἐφοβήθησαν. ³⁶ Ἀπήγγειλαν δὲ αὐτοῖς καὶ οἱ ἰδόντες πῶς ἐσώθη ὁ δαιμονισθείς. ³⁷ Καὶ ἠρώτησαν αὐτὸν ἅπαν τὸ πλήθος τῆς περιχώρου τῶν Γαδαρηνῶν ἀπελθεῖν ἀπ' αὐτῶν, ὅτι φόβῳ μεγάλῳ συνείχοντο. ^(⁸⁴/_{viii}) Αὐτὸς δὲ ἐμβὰς εἰς τὸ πλοῖον ὑπέστρεψεν. ³⁸ Ἐδέετο δὲ αὐτοῦ ὁ ἀνὴρ ἀφ' οὗ ἐξεληλύθει τὰ δαιμόνια εἶναι σὺν αὐτῷ· ἀπέλυσε δὲ αὐτὸν ὁ Ἰησοῦς λέγων, ³⁹ Ὑπόστρεφε εἰς τὸν οἶκόν σου, καὶ διηγοῦ ὅσα ἐποίησέ σοι ὁ Θεός· καὶ ἀπῆλθε καθ' ὅλην τὴν πόλιν κηρύσσων ὅσα ἐποίησεν αὐτῷ ὁ Ἰησοῦς.

g Matt. 9. 1.
Mark 5. 21.

(⁸⁵/_{ii}) ⁴⁰ Ἐγένετο δὲ ἐν τῷ ὑποστρέψαι τὸν Ἰησοῦν, ἀπεδέξατο αὐτὸν ὁ ὄχλος· ἦσαν γὰρ πάντες προσδοκῶντες αὐτόν.

h Matt. 9. 13, &c.
Mark 5. 22, &c.

⁴¹ Καὶ ἰδοὺ ἦλθεν ἀνὴρ ᾧ ὄνομα Ἰάειρος, καὶ αὐτὸς ἄρχων τῆς συναγωγῆς ὑπῆρχε, καὶ πεσὼν παρὰ τοὺς πόδας τοῦ Ἰησοῦ παρεκάλει αὐτὸν εἰσελθεῖν εἰς τὸν οἶκον αὐτοῦ, ⁴² ὅτι θυγάτηρ μονογενὴς ἦν αὐτῷ ὡς ἐτῶν δώδεκα, καὶ αὕτη ἀπέθνησκειν.

i Matt. 9. 20, &c.
Mark 5. 25, &c.

Ἐν δὲ τῷ ὑπάγειν αὐτὸν οἱ ὄχλοι συνέπνιγον αὐτόν. ⁴³ Καὶ γυνὴ οὖσα ἐν ῥύσει αἵματος ἀπὸ ἐτῶν δώδεκα, ἣτις ἰατροῖς προσαναλώσασα ὅλον τὸν βίον οὐκ ἴσχυσεν ὑπ' οὐδενὸς θεραπευθῆναι, ⁴⁴ προσελθοῦσα ὀπισθεν ἤψατο τοῦ κρασπέδου τοῦ ἱματίου αὐτοῦ· καὶ παραχρῆμα ἔστη ἡ ῥύσις τοῦ αἵματος αὐτῆς. ⁴⁵ Καὶ εἶπεν ὁ Ἰησοῦς, Τίς ὁ ἀψάμενός μου; ἀρνούμενων δὲ πάντων, εἶπεν ὁ Πέτρος καὶ οἱ μετ' αὐτοῦ, Ἐπιστάτα, οἱ ὄχλοι συνέχουσίν σε καὶ ἀποθλίβουσι, καὶ λέγεις, Τίς ὁ ἀψάμενός μου; ⁴⁶ ὁ δὲ Ἰησοῦς εἶπεν, Ἦψατό μου τίς, ἐγὼ γὰρ ἔγνω δύναμιν ἐξελθοῦσαν ἀπ' ἐμοῦ. ⁴⁷ Ἰδοῦσα δὲ ἡ γυνὴ ὅτι οὐκ ἔλαθε τρέμουσα ἦλθε, καὶ προσπεσοῦσα αὐτῷ, δι' ἣν αἰτίαν ἤψατο αὐτοῦ ἀπήγγειλεν αὐτῷ ἐνώπιον παντὸς τοῦ λαοῦ, καὶ ὡς ἰάθη παραχρῆμα. ⁴⁸ Ὁ δὲ εἶπεν αὐτῇ, Θάρσει, θύγατερ, ἡ πίστις σου σέσωκέ σε· πορεύου εἰς εἰρήνην.

k Matt. 9. 22, &c.
Mark 5. 34, &c.

⁴⁹ Ἐτι αὐτοῦ λαλοῦντος ἔρχεται τις παρὰ τοῦ ἀρχισυναγώγου λέγων αὐτῷ, Ὅτι τέθνηκεν ἡ θυγάτηρ σου· μὴ σκύλλε τὸν διδάσκαλον. ⁵⁰ Ὁ δὲ Ἰησοῦς ἀκούσας ἀπεκρίθη αὐτῷ λέγων, Μὴ φοβοῦ· μόνον πίστευε, καὶ σωθήσεται. ⁵¹ Ἐλθὼν δὲ εἰς τὴν οἰκίαν οὐκ ἀφῆκεν εἰσελθεῖν οὐδένα εἰ μὴ Πέτρον καὶ Ἰωάννην καὶ Ἰάκωβον, καὶ τὸν πατέρα τῆς παιδὸς καὶ τὴν μητέρα. ⁵² Ἐκκλαιοῦ

ii. 4. Jude 6, with *Mede's* remarks, p. 23, Disc. iv.), and from which they are now allowed to emerge from time to time "as far as their chain—God's permission—suffers." (*Bp. Fell* on Eph. ii. 2.) But it does not mean the final place of torment to which they will be consigned at the Great Day of Doom.

Concerning the mysterious questions,—where is the *present abode* of Evil Spirits, and what is their *present condition and employment*, see notes above on Matt. viii. 29, and below on Eph. ii. 2.

The devils made three requests to Christ:

Not to *torment* them before the season, *πρὸ καιροῦ*,—i. e. of *future judgment* (v. 28). See Matt. viii. 29. Mark v. 7.

Not to send them into the *abyss*.

To allow them to enter the swine.

33. *εἰσῆλθον*] The reading of A, B, C, E, G, H, K, L, M, P, R, V, X, and others, is preferable to *εἰσῆλθεν*, as marking the separate personality of the evil spirits. See on Mark ix. 20.

38, 39. Ἐδέετο] See Mark v. 18—20.

41—56. Καὶ ἰδοὺ] See on Matt. ix. 18—26. Mark v. 22—43.

43. ἐν] See Mark v. 2.

—*ἰατροῖς*] *on physicians*. A remarkable avowal from Luke the *physician*. Coloss. iv. 14.

The professors of the medical art have sometimes been charged with a reluctance to give credit to the reality of super-

natural agency in the spiritual world. Luke, the *beloved Physician*, whose praise is in the Gospel, is an exemplary instructor to them and to others in this respect. Cp. note on Acts xix. 12, and also on xii. 21, 22, and above, *Introduction*, p. 160.

45. Τίς ὁ ἀψάμενός μου;—οἱ ὄχλοι συνέχουσιν] *Who touched Me?—the crowd throng Thee*. The crowd throngs Him; one faithful woman *touches* Him. The crowd press Him, but touch Him not; they are obtrusive in bodily presence, but absent in spiritual life. Christ is touched by *faith*. (*Ambrose. Gregor. Moral.* 3, c. 11.)

A solemn warning to all who crowd on Christ; who use His Name lightly and profanely; who make familiar addresses to Him in (so called) religious hymns; who treat with carelessness and irreverence His Day, His House, His Sacraments, His Ministers; or who read His Holy Scriptures in a carping spirit, handling them as a common book. Although such as these may crowd upon Christ in His Word, with a pressure of earthly labour and learning, they never *touch* Him. See above on Mark v. 30, and on John xx. 17.

48. ἡ πίστις σου σέσωκέ σε] *thy faith hath saved thee*. This woman's *faith* was a lesson to the Ruler of the *Synagogue*, and to all the Jewish Nation, that it is not the Mosaic Law which justifies and saves,—but Faith in Christ. *Cyril*. Cp. Gal. ii. 16.

δὲ πάντες, καὶ ἐκόπτοντο αὐτήν. Ὁ δὲ εἶπε, Μὴ κλαίετε· οὐκ ἀπέθανεν, ἀλλὰ καθεύδει· ⁵³ καὶ κατεγέλων αὐτοῦ εἰδότες ὅτι ἀπέθανεν. ⁵⁴ Αὐτὸς δὲ ἐκβαλὼν ἔξω πάντας, καὶ κρατήσας τῆς χειρὸς αὐτῆς ἐφώνησε λέγων, Ἡ παῖς, ἐγείρου. ⁵⁵ Καὶ ἐπέστρεψε τὸ πνεῦμα αὐτῆς, καὶ ἀνέστη παραχρῆμα· καὶ διέταξεν αὐτῇ δοθῆναι φαγεῖν. ⁵⁶ Καὶ ἐξέστησαν οἱ γονεῖς αὐτῆς· ὁ δὲ παρήγγειλεν αὐτοῖς μηδεὶν εἰπεῖν τὸ γεγονός.

IX. (⁸⁶/_{II}) ¹ ^a Συγκαλεσάμενος δὲ τοὺς δώδεκα ἔδωκεν αὐτοῖς δύναμιν καὶ ^a Matt. 10. 1—14. Mark 6. 7—13. ἐξουσίαν ἐπὶ πάντα τὰ δαιμόνια, καὶ νόσους θεραπεύειν· ² καὶ ἀπέστειλεν αὐτοὺς κηρύσσειν τὴν βασιλείαν τοῦ Θεοῦ, καὶ ἰᾶσθαι τοὺς ἀσθενοῦντας. (⁸⁷/_{II}) ³ Καὶ εἶπε πρὸς αὐτοὺς, Μηδὲν αἶρετε εἰς τὴν ὁδὸν, μήτε ῥάβδους, μήτε πήραν, μήτε ἄρτον, μήτε ἀργύριον· μήτε ἀνὰ δύο χιτῶνας ἔχειν. ⁴ Καὶ εἰς ἣν ἂν οἰκίαν εἰσέλθῃτε ἐκεῖ μένετε, καὶ ἐκεῖθεν ἐξέρχεσθε. (⁸⁸/_{II}) ⁵ Καὶ ὅσοι ἂν μὴ δέξωνται ὑμᾶς, ἐξερχόμενοι ἀπὸ τῆς πόλεως ἐκείνης καὶ τὸν κονιορτὸν ἀπὸ τῶν ποδῶν ὑμῶν ἀποτινάξατε εἰς μαρτύριον ἐπ' αὐτούς.

(⁸⁹/_{VIII}) ⁶ Ἐξερχόμενοι δὲ διήρχοντο κατὰ τὰς κώμας εὐαγγελιζόμενοι καὶ θεραπεύοντες πανταχοῦ.

(⁹⁰/_{II}) ⁷ ^b Ἦκουσε δὲ Ἡρώδης ὁ τετράρχης τὰ γινόμενα ὑπ' αὐτοῦ πάντα· ^b Matt. 14. 1, 2. Mark 5. 14—16. καὶ διηπόρει διὰ τὸ λέγεσθαι ὑπὸ τινων, ὅτι Ἰωάννης ἐγγήγερται ἐκ νεκρῶν· ⁸ ὑπὸ τινων δὲ, ὅτι Ἡλίας ἐφάνη· ἄλλων δὲ, ὅτι προφήτης εἰς τῶν ἀρχαίων ἀνέστη· ⁹ καὶ εἶπεν Ἡρώδης, Ἰωάννην ἐγὼ ἀπεκεφάλισα· τίς δέ ἐστιν οὗτος, περὶ οὗ ἐγὼ ἀκούω τοιαῦτα· καὶ ἐζήτει ἰδεῖν αὐτόν.

(⁹¹/_{VIII}) ¹⁰ ^c Καὶ ὑποστρέψαντες οἱ ἀπόστολοι διηγῆσαντο αὐτῷ ὅσα ἐποίησαν. ^c Mark 5. 30—32. Καὶ παραλαβὼν αὐτοὺς ὑπεχώρησε κατ' ἰδίαν εἰς τόπον ἔρημον πόλεως καλουμένης Βηθσαιῖδά. (⁹²/_{III}) ¹¹ Οἱ δὲ ὄχλοι γνόντες ἠκολούθησαν αὐτῷ, ^d καὶ ^d Matt. 14. 14—20. Mark 6. 33—43. δεξάμενος αὐτοὺς ἐλάλει αὐτοῖς περὶ τῆς βασιλείας τοῦ Θεοῦ, καὶ τοὺς χρεῖαν ἔχοντας θεραπείας ἰᾶτο. (⁹³/_I) ¹² Ἡ δὲ ἡμέρα ἦρξατο κλίνειν· προσελθόντες δὲ οἱ δώδεκα εἶπον αὐτῷ, Ἀπόλυσον τὸν ὄχλον, ἵνα ἀπελθόντες εἰς τὰς κύκλῳ κώμας καὶ τοὺς ἀγροὺς καταλύσωσι, καὶ εὖρωσιν ἐπισιτισμόν· ὅτι ᾤδε ἐν ἐρήμῳ τόπῳ ἐσμέν. ¹³ Εἶπε δὲ πρὸς αὐτοὺς, Δότε αὐτοῖς ὑμεῖς φαγεῖν. Οἱ δὲ εἶπον, Οὐκ εἰσὶν ἡμῖν πλεῖον ἢ πέντε ἄρτοι καὶ ἰχθύες δύο· εἰ μή τι πορευθέντες ἡμεῖς ἀγοράσωμεν εἰς πάντα τὸν λαὸν τοῦτον βρώματα· ¹⁴ ἦσαν γὰρ ὥσει ἄνδρες πεντακισχίλιοι. Εἶπε δὲ πρὸς τοὺς μαθητὰς αὐτοῦ, Κατακλίνατε αὐτοὺς κλισίας ἀνὰ πεντήκοντα· ¹⁵ καὶ ἐποίησαν οὕτω, καὶ ἀνέκλιναν ἅπαντας. ¹⁶ Λαβὼν δὲ τοὺς πέντε ἄρτους καὶ τοὺς δύο ἰχθύας ἀναβλέψας εἰς τὸν οὐρανὸν εὐλόγησεν αὐτοὺς, καὶ κατέκλασε, καὶ ἐδίδου τοῖς μαθηταῖς παρτιθέναι τῷ ὄχλῳ. ¹⁷ Καὶ ἔφαγον καὶ ἐχορτάσθησαν πάντες· καὶ ἦρθη τὸ περισσεύσαν αὐτοῖς κλασμάτων κόφινοι δώδεκα.

52. ἐκόπτοντο αὐτήν] *plangebant*. Cp. *Aristoph.* *Lysist.* 397, κόπτεσθ' Ἀδωνιν, i. e. beat yourselves in grief for Adonis.

54. κρατήσας τῆς χειρὸς — ἐφώνησε] Our Lord adapted His manner of working miracles to the circumstances of the occasions. He called the four-days dead Lazarus from the grave with a loud voice (John xi. 43, φωνῇ μεγάλῃ ἐκραύησας); but of this youthful maiden it is said, that He took her by the hand and called her, *Damsel, arise*, and woke her gently from the sleep of death.

— Ἡ παῖς] Compare this with St. Mark's *Talitha cumi* (v. 41). "Minimè omnium *Lucas* Hebraica posuit vocabula." (Bengel.)

CH. IX. 1. Συγκαλεσάμενος] See on Matt. x. 2.

3. ῥάβδους] This reading, which is found in A, B, C***, E**, H, K, S, U, V, X, Γ, Δ, Δ, appears to be the true reading. C*, D, E*, F, L, M, have ῥάβδον. On the sense see Matt. x. 10.

— μήτε ἀργύριον] *silver*: according to Greek usage. St. Mark, writing for Roman use, says *χαλκόν*, *as* (vi. 8).

7. Ἦκουσε] *He heard*. See Matt. xiv. 1—12. Mark vi. 14—29. Those two Evangelists insert here an account of John's

death, the circumstances of which St. Luke, writing after them, assumes to be well known, and only alludes to them, v. 9.

10. Βηθσαιῖδά] *Bethsaida*. Not the city of Peter and Andrew (John i. 44) on the western coast of the lake, but the other Bethsaida or *Julias* (called so by Philip the Tetrarch, from Julia, the daughter of Augustus. *Joseph. Ant.* xviii. 2), and situated on the northern shore of the Sea of Galilee. St. Luke supposes that his readers will compare the narratives of St. Matthew and St. Mark (Matt. xiv. 22. Mark vi. 45), where there is mention of their crossing back after the miracle to the western Bethsaida. (Matt. xiv. 34. Mark vi. 53. Cp. *Robinson's* *Palestine*, iii. p. 238, and on Matt. xiv. 13.)

11. ἐλάλει αὐτοῖς] *He was speaking to them*. Our Lord combines preaching with miracles, in order to enforce the one by the other; and He feeds the soul while He prepares to refresh the body. See on Matt. viii. 2.

13. Οὐκ εἰσὶν] See Matt. xiv. 17—21. Mark vi. 38.

16. εὐλόγησεν—κατέκλασε—ἐδίδου] Mark the change of tense, He blessed and brake once for all, but continued giving. See on Mark vi. 41.

e Matt. 16. 13—21.
Mark 8. 27, 31.

($\frac{94}{I}$) ¹⁸ e Καὶ ἐγένετο ἐν τῷ εἶναι αὐτὸν προσευχόμενον καταμόνας, συνῆσαν αὐτῷ οἱ μαθηταί, καὶ ἐπηρώτησεν αὐτοὺς λέγων, Τίνα μὲ λέγουσιν οἱ ὄχλοι εἶναι; ¹⁹ Οἱ δὲ ἀποκριθέντες εἶπον, Ἰωάννην τὸν βαπτιστήν· ἄλλοι δὲ, Ἡλίαν· ἄλλοι δὲ, ὅτι προφήτης τις τῶν ἀρχαίων ἀνέστη. ²⁰ Εἶπε δὲ αὐτοῖς, Ὑμεῖς δὲ τίνα μὲ λέγετε εἶναι; ἀποκριθεὶς δὲ ὁ Πέτρος εἶπε, Τὸν Χριστὸν τοῦ Θεοῦ. ($\frac{95}{II}$) ²¹ Ὁ δὲ ἐπιτιμῆσας αὐτοῖς παρήγγειλε μηδενὶ εἰπεῖν τοῦτο, ²² εἰπὼν ὅτι δεῖ τὸν Υἱὸν τοῦ ἀνθρώπου πολλὰ παθεῖν, καὶ ἀποδοκιμασθῆναι ἀπὸ τῶν πρεσβυτέρων καὶ ἀρχιερέων καὶ γραμματέων, καὶ ἀποκτανθῆναι, καὶ τῇ τρίτῃ ἡμέρᾳ ἐγερθῆναι.

f Matt. 16. 24—28.
Mark 8. 34—38.
& 9. 1.

($\frac{96}{II}$) ²³ f Ἐλεγε δὲ πρὸς πάντας, Εἴ τις θέλει ὀπίσω μου ἔλθειν, ἀπαρνησάσθω ἑαυτὸν, καὶ ἀράτω τὸν σταυρὸν αὐτοῦ καθ' ἡμέραν, καὶ ἀκολουθείτω μοι. ²⁴ Ὃς γὰρ ἂν θέλῃ τὴν ψυχὴν αὐτοῦ σῶσαι, ἀπολέσει αὐτήν· ὃς δ' ἂν ἀπολέσῃ τὴν ψυχὴν αὐτοῦ ἕνεκεν ἐμοῦ, οὗτος σώσει αὐτήν. ²⁵ Τί γὰρ ὠφελεῖται ἄνθρωπος κερδήσας τὸν κόσμον ὅλον, ἑαυτὸν δὲ ἀπολέσας ἢ ζημιωθείς; ($\frac{97}{II}$) ²⁶ Ὃς γὰρ ἂν ἐπαισχυνηθῇ με καὶ τοὺς ἐμοὺς λόγους, τοῦτον ὁ Υἱὸς τοῦ ἀνθρώπου ἐπαισχυνηθήσεται, ὅταν ἔλθῃ ἐν τῇ δόξῃ αὐτοῦ καὶ τοῦ Πατρὸς καὶ τῶν ἁγίων ἀγγέλων. ($\frac{98}{II}$) ²⁷ Λέγω δὲ ὑμῖν ἀληθῶς, εἰσὶ τινες τῶν ὧδε ἐστῶτων, οἳ οὐ μὴ γεύσωνται θανάτου, ἕως ἂν ἴδωσι τὴν βασιλείαν τοῦ Θεοῦ.

g Matt. 17. 1—5.
Mark 9. 2—7.

²⁸ g Ἐγένετο δὲ μετὰ τοὺς λόγους τούτους ὥσπερ ἡμέραι ὀκτῶ, καὶ παραλαβὼν Πέτρον καὶ Ἰωάννην καὶ Ἰάκωβον ἀνέβη εἰς τὸ ὄρος προσεύξασθαι. ²⁹ Καὶ ἐγένετο ἐν τῷ προσεύχεσθαι αὐτὸν τὸ εἶδος τοῦ προσώπου αὐτοῦ ἕτερον, καὶ ὁ ἱματισμὸς αὐτοῦ λευκὸς ἕξαστράπτων. ³⁰ Καὶ ἰδοὺ ἄνδρες δύο συνελάλουν αὐτῷ, οἵτινες ἦσαν Μωϋσῆς καὶ Ἡλίας, ³¹ οἳ ὀφθέντες ἐν δόξῃ ἔλεγον τὴν ἔξοδον αὐτοῦ, ἣν ἔμελλε πληροῦν ἐν Ἱερουσαλὴμ. ³² Ὁ δὲ Πέτρος καὶ οἱ

18. προσευχόμενον] *praying*. See on v. 16.

— τίνα μὲ λέγουσιν] *Whom say they that I am?* Observe the position of *με* here in all the Gospels, showing that the character and office of *Christ*, and not of *Peter*, was the scope of the question. See on Matt. xvi. 15—20, and on Mark viii. 27—30.

20. ὁ Πέτρος — Θεοῦ] St. Peter eagerly springs forward (*προσηδᾶ*) and becomes the mouth of the Apostolic body (*στόμα τοῦ χοροῦ*, *Chrys.*); and utters these words full of love, and confesses Jesus to be the Christ, that is, to be the Anointed one, above all Kings, Prophets, and Priests, and to be the Christ of God, or, as St. Matthew says (xvi. 16), the Son of the Living God—the Only-Begotten Word of God. (*Cyril*, p. 235.)

21. μηδενὶ εἰπεῖν] *to tell no man*. See Matt. xvi. 20. Mark viii. 30. St. Luke does not repeat here what was not favourable to St. Peter, and had been recorded by St. Peter's friend and scholar St. Mark (viii. 32).

23. καθ' ἡμέραν] *daily*. This phrase is recorded by St. Luke alone here. Cp. St. Paul, 1 Cor. xv. 31. “*Duobus modis *crux tollitur*, cum aut per abstinentiam afficitur corpus, aut per compassionem proximi affligitur animus.*” (Cp. 1 Cor. ix. 27. 2 Cor. xi. 29.) “*Perfectus prædicator (Paulus) crucem portabat in corpore et in corde.*” *Greg. M.* Hom. in Ev. xxxii., where is an exposition of vv. 23—27.

24. Ὃς γὰρ ἂν θέλῃ κ.τ.λ.] *For whosoever shall desire* (i. e. shall make it his main wish) *to save his life, shall lose it; and whosoever shall lose his life for My sake, he shall save it.*

27. Λέγω δὲ ὑμῖν] See on Matt. xvi. 28.

— ἀληθῶς] The two other Evangelists have the Hebrew *āmēn*, which is rarely used by St. Luke. Cp. on v. 5.

— βασιλείαν τοῦ Θεοῦ] *the Kingdom of God*. The Kingdom of which Christ speaks here is His future Kingdom of Glory; of which He was now about to show them a glimpse in the Transfiguration. *Cyril*, p. 237.

28. Ἐγένετο] See on Matt. xvii. 1. Mark ix. 2.

— ὥσπερ ἡμέραι ὀκτώ] *about eight days after*. Then the Transfiguration took place. It is observable that manifestations of Glory appear to be connected in Holy Scripture with the *Eighth Day*. See below, on xxiv. 1.

— τὸ ὄρος] The two other Evangelists have here indefinitely ὄρος ὑψηλόν, another proof that τὸ ὄρος is used by way of contrast with the plain, and not to specify any particular mountain. See on Matt. v. 1.

— προσεύξασθαι] *to pray*. See above on v. 16.

29. ἐγένετο—τὸ εἶδος—ἕτερον] His countenance was *changed*—a foreshadowing of the glorious *change* in the countenance of risen saints; ἀλλαγῆσόμεθα, we shall be *changed*, says St. Paul. 1 Cor. xv. 51. Phil. iii. 21.

St. Luke seems to have declined the use of *μετεμορφώθη* (employed by the two other Evangelists here), that he might not awaken in his Greek readers any ideas or feelings connected with the fabulous *Metamorphoses* of their heathen deities;

“*Extat libellus*,” says *Valck.*, “*Antonini Liberalis inscriptus Metamorphώσεις, historias complexus fabulosas veteres. Multa habet ex Nicandri opere quod inscriptum fuerat ἑτεροιούμενα. Eandem tractavit materiam quam Ovidius qui in admirandum suum poema (Metamorphoses) multa transcripsit ex isthoc opere Nicandri.*”

30. ἄνδρες δύο] *two men* (not *angels*) appeared, *who were Moses and Elias*. The other two Evangelists introduce them at once as well known to their readers (Matt. xvii. 3. Mark ix. 4).

31. τὴν ἔξοδον] *death*. τὸν θάνατον, *Theophyl.* See Wisdom iii. 2; vii. 6. 2 Pet. i. 15, μετὰ τὴν ἐμὴν ἔξοδον, and *S. Irenæus* iii. 1, μετὰ τὴν Πέτρον καὶ Παύλον ἔξοδον, Μάρκος ὁ μαθητὴς καὶ ἐρμηνευτὴς Πέτρον, κ.τ.λ. Cp. *Valck.* here, who interprets ἔξοδος “*exitus animæ ex corpore tanquam à carcere liberatæ.*”

The death of Christ was thus shown to be the culminating point, to which all the Law and the Prophets tended and aspired as their end. (Cp. *S. Ambrose* here.) This was therefore their theme, even at His Transfiguration, even in that hour of glory. And thus the Apostles were encouraged to look with hope and faith to what they had contemplated with dismay. See Matt. xvi. 21, 22.

The word Ἐξοδος, *Exodus*, is happily chosen here, and is very suggestive. *Moses* (present at the Transfiguration) had described the Literal *Exodus* from Egypt. And all the things that *Moses* had there written were τύποι ἡμῶν, *figures of us* (1 Cor. x. 6—11)—us Christians.

In the word Ἐξοδος, *Exodus*, as applied to Christ, the Son of God, and Head of the people of Israel (see on Matt. ii. 15), there is a reference to the *Exodus*, accomplished by His death, by which He delivered us from the spiritual Egypt, the House of Bondage, of Satan, and of Sin; and the redemption of His People by His Blood, the blood of the true Passover, into the glorious

σὺν αὐτῷ ἦσαν βεβαρημένοι ὕπνῳ· διαγρηγορήσαντες δὲ εἶδον τὴν δόξαν αὐτοῦ, καὶ τοὺς δύο ἄνδρας τοὺς συνεστῶτας αὐτῷ. ³³ Καὶ ἐγένετο ἐν τῷ διαχωρίζεσθαι αὐτοὺς ἀπ' αὐτοῦ εἶπεν ὁ Πέτρος πρὸς τὸν Ἰησοῦν, Ἐπιστάτα, καλὸν ἐστὶν ἡμᾶς ὧδε εἶναι, καὶ ποιήσωμεν σκηνὰς τρεῖς, μίαν σοὶ, καὶ μίαν Μωϋσεῖ, καὶ μίαν Ἡλίᾳ, μὴ εἰδὼς ὁ λέγει. ³⁴ Ταῦτα δὲ αὐτοῦ λέγοντος ἐγένετο νεφέλη καὶ ἐπεσκίασεν αὐτούς· ἐφοβήθησαν δὲ ἐν τῷ ἐκείνους εἰσελθεῖν εἰς τὴν νεφέλην· ³⁵ καὶ φωνὴ ἐγένετο ἐκ τῆς νεφέλης λέγουσα, Οὗτός ἐστιν ὁ Υἱός μου ὁ ἀγαπητός· αὐτοῦ ἀκούετε· ³⁶ καὶ ἐν τῷ γενέσθαι τὴν φωνὴν εὐρέθη Ἰησοῦς μόνος. Καὶ αὐτοὶ ἐσίγησαν, καὶ οὐδενὶ ἀπήγγειλαν ἐν ἐκείναις ταῖς ἡμέραις οὐδὲν ὧν ἑώρακασιν.

(⁹⁹/_{II}) ³⁷ Ἐγένετο δὲ ἐν τῇ ἐξῆς ἡμέρᾳ, κατελθόντων αὐτῶν ἀπὸ τοῦ ὄρους, συνήντησεν αὐτῷ ὄχλος πολὺς. ³⁸ Καὶ ἰδὼν ἀνὴρ ἀπὸ τοῦ ὄχλου ἀνεβόησε λέγων, Διδάσκαλε, δέομαί σου ἐπιβλέψαι ἐπὶ τὸν υἱόν μου, ὅτι μονογενὴς μοὶ ἐστί· ³⁹ καὶ ἰδὼν πνεῦμα λαμβάνει αὐτὸν, καὶ ἐξαίφνης κράζει, καὶ σπαράσσει αὐτὸν μετὰ ἀφροῦ, καὶ μόγις ἀποχωρεῖ ἀπ' αὐτοῦ συντρίβον αὐτόν. ⁴⁰ Καὶ ἐδεήθη τῶν μαθητῶν σου ἵνα ἐκβάλωσιν αὐτὸ, καὶ οὐκ ἠδυνήθησαν. ⁴¹ Ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν, ὦ γενεὰ ἄπιστος καὶ διεστραμμένη, ἕως πότε ἔσομαι πρὸς ὑμᾶς καὶ ἀνέξομαι ὑμῶν; προσάγαγε τὸν υἱόν σου ὧδε. ⁴² Ἐτι δὲ προσερχομένου αὐτοῦ ἐρρήξεν αὐτὸν τὸ δαιμόνιον καὶ συνεσπάραξεν· ἐπετίμησε δὲ ὁ Ἰησοῦς τῷ πνεύματι τῷ ἀκαθάρτῳ, καὶ ἰάσατο τὸν παῖδα· καὶ ἀπέδωκεν αὐτὸν τῷ πατρὶ αὐτοῦ. (¹⁰⁰/_{VIII}) ⁴³ Ἐξεπλήσσαντο δὲ πάντες ἐπὶ τῇ μεγαλειότητι τοῦ Θεοῦ.

(¹⁰¹/_{II}) Πάντων δὲ θαυμαζόντων ἐπὶ πᾶσιν οἷς ἐποίησεν ὁ Ἰησοῦς, εἶπε πρὸς τοὺς μαθητὰς αὐτοῦ, ⁴⁴ ἠ Θέσθε ὑμεῖς εἰς τὰ ὄντα ὑμῶν τοὺς λόγους τούτους· ὁ γὰρ Υἱὸς τοῦ ἀνθρώπου μέλλει παραδίδοσθαι εἰς χεῖρας ἀνθρώπων. ⁴⁵ Οἱ δὲ ἠγνόουν τὸ ῥῆμα τοῦτο, καὶ ἦν παρακεκαλυμμένον ἀπ' αὐτῶν, ἵνα μὴ αἰσθωνται αὐτό· καὶ ἐφοβούντο ἐρωτῆσαι αὐτὸν περὶ τοῦ ῥήματος τούτου.

(¹⁰²/_{II}) ⁴⁶ Ἐλθὼν δὲ διαλογισμὸς ἐν αὐτοῖς, τὸ τίς ἂν εἴη μείζων αὐτῶν. ⁴⁷ Ὁ δὲ Ἰησοῦς ἰδὼν τὸν διαλογισμὸν τῆς καρδίας αὐτῶν, ἐπιλαβόμενος παιδίου ἔστησεν αὐτὸ παρ' ἑαυτῷ, ⁴⁸ καὶ εἶπεν αὐτοῖς, Ὃς ἐὰν δέξηται τοῦτο τὸ παιδίον ἐπὶ τῷ ὀνόματί μου, ἐμὲ δέχεται· καὶ ὃς ἐὰν ἐμὲ δέξηται, δέχεται τὸν ἀποστείλαντά με. Ὁ γὰρ μικρότερος ἐν πᾶσιν ὑμῶν ὑπάρχων οὗτος ἔσται μέγας.

(¹⁰³/_{VIII}) ⁴⁹ Ἀποκριθεὶς δὲ ὁ Ἰωάννης εἶπεν, Ἐπιστάτα, εἰδομέν τινα ἐπὶ τῷ ὀνόματί σου ἐκβάλλοντα δαιμόνια, καὶ ἐκωλύσαμεν αὐτὸν, ὅτι οὐκ ἀκολουθεῖ μεθ' ἡμῶν. ⁵⁰ Καὶ εἶπε πρὸς αὐτὸν ὁ Ἰησοῦς, Μὴ κωλύετε· ὃς γὰρ οὐκ ἐστὶ καθ' ἡμῶν, ὑπὲρ ἡμῶν ἐστίν.

h Matt. 16. 21.
& 17. 22.
Mark 9. 31.
ch. 18. 32.
Acts 1. 23.
i ch. 2. 50.
& 18. 34.
Mark 9. 32.

j Matt. 18. 1.
Mark 9. 33, 34.
ch. 22. 24.

k Matt. 18. 5.
Mark 9. 37.
ch. 10. 16.
John 13. 20.
Matt. 23. 11.
ch. 14. 11.
& 18. 14.
l Mark 9. 38.
Num. 11. 27, 28.

m Matt. 12. 30.
Mark 9. 40.
ch. 11. 23.

liberty of the Sons of God. The death of Christ is the true *Exodus* of the spiritual Israel. Cp. *Bp. Horne in Burgon*, p. 234.

32. *βεβαρημένοι ὕπνῳ*] weighed down with sleep. Hence it is not improbable that the Transfiguration took place at night. See also v. 37, where the miracle of healing the demoniac is described as having been performed *τῇ ἐξῆς ἡμέρᾳ*. St. Luke describes it also as having been done *κατελθόντων αὐτῶν*. (See also Matt. xvii. 14. Mark ix. 14.)

Our Lord's glorified body and His raiment were *στίλβοντα λευκὰ ὡς τὸ φῶς ἐξαστράπτοντα* (Matt., Mark, Luke). Moses and Elias *ὤφθησαν ἐν δόξῃ*. The *νεφέλη* was *φωτεινὴ* (Matt. xvii. 5). All these objects would be more conspicuous and striking in the darkness and stillness of the night; and a memorial would thus suggest itself of the bright pillar of fire which shone on the people of Israel in the night in the wilderness; and an assurance would thus be given that Christ's glorious presence would be with His Church in the darkness of distress and persecution in her pilgrimage in the world.

As to the connexion of the *Transfiguration*, in this and other respects, with the *Agony*, see above, Matt. xvii. 1, and xxvi. 37. 43. — *διαγρηγορήσαντες*] when they awoke: an incident mentioned

to guard against the supposition that this was a vision seen in sleep—a dream: it was seen by them with *their eyes opened*.

Here also may be a spiritual reference to the fact that the disciples of Christ will be awakened from the sleep of death, and raised from their graves to see Christ in glory. See 1 Thess. iv. 13—16.

35. *Ὁστος*] A divine confirmation from heaven of St. Peter's recent confession. (*Euseb.*)

37. *κατελθόντων*] See Matt. xvii. 14.

41. *Ἀποκριθεὶς*] Matt. xvii. 17.

45. *ἠγνόουν τὸ ῥῆμα*] they did not understand the thing spoken, because they had preconceived notions of a temporal and triumphant Messiah. See Acts i. 6.

48. *Ὁ γὰρ μικρότερος*] for he who is the less among you; that is, makes himself less in comparison with the rest. The comparative *μικρότερος* is contrasted with the comparative *μεῖζων* in v. 46. Make yourselves less, and you will be made greater. Humility is the road to glory.

50. *ὃς γὰρ οὐκ ἐστὶ*] See on Mark ix. 40, and what *Theophyl.* says here, "He who is not against God is on His part; and he who does not gather with God, he is with the Evil One."

n Mark 16. 19.
Acts 1. 2.

($\frac{104}{x}$) ⁵¹ Ἐγένετο δὲ, ἐν τῷ συμπληροῦσθαι τὰς ἡμέρας τῆς ἀναλήψεως αὐτοῦ, καὶ αὐτὸς τὸ πρόσωπον αὐτοῦ ἐστήριξε τοῦ πορεύεσθαι εἰς Ἱερουσαλὴμ. ⁵² Καὶ ἀπέστειλεν ἀγγέλους πρὸ προσώπου αὐτοῦ, καὶ πορευθέντες εἰσῆλθον εἰς κώμην Σαμαρειτῶν ὥστε ἐτοιμάσαι αὐτῷ. ⁵³ Καὶ οὐκ ἐδέξαντο αὐτὸν ὅτι τὸ πρόσωπον αὐτοῦ ἦν πορευόμενον εἰς Ἱερουσαλὴμ. ⁵⁴ Ἰδόντες δὲ οἱ μαθηταὶ αὐτοῦ Ἰάκωβος καὶ Ἰωάννης εἶπον, Κύριε, θέλεις εἰπωμεν πῦρ καταβῆναι ἀπὸ τοῦ οὐρανοῦ καὶ ἀναλῶσαι αὐτοὺς, ὡς καὶ Ἡλίας ἐποίησε; ⁵⁵ Στραφεῖς δὲ ἐπετίμησεν αὐτοῖς καὶ εἶπεν, Οὐκ οἴδατε οἶον πνεύματός ἐστε ὑμεῖς. ⁵⁶ ὁ γὰρ Υἱὸς τοῦ ἀνθρώπου οὐκ ἦλθε ψυχὰς ἀνθρώπων ἀπολέσαι, ἀλλὰ σῶσαι. Καὶ ἐπορεύθησαν εἰς ἑτέραν κώμην.

q John 3. 17.
& 12. 47.

($\frac{105}{v}$) ⁵⁷ Ἐγένετο δὲ, πορευομένων αὐτῶν ἐν τῇ ὁδῷ εἰπέ τις πρὸς αὐτὸν, Ἀκολουθήσω σοι ὅπου ἂν ἀπέρχῃ, κύριε. ⁵⁸ Καὶ εἶπεν αὐτῷ ὁ Ἰησοῦς, Αἱ ἀλώπεκες φωλεοὺς ἔχουσι, καὶ τὰ πετεινὰ τοῦ οὐρανοῦ κατασκηνώσεις, ὁ δὲ Υἱὸς τοῦ ἀνθρώπου οὐκ ἔχει ποῦ τὴν κεφαλὴν κλίνει.

r Matt. 8. 19—22.

⁵⁹ Εἶπε δὲ πρὸς ἕτερον, Ἀκολουθεῖ μοι. ὁ δὲ εἶπε, Κύριε, ἐπίτρεψόν μοι ἀπελθόντι πρῶτον θάψαι τὸν πατέρα μου. ⁶⁰ εἶπε δὲ αὐτῷ ὁ Ἰησοῦς, Ἄφες τοὺς

— ἡμῶν] ἡμῶν is found in many MSS. (e. g. B, C, D, K, L, M) and Versions. See Mark ix. 40.

Tell me, dost thou forbid one who in Christ's name casts out devils? Has the sting of envy wounded thee? Was it not rather thy duty to reflect that the man was not the worker of these wonders, but the grace of God that was in him wrought them by the power of Christ? Dost thou then forbid one who conquers Satan by Christ? Yes—for "he followeth not us." O blind speech! What, if he be not mentioned with the holy Apostles, yet being crowned with divine grace, he is equally with these adorned with Apostolic power. See 1 Cor. xii. 8. Forbid not therefore him who, in Christ's name, is crushing Satan: for he is not against you. All who love Christ and act to His glory, and in His Name, and in obedience to His word, and who are crowned by His grace are for us; they are on our side. This is the law of the Churches. We honour all such who act thus: for we know that it is Christ Who works in them and by them; and by loving them we honour Him. See Cyril here, p. 250. Cp. on Mark ix. 38—40.

⁵¹ ἀναλήψεως] His Ascension. See Mark xvi. 19. Acts i. 11. 22. 1 Tim. iii. 16. The word ἀνελήφθη had been already prepared for this sense of ascension by the LXX applying it to Elijah (2 Kings ii. 9—11). Our Lord's Agony, Cross, and Passion were at hand. But He looked through them all to His Glorious Ascension; and, as Bengel observes, Ejus sensum imitatur stylus Evangelistæ.

— τὸ πρόσωπον αὐτοῦ ἐστήριξε] He set fast His face. A Hellenistic expression, derived from the Old Testament. So the LXX, Ezek. xiv. 8. Jer. xxi. 10, ἐστήρικα τὸ πρόσωπόν μου. Cf. 2 Kings xii. 17, ἔταξε τὸ πρόσωπον αὐτοῦ ἀναβῆναι εἰς Ἱερουσαλὴμ. And see Vorst. de Hebraism. cap. 39. "I have set my face as a flint," is said of the Messiah preparing Himself with an unflinching courage for suffering (Isa. i. 7); and this seems to be imitated here.

⁵³ οὐκ ἐδέξαντο] they received Him not. See John iv. 20. 40—43. Cp. Jerome, iv. p. 194. Hence the Galilæans often went to Jerusalem for the feasts by the region east of Jordan. See on xvii. 11. Cp. Joseph. Ant. xx. 6. 1; and De Vitâ suâ, c. 52.

— πορεύομενον] So LXX (2 Sam. xvii. 11), τὸ πρόσωπόν σου πορευόμενον. Probably it was now the time of one of the three great Jewish Festivals, and the Samaritans perceived that our Lord was one of those who were going up to Jerusalem for the feast; and they considered this as a reproach to themselves, who did not go up; and as an act of contempt to their own Temple on Gerizim, where they said men ought to worship, and not at Jerusalem. Cp. Jerome ad Algasiam, p. 194.

^{54—56}] On these verses see the Sermon of Bp. Andrewes, iv. 241.

— Ἰάκωβος] James and John; the sons of Thunder (Mark iii. 17). "Quid mirum filios tonitruī fulgurare voluisse?" (Ambrose.) But our Lord changed their hearts by the light of the Holy Spirit, which cleansed away the dross of human passion, and left the pure ore of divine love, and inflamed them with fervent zeal for the salvation of souls.

— πῦρ] Our Lord wrought miracles on all the elements but Fire—that is reserved for the End. (Bengel.)

— ὡς καὶ Ἡλίας] as also Elias did. 2 Kings i. 10—12. On

this and other instances of abuse of "Piorum Exempla," which are no safe rule of conduct, see Bp. Sanderson, Prælect. de Oblig. Conscient. iii. § 10 (vol. iv. p. 50 of his Works), and note below on Gal. ii. 13. Hæc quæ in Scripturis Sanctis legimus non ideò, quia facta credimus, etiam faciendâ credamus, ne violemus præcepta, dum passim sectamur exempla. Aug. de Mendac. cap. 9.

⁵⁵ Οὐκ—ὑμεῖς] ὑμεῖς is emphatic. You who would destroy others know not how evil your own spirit is. A warning to those who endeavour to propagate Christianity by violence;

These Samaritans refused to receive Christ Himself. Yet they were not to be punished by the Apostles themselves with bodily pains and penalties. How much less should Ministers of Christ endeavour to unsheath the sword and use the secular arm against the life of those who refuse to receive what is supposed, perhaps erroneously, by the persecuting party, to be the Religion of Christ! "Religionis non est Religionem cogere." (Tertullian ad Scap. 2.) "Defendenda est non occidendo sed moriendo." (Lactant. Inst. v. 20.)

Romish Divines—who advocate the use of the sword in propagating Christianity, and put that principle into practice in the Inquisition—endeavour to set aside this conclusion by referring to the case of Ananias smitten (as they say) dead by St. Peter (Acts v. 4, 5), and to St. Paul striking Elymas with blindness (Acts xiii. 11). "Usus est Evangelicâ severitate Petrus Ananiam et Sapphiram occidens, usus est Paulus Elymam excæcans." (Maldo-natus.)

But this is an untrue account of the matter, and injurious to the Apostles St. Peter and St. Paul. St. Peter did not kill Ananias, but foretold his death. And St. Paul did not smite Elymas with blindness, but announced to him that the hand of the Lord was upon him (Acts xiii. 11). And thus these Apostles proved their commission to be from God, Who alone could enable them to foresee the future. See on Acts v. 5, and xiii. 11.

The words οὐκ οἴδατε to σῶσαι are absent from many MSS.; but see Alf.

⁵⁸ εἶπεν αὐτῷ] Our Lord read his heart; and his answer is to be interpreted accordingly: from Christ's answer we may conclude, "istum hominem, si sequeretur Christum, sua quæsiturum fuisse, non quæ Jesu Christi. Quid ergo respondit? Vulpes foveas habent, &c. Filius autem hominis non habet ubi caput reclinet. Sed ubi non habet? In fide tuâ. Vulpes habent foveas in corde tuo, dolosus es: volatilia cœli habent nidus in corde tuo: elatus es. Non Me sequeris." S. Aug. Serm. c. 2, and Serm. lxii. 2, who says elsewhere, "Pauci sequuntur Jesum propter Jesum."

⁵⁹ θάψαι τὸν πατέρα] to bury my father. See on Matt. viii. 22, and cp. S. Aug. Serm. lxii. 2, "Pium erat quod volebat facere; sed docuit Magister quid deberet præponere. Volebat enim Christus eum esse Vivi Verbi Prædicatorem ad faciendos victuros. Erant autem alii per quos illa necessitas (i. e. sepeliendi patrem) impleteretur. Infideles cadaver quando sepeliunt, mortui mortuum sepeliunt. Illius corpus animam perdidit, illius anima Deum. Sicut enim vita corporis anima est, sic vita animæ Deus." And again, Serm. c. 2, "Honorandus est pater, sed obediendum est Deo. Amandus est generator, sed præponendus est Creator. Ego ad Evangelium te voco. Mihi necessarius es; majus est hoc

νεκροὺς θάψαι τοὺς ἑαυτῶν νεκρούς· σὺ δὲ ἀπελθὼν διάγγελλε τὴν βασιλείαν τοῦ Θεοῦ.

($\frac{106}{x}$)⁶¹ Εἶπε δὲ καὶ ἕτερος, Ἀκολουθήσω σοι, Κύριε· πρῶτον δὲ ἐπίτρεψόν μοι ἀποτάξασθαι τοῖς εἰς τὸν οἶκόν μου·⁶² εἶπε δὲ πρὸς αὐτὸν ὁ Ἰησοῦς, Οὐδεὶς ἐπιβαλὼν τὴν χεῖρα αὐτοῦ ἐπ' ἄροτρον, καὶ βλέπων εἰς τὰ ὀπίσω, εὐθετός ἐστιν εἰς τὴν βασιλείαν τοῦ Θεοῦ.

X. ($\frac{107}{x}$)¹ Μετὰ δὲ ταῦτα ἀνέδειξεν ὁ Κύριος καὶ ἑτέρους ἑβδομήκοντα, καὶ

quàm quod vis facere: *Sine mortuos*, &c. Pater tuus mortuos est, sunt alii mortui (i. e. infideles) qui sepeliunt mortuos. Nolite igitur anteriora posterioribus subdere. Amate parentes, sed præponite Deum."

See above, Matt. xxiii. 9, and below, xiv. 26, the best exposition of this saying.

61. πρῶτον δὲ ἐπίτρεψόν μοι ἀποτάξασθαι] *but first allow me to bid farewell to those at my home.* ἀποτάξασθαι, *valedicere*, see Mark vi. 46. It often happens, that when a man goes home, and is engaged in bidding farewell to his friends, some among them are found who will draw him off from God to the world. (*Theophyl.*)

The very wish to consult relatives when *God calls*, is a disqualification for His service. (*Cyril.*)

Vocat te Oriens, et tu attendis Occidentem. (*Aug.*)

Bonum studium, sed majus impedimentum; nam qui *paritur* studium, derivat affectum; et qui dividit curam, differt profectionem. Ergo prius amanda sunt quæ maxima sunt; ipsis discipulis, cum à Domino mitterentur, *neminem in viâ salutare præscriptum* est; non quòd benevolentia displiceret officium, sed quòd persequenda devotionis intentio plus placeret. (*Ambrose.*)

These three incidents appear to have been combined here by the Holy Spirit for the purpose of teaching,

That in designing to follow Christ, we must look only to Christ, and follow Him for His own sake; not for any worldly interest, but at the sacrifice, if need be, of all earthly advantage. Abraham became the *friend of God* and the father of the faithful by his readiness even to slay his son at God's command. (*Cyril.*)

That when He calls us, no earthly tie, however dear, may draw us from prompt obedience to the call.

That in offering ourselves to Christ, we must give Him the first place in our affections. He must have the whole heart; and having once put the hand to the plough, in His service, we may not look off from it to any earthly object, however good in itself, if we desire to be fit for the kingdom of God.

Compare Phil. iii. 14, and our Lord's words to the Church, Ps. xlv. 11. The Holy Ghost propounds for our imitation the example of the Apostles, who *immediately, as soon as they were called, left all, and followed Christ.* Matt. iv. 20. 22. Mark x. 28. Luke v. 28; cp. Gal. i. 15, 16. Christ assures all who do so, that they shall receive manifold more in this present time, and in the world to come life everlasting. Mark x. 29, 30. Luke xviii. 29, 30.

62. ἄροτρον] *plough.* An intimation that the ministerial life is like that of the tiller of the ground. Cp. 1 Cor. iii. 9. The Christian Minister is a Feeder of Sheep; a Dresser of a Vineyard; a Sower; a Master-builder; a Watchman; all these names imply duties requiring diligence, vigilance, and toil.

CH. X. Preliminary Note to the x. xi. xii.—xvii. Chapters.

This and the following Chapters, xi. xii. xiii. xiv. xv. xvi. xvii., contain incidents in a great measure peculiar to St Luke's narrative. These appear to fall in the period of our Lord's Ministry between the Festival of Tabernacles (John vii. 2) in October, and His arrival at Bethany, near Jerusalem, six days before His last Passover. Cp. note on xiii. 4. 6.

Whether in this interval He revisited Galilee is doubtful. The Evangelist has already said that the days of his ἀνάληψις, or going up into heaven, were now being fulfilled (ix. 51), and that He set His face to go to Jerusalem (vv. 52, 53); see also xiii. 22, i. e. He had then prepared Himself with deliberate constancy to suffer. See below, note on xii. 49.

It seems probable that the events here recorded did not take place in Galilee. The words in x. 13, concerning *Chorazin*, need not have been uttered in Galilee; and even if they were, yet from their material connexion with what precedes, might naturally be introduced by the Evangelist there. On the supposed difficulty in xvii. 11, see note there.

Rather, these incidents seem to have occurred in the northern neighbourhood of Jerusalem, and near the City of Ephraim (John xi. 54), perhaps about twenty miles north of Jerusalem (*Robinson's* Palestine, ii. 121—125, probably Ephraim of 2 Chron. xiii.

19); and in *Peræa*, on the east side of Jordan, which He crossed a short time before His last passover in His way to *Jericho* (the largest city of Judæa next to Jerusalem), where the narrative of St. Luke falls into that of St. Matthew and St. Mark (see on Matt. xix. 1. Mark x. 1. Luke xvii. 11); and thence, on the Saturday before the Crucifixion, to *Bethany*, where all the four Evangelists meet.

It would seem, that our Lord, in His tenderness and long-suffering to the Jews, concentrated His last efforts upon *Judæa*, and its neighbouring country *Peræa*. And, as if His own personal agency and that of His Apostles were not enough, He proceeds now (ch. x.) to ordain the *Seventy* to preach and work miracles, in every city and place which He was about to visit. See also the affecting apostrophe to Jerusalem at this time. (Luke xiii. 34, 35.)

A theory has been propounded by *Schleiermacher* ("über die Schriften des Lucas," Berlin, 1817, p. 158), and seems to be approved by *Olshausen* on ix. 51, and *Kuinoel* (x. 23; xi. 33; xv. 41), that this portion of St. Luke has been compiled from two fragmentary narratives by some other person, who was not fully informed of the events. *De Wette* goes further, and says, that in this portion we have an unchronological and unhistorical collection, which is due to the circumstance that St. Luke had met with a good deal of material which he did not arrange elsewhere, and therefore threw together here.

These opinions, which (it is superfluous to say) were unknown to Christian Antiquity, are at variance with St. Luke's assertion (i. 3), *παρηκολούθηκόντι ἠνωθεν πᾶσιν ἀκριβῶς*. See further on ch. xi. v. 14.

1. ὁ Κύριος] *the Lord.* See on vii. 13. This expression fitly introduces the Ordination of the *Seventy*, by the Divine Head of the Κυριακή, or Church, the οἰκία Κυρίου. The Mission of Ministers, is "*actus verè dominicus.*" (*Beng.*)

The appointment of the *Seventy* is mentioned by St. Luke alone.

St. Matthew and St. Mark had recorded the designation of the *Twelve*; and it was reserved for St. Luke to describe, in his Gospel, this extension of the Christian Ministry by the appointment of the *Seventy*; and to commemorate its still further enlargement by the nomination of the *Seven Deacons* in the Acts of the Apostles, vi. 1—7. This was an appropriate task to be performed by him who may be called the Evangelist of the Gentile World, and the Historian of the Universal Church.

On these verses (1—9), see an excellent Homily by *Greg. M.* Hom. in Ev. i. 17, p. 1946, well worthy to be carefully read by every Christian Preacher.

— ἑβδομήκοντα] *seventy.* Some MSS. here (B, D, M, and others) add δύο, two. But it does not follow that this reading is to be adopted. For the Jews often speak of *seventy*—a round number—when they mean *seventy-two*, e.g. in the case of the seventy Interpreters of the Old Testament. The exact number here may have been *seventy-two*, a multiple of twelve (the number of the tribes); and the number adopted on other occasions. The number seventy was that of the heads of the family of Israel (Gen. xlv. 27), and of the Elders constituted by Moses (Numb. xi. 16, 25, and of the *Palm-trees* at Elim, Exod. xv. 27. *Cyril*, p. 246). And the Jews supposed that the languages of the world were seventy, see à *Lapide* on Gen. xi. 32; or as some say, seventy-two (*S. Aug., S. Hieron., Euseb., Bede*).

As the Apostles are succeeded by Bishops in the Church, so the *Seventy* by Presbyters. "We very well know," says *Bp. Andrewes* to *Peter Moulin*, "that the Apostles and the seventy-two disciples were two Orders, and these distinct. And this likewise we know, that every where among the Fathers, Bishops and Presbyters are taken to be after their example; that Bishops succeeded the Apostles, and Presbyters the *Seventy-two*." He then quotes *Cyprian, S. Jerome, S. Ambrose*.

The original Latin words may be found in *Bp. Andrewes*, in p. 169 of *Opuscula Postuma*, published in 1629, and in English, 1647, and the whole correspondence is inserted in the late *Dr. Wordsworth's* Christian Institutes, iii. 222—267; the passage quoted is in p. 231. See also *Bp. Andrewes*, in his admirable

ἀπέστειλεν αὐτοὺς ἀνὰ δύο πρὸ προσώπου αὐτοῦ εἰς πάσαν πόλιν καὶ τόπον, οὗ ἤμελλεν αὐτοὺς ἔρχεσθαι.

a Matt. 9. 37, 38.
John 4. 35.
2 Thess. 3. 1.

($\frac{108}{v}$) ² a* Ἐλεγεν οὖν πρὸς αὐτοὺς, Ὁ μὲν θερισμὸς πολὺς, οἱ δὲ ἔργαται ὀλίγοι· δεήθητε οὖν τοῦ Κυρίου τοῦ θερισμοῦ, ὅπως ἐκβάλλῃ ἔργατας εἰς τὸν θερισμὸν αὐτοῦ. ($\frac{109}{v}$) ³ b* Ὑπάγετε, ἰδοὺ ἐγὼ ἀποστέλλω ὑμᾶς ὡς ἄρνας ἐν μέσῳ λύκων.

b Matt. 10. 16.

c Matt. 10. 9, 10.
ch. 9. 3.
& 22. 35.
2 Kings 4. 29.
d Matt. 10. 12.
Mark 6. 10.
e Lev. 19. 13.
Deut. 24. 14.
& 25. 4.
Matt. 10. 10, 11.
1 Cor. 9. 4, et seqq.
1 Tim. 5. 18.
f ch. 9. 2.
Matt. 3. 2.
& 4. 17.

($\frac{110}{II}$) ⁴ c Μὴ βαστάζετε βαλλάντιον, μὴ πήραν, μηδὲ ὑποδήματα· καὶ μηδένα κατὰ τὴν ὁδὸν ἀσπάσησθε. ($\frac{111}{v}$) ⁵ d Εἰς ἣν δ' ἂν οἰκίαν εἰσέρχησθε, πρῶτον λέγετε, Εἰρήνη τῷ οἴκῳ τούτῳ· ⁶ καὶ ἐὰν ᾗ ἐκεῖ υἱὸς εἰρήνης, ἐπαναπαύσεται ἐπ' αὐτὸν ἡ εἰρήνη ὑμῶν, εἰ δὲ μήγε, ἐφ' ὑμᾶς ἀνακάμψει. ($\frac{112}{II}$) ⁷ e* Ἐν αὐτῇ δὲ τῇ οἰκίᾳ μένετε ἐσθίοντες καὶ πίνοντες τὰ παρ' αὐτῶν· ἄξιός γάρ ὁ ἐργάτης τοῦ μισθοῦ αὐτοῦ ἐστὶ μὴ μεταβαίνειτε ἐξ οἰκίας εἰς οἰκίαν. ($\frac{113}{x}$) ⁸ Καὶ εἰς ἣν δ' ἂν πόλιν εἰσέρχησθε, καὶ δέχωνται ὑμᾶς, ἐσθίετε τὰ παρατιθέμενα ὑμῖν, ⁹ f καὶ θεραπεύετε τοὺς ἐν αὐτῇ ἀσθενεῖς, καὶ λέγετε αὐτοῖς, Ἠγγικεν ἐφ' ὑμᾶς ἡ βασιλεία τοῦ Θεοῦ. ($\frac{114}{II}$) ¹⁰ g Εἰς ἣν δ' ἂν πόλιν εἰσέρχησθε, καὶ μὴ δέχωνται ὑμᾶς, ἐξελθόντες εἰς τὰς πλατείας αὐτῆς εἶπατε, ¹¹ “Καὶ τὸν κονιορτὸν τὸν κολληθέντα ἡμῖν ἐκ τῆς πόλεως ὑμῶν ἀπομασσόμεθα ὑμῖν· πλὴν τοῦτο γινώσκετε, ὅτι ἡγγικεν ἐφ' ὑμᾶς ἡ βασιλεία τοῦ Θεοῦ.” ¹² h Λέγω ὑμῖν, ὅτι Σοδόμοις ἐν τῇ ἡμέρᾳ ἐκείνῃ ἀνεκτότερον ἔσται, ἢ τῇ πόλει ἐκείνῃ. ($\frac{115}{v}$) ¹³ Οὐαὶ σοι, Χοραζὶν, οὐαὶ σοι, Βηθσαϊδὰ, ὅτι εἰ ἐν Τύρῳ καὶ Σιδῶνι ἐγένοντο αἱ δυνάμεις αἱ γενόμεναι ἐν ὑμῖν, πάλαι ἂν ἐν σάκκῳ καὶ σποδῷ καθήμεναι μετενόησαν. ¹⁴ Πλὴν Τύρῳ καὶ Σιδῶνι ἀνεκτότερον ἔσται ἐν τῇ κρίσει ἢ ὑμῖν. ¹⁵ Καὶ σὺ, Καφαρναούμ, ἡ

g Matt. 10. 14.
Mark 6. 11.
ch. 9. 5.
Acts 13. 51.
& 18. 6.

h Matt. 11. 21—23.

Sermon on Acts ii. 42, on Worshipping of Imaginations, vol. ii. p. 63.

The Fathers saw the Twelve Apostles, and the Seventy Presbyters typified in the twelve fountains and seventy palm-trees at Elim. Exod. xv. 27. See *S. Cyril* here, p. 246, ed. *Mai*, p. 274, *Smith*. *S. Jerome* de xlii. Mansionibus (Ep. 127), Mans. vi.: “Nec dubium, quin de xlii. Apostolis sermo sit, de quorum fontibus derivatæ aquæ totius mundi siccitatem rigant. Juxta has aquas lxx creverunt Palmæ, quos et ipsos secundi ordinis intelligimus Preceptores, Luca Evangelista testante (x. 1) xlii fuisse Apostolos et lxx discipulos minoris gradus, quos et brios ante se Dominus præmittebat.”

And *Theophylact* here says, “Elim means *ascent*, and in our ascent to the spiritual knowledge of the Gospel we find twelve Wells—the Apostles; and seventy Palm-trees—the Disciples.” The Apostles are Wells, as being fountains of sweet water, flowing from one Divine Source; and the Palm-trees are refreshed and nourished by the water, and bear sweet fruit, and have for leaves and branches the emblems of victory (John xii. 13), even in heaven (Rev. vii. 9).

As to the names of some of the Seventy see *Clemens Alex.* in *Euseb.* i. 12.

—ἀπέστειλεν αὐτοὺς ἀνὰ δύο] *He sent them forth two and two*, to be examples, witnesses, supports and stimulants to each other (*Origen, Theoph.*); a precedent too much neglected in modern Missions. *Greg. M.* l. c. says well, “*binos ad prædicandum mittit, nam minùs quàm inter duos caritas haberi non potest; et nobis tacitus innuit, quia qui caritatem erga alterum non habet, prædicationis officium suscipere nullatenus debeat.*”

See also above as to the Apostles, Mark vi. 7, among whom are three *pairs of brothers*. See on Matt. iv. 18.

2. Ὁ μὲν θερισμὸς πολὺς] *The harvest is great*; the same words as *He used* before *He sent out the Twelve*. Matt. ix. 37.

4. Μὴ βαστά[ετε] See on Matt. x. 9.

—βαλλάντιον] *a purse*. A word used only by St. Luke among the Evangelists. See above on Mark vi. 8. On the form *βαλλάντιον*, with the double λ, see *Winer*, p. 42.

—μηδένα κατὰ τὴν ὁδὸν ἀσπάσησθε] *salute no one by the way*; the way on which you go, as Preachers, in the discharge of your duty.

The phrase has been explained by reference to the formal and tedious modes of Eastern Salutations (*Kuini*), but this does not seem necessary or appropriate. It is rather an Oriental mode of expression (cp. 2 Kings iv. 29), indicating that their whole heart was to be in their work; so that, comparatively, *nothing else*, even what *was most easy and necessary*, was to be done or thought of. Cp. what is said on domestic salutations, ix. 61, and the burial of a father, v. 60, and below, xiv. 26.

“*Omnia prætermittatis*,” says *S. Aug.* Sermon. c. 1, “*dum quod injunctum est peragatis*,” and *S. Ambrose* says, “*Non salutationis sedulitas aufertur, sed obstaculum impediendæ devotionis aboletur, ut quando divina mandantur, paulisper sequestrentur humana. Pulchra est salutatia, sed pulchrior matura executio divinorum: ideò et honesta prohibentur, ne impediatur ministerium, cuius mora culpa sit.*”

They were not to salute any in the way, but they were to pronounce salutations on their entrance into houses, and say, “*Peace be to this house*” (v. 5). Courtesy was not to interfere with duty; it was itself to be consecrated into duty.

5. Εἰρήνη τῷ οἴκῳ τούτῳ] *Peace to this house*. A divine authorization of Benediction by Presbyters of the Church. See 1 Cor. x. 16, and the Office of Visitation of the Sick in the Book of Common Prayer; and *George Herbert*, ch. xxxvi. “*The Parson blessing*,” and *Hooker*, V. xxv. 3. *Bingham*, Antiq. II. xix. 15.

6. υἱὸς εἰρήνης] *a son of Peace*; i. e. a peaceable man, with that loving spirit which is necessary for the reception of a divine benediction. See *Cyril*, p. 281, *Smith*. Our Lord thus teaches us, that the profitable use of sacerdotal benedictions, and other means of grace in His Church, depends on the temper of those to whom they are ministered. As to the phrase here, cp. Matt. ix. 15, οἱ υἱοὶ τοῦ νυμφῶνος. xxiii. 15, υἱὸν γεέννης. Luke xvi. 8, οἱ υἱοὶ τοῦ φωτός. xx. 36, υἱὸς τῆς ἀναστάσεως. John xii. 36; xvii. 12, ὁ υἱὸς τῆς ἀπωλείας. Ephes. ii. 2; ii. 3, τέκνα ὀργῆς. v. 6, υἱὸς ἀπειθείας. 1 Thess. v. 5. 2 Pet. ii. 14, κατὰρας τέκνα.

7. ἄξιός—αὐτοῦ] *the labourer is worthy of his hire*. This saying is quoted as *Scripture* by St. Paul, 1 Tim. v. 18, where see note; and for other quotations of St. Luke's Gospel by St. Paul see 1 Thess. v. 3, and 1 Cor. x. 27, where St. Paul quotes the saying of our Lord in the next verse here, ἐσθίετε τὰ παρατιθέμενα ὑμῖν; and see above, p. 168—170, as to the inference concerning the date of this Gospel.

11. ἀπομασσόμεθα ὑμῖν] *we wipe off from ourselves on you*. See on *Theocrit.* xv. 95, where perhaps the true reading may be *μή μοι κονίαν ἀπομάξῃ*.

12. ἀνεκτότερον] See on Matt. x. 15.

13. Οὐαὶ σοι] Because these cities were in Galilee, it does not follow that this was spoken in Galilee. The words have an intimate connexion with what has just preceded, and also with what follows. Observe the use of τοῦ οὐρανοῦ in vv. 15 and 18, and see also v. 21; and therefore, even if they were spoken in Galilee (see Matt. xi. 20), they have an appropriate place here.

The connexion which the Holy Ghost appears to have preferred in dictating the Gospels, is a connexion of substance rather than of time or place.

See above on Luke iii. 19, on Matt. xxvi. 6, and Mark xiv. 5.

ἕως τοῦ οὐρανοῦ ὑψωθείσα, ἕως ἄδου καταβιβασθήσῃ. ⁽¹¹⁶⁾_I 16 Ὁ ἀκούων ὑμῶν ἐμοῦ ἀκούει, καὶ ὁ ἀθετῶν ὑμᾶς ἐμὲ ἀθετεῖ, ὁ δὲ ἐμὲ ἀθετῶν ἀθετεῖ τὸν ἀποστείλαντά με.

⁽¹¹⁷⁾_X 17 Ὑπέστρεψαν δὲ οἱ ἐβδομήκοντα μετὰ χαρᾶς λέγοντες, Κύριε, καὶ τὰ δαιμόνια ὑποτάσσεται ἡμῖν ἐν τῷ ὀνόματί σου. ¹⁸ ⁱ Εἶπε δὲ αὐτοῖς, Ἐθεώρουν ⁱ Rev. 12. 8, 9. τὸν Σατανᾶν ὡς ἀστραπὴν ἐκ τοῦ οὐρανοῦ πεσόντα. ¹⁹ ^j Ἰδοὺ δίδωμι ὑμῖν τὴν ^j Mark 16. 18. ἐξουσίαν τοῦ πατεῖν ἐπάνω ὄφεων καὶ σκορπίων, καὶ ἐπὶ πᾶσαν τὴν δύναμιν τοῦ ^k Exod. 32. 32. ἐχθροῦ· καὶ οὐδὲν ὑμᾶς οὐ μὴ ἀδικήσῃ. ²⁰ ^k Πλὴν ἐν τούτῳ μὴ χαίρετε ὅτι τὰ ^k Isa. 4. 3. πνεύματα ὑμῖν ὑποτάσσεται· χαίρετε δὲ ὅτι τὰ ὀνόματα ὑμῶν ἐγγράφη ἐν τοῖς ^l Dan. 12. 1. οὐρανοῖς. ^l Phil. 4. 3. ^l Rev. 13. 8.

⁽¹¹⁸⁾_V 21 ¹ Ἐν αὐτῇ τῇ ὥρᾳ ἡγαλλιάσατο τῷ πνεύματι ὁ Ἰησοῦς καὶ εἶπεν, ¹ Matt. 11. 25—27. Ἐξομολογοῦμαι σοι, Πάτερ, Κύριε τοῦ οὐρανοῦ καὶ τῆς γῆς, ὅτι ἀπέκρυψας ^m Ps. 8. 7. ταῦτα ἀπὸ σοφῶν καὶ συνετῶν, καὶ ἀπεκάλυψας αὐτὰ νηπίοις· ναὶ, ὁ Πατήρ, ὅτι ⁿ Heb. 2. 8. οὕτως ἐγένετο εὐδοκία ἔμπροσθέν σου. Καὶ στραφεὶς πρὸς τοὺς μαθητὰς εἶπεν, ^o Matt. 11. 27. ^o 28. 18. ^o John 3. 35. ^o 17. 2. ⁽¹¹⁹⁾_{III} 22 ^m Πάντα μοι παρεδόθη ὑπὸ τοῦ Πατρός μου, καὶ οὐδεὶς γινώσκει τίς ^p 1 Cor. 15. 27. ἐστὶν ὁ Υἱὸς, εἰ μὴ ὁ Πατήρ, καὶ τίς ἐστὶν ὁ Πατήρ, εἰ μὴ ὁ Υἱὸς, καὶ ᾧ ἐὰν ^q Eph. 1. 21, 22. βούληται ὁ Υἱὸς ἀποκαλύψαι· ^r Phil. 2. 9. ^r John 1. 18. ^r 6. 46. ^r 14. 8, 9. ⁽¹²⁰⁾_V 23 ^a καὶ στραφεὶς πρὸς τοὺς μαθητὰς κατ' ⁿ Matt. 13. 16. ἰδίαν εἶπε, Μακάριοι οἱ ὀφθαλμοὶ οἱ βλέποντες ἃ βλέπετε· ¹ Pet. 1. 10. ²⁴ λέγω γὰρ ὑμῖν, ὅτι

17. Ὑπέστρεψαν] *They returned*. An instance of what was remarked in the previous note. St. Luke, whose practice it is to *finish off* with a subject on which he has entered, introduces here the *return* of the seventy, in connexion with their *sending forth*. "Semper ad eventum festinat." See on iii. 19, and on Matt. xx. 29, and on Mark x. 46.

18. Ἐθεώρουν τὸν Σατανᾶν] *I was beholding Satan fallen from heaven*. When you were casting out devils, I was beholding the effect of My power, exercised by you, on Satan, in My Name.

As *Theophylact* explains the words, "Wonder not that the devils are subject to you, for their Prince is fallen from heaven. Although men saw not this, I saw it, who see what is Invisible. He fell as lightning, because he was a bright Archangel and Lucifer ('and because he fell suddenly,' *Euthym.*), and is plunged into darkness. If, then, *he* is fallen, what will not his servants (the inferior spirits) suffer? And the words '*from heaven*' may be understood '*from his glory*,' in which he is worshipped in the world as God." On ἀπὸ τοῦ οὐρανοῦ, i.e. from high estate, see Isa. xiv. 12. Matt. xi. 23. Rev. xii. 4, and cp. John iii. 31. Our Lord's view was also prophetic of Satan's future and final fall. On the victory over Satan achieved by Christ, the Seed of the woman, see above, viii. 31, and below, xxii. 3.

19. δίδωμι] See Mark xvi. 18. Rom. xvi. 20.

— τὴν ἐξουσίαν τ. π.] *The power of treading; which belongs only to Me and Mine, and can only be given by Me.*

— ὄφεων καὶ σκορπίων] *of serpents and scorpions*. These words, following the mention of the fall of Satan, who is the *Dragon* (Rev. xx. 2), the *Old Serpent* (Rev. xii. 9; xx. 2. 2 Cor. xi. 3), suggest that there is some connexion between his power and the operation of venomous reptiles; and that they may be left in the world by the Providence of God, as a visible warning to man of what he will endure hereafter from the *worm that dieth not* (Mark ix. 44—48), unless he places himself by faith and obedience under the protection of Christ, Who enables His disciples to tread on *serpents and scorpions and all the power of the Enemy*. (Cp. Mark xvi. 18.)

The *literal* fulfilment of this prophecy in certain cases, e.g. that of St. Paul at Malta (Acts xxviii. 3. 5), was a visible pledge of the protection and strength granted by Christ to His disciples against the noxious and poisonous powers of the *spiritual* world. It is partly with reference to this conflict that Christ is called "the *Eagle*,"—"the Great Eagle" (see Rev. xii. 14. Matt. xxiv. 28. Luke xvii. 37),—i.e. the King of Birds,—the *Eagle* being, in the Natural World, the Enemy and Destroyer of the *Serpent*.

— ἀδικήσῃ] *injure*. See Rev. ii. 11; vi. 6; vii. 2, 3.

20. μὴ χαίρετε] *rejoice not*. The spirits themselves whom you cast out may warn you against pride,—for they were once angels in heaven. Even Judas himself had power to cast out devils. Cp. Matt. vii. 22. 1 Cor. xiii. 1, 2.

— τὰ ὀνόματα ὑμῶν ἐγγράφη] *your names were written in heaven*. See Phil. iv. 3. Heb. xii. 23. It is of God's free grace to *write* us there. We cannot inscribe ourselves. And though written by God, our names may be blotted out. Rev. iii. 5.

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Exod. xxxii. 32, 33. Rev. xxii. 19. Rejoice because your names were written in *heaven*, though they may be cast out as evil on *earth* (vi. 22).

21. ἡγαλλιάσατο] *He rejoiced*. See on Matt. xi. 25.

— Ἐξομολογοῦμαι] *I acknowledge with thanks*. Cyril, p. 297, ed. Smith.

— σοφῶν] See on Matt. ix. 13.

22. μοι παρεδόθη] *μολ* is emphatic,—'*it was given to Me, and to none other*;' therefore *μ. παρ.* has been rightly restored from the best MSS. for *παρεδόθη μοι*. Cp. Matt. xxviii. 18.

23—37.] In these verses and in the fellow Parable our Lord handles by anticipation the great argument of *Justification by Faith*, afterwards treated by St. Paul in his Epistles to the Galatians and Romans;

He declares to His *disciples* that blessed are their eyes, for they see; and that the things which they behold are those very things which the Patriarchs of old and the Prophets and Kings under the *Law* had desired to see.

Thus He teaches that the *Law* was the shadow of the Gospel, and that the Gospel is the fulfilment of the *Law*.

Upon this the Lawyer stands up, astonished by our Lord's statement, and tempts Him. Thou hast said, that they who hear and see Thy words and works are blessed, and that these things which Thou sayest and doest are the things which the Kings and Prophets under the *Law* desired to see. I ask Thee, What shall *I* do to inherit eternal life? Our Lord answers him from the *Law*, *How readeest thou?* The Lawyer gives the Legal summary of duty to God and Man. Our Lord replies in the terms of the *Law*, *This do and thou shalt live*. But hast thou done this? Canst thou do it? Has any one ever done it? Then what hope hast thou from the *Law*? The Lawyer desiring to justify himself, that is, to *establish his own righteousness*, to prove himself righteous, and to show that he could earn *eternal life as wages due to his own works*, asks, *And who is my neighbour?* Our Lord replies by the Parable which proves how inadequate and defective were his notions, and the notions of the Jewish Nation, of which he was a teacher and a representative, as to the true requirements of the *Law*.

In this Parable, rightly understood (see v. 31), our Lord delivers a divine Sermon on that subject,—which He had already introduced by declaring the blessedness of His own disciples,—namely, the *universal need of a Redeemer*; the *preparatory* and manuductory character of the Mosaic *Law* and the *Prophets*, and their fulfilment in the *Gospel*; and the Doctrine of *Justification by Faith* in Himself; and the inadequacy of all legal obedience alone to merit eternal life.

He is thus led to speak of *Original Sin*. He represents Human Nature stripped of original righteousness by the arch-thief Satan. He shows Mankind in Adam, and all His progeny lying in the road stripped naked, wounded, and half dead. The Aaronic Priesthood comes and looks upon the traveller and passes by on the other side. The Levitical Law comes and casts a transitory glance upon him, and passes by on the other side. They cannot heal him. At length, last of all, the Samaritan comes,—

πολλοὶ προφῆται καὶ βασιλεῖς ἠθέλησαν ἰδεῖν ἃ ὑμεῖς βλέπετε, καὶ οὐκ εἶδον· καὶ ἀκοῦσαι ἃ ἀκούετε, καὶ οὐκ ἤκουσαν.

o Matt. 22. 35.
Mark 12. 28.

p Deut. 6. 5.
& 10. 12. & 30. 6.
Lev. 19. 18.
Rom. 13. 9.
Gal. 5. 14.
James 2. 8.

q Lev. 18. 5.
Ezek. 20. 11, 13.

($\frac{121}{II}$) ²⁵ ° Καὶ ἰδοὺ νομικός τις ἀνέστη ἐκπειράζων αὐτὸν καὶ λέγων, Διδάσκαλε, τί ποιήσας ζωὴν αἰώνιον κληρονομήσω; ²⁶ ° Ὁ δὲ εἶπε πρὸς αὐτὸν, Ἐν τῷ νόμῳ τί γέγραπται; πῶς ἀναγινώσκεις; ²⁷ ° Ὁ δὲ ἀποκριθεὶς εἶπεν, Ἀγαπήσεις Κύριον τὸν Θεόν σου ἐξ ὅλης τῆς καρδίας σου, καὶ ἐξ ὅλης τῆς ψυχῆς σου, καὶ ἐξ ὅλης τῆς ἰσχύος σου, καὶ ἐξ ὅλης τῆς διανοίας σου· καὶ τὸν πλησίον σου ὡς σεαυτόν. ²⁸ ° Εἶπε δὲ αὐτῷ, Ὅρθῶς ἀπεκρίθης· τοῦτο ποιεῖ, καὶ ζήσῃ. ($\frac{122}{X}$) ²⁹ ° Ὁ δὲ θέλων δικαιοῦν ἑαυτὸν εἶπε πρὸς τὸν Ἰησοῦν, Καὶ τίς ἐστὶ μοῦ πλησίον; ³⁰ ° Ὑπολαβὼν δὲ ὁ Ἰησοῦς εἶπεν, Ἀνθρώπος τις κατέβαινεν ἀπὸ Ἱερουσαλὴμ εἰς Ἱεριχὰ, καὶ λησταῖς περιέπεσεν, οἱ καὶ ἐκδύσαντες αὐτὸν καὶ πληγὰς ἐπιθέντες ἀπῆλθον ἀφέντες ἡμιθανῇ τυγχάνοντα. ³¹ Κατὰ συγκυρίαν δὲ ἱερεὺς τις κατέβαινεν ἐν τῇ ὁδῷ

Christ comes,—and pours in oil and wine,—and sets him on His own beast; for He Himself bore our infirmities; He bore our sins in His own body on the tree (1 Pet. ii. 24), and carries him to the spiritual inn of the Church open to all Nations (*πανδοχείον*), and gives him in charge to the Host, and promises that when He comes again He will repay him whatever he expends upon him.

Thus then He teaches the true nature of the Law as compared with the Gospel, and declares that He Himself alone is both willing and able to save and restore the whole *Human Race*.

In reading such Parables as this and that of the Prodigal Son (xv. 11—32), every one must perceive how faithful and like-minded a companion and fellow-traveller the holy Evangelist St. Luke is in his Gospel, to the blessed Apostle St. Paul, the great Preacher of Universal Redemption in Christ, and of the doctrine of Original Sin, and of the preparatory and figurative character of the Mosaic Law, and of Justification by Faith in Christ, in his Epistles to the Galatians and the Romans. See below, the *Introduction* to the latter Epistle, p. 186—198, and above, *Introduction* to this Gospel, p. 161—163.

24. οὐκ εἶδον] they never saw them.

25. ἐκπειράζων] tempting, drawing Him out (*ἐκ*). Thou sayest, Blessed are they who hear and see Thee. The Law says, “Do this and thou shalt live.” (Levit. xviii. 5. Cp. Rom. x. 5. Gal. iii. 12.) What then shall I do to inherit eternal life? The Lawyer tries to show that Christ contradicts Moses. Thus he tempts Him.

26. Ἐν τῷ νόμῳ τί γέγραπται;] What is written in the Law? It has been supposed that in asking this question our Lord pointed to the Lawyer’s phylactery, on which was written the text Deut. vi. 4, which he quoted, and which the Jews were wont to recite daily. *Vitring.* de Synag. pt. ii. lib. iii. c. 15. *Buxtorf*, de Syn. cap. 9, and see on Matt. xxiii. 5.

29. θέλων δικαιοῦν ἑαυτόν] willing to justify himself. The Lawyer had heard Christ’s word declaring the blessedness of His Disciples as compared with Kings and Prophets (v. 23). And He rose up (v. 25),—an attitude mentioned to mark the contrast between his self-confidence and the lowliness of a disciple,—and said, By doing what, shall I inherit eternal life? He would earn heaven as wages due to his own works. The Lawyer desiring to justify himself, i.e. to prove himself to be righteous by his own performance of the Law, is a type of the Jewish Nation, which sought “to establish its own righteousness by the deeds of the Law, and would not submit to the righteousness or justification provided by God through faith in Christ.” (Rom. x. 3; iii. 21, 22.)

— τίς ἐστὶ μοῦ πλησίον] Observe μοῦ πλησίον, My neighbour; though in v. 27 we have τὸν πλησίον σου. Our Lord answers such questions as these by not replying to them directly; and so tacitly censures them, and shows that they ought not to be put, and that they proceed from an evil heart. He inverts them, and as it were places them on the basis of duty (see on xiii. 23). He answers the Lawyer, by leading him to declare that every man, though a Samaritan, i.e. a foreigner and an enemy (see Luke ix. 52, 53; xvii. 18. John iv. 40. 45), is neighbour to a Jew, whom he assists in distress; and that no one, though a Priest or Levite of Jerusalem, is neighbour to a Jew whom he leaves wounded in the road; and that it is his duty to consider, not who is neighbour to himself, but to whom, however estranged from him, he can act a neighbour’s part. The Samaritan who does good, is neighbour to the Jew; and the Samaritan, as neighbour to the Jew, is therefore entitled, as such, to receive good at

the Jew’s hands. Every one, therefore, is our neighbour. “Who-soever is another is our brother.” (By. Pearson, Art. ix.) Cp. *S. Aug.* de Doctr. Christ. v. 30: “Eum esse proximum intelligamus, cui vel exhibendum est officium misericordiæ si indiget, vel exhibendum esset, si indigeret. Ex quo est consequens, ut etiam ille à quo nobis hoc vicissim exhibendum est, proximus sit noster: proximi enim nomen ad aliquid est, nec quisquam esse proximus nisi proximo potest.”

Winer (p. 119) expresses surprise at the omission of the Article before πλησίον here. But μοῦ πλησίον, my neighbour, is itself a definite phrase, and we should not expect the insertion of ὁ after μοῦ.

30. ἀπὸ Ἱερουσαλὴμ] from Jerusalem. This confirms the opinion that the events of this portion of the history are connected with Jerusalem (see above, v. 1).

The road here described was infested with robbers (*Joseph.* Ant. xv. 7. *S. Jerome*, in Jerem. iii. 2, and ad Paul. Ep. 77). The distance from Jerusalem to Jericho was 150 stadia (*Joseph.* Ant. iv. 8. See also *Lightfoot*, Chorograph. ch. xlvii. vol. ii. 43—45). The traveller came from the “Holy City,”—probably a Jew. The Priest and Levite were perhaps coming from their service in the Temple.

— εἰς Ἱεριχά] to Jericho,—the Scriptural type of the City of this World, as opposed to Jerusalem, the Holy City, the City of God. Josh. vi. 26. 1 Kings xvi. 34.

31. Κατὰ συγκυρίαν] by a coincidence. See *Trench*, p. 308, with his remarks, p. 310, on the relation of the Samaritans (as strangers, ἀλλόφυλοι, ἀλλογενεῖς, ἄλλοθενεῖς, of Cuthite and Assyrian extraction) to the Jews.

This Parable—delivered by Christ in the last year of His Ministry, and not long before He went on the road to Jericho—has also a higher spiritual meaning, and is designed to commend for imitation the example of Christ, the Good Samaritan, traduced and rejected as such by His countrymen. See *Aug.* Sermon. cxxi. 2, and on Ps. li.

Christ came from heaven to the place where Mankind lay, stripped of original righteousness, and wounded by the arch-thief and robber, the devil. The Mosaic Law and Levitical Priesthood, which came as it were per accidens, κατὰ συγκυρίαν, οὐ προηγουμένως—διὰ τὴν ἀνθρωπίνην ἀσθένειαν μὴ δυναμένην ἐξ ἀρχῆς δέεσθαι τὸ κατὰ Χριστὸν μυστήριον, were unable to restore Mankind, and could only cast on it a transient glance, and pass by. But Christ pours in the cleansing wine and healing oil of His Word and Sacraments, and other means of grace, and carries it on His own Body, and places it under the care of His Church, on His ascension to heaven, with a promise of an eternal reward, to the dispensers and stewards of His mysteries (1 Pet. iv. 10), when He returns again at the Great Day.

See *Aug.* Sermon. cxxxi. 6: “Oleum et Vinum Baptisma. Hoc est quod infusum est in viâ;” and he interprets τὸ ἴδιον κτήνος by “caro in quâ ad nos venire dignatus est.” *S. Aug.* Quæst. Ev. ii. 19. τὸ σῶμα αὐτοῦ· μέλη γὰρ αὐτοῦ ἡμᾶς ἐποίησε. (*Theoph.*)

The Inn to which the traveller is brought is the Church,—πανδοχεῖον ἡ Ἐκκλησία, ἡ πάντα ὑποδεχομένη (*Theoph.*), who interprets the δύο δηνάρια as the δύο διαθήκας. Cp. *Aug.* Sermon. cxxxi. 6.

See *Origen*, who says,—“Aiebat quidam de presbyteris, parabolum volens interpretari, hominem qui descendit esse Adam; Ierusalem, paradisum; Jericho, mundum; latrones, contrarias fortitudines; sacerdotem, legem; Levitem, prophetas; Sama-

ἐκέλευ, καὶ ἰδὼν αὐτὸν ἀντιπαρήλθεν. ³² Ὁμοίως δὲ καὶ Λευΐτης γενόμενος κατὰ τὸν τόπον ἔλθων καὶ ἰδὼν ἀντιπαρήλθε. ³³ Ὁ Σαμαρείτης δὲ τις ὁδεύων ^{s John 4. 9.} ἦλθε κατ' αὐτὸν, καὶ ἰδὼν αὐτὸν ἐσπλαγχνίσθη, ³⁴ καὶ προσελθὼν κατέδησε τὰ τραύματα αὐτοῦ ἐπιχέων ἔλαιον καὶ οἶνον· ἐπιβιάσας δὲ αὐτὸν ἐπὶ τὸ ἴδιον κτῆνος ἤγαγεν αὐτὸν εἰς πανδοχεῖον, καὶ ἐπεμελήθη αὐτοῦ. ³⁵ Καὶ ἐπὶ τὴν αὐρίον ἐξελθὼν ἐκβαλὼν δύο δηνάρια ἔδωκε τῷ πανδοχεῖ, καὶ εἶπεν αὐτῷ, Ἐπιμελήθητι αὐτοῦ, καὶ ὃ τι ἂν προσδαπανήσης, ἐγὼ ἐν τῷ ἐπανέρχεσθαί με ἀποδώσω σοι. ³⁶ Τίς οὖν τούτων τῶν τριῶν πλησίον δοκεῖ σοι γεγονέναι τοῦ ἐμπεσόντος εἰς τοὺς ληστές; ³⁷ Ὁ δὲ εἶπεν, Ὁ ποιήσας τὸ ἔλεος μετ' αὐτοῦ. Εἶπεν οὖν αὐτῷ ὁ Ἰησοῦς, Πορεύου καὶ σὺ ποιεῖ ὁμοίως.

³⁸ Ἐγένετο δὲ ἐν τῷ πορεύεσθαι αὐτοὺς καὶ αὐτὸς εἰσῆλθεν εἰς κώμην τινά ^{s John 11. 1. & 12. 2, 3.} γυνή δὲ τις ὀνόματι Μάρθα ὑπεδέξατο αὐτὸν εἰς τὸν οἶκον αὐτῆς. ³⁹ Καὶ τῇδε ^{t Acts 22. 3.} ἦν ἀδελφή καλουμένη Μαρία, ἣ καὶ παρακαθίσασα παρὰ τοὺς πόδας τοῦ Κυρίου ἤκουε τὸν λόγον αὐτοῦ. ⁴⁰ Ἡ δὲ Μάρθα περιεσπάτο περὶ πολλὴν διακονίαν· ἐπιστάσα δὲ εἶπε, Κύριε, οὐ μέλει σοι ὅτι ἡ ἀδελφή μου μόνην με κατέλιπε διακονεῖν; εἰπέ οὖν αὐτῇ ἵνα μοὶ συναντιλάβηται. ⁴¹ Ἀποκριθεὶς δὲ εἶπεν αὐτῇ ὁ Ἰησοῦς, Μάρθα, Μάρθα, μεριμνᾷς καὶ τυρβάλλῃ περὶ πολλά· ⁴² ἐνὸς δὲ ἐστι χρεία. Μαρία δὲ τὴν ἀγαθὴν μερίδα ἐξελέξατο, ἣτις οὐκ ἀφαιρεθήσεται ἀπ' αὐτῆς.

XI. (¹²³ V) ¹ Καὶ ἐγένετο ἐν τῷ εἶναι αὐτὸν ἐν τόπῳ τινὶ προσευχόμενον, ὡς ἐπαύσατο, εἶπέ τις τῶν μαθητῶν αὐτοῦ πρὸς αὐτὸν, Κύριε, δίδαξον ἡμᾶς

ritem, Christum; animal, corpus Domini; pandochœum (quod universos suscipiat), Ecclesiam; stabularium, Ecclesiæ præsidem, cui dispensatio credita est. De eo verò quod Samarites reversurum se esse promittit, secundum Salvatoris figurabat adventum." See also *S. Aug.* Quæst. Ev. ii. 19. *Greg. Nazian.* Orat. 4, de Theol. *Basil. Jerome*, Ep. ad Fabiol., and on Matt. xx. *S. Cyril*, p. 259, and *Theophylact* here; and for an interesting English Exposition in this sense, see *W. Jones* of Nayland, Sermon xxxiii. vol. iv. p. 466, Lond. 1826, and *Burton*, p. 261. And the *Church of England*, by joining this Parable with Gal. iii. 16—23 on the Thirteenth Sunday after Trinity, seems (as *Dean Trench* has observed) to set the stamp of her approval on this exposition.

³⁴ ἔλαιον καὶ οἶνον] oil as a lenitive, to soothe; wine as an absterive, to cleanse the wound. *Plin.* xxix. 9. *Wetst.*

— ἐπὶ τὸ ἴδιον κτῆνος] on his own beast; and walked on foot to the inn, while the sick man rode. So Christ, the good Samaritan, carried us. See on v. 31.

A lesson of love for Christ as our true neighbour follows of course. "Nihil tam proximum quàm caput membris," says *S. Ambrose*, "Eum quasi Dominum diligamus, Eum quasi proximum." The Parable of the Good Samaritan thus explained, prepares the way, by a natural connexion, for the next incident,—the praise of Mary for her love of Christ.

— πανδοχεῖον] inn; 'diversorium,' κατάλυμα. (*Wetst.*)

³⁶ πλησίον—γεγονέναι] to have become neighbour. Observe γεγονέναι. The neighbour Jews became strangers, the stranger Samaritan became a neighbour, to the wounded traveller. It is not place, but love, which makes neighbourhood.

³⁷ Ὁ ποιεῖς] He will not say "the Samaritan." (*Beng.*)

— Πορεύου καὶ σὺ ποιεῖ ὁμοίως] Go thou and do thou likewise. Go thou, O Lawyer of the Jews, and imitate the example of the despised Samaritan. Imitate Him Whom thy countrymen revile as a Samaritan (*John* viii. 48). Imitate the Good Samaritan, Jesus Christ, Who has made thee and all men neighbours to Himself and to each other, by taking their nature and uniting it for ever to God; and Who makes Himself a neighbour to all, and all men neighbours to one another in Himself, in the Unity of the Church, and in the Sacrament of Baptism, and in the Communion of His own most precious Body and Blood.

³⁸ κώμην τινά] a certain village, Bethany. *Matt.* xxi. 17; *xxvi.* 6. *John* xi. 1. 18; xii. 1,—another intimation that the circuits which our Lord was making were near Jerusalem.

³⁹ ἤκουε] was listening; the imperfect tense, contrasted with περιεσπάτο (*v.* 40).

⁴⁰ περιεσπάτο] distrahebatur (*Valck.*), who illustrates the

word, and contrasts with it St. Paul's expression, which may be applied to Mary, and seems to have been framed on these words of St. Luke, 1 Cor. vii. 35, ἐνπρόσεδρον τῷ Κυρίῳ ἀπερι-σπάστω.

"Martha laborans multum in illâ occupatione et negotio ministrandi interpellavit Dominum et de sorore conquesta est," says *Aug.* *Serm.* civ., who thus (*Serm.* ciii.) contrasts the case of Martha and Mary; "Martha Dominum pascere præparans circa multum ministerium occupabatur. Maria soror ejus pasci à Domino magis elegit. Intenta erat Martha quomodo pasceret Dominum; intenta Maria quomodo pascetur à Domino. Illa multa disponebat, ista Unum aspiciebat."

— Κύριε] Martha requires Christ to command Mary to leave Him, to help her in her much serving. The secular spirit would make the spiritual desert its office, and serve the world.

⁴¹ Μάρθα, Μάρθα] *Martha, Martha.* "Repetitio nominis indicium est delectationis, aut movendæ intentionis ut audiret attentius..." (*S. Aug.*) Our Lord reproves her not for serving, but for being distracted about many things, and about much serving: οὐ τὴν φιλοξενίαν κωλύει Κύριος, ἀλλὰ τὴν ποικιλίαν καὶ τυρβὴν, τοῦτ' ἐστὶ τὸν περισπασμὸν καὶ τὴν ταραχὴν, *Theoph.*, who adds, that our Lord did not reprove Martha, until she boasted of her service, and blamed her sister, and would have drawn her away from Christ, and for censuring her sister, who had chosen the "unum necessarium." "Tu circa multa, ille circa Unum. Præponitur unum multis. Non enim à multis unum, sed ab uno multa. Multa sunt quæ facta sunt, Unus est qui fecit." (*Aug.*)

⁴² μερίδα] portion: a word aptly chosen, because it is specially applied to portions of a feast, a mess. See the use of the word *mepris*, a portion of food, a mess, sent to a guest, in *Gen.* xliii. 34, ἦραν δὲ μερίδας παρ' αὐτοῦ πρὸς ἑαυτούς· ἐμεγαλύνθη δὲ ἡ μερίς Βενιαμὴν παρὰ τὰς μερίδας πάντων πενταπλῶς. See other passages in *Wetstein*, p. 726. Mary has chosen the good μερίδα, that of the spiritual banquet of Christ's words; and that *mepris* is not like the μερίδες, "meat which perisheth," which thou, Martha, art so busy in preparing; for that is a portion which will never be taken from her; it is "meat which endureth unto everlasting life." *John* vi. 27.

— ἣτις οὐκ ἀφαιρεθήσεται] which shall not be taken away from her; which will abide with her for ever in the world to come. "Hoc elegit quod semper manebit. Sedebat ad pedes Capitis nostri; quantò humilior sedebat tantò amplius capiebat. Confluit aqua ad humilitatem convallis: Unum est necessarium: hoc sibi Maria elegit. Transit labor multitudinis, manet caritas unitatis. A te quod elegisti auferetur. Hoc illa elegit quod semper manebit." (*Aug.*)

- a Matt. 6. 9—13. προσεύχεσθαι, καθὼς καὶ Ἰωάννης ἐδίδαξε τοὺς μαθητὰς αὐτοῦ. ^{2 a} Εἶπε δὲ αὐτοῖς, Ὅταν προσεύχησθε λέγετε, Πάτερ ἡμῶν ὁ ἐν τοῖς οὐρανοῖς, ἁγιασθήτω τὸ ὄνομά σου· ἐλθέτω ἡ βασιλεία σου· γενηθήτω τὸ θέλημά σου ὡς ἐν οὐρανῷ καὶ ἐπὶ τῆς γῆς. ³ Τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον δίδου ἡμῖν τὸ καθ' ἡμέραν· ⁴ καὶ ἄφες ἡμῖν τὰς ἁμαρτίας ἡμῶν, καὶ γὰρ αὐτοὶ ἀφίεμεν παντὶ ὀφείλοντι ἡμῖν· καὶ μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμὸν, ἀλλὰ ῥῦσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ.
- b ch. 8. 1, &c. ^(124/x) ^{5 b} Καὶ εἶπε πρὸς αὐτοὺς, Τίς ἐξ ὑμῶν ἔξει φίλον, καὶ πορεύεται πρὸς αὐτὸν μεσονυκτίου, καὶ εἴπῃ αὐτῷ, Φίλε, χρῆσόν μοι τρεῖς ἄρτους, ⁶ ἐπειδὴ φίλος μου παρεγένετο ἐξ ὁδοῦ πρὸς με, καὶ οὐκ ἔχω ὃ παραθήσω αὐτῷ. ⁷ Κάκεινος ἔσωθεν ἀποκριθεὶς εἶπῃ, Μὴ μοι κόπους πάρεχε, ἦδη ἡ θύρα κέκλεισται, καὶ τὰ παιδιά μου μετ' ἐμοῦ εἰς τὴν κοίτην εἰσίν· οὐ δύναμαι ἀναστὰς δοῦναί σοι. ⁸ Λέγω ὑμῖν, εἰ καὶ οὐ δώσει αὐτῷ ἀναστὰς διὰ τὸ εἶναι αὐτοῦ φίλον, διὰ γε τὴν ἀναίδειαν αὐτοῦ ἐγερθεὶς δώσει αὐτῷ ὅσων χρήζει.
- c Matt. 7. 7—11. ^(125/v) ⁹ Καὶ γὰρ ὑμῖν λέγω, ^c Αἰτεῖτε, καὶ δοθήσεται ὑμῖν· ζητεῖτε, καὶ εὕρησεται· κρούετε, καὶ ἀνοιγήσεται ὑμῖν· ¹⁰ πᾶς γὰρ ὁ αἰτῶν λαμβάνει, καὶ ὁ ζητῶν εὕρισκει, καὶ τῷ κρούοντι ἀνοιχθήσεται. ¹¹ Τίνα δὲ ἐξ ὑμῶν τὸν πατέρα αἰτήσῃ ὁ υἱὸς ἄρτον, μὴ λίθον ἐπιδώσει αὐτῷ; ἢ καὶ ἰχθύν, μὴ ἀντὶ ἰχθύος ὄφιν ἐπιδώσει αὐτῷ; ¹² ἢ καὶ ἐὰν αἰτήσῃ ὠν, μὴ ἐπιδώσει αὐτῷ σκορπίον; ¹³ Εἰ οὖν ὑμεῖς πονηροὶ ὑπάρχοντες οἴδατε δόματα ἀγαθὰ διδόναι τοῖς τέκνοις ὑμῶν, πόσω μᾶλλον ὁ Πατὴρ ὁ ἐξ οὐρανοῦ δώσει πνεῦμα ἅγιον τοῖς αἰτοῦσιν αὐτόν;
- d Matt. 12. 22—44. ^(126/v) ^{14 d} Καὶ ἦν ἐκβάλλων δαιμόνιον, καὶ αὐτὸ ἦν κωφόν· ἐγένετο δὲ τοῦ

CH. XI. 1. καθὼς καὶ Ἰωάννης] as also John did. John taught his disciples to pray, and Christ taught His disciples to pray. John's Prayer is lost; but Christ's Prayer remains, and is heard in every climate under heaven. He that is of the earth must give way to Him who is from heaven. "Terrena coelestibus cedunt." *Tertullian*, de Oratione. Cp. John iii. 30, 31.

Concerning the stress laid in this Gospel on the *Duty of Prayer*, see above on v. 16.

2. Ὅταν προσεύχησθε λέγετε] When ye pray, say. See on Matt. vi. 9. By repeating the same Prayer (with some few variations) as He had delivered in the Sermon on the Mount, Our Lord not only teaches (1) to pray; and (2) how to pray, i.e. what ought to be the *manner* and *order* of our desires and petitions, but (3) He also authorizes and prescribes *set forms of prayer*. Cp. Matt. xxvi. 44.

— ὁ ἐν τοῖς οὐρανοῖς] These words are not in B, L, and some few Cursives, nor MSS.; but they are in A, C, D, E, F, G, H, K, M, P, S, U, V, X, Γ, Δ, Λ, and in *Lr.* *Cyril*, ed. *Smith*, p. 325.

St. Luke, writing to the Gentiles, never uses the term βασιλεία τῶν οὐρανῶν (but βασιλεία τοῦ Θεοῦ), lest he should countenance the heathen idea of a local deity, see above, p. 167; but the words πάτερ ὁ ἐν τοῖς οὐρανοῖς had been explained before, x. 20; see also xii. 33.

— ἁγιασθήτω τὸ ὄνομά σου] B, L, and some few other MSS. omit γενηθήτω τὸ θέλημά σου ὡς ἐν οὐρανῷ καὶ ἐπὶ τῆς γῆς, and ἀλλὰ ῥῦσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ. See *Origen*, περὶ εὐχῆς, ii. p. 226. Cf. *August.* *Enchirid.* c. 116; and *Cyril*, p. 350, ed. *Smith*. But these words are found in A, C, D, E, F, G, H, K, M, P, S, U, V, X, Γ, Δ, Λ, *Lr.* And if these clauses were interpolated from St. Matthew, why was not the whole prayer here made identical with its form in *that* Gospel?

3. τὸ καθ' ἡμέραν] For this use of τὸ, cp. xix. 48. James iv. 14, τὸ τῆς αἰῶνος. 2 Pet. ii. 22, τὸ τῆς ἀληθοῦς παροιμίας. And the sense is, Give to us, by the each day,—i.e. as it succeeds,—that bread which is needful for us. On ἐπιούσιον, see Matt. vi. 11.

7. κέκλεισται] has been shut and is shut with bar and bolt, which it will be troublesome to remove.

— εἰς τὴν κοίτην] i.e. have come to—and are now in—bed, and cannot rise and come out of it. On this use of εἰς see Mark i. 9. 39. Luke xii. 21; xxi. 37.

10. ἀνοιχθήσεται] So A, E, F, G, H, K, S, U, V, Γ, Δ, Λ.—ἀνοιγήσεται, *Elz.*

11. Τίνα δὲ ἐξ ὑμῶν] See Matt. vii. 9.

— τὸν πατέρα] his father.

— ᾗ] So A, C, D, E, F, G, H, K, L, M, R, S, U, V.—εἰ, *Elz.* and others.

14. Καὶ ἦν ἐκβάλλων] This portion of St. Luke's narrative (v. 14—26) affords a striking instance of the manner employed in this Gospel by the Holy Spirit, of grouping together incidents and sayings according to their spiritual connexion. This is the truest connexion, especially in the eye of Him, with Whom the ideas of Time and Place are absorbed in Eternity and Omnipresence. And incidentally this mode of writing supplies a silent proof, not only of St. Luke's *posteriority* to St. Matthew and St. Mark, but also of the divine origin of the Gospels. Time and place are needful for *man*. And the Holy Spirit, by St. Matthew and St. Mark, had fixed the time and place of those incidents. (See Matt. xii. 22—37. Mark iii. 22—30.) He now deals with them by St. Luke according to their *inner* relation to each other.

These considerations are more necessary to be observed, because they seem to have been lost sight of by some Harmonists.

What then must be said of those, who (with *Schleiermacher* and *De Wette*) censure St. Luke here, as if he were an ill-informed and inaccurate compiler, because his Gospel is not subordinate to the lower laws of human agency, but is constructed on the higher principles of spiritual order and chronology? See above, viii. 1, and p. 207. But "Wisdom is justified of her children."

The *inner* connexion of this chapter is as follows:—

Our Lord is *praying*, and is desired by one of His disciples to teach them to pray. *Prayer*, then, is the key-note struck by a special incident. The rest follows in harmony. He gives a form of *prayer*; and proceeds to teach the blessedness of perseverance in *prayer*: with an assurance that God will give the *Holy Spirit* to those who *pray* for Him. The mention of the *Holy Spirit*, as a gift of God, leads naturally to the mention of Christ's power over the *Evil Spirit* generally, and particularly when *dumb*, i.e. when hindering *prayer*; and the proof thence given that the Kingdom of God is *come* to them, and ought to be joyfully received. And (in the paragraphs here inserted with this connexion) Our Lord goes on to warn them (vv. 14—23), that though He has the will and power to cast from their hearts the *Evil Spirit*, yet it is for them to *watch* and *pray* lest he return; for he *will desire* and *seek* to return, and if when cast out he *does return*, he will be more fierce and inveterate than before (vv. 24—26).

He goes on to show the blessedness of having Christ's image formed in our souls, which are thus safe against the *Evil Spirit*, and of bringing forth its fruits in our lives. And having described this blessedness, He contrasts with it the sinful and miserable condition and doom of those who reject or neglect the offers of the Kingdom, now displayed by His preaching and miracles. They, who are deaf to His gracious message, will be put to shame and condemned at the great day by the example of the Queen of Sheba and of the Ninevites (29—32). He then warns them, that

δαιμονίου ἐξεληθέντος ἐλάλησεν ὁ κωφός· καὶ ἐθαύμασαν οἱ ὄχλοι. ⁽¹²⁷⁾ 15 Τινὲς δὲ ἐξ αὐτῶν εἶπον, Ἐν Βεελζεβούλ τῷ ἄρχοντι τῶν δαιμονίων ἐκβάλλει τὰ δαιμόνια· ⁽¹²⁸⁾ 16 ἕτεροι δὲ πειράζοντες σημεῖον ἐξ οὐρανοῦ ἐζήτουν παρ' αὐτοῦ. ⁽¹²⁹⁾ 17 Αὐτὸς δὲ εἰδὼς αὐτῶν τὰ διανοήματα εἶπεν αὐτοῖς, Πᾶσα βασιλεία ἐφ' ἑαυτὴν διαμερισθεῖσα ἐρρημοῦται, καὶ οἶκος ἐπὶ οἶκον, πίπτει. 18 Εἰ δὲ καὶ ὁ Σατανᾶς ἐφ' ἑαυτὸν διμερίσθη, πῶς σταθήσεται ἡ βασιλεία αὐτοῦ; ὅτι λέγετε ἐν Βεελζεβούλ ἐκβάλλειν με τὰ δαιμόνια. 19 Εἰ δὲ ἐγὼ ἐν Βεελζεβούλ ἐκβάλλω τὰ δαιμόνια, οἱ υἱοὶ ὑμῶν ἐν τίνι ἐκβάλλουσιν; διὰ τοῦτο κριταὶ ὑμῶν αὐτοὶ ἔσονται. 20 Εἰ δὲ ἐν δακτύλῳ Θεοῦ ἐκβάλλω τὰ δαιμόνια, ἄρα ἔφθασεν ἐφ' ὑμᾶς ἡ βασιλεία τοῦ Θεοῦ. 21 Ὅταν ὁ ἰσχυρὸς καθωπλισμένος φυλάσῃ τὴν ἑαυτοῦ αὐλὴν, ἐν εἰρήνῃ ἐστὶ τὰ ὑπάρχοντα αὐτοῦ. 22 Ἐπὶ δὲ ὁ ἰσχυρότερος αὐτοῦ ἐπελθὼν νικήσῃ αὐτὸν, τὴν πανοπλίαν αὐτοῦ αἶρει, ἐφ' ἣ ἐπεποιθεῖ, καὶ τὰ σκῦλα αὐτοῦ διαδίδωσιν. 23 Ὁ μὴ ὦν μετ' ἐμοῦ κατ' ἐμοῦ ἐστὶ καὶ ὁ μὴ συνάγων μετ' ἐμοῦ σκορπίζει.

⁽¹³⁰⁾ 24 Ὅταν τὸ ἀκάθαρτον πνεῦμα ἐξέλθῃ ἀπὸ τοῦ ἀνθρώπου, διέρχεται δι' ἀνδρῶν τόπων ζητοῦν ἀνάπαυσιν· καὶ μὴ εὐρίσκον λέγει, Ὑποστρέψω εἰς τὸν οἶκόν μου ὅθεν ἐξῆλθον. 25 Καὶ ἐλθὼν εὐρίσκει σεσαρωμένον καὶ κεκοσμημένον. 26 Τότε πορεύεται καὶ παραλαμβάνει ἑπτὰ ἕτερα πνεύματα πονηρότερα ἑαυτοῦ, καὶ εἰσελθόντα κατοικεῖ ἐκεῖ καὶ γίνεται τὰ ἔσχατα τοῦ ἀνθρώπου ἐκείνου χείρονα τῶν πρώτων.

⁽¹³¹⁾ 27 Ἐγένετο δὲ, ἐν τῷ λέγειν αὐτὸν ταῦτα, ἐπάρασά τις γυνὴ φωνὴν ἐκ τοῦ ὄχλου εἶπεν αὐτῷ, Μακαρία ἡ κοιλία ἡ βαστάσασά σε, καὶ μαστοὶ οὓς ἐθήλασας. 28 Αὐτὸς δὲ εἶπε, Μενούνγε μακάριοι οἱ ἀκούοντες τὸν λόγον τοῦ Θεοῦ, καὶ φυλάσσοντες αὐτόν. e Matt. 12. 39—42.

⁽¹³²⁾ 29 Τῶν δὲ ὄχλων ἐπαθροισμένων ἤρξατο λέγειν, Ἡ γενεὰ αὕτη πονηρά ἐστὶ· σημεῖον ἐπιζητεῖ, καὶ σημεῖον οὐ δοθήσεται αὐτῇ, εἰ μὴ τὸ σημεῖον Ἰωνᾶ τοῦ προφήτου. 30 καθὼς γὰρ ἐγένετο Ἰωνᾶς σημεῖον τοῖς Νινευίταις, οὕτως ἔσται καὶ ὁ Υἱὸς τοῦ ἀνθρώπου τῇ γενεᾷ ταύτῃ. 31 Βασίλισσα νότου ἐγερθήσεται ἐν τῇ κρίσει μετὰ τῶν ἀνδρῶν τῆς γενεᾶς ταύτης, καὶ κατακρινεῖ αὐτούς· ὅτι ἦλθεν ἐκ τῶν περάτων τῆς γῆς ἀκούσαι τὴν σοφίαν Σολομώντος· καὶ ἰδοὺ πλείον Σολομῶνος ὤδε. 32 Ἄνδρες Νινευῖται ἀναστήσονται ἐν τῇ κρίσει μετὰ τῆς γενεᾶς ταύτης, καὶ κατακρινούσιν αὐτήν· ὅτι μετενόησαν εἰς τὸ κήρυγμα Ἰωνᾶ· καὶ ἰδοὺ πλείον Ἰωνᾶ ὤδε.

⁽¹³³⁾ 33 Οὐδεὶς δὲ λύχνον ἄψας εἰς κρύπτῃν τίθῃσιν, οὐδὲ ὑπὸ τὸν μόδιον, f Matt. 5. 15. & 6. 22, 23.

the light of the Holy Spirit is kindled in the heart, in order that it may burn brightly and purely in their lives (33—36), especially in rectitude of intention (i. e. for the glory of God, and according to the light of His law); and He warns them by woes denounced on the Pharisees, against an empty, barren, and hypocritical show of religion (37—52).

— ἐλάλησεν ὁ κωφός] *the dumb man spake*. Observe the transition from the neuter gender to the masculine. The spirit was dumb; and when the man was released from it, the *man* spake.

15. Βεελζεβούλ] See on Matt. x. 25; xii. 24—27.

17. οἶκος ἐπὶ οἶκον] *a house against itself*—not one house against another. Cp. Matt. xii. 25. Mark iii. 23, Σατανᾶς—Σατανᾶν.

20. δακτύλῳ] *with the finger*, without labour. See Matt. xxiii. 4.

21. Ὅταν ὁ ἰσχυρός] See Matt. xii. 29. Observe the article ὁ, *he* that is the stronger; Christ is stronger than all.

— αὐλὴν] *court-yard*,—a word used nine times in the history of the Crucifixion, when our Lord encountered Satan in the αὐλὴ of the High Priest. Matt. xxvi. 3—69.

23. Ὁ μὴ συνάγων μετ' ἐμοῦ] *he that gathereth not with Me*. See Matt. xii. 30.

24. Ὅταν τὸ ἀκάθαρτον πνεῦμα] *when the evil spirit has gone out of the man*. This saying was applicable in the first instance

to *that generation*. See on Matt. xii. 45. As long as the Israelites were in the bondage of Egypt, and lived according to its customs, they were possessed with an *unclean spirit*; but it was *cast out* when they received the Law of God from Moses. But because they did not receive Christ, of whom Moses wrote in the Law, the Evil Spirit returned to them with greater force, because he found their hearts void of godly fear and love, and took up his abode there. (*Cyril*.)

This saying is also applicable generally as a warning to every nation and every individual. The Evil Spirit has been cast out at Baptism. He goes about roaming through the *dry places* of Heathenism; among souls which have not been baptized into Christ. But he loves most to tempt *Christians* to fall away from Christ. Therefore he returns to the house whence he was cast out, and finds it swept and garnished, lying idle and empty, and returns with greater force and dwells there. See *Greg. Nazian.* p. 719.

26. ἑπτὰ] *seven*. See viii. 2. Mark xvi. 9.

28. Μενούνγε] *Yes, indeed, but*—. 'Quin imò.' (*Valck.*) See Rom. ix. 20; x. 18. Phil. iii. 8. *Winer*, p. 493.

29. σημεῖον ἐπιζητεῖ] *seeketh a sign*. See on Matt. xii. 38—42.

30. Ἰωνᾶς σημεῖον] Hence it appears that Jonah's deliverance from the whale's belly was known to the Ninevites. As to the sign of *Jonah*, see the notes on Matt. xii. 39.

31. ἀνδρῶν] *men*, less wise than a *woman*, the Queen of Sheba.

33. Οὐδεὶς] See Matt. v. 15. The sense of these words (*vv.*

ἀλλὰ ἐπὶ τὴν λυχνίαν, ἵνα οἱ εἰσπορευόμενοι τὸ φέγγος βλέπωσιν. ⁽¹³⁴⁾ 34 Ὁ λύχνος τοῦ σώματός ἐστιν ὁ ὀφθαλμός· ὅταν οὖν ὁ ὀφθαλμός σου ἀπλοῦς ᾖ, καὶ ὅλον τὸ σῶμά σου φωτεινόν ἐστιν· ἐπὰν δὲ πονηρὸς ᾖ, καὶ τὸ σῶμά σου σκοτεινόν· ³⁵ σκόπει οὖν μὴ τὸ φῶς τὸ ἐν σοὶ σκότος ἐστίν· ³⁶ εἰ οὖν τὸ σῶμά σου ὅλον φωτεινόν, μὴ ἔχον τι μέρος σκοτεινόν, ἔσται φωτεινόν ὅλον, ὡς ὅταν ὁ λύχνος τῇ ἀστραπῇ φωτίζῃ σε.

³⁷ Ἐν δὲ τῷ λαλήσαι, ἡρώτα αὐτὸν Φαρισαῖός τις ὅπως ἀριστήσῃ παρ' αὐτῷ· εἰσελθὼν δὲ ἀνέπεσεν. ³⁸ Ὁ δὲ Φαρισαῖος ἰδὼν ἐθαύμασεν ὅτι οὐ πρῶτον ἐβαπτίσθη πρὸ τοῦ ἀρίστου. ⁽¹³⁵⁾ 39 Εἶπε δὲ ὁ Κύριος πρὸς αὐτὸν, ^ε Νῦν ὑμεῖς οἱ Φαρισαῖοι τὸ ἔξωθεν τοῦ ποτηρίου καὶ τοῦ πίνακος καθαρίζετε, τὸ δὲ ἔσωθεν ὑμῶν γέμει ἀρπαγῆς καὶ πονηρίας. ⁴⁰ Ἀφρονες, οὐχ ὁ ποιήσας τὸ ἔξωθεν καὶ τὸ ἔσωθεν ἐποίησε; ⁴¹ Πλὴν τὰ ἐνόντα δότε ἐλεημοσύνην, καὶ ἰδοὺ πάντα καθαρὰ ὑμῖν ἐστιν.

⁽¹⁸⁶⁾ 42 Ἀλλ' οὐαὶ ὑμῖν τοῖς Φαρισαίοις, ὅτι ἀποδεκατοῦτε τὸ ἡδύοσμον καὶ τὸ πῆγανον καὶ πᾶν λάχανον, καὶ παρέρχεσθε τὴν κρίσιν καὶ τὴν ἀγάπην τοῦ Θεοῦ. Ταῦτα ἔδει ποιῆσαι κάκεῖνα μὴ ἀφίεναι. ⁽¹³⁷⁾ 43 Οὐαὶ ὑμῖν τοῖς

33—36), which are directed specially against the Pharisees, and those who resemble them, is as follows:—

The Pharisees sought for a sign, but they were an *evil generation*, and sought it with an evil intention. No sign, therefore, should be given to *them*. But signs enough (*σημεῖα*) would be afforded to those who are not evil, in the miracles (*σημεῖοις*) and doctrine of Christ. For Christ did not light the candle of His Gospel in the World to be hidden, but that all who will see, may see it. (See *S. Cyril* here.) But no one *can* see it, if he has an *evil eye*, i.e. a wicked intention, as the Pharisees had. (See *Gregor.* 28. Moral. c. 12, and *Bede.*) If the intention is holy, then all the whole man is full of light; but if it is evil, the whole man is full of darkness: and it is vain for such men that the Light is come into the world, “*for they love darkness rather than light, because their deeds are evil*” (John iii. 19). Our mind is our candle (Prov. xx. 27), which shines when it has the Light of God. (*Theoph.* on cap. xii. 35.) Take heed, therefore, that what God intended for thy light be not darkness. Let no cloud of passion or prejudice darken the inner light of the spiritual eye. If thy whole man be full of light, having no part dark, every thing (see v. 36) will be full of light, being illumined by the light of Christ, as when a candle with its bright shining doth give thee light.

— εἰς κρύπτην] into a vault or cellar, *crypt*. *Athen.* v. 205, α, τοῦ ὑπερφύου κρύπτη. κρύπτην is the reading of all the Uncial MSS. *Elz.* has κρυπτόν.

34. Ὁ λύχνος] See on Matt. vi. 22.

35. μὴ—ἐστίν] that the light that is in thee be not darkness. On this use of μὴ with an indicative, see *Winer*, p. 589.

36. εἰ οὖν τὸ σῶμά σου ὅλον φωτεινόν] It is alleged by some interpreters that this sentence is tautologous; that it has the same sense in the protasis and apodosis, and therefore it is said by *Kainoel* to be “*compositus ex interpretamentis atque glossematis ad v. 34 adscriptis.*”

But it is not tautologous. The sense is: *The light of the body* (i.e. of thy whole man) *is the eye; if thine eye be single* (i.e. if thou hast a single eye to God's glory in all thy thoughts and actions, and orderest them to that end, according to His Law), *thy whole body will be luminous. If, then, thy whole body be luminous, not having any part dark, all around thee will be light, as when a candle with its ἀστραπὴ beams upon thee.* ὅλον is the Hebrew *כָּל* (*col*), *every thing*, and is used in this sense Matt. i. 22, τοῦτο δὲ ὅλον γέγονε, xiii. 33; xxi. 4; xxvi. 56. Luke xiii. 21, ἐξυμῶθη ὅλον, and cp. 1 Cor. xii. 17. If thou art not like the Pharisee, who seeks a sign not for faith, but to cavil at it; if thou seekest humbly for the *truth*; if thou aimest only at one end—God's glory by good means—then in every circumstance and emergency of life, a clear conviction of what thou oughtest to do will immediately flash upon thee, as by the lightning of intuition.

37. Φαρισαῖος] a Pharisee. Here is the key-note of this passage to the end of the chapter.

Prayer was the key-note of the former part, struck by an incident at this time, viz. our Lord's being engaged in *Prayer* (see v. 1). So now; while He is preaching, a *Pharisee* asks Him to dine with him (vv. 37—40). Our Lord uses the occasion as one of exhortation and warning to the *Pharisees* generally.

This incident, like the former, is peculiar to St. Luke's Gos-

pel; and on the note so struck, the Holy Spirit proceeds most fitly and beautifully to introduce a solemn strain of denunciation, delivered *afterwards* by Christ on another occasion (Matt. xxiii. 13—36).

Thus the Holy Spirit looks backward and forward, sees as it were with a glance what Christ has said and will say, and exhibits the rays in a spiritual prism, and concentrates them in one focus, in order to show more clearly the light of His divine teaching. See below, xii. 13.

— ἀριστήσῃ] The ἄριστον was a morning meal.

— ἀνέπεσεν] went and reclined on the couch, without first washing.

38. οὐκ ἐβαπτίσθη] Our Lord *did not wash* before the meal, in order that the Pharisee *might wonder*; and in order that He might teach the necessity of the *inward* washing of the soul.

39. Εἶπε δὲ ὁ Κύριος] But the Lord said. He entertained His host with a spiritual feast. He converts meals for the body into banquets for the soul.

— Νῦν] Now,—marking, perhaps, their degeneracy from the ancient law and from earlier times. You who boast yourselves better than your fathers are worse than they; *Grot.*, who refers to ἡ γενεὰ αὐτῆ (see v. 50); the climax of moral depravity. But it may rather be, that *νῦν* is used here to bring out the contrast between inward and outward cleansing, as exemplified in the matter then actually present, a *domestic meal*. Now,—even now—while you are so careful to cleanse these *vessels* on this table, you are careless about *yourselves*.

— ὑμῶν] of yourselves, contrasted with ποτηρίου. You take more care of the *outside* of your cups, than of the *inside* of yourselves. Cp. *Juvenal*, xiv. 62—70.

41. τὰ ἐνόντα] those things which are within. What is within your vessels; and what is within yourselves,—your own souls.

He compares the Pharisees to their own vessels on the table, the word *σκεῦος*, Hebr. *קֵלִים*, being often used for the human body. See on 1 Thess. iv. 4.

He blames them for cleansing the *outside* of the vessel, while the meats and drinks within it are the produce of extortion and rapacity. So it is with themselves.

First, therefore, cleanse that which is within, τὰ ἐνόντα. Give what is within your vessels,—i.e. your meat and drink,—in charity; the opposite to rapacity, by which they are too often acquired. Give your heart. And therefore the Prophet not only says, “*deal out thy bread*” (Isa. lviii. 7), but also, “*draw out thy soul to the hungry*” (lviii. 10). Give what is *within* in alms; deal that out in acts of love to God and man, which is the true almsgiving, and brings a blessing to the doer as well as to the receiver; and when the heart is thus cleansed, then all will be clean.

“*Fac misericordiam,*” says *S. Aug.* (Serm. cvi.), “*à te incipe. Mendicat à te anima tua: fac eleemosynam cum animā tuā. Miserere animæ tuæ, placens Deo. Da illi (i.e. animæ tuæ) panem.—Quem panem? Ipse tecum loquitur, Crede in Christum; et mundabuntur quæ intus sunt et quæ foris sunt.*”

42. οὐαὶ] See Matt. xxiii. 23.

43. Οὐαὶ] See Matt. xxiii. 6.

Φαρισαίοις, ὅτι ἀγαπᾶτε τὴν πρωτοκαθεδρίαν ἐν ταῖς συναγωγαῖς, καὶ τοὺς ἄσπασμους ἐν ταῖς ἀγοραῖς. ⁽¹³⁸⁾_v 44 Οὐαὶ ὑμῖν, Γραμματεῖς καὶ Φαρισαῖοι, ὑποκριταί, ὅτι ἐστὲ ὡς τὰ μνημεῖα τὰ ἄδηλα, καὶ οἱ ἄνθρωποι περιπατοῦντες ἐπάνω οὐκ οἶδασιν.

⁽¹³⁹⁾_v 45 Ἀποκριθεὶς δέ τις τῶν νομικῶν λέγει αὐτῷ, Διδάσκαλε, ταῦτα λέγων καὶ ἡμᾶς ὑβρίζεις. 46 Ὁ δὲ εἶπε, Καὶ ὑμῖν τοῖς νομικοῖς οὐαὶ, ὅτι φορτίζετε τοὺς ἀνθρώπους φορτία δυσβάστακτα, καὶ αὐτοὶ ἐνὶ τῶν δακτύλων ὑμῶν οὐ προσψαύετε τοῖς φορτίοις. ⁽¹⁴⁰⁾_v 47 Οὐαὶ ὑμῖν, ὅτι οἰκοδομεῖτε τὰ μνημεῖα τῶν προφητῶν, οἱ δὲ πατέρες ὑμῶν ἀπέκτειναν αὐτούς· 48 ἄρα μαρτυρεῖτε καὶ συνενδοκεῖτε τοῖς ἔργοις τῶν πατέρων ὑμῶν ὅτι αὐτοὶ μὲν ἀπέκτειναν αὐτούς, ὑμεῖς δὲ οἰκοδομεῖτε αὐτῶν τὰ μνημεῖα. ⁽¹⁴¹⁾_v 49 Διὰ τοῦτο καὶ ἡ σοφία τοῦ Θεοῦ εἶπεν, Ἀποστελῶ εἰς αὐτοὺς προφήτας καὶ ἀποστόλους, καὶ ἐξ αὐτῶν ἀποκτενοῦσι καὶ ἐκδιώξουσιν, 50 ἵνα ἐκζητηθῇ τὸ αἷμα πάντων τῶν προφητῶν, τὸ ἐκχυνόμενον ^h Matt. 23, 34, 35. ἀπὸ καταβολῆς κόσμου, ἀπὸ τῆς γενεᾶς ταύτης, 51 ἵνα ἀπὸ τοῦ αἵματος Ἀβελ ἕως ⁱ Gen. 4, 8. τοῦ αἵματος Ζαχαρίου τοῦ ἀπολομένου μεταξὺ τοῦ θυσιαστηρίου καὶ τοῦ οἴκου ^j 2 Chron. 24, 20, 21. ναι, λέγω ὑμῖν, ἐκζητηθήσεται ἀπὸ τῆς γενεᾶς ταύτης. ⁽¹⁴²⁾_v 52 Οὐαὶ ὑμῖν τοῖς ^k Matt. 23, 36. νομικοῖς, ὅτι ἤρατε τὴν κλεῖδα τῆς γνώσεως· αὐτοὶ οὐκ εἰσήλθετε, καὶ τοὺς εἰσερχομένους ἐκωλύσατε. ^l Matt. 23, 13.

⁽¹⁴³⁾_x 53 Λέγοντος δὲ αὐτοῦ ταῦτα πρὸς αὐτοὺς, ἤρξαντο οἱ Γραμματεῖς καὶ οἱ Φαρισαῖοι δεινῶς ἐνέχειν, καὶ ἀποστοματίζειν αὐτὸν περὶ πλειόνων 54 ἐνεδρεύοντες αὐτὸν, ζητοῦντες θηρεῦσαί τι ἐκ τοῦ στόματος αὐτοῦ, ἵνα κατηγορήσωσιν αὐτοῦ.

XII. ⁽¹⁴⁴⁾_{ii} 1 Ἐν οἷς ἐπισυναχθεῖσιν τῶν μυριάδων τοῦ ὄχλου ὥστε καταπατεῖν ἀλλήλους, ἤρξατο λέγειν πρὸς τοὺς μαθητὰς αὐτοῦ πρῶτον, ^a Προσέχετε ^a Matt. 16, 6. ἑαυτοῖς ἀπὸ τῆς ζύμης τῶν Φαρισαίων, ἣτις ἐστὶν ὑπόκρισις. ⁽¹⁴⁵⁾_v 2 Οὐδὲν δὲ ^b Matt. 10, 26. συγκεκαλυμμένον ἐστὶν, ὃ οὐκ ἀποκαλυφθήσεται καὶ κρυπτὸν, ὃ οὐ γνωσθήσεται. 3 Ἀνθ' ὧν ὅσα ἐν τῇ σκοτίᾳ εἶπατε, ἐν τῷ φωτὶ ἀκουσθήσεται καὶ ὃ πρὸς τὸ οὐδὲ ἐλαλήσατε ἐν τοῖς ταμείοις, κηρυχθήσεται ἐπὶ τῶν δωματίων. 4 ^c Δέγω δὲ ὑμῖν τοῖς φίλοις μου, Μὴ φοβηθῆτε ἀπὸ τῶν ἀποκτενόντων τὸ ^c Matt. 10, 27—33. σῶμα, καὶ μετὰ ταῦτα μὴ ἐχόντων περισσότερόν τι ποιῆσαι. 5 ὑποδείξω δὲ ^{Isa. 51, 7, 8. Jer. 1, 8.} ὑμῖν τίνα φοβηθῆτε· φοβήθητε τὸν μετὰ τὸ ἀποκτεῖναι ἐξουσίαν ἔχοντα ἐμβα-

44. οὐαὶ] See Matt. xxiii. 27.

— τὰ μνημεῖα τὰ ἄδηλα—οἶδαν] *the tombs that do not appear*, so that men approach them unconsciously, and know not *when they walk* over them, and incur pollution unawares. *Elz.* has *οἱ* before *περιπατοῦντες*, but it is not in A, B, D, E, G, H, K, S, U, V, X, Γ, Δ, Λ.

45. καὶ ἡμᾶς] *even us*. Hence some distinguish between the Scribes and Lawyers; but see *Vorst.*, Heb. p. 84, and probably the meaning is, that by censuring the *Scribes* by name, He had taxed not only the Pharisees, but the *Lawyers* also. Not only dost thou censure the Pharisees, but us, the most learned of the nation. See *Cyril*.

46. οὐαὶ] See Matt. xxiii. 4.

49. ἡ σοφία τοῦ Θεοῦ] *the wisdom of God*, Christ Himself; as appears from Matt. xxiii. 34. The Divine Logos is the Sender of the Prophets, and spake by their mouths,—e. g. of Zacharias (2 Chron. xxiv. 20, 22), to whose words Christ refers.

51. Ζαχαρίου] See on Matt. xxiii. 35.

52. οὐαὶ] See Matt. xxiii. 13.

— ἤρατε] *ye took away*. On *αἶρειν*, *auferre*, see Luke vi. 29, 30; xi. 22. John i. 29; x. 18; xix. 15. "Vobis vindicastis—doctrinam divinæ cognitionis vobis usurpatis." (*S. Ambrose*.)

— τὴν κλεῖδα τῆς γνώσεως] *the key of knowledge*. By which the treasures of the Holy Scriptures are unlocked and opened to the people (τὴν διὰ τοῦ νόμου χειραγωγίαν, *Theoph.*), and the key by which the kingdom of heaven is opened to them.

53. ἀποστοματίζειν] *to question him*; literally, *to catechize Him*; to make Him give answers by word of mouth to them, as if He was their pupil, and they His teachers, hearing Him say a lesson! See the passages from *Suidas* and *Pollux*, cited by *Weist.* p. 732.

Cp. XII. 1. [ζύμης] See Matt. xvi. 6, 11, 12. Mark viii. 15. 1 Cor. v. 6, 8.

3. ταμείους] *secret chambers*. See Matt. vi. 6; x. 27. Mark iv. 22. *Kuinoel* thinks that the sense is, "Whatsoever ye have hitherto preached privately, henceforth preach publicly."

But the meaning appears rather to be, Whatever you have said privately, especially in your ministry, will be known publicly; and you will be rewarded accordingly at the Great Day, by your Father who heareth and seeth in secret. See *Origen* here.

4. Μὴ φοβηθῆτε ἀπὸ τῶν ἀποκ.] *Fear nothing from them*. This precept is a divine protest against the notion of a *sleep* of the soul after death;

Our Lord distinguishes between the state of the *body* after death, and the state of the *soul* after death. The *body* may be *killed*, but the *soul* cannot. But the state of the soul would not be different from that of the body, if the soul *sleeps* after death. For the body *sleeps*, and will be *awakened* at the Day of Judgment; therefore the soul would be as much killed as the body, if it slept after death; therefore it does not sleep, but retains its consciousness. It passes immediately on its dissolution from the body either to Paradise (see xxiii. 43), or to a place of misery and torment (see xvi. 23, and on 2 Cor. xii. 2).

The insertion of these precepts (4—12) delivered to His Apostles at their sending forth (Matt. x. 26—38) seems to be suggested here by what is related in xi. 54, that the Pharisees were conspiring against Him. Cp. Matt. x. 28.

On the *Bolice* forms ἀποκτενόντων and ἀποκτενόντων, the readings of many MSS., see *Winer*, p. 76. One of them, probably, may be the true reading here.

λείν εἰς τὴν γέενναν· ναὶ, λέγω ὑμῖν, τοῦτον φοβήθητε. ⁶ Οὐχὶ πέντε στρουθία πωλεῖται ἀσσαρίων δύο; καὶ ἐν ἑξ αὐτῶν οὐκ ἔστιν ἐπιλεησμένον ἐνώπιον τοῦ Θεοῦ. ⁷ ἀλλὰ καὶ αἱ τρίχες τῆς κεφαλῆς ὑμῶν πᾶσαι ἡρίθμηνται. Μὴ οὖν φοβεῖσθε πολλῶν στρουθίων διαφέρετε. ⁸ Λέγω δὲ ὑμῖν, Πᾶς ὃς ἂν ὁμολογήσῃ ἐν ἐμοὶ ἔμπροσθεν τῶν ἀνθρώπων, καὶ ὁ Υἱὸς τοῦ ἀνθρώπου ὁμολογήσῃ ἐν αὐτῷ ἔμπροσθεν τῶν ἀγγέλων τοῦ Θεοῦ. ^(147/II) ⁹ ὁ δὲ ἀρνησάμενός με ἐνώπιον τῶν ἀνθρώπων, ἀπαρνηθήσεται ἐνώπιον τῶν ἀγγέλων τοῦ Θεοῦ. ^(147/II) ¹⁰ ^d Καὶ πᾶς ὃς ἐρεῖ λόγον εἰς τὸν Υἱὸν τοῦ ἀνθρώπου, ἀφεθήσεται αὐτῷ τῷ δὲ εἰς τὸ ἅγιον Πνεῦμα βλασφημήσαντι οὐκ ἀφεθήσεται. ^(148/II) ¹¹ ^e Ὅταν δὲ προσφέρωσιν ὑμᾶς ἐπὶ τὰς συναγωγὰς, καὶ τὰς ἀρχὰς, καὶ τὰς ἐξουσίας, μὴ μεριμνᾶτε πῶς ἢ τί ἀπολογήσησθε, ἢ τί εἴπητε. ¹² τὸ γὰρ ἅγιον Πνεῦμα διδάξει ὑμᾶς ἐν αὐτῇ τῇ ὥρᾳ ἃ δεῖ εἰπεῖν.

^(149/X) ¹³ Εἶπε δὲ τις αὐτῷ ἐκ τοῦ ὄχλου, Διδάσκαλε, εἰπὲ τῷ ἀδελφῷ μου μερίσασθαι μετ' ἐμοῦ τὴν κληρονομίαν. ¹⁴ Ὁ δὲ εἶπεν αὐτῷ, Ἀνθρωπε, τίς με κατέστησε δικαστὴν ἢ μεριστὴν ἐφ' ὑμᾶς; ¹⁵ Εἶπε δὲ πρὸς αὐτοὺς, Ὁράτε καὶ φυλάσσεσθε ἀπὸ πάσης πλεονεξίας, ὅτι οὐκ ἐν τῷ περισσεύειν τινὶ ἡ ζωὴ αὐτοῦ ἐστιν ἐκ τῶν ὑπαρχόντων αὐτοῦ.

¹⁶ Εἶπε δὲ παραβολὴν πρὸς αὐτοὺς λέγων, Ἀνθρώπου τινὸς πλουσίου εὐφόρησεν ἡ χώρα. ¹⁷ καὶ διελογίζετο ἐν ἑαυτῷ λέγων, Τί ποιήσω, ὅτι οὐκ ἔχω ποῦ συνάξω τοὺς καρπούς μου; ¹⁸ Καὶ εἶπε, Τοῦτο ποιήσω· καθελῶ μοῦ τὰς ἀποθήκας, καὶ μείζονας οἰκοδομήσω, καὶ συνάξω ἐκεῖ πάντα τὰ γενήματά μου καὶ τὰ ἀγαθὰ μου, ¹⁹ καὶ ἐρῶ τῇ ψυχῇ μου, Ὡς Ψυχὴ, ἔχεις πολλὰ ἀγαθὰ κείμενα εἰς ἔτη πολλά· ἀναπαύου, φάγε, πίε, εὐφραίνου. ²⁰ Εἶπε δὲ αὐτῷ ὁ Θεός, Ὁ ἄφρον, ταύτῃ τῇ νυκτὶ τὴν ψυχὴν σου ἀπαιτοῦσιν ἀπὸ σοῦ· ἃ δὲ ἡτοίμασας τίνι ἔσται; ²¹ Οὕτως ὁ θησαυρίζων ἐαυτῷ, καὶ μὴ εἰς Θεὸν πλουτῶν.

^(150/V) ²² ^h Εἶπε δὲ πρὸς τοὺς μαθητὰς αὐτοῦ, Διὰ τοῦτο ὑμῖν λέγω, μὴ μεριμνᾶτε τῇ ψυχῇ ὑμῶν τί φάγητε· μηδὲ τῷ σώματι τί ἐνδύσησθε. ²³ ἡ ψυχὴ πλείον ἐστι τῆς τροφῆς, καὶ τὸ σῶμα τοῦ ἐνδύματος. ²⁴ Κατανοήσατε τοὺς κόρακας, ὅτι οὐ

5. γέενναν] *hell*; a stern speech to *friends*, but spoken in the sternness of love.

— τοῦτον] *this person*, δεικτικῶς, i. e. Me, the Judge of all. See on Matt. xvi. 18.

6. στρουθία] See Matt. x. 29.

8. Πᾶς ὃς ἂν ὁμολογήσῃ] See Matt. x. 32.

10. πᾶς ὃς ἐρεῖ λόγον] See Matt. xii. 32. Mark iii. 28.

11. Ὅταν δὲ προσφέρωσιν] See Matt. x. 19. Mark xiii. 11. Luke xxi. 12.

13. Εἶπε δὲ τις] *some person said*, who had felt our Lord's power. Here is another example of the beautiful and instructive method in which this Gospel is written. Incidents occurring to Christ at this time are as it were *texts*, on which the Holy Spirit delivers Sermons collected from materials of discourses spoken at other seasons of Christ's ministry. See above, x. 1. 17. 25; xi. 1. 37; xii. 1.

The present incident becomes a text for a Sermon on *Covetousness* (13—34). And thus the Holy Spirit teaches us to consider every event of our lives as an occasion for applying to ourselves the words of Christ. He instructs us to read, mark, learn, and inwardly digest the Holy Gospel, in such a manner, that we may be able to bring its precepts to bear on the principal occurrences, public and private, of our own lives and of the world's history.

15. πάσης] So A, B, D, K, L, M, Q, R, U, X. *Elz.* has τῆς.

17. τοὺς καρπούς μου] *my fruits*. He profanely calls them *my fruits*, and promises himself the enjoyment of them for *many years* (*S. Cyril*), when they were to be taken from him *that night*.

Compare the speech of Nabal (1 Sam. xxv. 11), who says, "Shall I take *my* bread, and *my* water, and *my* flesh that I have killed for *my* shearers?" and on the very next day his heart died within him and he became as a stone, and in ten days after he died. Contrast the words in Deut. viii. 13—18, and David's language, 1 Chron. xxix. 14.

18. καθελῶ μοῦ τὰς ἀποθήκας, κ.τ.λ.] *I will pull down my barns and build greater*. Observe μοῦ emphatic. He talks of

his barns, his fruits, his goods, although he had only a few hours to breathe!

He will house there *all his goods*: there is no mention of any thing for God and the Poor. "Vanum consilium!" says *S. Aug.* (Serm. xxxvii. 9). "Stulte! in quo tibi sapiens videris, quid dixisti? . . . Nesciebat pauperum ventres apothecis suis esse tutiores. Recondebatur perituros fructus perituros, nihil largiens Domino, ad quem fuerat exiturus. Quam frontem habiturus est in illo Iudicio cum audire coeperit *Esurivi, et non dedisti mihi manducare?*" (Matt. xxv. 42.) How different are the Christian's *barns*! ἔχεις ἀποθήκας τὰς τῶν πτωχῶν γαστέρας, says *Theoph.* — γενήματα] *fruits*. Matt. xxvi. 29. Mark xiv. 25. 2 Cor. ix. 10.

20. Ἄφρον] *Thou fool!* who thinkest thyself so wise! Ἄφρων is opposed to φρόνιμος, *prudent* (on which see xvi. 8), and is the word used by the LXX for נָבָל (*nabal*), *stultus*, and with a reference to the history of Nabal (1 Sam. xxv. 25. 36—38), to whom the Fool in this Parable bears a striking resemblance in his words, acts, and end. (*Vitringa, Trench.* p. 337.)

Similarly the man, who sows the seed in the ground, and does not infer from it the truth of the Resurrection, is addressed as *Thou fool!* by St. Paul, 1 Cor. xv. 36.

— ἀπαιτοῦσιν] *they claim* as their *due*. See note above, vi. 38. Cp. below, xii. 48, αἰτήσουσι.

21. μὴ εἰς Θεὸν] *not for God*. Observe the accusative; contrast it with ἐαυτῷ. As *Beng.* says, "Deo nihil accedit aut decedit." That man is rich toward God who lays up treasure in heaven (cp. 1 Tim. vi. 17), and so he is rich indeed. By being rich εἰς Θεόν, he becomes rich for ever.

22—31. μὴ μεριμνᾶτε, κ.τ.λ.] See Matt. vi. 25—31.

23. ἡ ψυχὴ] *ravens*. Whose parents are careless of them. Cp. Job xxxviii. 41. Ps. cxlvii. 9. *Rosenm.* refers to Aristotle and Pliny, on the ἀστοργία κοράκων.

σπείρουσιν οὐδὲ θερίζουσιν, οἷς οὐκ ἔστε ταμεῖον οὐδὲ ἀποθήκη, ⁱ καὶ ὁ Θεὸς ⁱ Job 28. 41.
τρέφει αὐτούς· πόσω μᾶλλον ὑμεῖς διαφέρετε τῶν πετεινῶν; ²⁵ Τίς δὲ ἐξ ὑμῶν ^{Ps. 147. 9.}
μεριμνῶν δύναται προσθεῖναι ἐπὶ τὴν ἡλικίαν αὐτοῦ πῆχυν ἓνα; ²⁶ Εἰ οὖν
οὔτε ἐλάχιστον δύνασθε, τί περὶ τῶν λοιπῶν μεριμνᾶτε; ²⁷ Κατανοήσατε τὰ
κρίνα πῶς αὐξάνει· οὐ κοπιᾷ οὐδὲ νήθει, λέγω δὲ ὑμῖν, οὐδὲ Σολομῶν ἐν πάσῃ
τῇ δόξῃ αὐτοῦ περιεβάλετο ὡς ἐν τούτων. ²⁸ Εἰ δὲ τὸν χόρτον ἐν τῷ ἀγρῷ
σήμερον ὄντα, καὶ αὔριον εἰς κλίβανον βαλλόμενον, ὁ Θεὸς οὕτως ἀμφιέννυσσι,
πόσω μᾶλλον ὑμᾶς, ὀλιγόπιστοι; ²⁹ Καὶ ὑμεῖς μὴ ζητεῖτε τί φάγητε ἢ τί
πίητε, καὶ μὴ μετεωρίζεσθε, ³⁰ ταῦτα γὰρ πάντα τὰ ἔθνη τοῦ κόσμου ἐπιζητεῖ
ὑμῶν δὲ ὁ Πατὴρ οἶδεν ὅτι χρήζετε τούτων. ³¹ ⁱ Πλὴν ζητεῖτε τὴν βασιλείαν ^j Matt. 6. 33.
τοῦ Θεοῦ, καὶ ταῦτα πάντα προστεθήσεται ὑμῖν. ^(151/X) ³² Μὴ φοβοῦ, τὸ μικρὸν
ποίμνιον, ὅτι ^k εὐδόκησεν ὁ Πατὴρ ὑμῶν δοῦναι ὑμῖν τὴν βασιλείαν. ^(152/II) ³³ Πω- ^k Matt. 11. 25,
λήσατε τὰ ὑπάρχοντα ὑμῶν, καὶ δότε ἐλεημοσύνην, ^(153/V) ¹ ποιήσατε ἑαυτοῖς ¹ Matt. 6. 20.
βαλλάντια μὴ παλαιούμενα, θησαυρὸν ἀνέκλειπτον ἐν τοῖς οὐρανοῖς, ὅπου ^{ch. 16. 9.}
κλέπτῃς οὐκ ἐγγίζει, οὐδὲ σὴς διαφθείρει· ³⁴ ὅπου γὰρ ἔστιν ὁ θησαυρὸς ὑμῶν, ¹ Tim. 6. 19.
ἐκεῖ καὶ ἡ καρδιά ὑμῶν ἔσται. ^(154/X) ³⁵ ^m Ἔστωσαν ὑμῶν αἱ ὀσφύες περι- ^m Eph. 6. 14.
εζωσμέναι, καὶ ⁿ οἱ λύχνοι καιόμενοι, ³⁶ καὶ ὑμεῖς ὅμοιοι ἀνθρώποις προσ- ⁿ Matt. 25. 1, &c.
δεχομένοις τὸν κύριον ἑαυτῶν πότε ἀναλύσει ἐκ τῶν γάμων, ἵνα ἔλθόντος καὶ
κρούσαντος εὐθέως ἀνοίξωσιν αὐτῷ. ^(155/V) ³⁷ ^o μακάριοι οἱ δοῦλοι ἐκεῖνοι, οὓς ^o Matt. 24. 46.
ἐλθὼν ὁ κύριος εὐρήσει γρηγοροῦντας· ἀμὴν λέγω ὑμῖν, ὅτι περιζώσεται καὶ
ἀνακλινεῖ αὐτούς, καὶ παρελθὼν διακονήσει αὐτοῖς· ³⁸ καὶ ἂν ἔλθῃ ἐν τῇ
δευτέρᾳ φυλακῇ, καὶ ἐν τῇ τρίτῃ φυλακῇ ἔλθῃ, καὶ εὖρῃ οὕτω, μακάριοι εἰσιν ^p Matt. 24. 43.
οἱ δοῦλοι ἐκεῖνοι. ^(156/II) ³⁹ ^p Τοῦτο δὲ γινώσκετε, ὅτι εἰ ἥδει ὁ οἰκοδεσπότης ¹ Thess. 5. 2.
ποίᾳ ὥρᾳ ὁ κλέπτῃς ἔρχεται, ἐγρηγόρησεν ἂν, καὶ οὐκ ἂν ἀφῆκε διορυγῆναι ² Pet. 3. 10.
& 10. 16.

25. ἡλικίαν] age, term of life. See Matt. vi. 27.

27, 28. Κατανοήσατε τὰ κρίνα—Εἰ δὲ τὸν χόρτον κ.τ.λ.] Consider the lilies how they grow.—If God so clothe the grass, how much more will He clothe you? This may also be applied as an assurance of a glorious Resurrection. If in each successive spring, after the winter's frost and death, God clothes the flowers of the field with the apparel of such fresh verdure and beautiful colours, will He not much more clothe you with the bright raiment of a glorious body, like to that of the Angels (xx. 36), and of Christ (Phil. iii. 21)? See S. Cyril here.

29. μὴ μετεωρίζεσθε] Be not ye like vessels tossed aloft on the changeable tide and billows of worldly anxiety, ambition, and vanity. "Ne fluitem dubiæ spe pendulus horæ" (Horat. Epist. i. 18. 110); and "Magno curarum fluctuat æstu" (Virg. Æn. viii. 19); μετέωρος dicitur de navibus in alto navigantibus Polyæn. Strateg. iv. p. 246, εἰς τὸ πέλαιος μετεωρίζονται, in altum provehantur. Diod. Sic. p. 448, B, μετέωρον πλεουσῶν αὐτῶν, cum in medio mari navigarent; add. Thucyd. i. 48. Etiam de navibus, quæ in mari ventis ac tempestate gravissimè jactantur Diod. Sic. 340, B, μετέωροι διεφθάρσαν. Hinc factum est, ut poneretur quoque de fluctuatione animi, inter spem metumque dubii atque suspensi, de iis, qui animo sollicito, suspensio, dubio, sunt, ut metaphora petita sit à navibus, quæ vento et fluctibus in alto jactantur. Notabilis hanc in rem est locus Philonis de Monarch. p. 817, A, quem Loesnerus attulit: γινῶθι δὲ σαντὸν καὶ μὴ συμπεριφέρειν ταῖς ὑπὲρ δύναμιν ὁρμαῖς καὶ ἐπιθυμίαις, μηδὲ σε τῶν ἀνεφίκτων ἔως αἰρέτω καὶ μετεωρίζετω τῶν γὰρ ἐφικτῶν οὐδενὸς ἁμοιρῆσει. Cp. 2 Macc. v. 17, ἐμετεωρίζετο τὴν διδουίαν. (Kuin.)

32. τὸ μικρὸν] the little flock,—especially in its beginning, and despised as such by the world; but yet the flock of Christ the Good Shepherd, Who will judge all Nations, and separate the Sheep from the Goats. Matt. xxv. 32.

33. Πωλήσατε τὰ ὑπάρχοντα] Sell your possessions. See Matt. xix. 21, and below, xviii. 22. Do not hoard them for yourself; do not (like the rich fool, vv. 18, 19) call them your fruits; do not consider yourself as the proprietor of your goods, which are not 'res Mancipi,' but for use; not κτήματα, but χρήματα. Regard others as the proprietors of them, and yourself as their steward; regard them not as yours, but as God's (see 1 Chron. xxix. 12—14. Dan. ii. 20; v. 23), for He can recall

them in a night (v. 20). Be rich to Him; dedicate them to Him; divest yourself of them; alienate them; devote them to God, and dispose of them in mercy to Christ (see Matt. xxv. 40); and so lay up your goods in purses that will never wax old.

S. Basil says (in Homil. de Avaritiâ), "It is the bread of the hungry which thou receivest, it is the garment of the naked which thou hoardest in thy chest, the shoes of the beggar which rot in thy keeping. Art thou not a robber for counting as thine own what thou hast received in order to distribute?" "Our Lord's command," says also S. Basil, regul. brev. 92, "teaches us not to cast away as evil what we have, but to distribute." And S. Cyril here, "In order that you may obtain the eternal riches, despise this world's wealth;" and Bede adds, "this is not a command that no money be kept by the Saints for their own use (see on Acts ii. 44), since we read that our Lord Himself had a purse, and gave alms therefrom (John xiii. 29), but that righteousness should not be neglected for fear of poverty."

This world's wealth has many enemies who spoil it; but no one can hurt the wealth that is laid up in heaven; for its Keeper is God, Who sleepeth not. Trust your wealth to Him, and you will receive it again with increase. (Cyril.)

35. ὀσφύες περιεζωσμένοι—λύχνοι καιόμενοι] loins girded for active service (see John xiii. 4), and lamps burning, in order to receive your Lord coming at night. Cp. Matt. xxv. 1. Eph. vi. 14. 1 Pet. i. 13. And see the Homily of Greg. M. here, xii. 50, p. 142. "To be girded (says S. Cyril) signifies activity; to have the light burning signifies knowledge and love. See also S. Aug. (Serm. cviii.): "Lumbos accinctos habere, ab omnibus illicitis concupiscentiis abstinere; debemus fervere et lucere operibus bonis, hoc est lucernas ardentibus habere."

37. περιζώσεται] Christ will gird Himself to serve them who stand with their loins girded to receive Him. (Cyril.)

—παρελθὼν] having come forward, and near to them. See xvii. 7, and Acts xxiv. 7, the passages quoted by Welstein here, p. 739.

38. ἐν τῇ τρίτῃ φυλακῇ] in the third watch. St. Luke, writing for Greek readers, divides the night into three watches, as the Greeks did (Xenoph. Anabasis, iv. ed. Hutch. p. 262, note); but St. Matthew and St. Mark, writing for Jews and Romans, divide it into four, as was customary with them. See Tounson, p. 198.

τὸν οἶκον αὐτοῦ. ⁴⁰ Καὶ ὑμεῖς οὖν γίνεσθε ἑτοιμοὶ ὅτι ἡ ὥρα οὐ δοκεῖτε
ὁ Υἱὸς τοῦ ἀνθρώπου ἔρχεται.

q Matt. 24. 45—
50.

⁴¹ Ἐἶπε δὲ αὐτῷ ὁ Πέτρος, Κύριε, πρὸς ἡμᾶς τὴν παραβολὴν ταύτην λέγεις,
ἡ καὶ πρὸς πάντας; (¹⁵⁷/_v) ⁴² Ἐἶπε δὲ ὁ Κύριος, Τίς ἄρα ἐστὶν ὁ πιστὸς οἰκονόμος
καὶ ὁ φρόνιμος, ὃν καταστήσει ὁ κύριος ἐπὶ τῆς θεραπείας αὐτοῦ, τοῦ διδόναι ἐν
καιρῷ τὸ σιτομέτριον; ⁴³ μακάριος ὁ δούλος ἐκεῖνος, ὃν ἔλθων ὁ κύριος αὐτοῦ
εὕρησει ποιοῦντα οὕτως. ⁴⁴ ἀληθῶς λέγω ὑμῖν, ὅτι ἐπὶ πᾶσι τοῖς ὑπάρχουσιν
αὐτοῦ καταστήσει αὐτόν. (¹⁵⁸/_v) ⁴⁵ Ἐὰν δὲ εἴπῃ ὁ δούλος ἐκεῖνος ἐν τῇ καρδίᾳ
αὐτοῦ, Χρονίζεις ὁ κύριός μου ἔρχεσθαι, καὶ ἄρξηται τύπτειν τοὺς παῖδας καὶ τὰς
παιδίσκας, ἐσθίειν τε καὶ πίνειν καὶ μεθύσκεσθαι, ⁴⁶ ἥξει ὁ κύριος τοῦ δούλου
ἐκείνου ἐν ἡμέρᾳ ἣ οὐ προσδοκᾷ, καὶ ἐν ὥρᾳ ἣ οὐ γινώσκει, καὶ διχοτομήσει
αὐτόν, καὶ τὸ μέρος αὐτοῦ μετὰ τῶν ἀπίστων θήσει. (¹⁵⁹/_x) ⁴⁷ Ἐκεῖνος δὲ ὁ
δούλος ὁ γνούς τὸ θέλημα τοῦ κυρίου ἑαυτοῦ, καὶ μὴ ἐτοιμάσας μηδὲ ποιήσας
πρὸς τὸ θέλημα αὐτοῦ, δαρήσεται πολλὰς, ⁴⁸ ὁ δὲ μὴ γνούς, ποιήσας δὲ ἄξια
πληγῶν, δαρήσεται ὀλίγας. Παντὶ δὲ ᾧ ἐδόθη πολὺ, πολὺ ζητηθήσεται παρ'
αὐτοῦ, καὶ ᾧ παρέθεντο πολὺ, περισσότερον αἰτήσουσιν αὐτόν. (¹⁶⁰/_v) ⁴⁹ Πῦρ
ἦλθον βαλεῖν ἐπὶ τὴν γῆν, καὶ τί θέλω εἰ ἤδη ἀνήβη; ⁵⁰ Βάπτισμα δὲ ἔχω
βαπτισθῆναι, καὶ πῶς συνέχομαι ἕως ὅτου τελεσθῇ; ⁵¹ Δοκεῖτε ὅτι εἰρήνην
παρεγενόμην δοῦναι ἐν τῇ γῇ; οὐχί, λέγω ὑμῖν, ἀλλ' ἡ διαμερισμὸν. ⁵² Ἔσου-
νται γὰρ ἀπὸ τοῦ νῦν πέντε ἐν οἴκῳ ἐνὶ διαμεμερισμένοι, τρεῖς ἐπὶ δυσὶ, καὶ δύο
ἐπὶ τρισί. ⁵³ Διαμερισθήσεται πατὴρ ἐφ' υἱῷ, καὶ υἱὸς ἐπὶ πατρὶ, μήτηρ ἐπὶ

r Numb. 15. 30.
Deut. 25. 2.
John 9. 41.
& 15. 22.
Acts 7. 30.
James 4. 17.
s Lev. 5. 17.
1 Tim. 1. 13.
t ver. 51.
1 Pet. 4. 12.

u Matt. 10. 34,
35.

40. ετοιμοι] Matt. xxiv. 44. Luke xxi. 34.

42. τίς ἄρα] See on Matt. xxiv. 45—51.

—ὁ φρόνιμος] Not merely the faithful, but the prudent. The Article ὁ is found in B, D, E, H, K, P, Q, S, V, Δ, Δ, and brings out the great truth that faithfulness is prudence, and that faithlessness is folly.

47. πολλὰς] many; sc. πληγὰς, stripes. Similar ellipses are found in 2 Cor. xi. 24. Cp. ἀπὸ μᾶς (Luke xiv. 18), i. e. γνώμης (Matt. x. 42); ψυχροῦ, sc. ὕδατος, μαλακὰ, sc. ἐνδύματα (Matt. xi. 8). Cf. Rev. iii. 4, ἐν λευκοῖς. On the accusative after δαρήσεται, cp. Matt. xx. 22, βάπτισμα βαπτισθῆναι, and Glass. Phil. S. p. 398.

As to the doctrine that there will be different degrees of glory and misery hereafter, see above on Matt. x. 15, and below on 1 Cor. iii. 15; and see Chrys. Hom. xli. in 1 Cor., ἐν βασιλείᾳ πάντες οὐ τῶν αὐτῶν ἀπολαύσονται. S. Ambrose in Luc. vi., "Sicut incrementa virtutum item incrementa præmiorum." Cp. S. Aug. Enchir. cap. 113; and de Civ. Dei, ii. 30; and on Ps. cl.; and others quoted by Gerhard, Loci Commun. vol. ix. p. 702; De vitâ æternâ, § 129.

49. Πῦρ ἦλθον βαλεῖν] I came to cast fire on the earth. And yet He commanded His disciples to say, "Peace be to this house" (x. 5). And He is the Prince of Peace, and the announcement at the Nativity was "Peace on earth" (ii. 14); and He said to His disciples, "Peace I leave with you, My Peace I give unto you" (John xiv. 27); He is our Peace (Eph. ii. 14). Yet still, notwithstanding all this, such is the world's sinfulness and the Devil's malice, that the Gospel of Peace itself will be made an occasion of strife; and He warns us that this will be the result,—in order that we may not be staggered and perplexed by it. See above on Matt. x. 34, and xviii. 7, and below, xvii. 1.

—τί θέλω εἰ ἤδη ἀνήβη;] what will I, if it hath been already kindled? If others have kindled it, what is My will, but to suffer in it? They may kindle the fire, but they cannot do this except by My permission, and they cannot force me to suffer in it; but I suffer in it willingly,—I give My life for the life of the world. (John vi. 51.)

Our Lord uses two metaphors,—one from fire, the other from water. The sense is as follows: Such is the effect of human corruption and Satan's malice, that My Coming, which is an embassy of Love, will be the signal of a conflagration of strife. See Tertullian c. Marcion. iv. 29, "Ipse Christus interpretabitur illius ignis qualitate. Putatisne venisse Me pacem mittere in terram? Non, dico vobis, sed separationem: Igitur ignem eversionis intendit, qui pacem negavit. Quale prælium tale et incendium." I myself, who am Love itself, shall be the first object of its fury. The fire is already kindled which is to consume Me as its victim. But τί θέλω; what do I will? I, by whose

will the furious elements have been quelled,—I, who said to the Leper, θέλω, καθαρίσθητι (Matt. viii. 3).—What do I will? To do my Father's Will—to suffer (Matt. xxvi. 39). I lay down My life willingly; No one can take it from Me against My Will (John x. 18). What is My desire, if it has been already kindled, that is, lit by others? He thus guards us against the supposition that He is the Author of the fire. No, it is kindled by the malice of Satan and of man. And Christ is its Victim. But He is a willing Victim. Far from shrinking from the fire in which, like the Paschal Lamb roasted by fire, He is to be immolated as a holocaust, He is ready to be offered; He is now about to give Himself up for the sacrifice. He is now going up to Jerusalem to be there slain.

Or, to change the figure, I have a baptism to be baptized with, the baptism of a sea of suffering, the baptism of My own Blood. (See Matt. xx. 22.) But τί θέλω; what is my will? To pass through the Red Sea of my own Blood; I long for that time. See Theoph. and Euthym. here. S. Irenæus, i. 18, "valde propero ad illud." I am straitened till it is fulfilled; for so, and so only, can the World be saved. It is the Red Sea, which I, who sum up the true Israel in Myself (see Matt. ii. 15), must pass through, that they may be freed from the Egyptian bondage of Satan, and may enter the Canaan of God.

Christ's Death was His Baptism. In it He was buried; He was, as it were, drowned (Ps. xlii. 9), and then He rose again, emerged, as it were, from the waterflood, with His body now prepared for glory and immortality. And therefore we are baptized into His death, "buried with Him in Baptism, wherein also we are risen together with Him." See on Col. ii. 12. Well therefore might He yearn for this consummation.

Our Lord, the true and faithful Martyr (Rev. i. 5; iii. 14), thus set the example, according to which the Apostles, who were tried and purified like silver in the fire of suffering (see on Mark ix. 49), looked forward with joy to the time when they would be offered up (see 2 Tim. iv. 6), and welcomed the fire and the wild beasts with holy exultation. See S. Ignat. ad Rom. cap. 5, πῦρ, καὶ σταυρὸς, θηρίων τε συστάσεις, κ.τ.λ. Cf. ad Rom. 4. Smyrn. 4, ἐγγὺς μαχαίρας, ἐγγὺς Θεοῦ μεταξὺ θηρίων, μεταξὺ Θεοῦ. They could say, We went through fire and water, and Thou broughtest us forth into a wealthy place (Ps. lxxvi. 11).

50. πῶς συνέχομαι] how am I straitened. Since it is to be, let it be soon. "What thou doest, do quickly," said Christ to the traitor (John xiii. 27). The nearer He is to His passion, the greater His yearning for it. Compare St. Paul's words, Phil. i. 23. 2 Tim. iv. 6. As to the word συνέχω, cp. viii. 37. Acts xviii. 5. 2 Cor. v. 14. ὥσπερ ἀγωνιῶ, διὰ τὴν βραδύτητα. (Euthym.)

51.] See v. 49.

θυγατρί, καὶ θυγάτηρ ἐπὶ μητρὶ, πενθερὰ ἐπὶ τὴν νύμφην αὐτῆς, καὶ νύμφη ἐπὶ τὴν πενθερὰν αὐτῆς.

($\frac{161}{v}$) ⁵⁴ Ἐλεγε δὲ καὶ τοῖς ὄχλοις, Ὅταν ἴδῃτε τὴν νεφέλην ἀνατέλλουσαν ἀπὸ δυσμῶν εὐθέως λέγετε, Ὁμβρος ἔρχεται, καὶ γίνεται οὕτω. ⁵⁵ Καὶ ὅταν νότον πνέοντα, λέγετε, Ὅτι καύσων ἔσται, καὶ γίνεται. ⁵⁶ Ὑποκριταί, τὸ πρόσωπον ὡς τὸ πρὸς ὅσον ἔχετε, ⁵⁷ Τί δὲ καὶ ἀφ' ἐαυτῶν οὐ κρίνετε τὸ δίκαιον; ($\frac{162}{v}$) ⁵⁸ ὥς γὰρ ὑπάγεις μετὰ τοῦ ἀντιδίκου σου ἐπ' ἄρχοντα, ἐν τῇ ὁδῷ δὸς ἐργασίαν ἀπηλλάχθαι ἀπ' αὐτοῦ, μήποτε κατασύρῃ σε πρὸς τὸν κριτὴν, καὶ ὁ κριτής σε παραδῷ τῷ πράκτορι, καὶ ὁ πράκτωρ σε βάλῃ εἰς φυλακὴν. ⁵⁹ λέγω σοι, οὐ μὴ ἐξέλθῃς ἐκεῖθεν, ἕως οὗ καὶ τὸ ἔσχατον λεπτὸν ἀποδῷς.

XIII. ($\frac{163}{x}$) ¹ Παρήσαν δὲ τινες ἐν αὐτῷ τῷ καιρῷ ἀπαγγέλλοντες αὐτῷ περὶ τῶν Γαλιλαίων, ὧν τὸ αἷμα Πιλάτος ἔμιξε μετὰ τῶν θυσιῶν αὐτῶν. ² Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς, Δοκεῖτε ὅτι οἱ Γαλιλαῖοι οὗτοι ἁμαρτωλοὶ παρὰ πάντας τοὺς Γαλιλαίους ἐγένοντο, ὅτι τοιαῦτα πεπόνθασιν; ³ Οὐχὶ, λέγω ὑμῖν, ἀλλ', ἐὰν μὴ μετανοήτε, πάντες ὡσαύτως ἀπολεισθήσονται. ⁴ Ἡ ἐκεῖνοι οἱ δέκα καὶ ὀκτὼ, ἐφ' οὓς ἔπεσεν ὁ πύργος ἐν τῷ Σιλωὰμ καὶ ἀπέκτεινεν αὐτοὺς, δοκεῖτε ὅτι οὗτοι ὀφειλέται ἐγένοντο παρὰ πάντας ἀνθρώπους τοὺς κατοικοῦντας ἐν Ἱερουσαλὴμ; ⁵ Οὐχὶ, λέγω ὑμῖν, ἀλλ', ἐὰν μὴ μετανοήτε, πάντες ὁμοίως ἀπολεισθήσονται.

($\frac{164}{x}$) ⁶ Ἐλεγε δὲ ταύτην τὴν παραβολὴν. Συκὴν εἶχε τις ἐν τῷ ἀμπέλωνι αὐτοῦ πεφτυευμένην, καὶ ἦλθε ζητῶν καρπὸν ἐν αὐτῇ, καὶ οὐχ εὔρεν. ⁷ Εἶπε δὲ

53. πατήρ ἐφ' νύμφη—θύμη ἐπὶ τὴν πενθερὰν αὐτῆς] Why in the former case is ἐπὶ with a dative and in the latter with an accusative? In the former He is speaking of natural relationships, in the other of affinity. In one case the division grows up from within, in the other it appears to be stirred up from without. The parents fall out of themselves with their own children; the mother-in-law is excited against her daughter-in-law.

54. Ὅταν ἴδῃτε] Matt. xvi. 2.
—τὴν νεφέλην] the cloud which portends rain (1 Kings xviii. 44).

56. Ὑποκριταί] Hypocrites. Ye who deceive others and yourselves. See on Matt. xxiii. 13.

57. Τί δὲ καὶ ἀφ' ἐαυτῶν οὐ κρίνετε τὸ δίκαιον;] Why of your own selves do ye not judge what is right? On the design of such appeals in Scripture to Natural Light and Reason, see Hooker, II. iv. and III. viii. Cp. notes on 1 Cor. x. 15; xi. 13. 1 Thess. v. 21; and see *Origin* and *Bede* here.

58. ὥς γὰρ ὑπάγεις] See on Matt. v. 25, 26. The ἀντίδικος here is interpreted by *S. Aug.* (Serm. cix. 3) to be the *Word of God*. “Adversarius est nobis, quamdiu sumus et ipsi nobis. Si peccas, dicit tibi, Noli. Adversarius est voluntatis tuæ, donec fiat auctor salutis tuæ. Quamdiu tu tibi inimicus es, inimicum habes sermonem Dei. Esto tibi amicus, et concordas cum ipso. Audi, et concordasti; et finita viâ (i. e. vitæ tuæ) non timebis iudicem. Pro Iudice, invenies Patrem; pro ministro sævo, angelum tollentem in sinum Abrahæ; pro carcere, Paradisum.”

Otherwise, the Word which Christ has spoken, that will condemn you at the last Day (John xii. 48).

For the Latin *codrânτης* St. Luke uses the Greek *λεπτών*. (See xxi. 2; and above, *Introduction*, p. 166.)

CH. XIII. 1. ὧν τὸ αἷμα Πιλάτος ἔμιξε] whose blood Pilate mingled with that of their own sacrifices; i. e. when they came to the Temple to offer them.

The suggestion of the narrators is; God must have been specially angry with these Galileans who were cut off by a heathen, in God's house, at His altar, and when engaged in an act of worship to God. The Argument is similar to that of Job's friends. Job iv. 7; viii. 20; xxii. 5

On Pilate's acts of cruelty, see *Joseph. Ant.* xviii. 14. *Bell. Jud.* i. 2, and ii. 9, and on his character generally, *Bp. Pearson* on the Creed, Art. iv. p. 306, and notes.

The Galileans were remarkable for their restless and turbulent spirit; a spirit which displayed itself at Jerusalem in the courts and area of the Temple at the time of the Passover, and other religious festivals, when the city was most crowded by worshippers, and the popular zeal was inflamed against the heathen

power of Rome. To quell these outbreaks the citadel Antonia overhanging the Temple was garrisoned by the Romans. See Acts xxi. 34. *Joseph. xv.* 11. 4; xvii. 9. 3, and *Weststein*. Perhaps it was on the occasion of one of these riots that Pilate put those Galileans to the sword.

3. ἐὰν μὴ μετανοήτε] *except ye repent*. A special prophetic warning to the Jews, who did not repent, and perished.

He proceeds in the Parable of the Fig-tree, to declare the future judgments hanging over them.

4. πύργος ἐν τῷ Σιλωὰμ] the tower, near the fountain of Siloa (Isa. viii. 6), or Siloam, in the valley, on the s.e. of Jerusalem (Nehem. iii. 15). Cp. *Joseph. B. J.* ii. 16; v. 12; vi. 8; and *S. Hieron.* ad Isa. viii. 6. *Jerem.* ii. 23; xix. 2; xxxii. 35. *Robinson's Palest.* ii. 147: see further on John vii. at end of the chapter, and ix. 7.

The mention of both these incidents here agrees with the opinion that our Lord was now near Jerusalem (see above on x. 1, and note x. 30, and xiii. 6).

If men are overtaken by destruction even when sacrificing to God in the Temple, and when they think themselves safe in the Tower, let no one put off his Repentance; for “except ye repent, ye shall all likewise perish.”

—ὀφειλέται] debtors. See Matt. vi. 12. Luke xi. 4.

6. Συκὴν] a fig-tree. The Jewish People is represented in the barren leafy fig-tree, afterwards withered by Christ (see Matt. xxi. 19—21. *Mark* xi. 13—21); they who imputed special guilt to these Galileans; they to whom Christ had come now for three years, looking for fruit. Here also is a note of time and place which seems to confirm the opinion that our Lord was now near Jerusalem, at the end of the third year of His Ministry. See *S. Ambrose* here, and *Theoph.*

This Parable of the Fig-tree ought to be viewed in connexion with the withering of the Fig-tree, which was a Parable in action, relating to the same subject (Matt. xxi. 19). The Parable delivered now is the warning of future Judgment on Jerusalem, and a prelude to it. The withering, which took place in the ensuing spring, just before our Lord's Crucifixion, is a rehearsal, as it were, of the execution of the Judgment denounced in the Parable. This consideration may perhaps do something to remove the objection stated by some, that the three years in the Parable cannot refer to our Lord's Ministry, because the Jewish Nation was not destroyed in the next year, but forty years after.

At the beginning of his own ministry the Baptist had said, “Behold, the axe is laid at the root of the tree,” iii. 9. (*Cyriil.* 6—13.) On these verses, see the exposition of *Greg. M.* Hom. in *Evang.* xxxi.

πρὸς τὸν ἀμπελουργὸν, Ἰδοὺ τρία ἔτη ἔρχομαι ζητῶν καρπὸν ἐν τῇ συκῇ ταύτῃ, καὶ οὐχ εὕρισκω· ἔκκοψον αὐτήν, ἵνατί καὶ τὴν γῆν καταργεῖ; ⁸ Ὁ δὲ ἀποκριθεὶς λέγει αὐτῷ, Κύριε, ἄφες αὐτήν καὶ τοῦτο τὸ ἔτος, ἕως ὅτου σκάψω περὶ αὐτήν, καὶ βάλω κόπρια· (¹⁶⁵/_{II}) ⁹ καὶ μὲν ποιήσῃ καρπὸν—εἰ δὲ μῆγε, εἰς τὸ μέλλον ἔκκόψεις αὐτήν.

¹⁰ Ἦν δὲ διδάσκων ἐν μιᾷ τῶν συναγωγῶν ἐν τοῖς σάββασι· ¹¹ καὶ ἰδοὺ γυνὴ ἦν πνεῦμα ἔχουσα ἀσθενείας ἔτη δέκα καὶ ὀκτὼ, καὶ ἦν συγκύπτουσα καὶ μὴ δυναμένη ἀνακύβει εἰς τὸ παντελές. ¹² Ἰδὼν δὲ αὐτήν ὁ Ἰησοῦς προσεφώνησε καὶ εἶπεν αὐτῇ, Γύναι, ἀπολέλυσαι τῆς ἀσθενείας σου. ¹³ Καὶ ἐπέθηκεν αὐτῇ τὰς χεῖρας, καὶ παραχρῆμα ἀνωρθώθη, καὶ ἐδόξαζε τὸν Θεόν. ¹⁴ Ἀποκριθεὶς δὲ ὁ ἀρχισυνάγωγος ἀγανακτῶν ὅτι τῷ σαββάτῳ ἐθεράπευσεν ὁ Ἰησοῦς, ἔλεγε τῷ ὄχλῳ, Ἐξ ἡμέραι εἰσὶν ἐν αἷς δεῖ ἐργάζεσθαι, ἐν ταύταις οὖν ἐρχόμενοι θεραπεύεσθε, καὶ μὴ τῇ ἡμέρᾳ τοῦ σαββάτου. ¹⁵ Ἀπεκρίθη οὖν αὐτῷ ὁ Κύριος καὶ εἶπεν, Ὑποκριταί, ἕκαστος ὑμῶν τῷ σαββάτῳ οὐ λύει τὸν βούν αὐτοῦ ἢ τὸν ὄνον ἀπὸ τῆς φάτνης, καὶ ἀπαγαγὼν ποτίζει; ¹⁶ ταύτην δὲ, θυγατέρα Ἀβραὰμ οὖσαν, ἦν ἔδωκεν ὁ Σατανᾶς ἰδοὺ δέκα καὶ ὀκτὼ ἔτη, οὐκ ἔδει λυθῆναι ἀπὸ τοῦ δεσμοῦ τούτου τῇ ἡμέρᾳ τοῦ σαββάτου; (¹⁶⁶/_x) ¹⁷ Καὶ ταῦτα λέγοντος αὐτοῦ, κατησχύνοντο πάντες οἱ ἀντικείμενοι αὐτῷ· καὶ πᾶς ὁ ὄχλος ἔχαιρεν ἐπὶ πᾶσι τοῖς ἐνδόξοις τοῖς γινομένοις ὑπ' αὐτοῦ.

(¹⁶⁷/_{II}) ¹⁸ Ἐλεγε δὲ, Τίνι ὁμοία ἐστὶν ἡ βασιλεία τοῦ Θεοῦ; καὶ τίνι ὁμοιώσω αὐτήν; ¹⁹ Ὅμοία ἐστὶ κόκκῳ σινάπεως, ὃν λαβὼν ἄνθρωπος ἔβαλεν εἰς κῆπον ἑαυτοῦ, καὶ ἡῤῥηξε καὶ ἐγένετο εἰς δένδρον μέγα, καὶ τὰ πετεινὰ τοῦ οὐρανοῦ κατεσκήνωσεν ἐν τοῖς κλάδοις αὐτοῦ.

(¹⁶⁸/_v) ²⁰ Πάλιν εἶπε, Τίνι ὁμοιώσω τὴν βασιλείαν τοῦ Θεοῦ; ²¹ Ὅμοία ἐστὶ ζύμῃ, ἣν λαβοῦσα γυνὴ ἐνέκρυψεν εἰς ἀλεύρου σάτα τρία, ἕως οὗ ἐζυμώθη ὅλον.

(¹⁶⁹/_{II}) ²² Καὶ διεπορεύετο κατὰ πόλεις καὶ κώμας διδάσκων, καὶ πορείαν ποιοῦμενος εἰς Ἱερουσαλήμ. (¹⁷⁰/_v) ²³ Εἶπε δὲ τις αὐτῷ, Κύριε, εἰ ὀλίγοι οἱ

b Exod. 20. 9.
Deut. 5. 13.
Ezek. 20. 12.

c Exod. 23. 5.
Deut. 22. 4.
Matt. 12. 1, 11.
Mark 3. 2.
ch. 6. 7. & 14. 5.
John 7. 23.

d Isa. 45. 24.

e Matt. 13. 31—
33.

f Matt. 9. 35.
Mark 6. 6.

7. ἵνατί καὶ τὴν γῆν καταργεῖ:] Why does it not only bear no fruit, but (καί, also) hinder the land from bearing any, by occupying the place of a better tree? It is itself sterile; and (so to speak) it sterilizes the soil. (καταργεῖ = ποιεῖ ἀεργόν, Eur. Phoen. 760. Ezra iv. 21. 23; v. 5; vi. 8.) See *Welstein*.

9. καὶ μὲν ποιήσῃ καρπὸν] if so, well. Examples of a similar *apostrophe* may be seen in 2 Sam. v. 8. 1 Chron. iv. 10. Mark ix. 23. Luke xix. 42.

11. γυνή] The woman, bowed by infirmity, may represent the Church raised and invigorated by Christ. See *S. Ambrose*, who observes the succession of incidents here, the Jewish Nation threatened in the Fig-tree: the Church restored in the Woman. "In Synagogæ typo arborem excidi jubet, in typo Ecclesiæ feminam salvat."

12. ἀπολέλυσαι] thou hast been loosed. Observe the perfect tense, expressive of Christ's Omnipotence, and of the efficacy of Faith. Compare ἀφένται σου αἱ ἁμαρτίαι, v. 20; vii. 47.

15. Ὑποκριταί] So A, B, E, F, G, K, L, M, S, T, U, Γ, Δ, Α.—*Elz.* ὑποκριτά. Cp. v. 17.

16. ἦν ἔδωκεν ὁ Σατανᾶς] whom Satan bound. Satan, the Enemy, is the Author of all evil, physical and moral, in the World. See Matt. xiii. 28. 39. 2 Cor. xii. 7. Here is an answer to the question, πόθεν τὸ κακόν;

— τῇ ἡμέρᾳ τοῦ σαββάτου] on the Sabbath day. See *S. Iren.* iv. 19, who shows that in doing these works of mercy on the Sabbath Day, to the glory of God who instituted the Sabbath, Who is ever working the greatest good on the Sabbath Day, for the spiritual health of man for whom "the Sabbath was made," Christ did, in the highest sense of the word, keep the law of the Sabbath. Cp. on John v. 17, and see *S. Ambrose* here.

18. Ἐλεγε δέ] He said. See Matt. xiii. 31—33. St. Luke had just related that all His enemies were ashamed, and all the people were rejoicing in His acts. Here seems to be the clue for the introduction of what follows, viz. that, as now all Christ's enemies were confounded, and all the people rejoiced in all His works, so, as He Himself prophesied, it will be at the end;

namely, although the Gospel may be despised now as a mere grain of mustard-seed (see Matt. xiii. 31), yet it will spread its branches through the world; though it is now but a little leaven, it will leaven the whole lump.

Thus these Parables are connected with what follows; If the Gospel is thus to be generally diffused, will they who are saved be few? And they are connected with the warning that the gate of life is narrow, and that entrance is not to be gained without striving (v. 24), and that all who do evil will be cast out (v. 27); and that many who now hear the Gospel but do not obey it, and who are invited to eat and drink at Christ's table, will plead in vain at the great day, that they have had Christ's Word and Sacraments; and that some of the first in privileges here, will be last at the judgment hereafter; and that many among the children of the Kingdom, who rely on their fleshly lineage from Abraham (see Matt. iii. 9. John viii. 33—56), will be cast out; and many of the Gentiles shall come in from all the ends of the Earth (v. 29, 30), and sit down with Abraham, Isaac, and Jacob, and all the Prophets in the Kingdom of God.

Therefore let none of the servants of Christ ever despond, but look with faith and hope, as well as with godly fear, to the end.

19. κόκκῳ—κῆπον] A grain cast in a garden waxes a great tree, and covers the earth.

"Except a grain (κόκκος) fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit" (John xii. 24). The grain (κόκκος, 1 Cor. xv. 37) is not quickened except it die. The body of Christ sown in the garden of Calvary (John xix. 42) is the seed of the Church—of its life of grace here, and of its resurrection to glory hereafter. (Cp. *S. Ambrose* and *Burgon*. here.)

22. εἰς Ἱερουσαλήμ] to Jerusalem. He goes of His own accord to Jerusalem, in order to be there for the Passover, and to suffer there (see above, on x. 1). Where there were most diseased in soul, there the Physician of souls goes. (*Theoph.*) Thither the Good Shepherd goes, to lay down His life for the sheep.

23. εἰ ὀλίγοι οἱ σωζόμενοι:] whether those who are saved are

σωζόμενοι; Ὁ δὲ εἶπε πρὸς αὐτοὺς, ²⁴ Ἀγωνίζεσθε εἰσελθεῖν διὰ τῆς στενῆς πύλης, ὅτι πολλοὶ, λέγω ὑμῖν, ζητήσουσιν εἰσελθεῖν, καὶ οὐκ ἴσχύσουσιν. ⁽¹⁷¹⁾ ²⁵ Ἄφ' οὗ ἂν ἐγερθῇ ὁ οἰκοδεσπότης καὶ ἀποκλείσῃ τὴν θύραν, καὶ ἄρξῃσθε ἔξω ἐστάναι καὶ κρούειν τὴν θύραν λέγοντες, Ἡ Κύριε, Κύριε, ἄνοιξον ἡμῖν καὶ ἀποκριθεὶς ἐρεῖ ὑμῖν, Οὐκ οἶδα ὑμᾶς πόθεν ἐστέ. ²⁶ Τότε ἄρξεσθε λέγειν, Ἐφάγομεν ἐνώπιόν σου καὶ ἐπίομεν, καὶ ἐν ταῖς πλατείαις ἡμῶν ἐδίδαξας. ²⁷ Καὶ ἐρεῖ, Λέγω ὑμῖν, οὐκ οἶδα ὑμᾶς πόθεν ἐστέ, ἀπόστητε ἀπ' ἐμοῦ, πάντες οἱ ἐργάται τῆς ἀδικίας. ⁽¹⁷²⁾ ²⁸ Ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων, ὅταν ὄψῃσθε Ἀβραὰμ καὶ Ἰσαὰκ καὶ Ἰακώβ, καὶ πάντας τοὺς προφήτας ἐν τῇ βασιλείᾳ τοῦ Θεοῦ, ὑμᾶς δὲ ἐκβαλλομένους ἔξω. ²⁹ Καὶ ἡξουσιν ἀπὸ ἀνατολῶν καὶ δυσμῶν, καὶ ἀπὸ βορρᾶ καὶ νότου, καὶ ἀνακλιθήσονται ἐν τῇ βασιλείᾳ τοῦ Θεοῦ. ⁽¹⁷³⁾ ³⁰ Καὶ ἰδοὺ εἰσὶν ἔσχατοι, οἱ ἔσονται πρῶτοι καὶ εἰσι πρῶτοι, οἱ ἔσονται ἔσχατοι. ⁽¹⁷⁴⁾ ³¹ Ἐν αὐτῇ τῇ ἡμέρᾳ προσήλθόν τινας Φαρισαῖοι λέγοντες αὐτῷ, Ἐξελθε καὶ πορεύου ἐντεῦθεν, ὅτι Ἡρώδης θέλει σε ἀποκτεῖναι. ³² Καὶ εἶπεν αὐτοῖς, Πορευθέντες εἶπατε τῇ ἀλώπεκι ταύτῃ, Ἴδου ἐκβάλλω δαιμόνια καὶ ἰάσεις ἐπιτελῶ σήμερον καὶ αὔριον, καὶ τῇ τρίτῃ τελειοῦμαι. ³³ Πλὴν δεῖ με σήμερον καὶ αὔριον καὶ τῇ ἐχομένῃ πορεύεσθαι ὅτι οὐκ ἐνδέχεται προφήτῃ

g Matt. 7. 13, 14.
John 7. 34.
& 8. 21. & 13. 33.
Rom. 9. 31.

h Matt. 7. 22, 23.

i Matt. 8. 12.

j Matt. 8. 11.

k Matt. 19. 30.

few? The present participle is used by way of anticipation, in a future sense, as in S. Clement of Alexandria's treatise, *τὸ σωζόμενος πλοῦσιος*, vol. ii. p. 935, ed. Potter. So ἀποφωρτισμένοι, Acts xxi. 3. καταργουμένων, 1 Cor. ii. 6, and οἱ ἀπολλύμενοι, and οἱ σωζόμενοι, 2 Cor. ii. 15. ἀπολλυμένων, 1 Pet. i. 7. λυομένων, 2 Pet. iii. 11; and see *Winer*, Gramm. N. T. p. 322.

On the connexion, see on v. 18. Perhaps the inquirer supposed that salvation was only for the Jews; and could not reconcile that prevalent opinion with our Lord's previous discourse.

To these questions concerning *others*, our Lord replies, by exhorting the inquirers to work out their *own* salvation by doing their own duty, and so diverts them from curious and unprofitable speculations. Cp. John xxi. 21, 22. Acts i. 6—8; and see above, on x. 29, and below, on xvii. 37.

31. Ἡρώδης] *Herod*. The tetrarch of *Galilee*. This incident is not at variance with what has been said on x. 1, and on xiii. 4. 6,—namely, that our Lord was now not far from *Jerusalem*. For, *Herod* was Ruler of *Peræa* as well as of *Galilee*; and *John* the Baptist had been put to death at *Machærus*, where *Herod* had a Palace (*Joseph*. B. J. vii. 6. *Antiq.* xvii. 8 and 11), about ten miles east of *Jericho*, and thirty east of *Jerusalem*.

St. Matt. xix. 1; xx. 29, and St. Mark x. 1. 46, speak of our Lord being now in *Peræa* (τὰ ὄρια τῆς Ἰουδαίας πέραν τοῦ Ἰορδάνου), whence He passed over the river *Jordan*, and so came to *Bethany*, and thence to *Bethany* and *Jerusalem* for His Passion. (Luke xviii. 35. Matt. xx. 29. Mark x. 46.) *Herod* had put *John* to death, not in *Galilee*, but *Peræa*; and if our Lord was now, as seems probable, in *Peræa* or near it, it was very likely that the *Pharisees* (who were themselves plotting His destruction, see on v. 32) should endeavour to intimidate Him with a threat of *Herod's* anger, and to alarm Him with the prospect of a death like that of His forerunner the Baptist.

What follows (vv. 33—35) concerning *Jerusalem* seems to prove that the incident must have occurred in its neighbourhood, which our Lord would not quit, because He must die at *Jerusalem* (v. 33).

32. ἀλώπεκι] *fox*. As to *Herod's* character formed on the model of that of *Tiberius*, in subtlety and dissimulation, see Luke iii. 19. Mark viii. 15. *Joseph*. Ant. xviii. 4. "Personam egit," says *Welstein*, "servi apud Tiberium, domini apud Galilæos, amici Sejano, Artabano, fratribus suis Archelao, Philippo, Herodi alteri, quorum studia erant diversissima et inter se, et à studiis Herodis ipsius."

Our Lord asserts His own *divine prophetic character* by open rebuke of the *Ruler of His own Country*. In the discharge of the same office, which authorized and required the utterance of language not suitable to other lips (Acts xxiii. 5. 2 Pet. ii. 10. Jude 8), He denounced woes also on the appointed *Teachers* of the Nation, the Scribes and *Pharisees*. (Matt. xxiii. 15. 23—29. Luke xi. 42—52.)

—τενὴρ] *this fox*. Our Lord does not say ἐκέλευ, but ταύτη, i. e. *this here*; meaning, perhaps, to intimate, that there

was as much subtlety in those, who (under a semblance of friendship, but desiring to rid themselves of Him, Who weakened their influence with the people flocking to hear Him) told Him of *Herod's* intentions, as in *Herod* himself. The *Pharisees* were identified with *Herod*, in conspiring against Christ. They in their wily hypocrisy were "*this fox*." There was more of astuteness and hypocrisy in this pretended friendship of the Jewish teachers in *Jerusalem*, than in the open enmity of the tetrarch of *Galilee*. The message, therefore, was for them as well as for *Herod*. Attend closely to the expression,—"*Go and tell this fox*." Our Lord veiled His meaning, as He was wont. The words *seem* to be directed to *Herod*, but they refer also to the *Pharisees*. They who are the bearers of the message to *Herod* are to deliver it also to *themselves*. See *Cyril*, p. 468.

—σήμερον] The sense is, the times and seasons are in My hand, not in yours or in *Herod's*. When "*My hour is come*," then I will lay down My life: and this will be at a time when you and *Herod* will kill Me,—but, as far as the *time* is concerned, against your own will. See Matt. xxvi. 5.

—τελειοῦμαι] *I am perfected*. Cp. John xix. 28, τετέλεσται. τελειοῦσθαι is the word specially applied to the inauguration of a *Priest*. Christ, the Great Universal High Priest of the World, was *perfected* by suffering, and entered into the Holy Place with His own *Blood*, and being thus *perfected* became the Author of eternal salvation to all who obey Him, and so He was the Son *perfected* for ever. See Heb. ii. 10; v. 9; vii. 28.

The word τελειοῦσθαι is also specially applicable to the glorious consummation of a *Martyr's* death. See the ancient inscription concerning St. Thomas, in *Routh*, Rel. Sac. i. 376, ὁ ἅγιος Θωμᾶς λόχι (λόγχη) ὑπὸ Ἰνδία τελειοῦται.

You and *Herod* may unite with *Pontius Pilate*, and imagine that you have put an end to Christ; but His end is the beginning of His Glory, His Death is the entrance into Life: when you suppose that you have destroyed Him, then He is *perfected*.

33. Πλὴν δεῖ με—πορεύεσθαι] *Besides*, and yet—i. e. notwithstanding *Herod* and you desire to destroy Me here and now, I must needs continue to *walk*; you cannot arrest My *progress* in preaching and working, till I go up to *Jerusalem*. Christ is Lord of place and time: and though they seek to kill Him now and here, He proceeds undisturbed in His course, till He goes and offers Himself as the Lamb of God at the Passover at *Jerusalem*. It is as impossible for them to arrest His course, as that of the sun in the heaven.

The word πορεύεσθαι, as here used by Christ, is the *Hebr.* הָלַךְ, to walk, i. e. to proceed in a certain track (הַלֵּךְ) of life, action, and beneficence. He takes up the same word as had been used by them, but gives it a higher sense. δεῖ, says S. *Cyril*, means not necessity, but *will*. What Christ *wills*, must be.

—οὐκ ἐνδέχεται] *it is not possible that a prophet should perish out of Jerusalem*. What a severe sentence from the all-seeing Judge on *Jerusalem*, the Holy City, the seat of Judgment, the seat of the House of David (Ps. cxxii. 5)! It was full of

m Matt. 23. 37—
39.

n Lev. 26. 31, 32.
Ps. 69. 25.
Isa. 1. 7.
Dan. 9. 27.
Micah 3. 12.

a Matt. 12. 10.

b Exod. 23. 5.
Deut. 22. 4.
ch. 13. 15.

c Prov. 25. 6, 7.

d Job 22. 29.
Prov. 29. 23.
Matt. 23. 12.
ch. 1. 51.
& 18. 14.
James 4. 6, 10.
1 Pet. 5. 5.
e Tob. 4. 7.
Prov. 3. 9, 28.

f Isa. 25. 6.
Matt. 22. 2.
Rev. 19. 9.

ἀπολέσθαι ἔξω Ἱερουσαλήμ. ($\frac{175}{v}$) ³⁴ Ἱερουσαλήμ, Ἱερουσαλήμ, ἡ ἀποκτείνουσα τοὺς προφῆτας, καὶ λιθοβολοῦσα τοὺς ἀπεσταλμένους πρὸς αὐτήν, ποσάκις ἠθέλησα ἐπισυνάξαι τὰ τέκνα σου, ὃν τρόπον ὄρνις τὴν ἑαυτῆς νοσσιὰν ὑπὸ τὰς πτέρυγας, καὶ οὐκ ἠθελήσατε. ³⁵ Ἰδοὺ ἀφίεται ὑμῖν ὁ οἶκος ὑμῶν· λέγω δὲ ὑμῖν, ὅτι οὐ μὴ με ἴδῃτε, ἕως ἂν ἦξῃ ὅτε εἴπητε, Εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου.

XIV. ($\frac{176}{x}$) ¹ Καὶ ἐγένετο ἐν τῷ ἔλθειν αὐτὸν εἰς οἶκόν τινος τῶν ἀρχόντων τῶν Φαρισαίων σαββάτῳ φαγεῖν ἄρτον, καὶ αὐτοὶ ἦσαν παρατηρούμενοι αὐτόν. ² καὶ ἰδοὺ ἄνθρωπός τις ἦν ὑδρωπικὸς ἔμπροσθεν αὐτοῦ. ³ Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπε πρὸς τοὺς νομικοὺς καὶ Φαρισαίους λέγων, Εἰ ἔξεστι τῷ σαββάτῳ θεραπεύειν; οἱ δὲ ἡσύχασαν. ⁴ Καὶ ἐπιλαβόμενος ἰάσατο αὐτόν, καὶ ἀπέλυσε· ($\frac{177}{II}$) ⁵ καὶ ἀποκριθεὶς πρὸς αὐτοὺς εἶπε, Τίνος ὑμῶν υἱὸς ἢ βοῦς εἰς φρέαρ ἐμπεσεῖται, καὶ οὐκ εὐθέως ἀνασπάσει αὐτόν ἐν τῇ ἡμέρᾳ τοῦ σαββάτου; ⁶ Καὶ οὐκ ἴσχυσαν ἀνταποκριθῆναι αὐτῷ πρὸς ταῦτα.

($\frac{178}{x}$) ⁷ Ἐλεγε δὲ πρὸς τοὺς κεκλημένους παραβολὴν ἐπέχων πῶς τὰς πρωτοκλισίας ἐξελέγοντο, λέγων πρὸς αὐτοὺς, ⁸ Ὅταν κληθῇς ὑπὸ τινος εἰς γάμους, μὴ κατακλιθῇς εἰς τὴν πρωτοκλισίαν, μήποτε ἐντιμότερός σου ἢ κεκλημένος ὑπ' αὐτοῦ, ⁹ καὶ ἔλθων ὁ σέ καὶ αὐτόν καλέσας ἐρεῖ σοι, Δὸς τούτῳ τόπον, καὶ τότε ἄρξῃ μετὰ αἰσχύνης τὸν ἔσχατον τόπον κατέχειν. ¹⁰ Ἀλλ' ὅταν κληθῇς, πορευθεὶς ἀνάπεσε εἰς τὸν ἔσχατον τόπον, ἵνα ὅταν ἔλθῃ ὁ κεκληκὼς σε εἴπῃ σοι, Φίλε, προσανάβηθι ἀνώτερον· τότε ἔσται σοι δόξα ἐνώπιον τῶν συνανακειμένων σοι. ($\frac{179}{v}$) ¹¹ Ὅτι πᾶς ὁ ὑψῶν ἑαυτὸν ταπεινωθήσεται, καὶ ὁ ταπεινῶν ἑαυτὸν ὑψωθήσεται.

($\frac{180}{x}$) ¹² Ἐλεγε δὲ καὶ τῷ κεκληκώτῃ αὐτόν, Ὅταν ποιῇς ἄριστον ἢ δεῖπνον, μὴ φώνει τοὺς φίλους σου, μηδὲ τοὺς ἀδελφούς σου, μηδὲ τοὺς συγγενεῖς σου, μηδὲ γείτονας πλουσίους, μήποτε καὶ αὐτοὶ σε ἀντικαλέσωσι, καὶ γένηταί σοι ἀνταπόδομα. ¹³ Ἀλλ' ὅταν ποιῇς δοχὴν, κάλει πτωχοὺς, ἀναπήρους, χωλοὺς, τυφλοὺς, ¹⁴ καὶ μακάριος ἔσῃ, ὅτι οὐκ ἔχουσιν ἀνταποδοῦναί σοι, ἀνταποδοθήσεται γάρ σοι ἐν τῇ ἀναστάσει τῶν δικαίων.

¹⁵ Ἀκούσας δὲ τις τῶν συνανακειμένων ταῦτα εἶπεν αὐτῷ, Μακάριος ὃς φάγεται ἄρτον ἐν τῇ βασιλείᾳ τοῦ Θεοῦ. ($\frac{181}{v}$) ¹⁶ Ὁ δὲ εἶπεν αὐτῷ, Ἄνθρωπός

Judgment; Righteousness lodged in it, but now murderers. (Isa. i. 21.) It is become the "sentina iniquitatis, laniena prophetarum," the sink of iniquity, the shambles of God's prophets, and claims a monopoly of sin. (1 Thess. ii. 15.)

34. Ἱερουσαλήμ] See Matt. xxiii. 37.

35. ἀφίεται ὑμῖν ὁ οἶκος ὑμῶν] your house,—that Holy House which was God's House, but is become your house, being made "a den of thieves," that is left to you, being soon about to be deserted by God. (Theophyl.) See on Matt. xxiv. 15.

—οὐ μὴ με ἴδῃτε] ye shall not see Me. This prophecy was to have a double fulfilment, first on Christ's triumphal entry (see Matt. xxi. 9. Mark xi. 9. Luke xix. 38, and Cyril here); and secondly (one yet future), in the conversion of the Jews. See on Matt. xxiii. 39.

CH. XIV. 1. Φαρισαίων] of the Pharisees. Though our Lord knew their malice (see xiii. 32), yet He vouchsafed to be their guest, that He might feed them with the bread of life and with the instruction of His wonderful works. (S. Cyril.)

3. ἀποκριθεὶς] answering their thoughts.

5. υἱὸς] son. So A, B, E, G, H, M, S, U, V, Γ, Δ, Λ; and so S. Cyril in his newly-recovered Commentary, p. 471, 3. Elz. υἱός. But υἱὸς ὑμῶν has a special force here. You rescue your children from a pit on the Sabbath; may not I deliver My children, who are also sons of Abraham, from the bonds of Satan on the Sabbath? Cp. xiii. 16.

There is another reason for preferring the reading υἱός. The argument proceeds from a thing of greater value to one of less. You deliver your children, and even your oxen, on the Sabbath. Shall not I much more deliver My creatures and My children?

If υἱός were the true reading, it should follow after βοῦς (as in xiii. 15), and not precede it. The Scriptures often say "ox and ass" (Exod. xxiii. 12. Deut. xxii. 10. Isa. i. 3; xxxii. 20), but never "ass and ox."

There is also (as Tregelles observes, p. 200) a reference here to the Law of the Sabbath, as given Deut. v. 14, where son stands first among rational creatures, and ox among irrational.

7. Ἐλεγε δέ] He said. These Parables (7—24) are naturally connected with the occasion, and show how the repast of the body may be made the banquet of the soul.

12. μὴ φώνει] call not; i. e. prefer mercy. On this mode of teaching the paramount importance of a particular duty by comparing it with another, by means of a prohibition or negative, see on Matt. ix. 13.

—καὶ γένηταί σοι ἀνταπόδομα] and a recompense be made thee. "Hospitalium esse remuneraturis affectus est avaritiae." (S. Ambrose.)

14. μακάριος ἔσῃ] thou shalt be blessed. Because they cannot recompense thee. Let us therefore (says Chrysostom) not be disappointed and troubled at not receiving a recompense from men on earth; rather let us be troubled when we receive it, lest we learn to look only for reward on earth, and so lose our reward in heaven.

—ἀναστήσει τῶν δικαίων] the resurrection of the just. When all shall rise (Bede), and the just be rewarded, and thou with them. The dead in Christ shall rise first (1 Cor. xv. 23. 1 Thess. iv. 16), and be first judged and rewarded (Matt. xxv. 34. 41).

15. φάγεται ἄρτον] See on Matt. xv. 2.

16—24.] On these verses see Greg. M. Hom. in Ev. xxxvi. p. 1619.

τις ἐποίησε δείπνον μέγα, καὶ ἐκάλεσε πολλούς. ¹⁷ ^ε Καὶ ἀπέστειλε τὸν δούλον ^g Prov. 9. 2, 5. αὐτοῦ τῇ ὥρᾳ τοῦ δείπνου εἰπεῖν τοῖς κεκλημένοις, Ἔρχεσθε, ὅτι ἡδὴ ἑτοιμά ἐστι πάντα. ¹⁸ ^h Καὶ ἤρξαντο ἀπὸ μιᾶς παραιτεῖσθαι πάντες. Ὁ πρῶτος εἶπεν ^h John 5. 40. Matt. 22. 3. αὐτῷ, Ἀγρὸν ἡγόρασα, καὶ ἔχω ἀνάγκην ἐξελθεῖν καὶ ἰδεῖν αὐτὸν, ἐρωτῶ σε, ἔχε μὲ παρητημένον. ¹⁹ Καὶ ἕτερος εἶπε, Ζεύγη βοῶν ἡγόρασα πέντε, καὶ πορεύομαι δοκιμάσαι αὐτὰ, ἐρωτῶ σε, ἔχε μὲ παρητημένον. ²⁰ Καὶ ἕτερος εἶπε, Γυναικα ἔγημα, καὶ διὰ τοῦτο οὐ δύναμαι ἐλθεῖν. ²¹ ⁱ Καὶ παραγενόμενος ^o i Matt. 11. 5. δούλος ἐκεῖνος ἀπήγγειλε τῷ κυρίῳ αὐτοῦ ταῦτα. Τότε ὀργισθεὶς ὁ οἰκοδεσπότης εἶπε τῷ δούλῳ αὐτοῦ, Ἐξέλθε ταχέως εἰς τὰς πλατείας καὶ ῥύμας τῆς πόλεως, καὶ τοὺς πτωχοὺς καὶ ἀναπήρους καὶ χωλοὺς καὶ τυφλοὺς εἰσάγαγε ὧδε. ²² Καὶ εἶπεν ὁ δούλος, Κύριε, γέγονεν ὡς ἐπέταξας, καὶ ἔτι τόπος ἐστί. ²³ Καὶ εἶπεν ὁ κύριος πρὸς τὸν δούλον, Ἐξέλθε εἰς τὰς ὁδοὺς καὶ φραγμοὺς, καὶ ἀνάγκασον εἰσελθεῖν, ἵνα γεμισθῇ ὁ οἶκός μου. ²⁴ ^j λέγω γὰρ ὑμῖν, ὅτι οὐδεὶς τῶν ^j Matt. 21. 43. & 22. 8. ἀνδρῶν ἐκείνων τῶν κεκλημένων γεύσεται μου τοῦ δείπνου. ⁽¹⁸²⁾ ^v ²⁵ Συνεπορεύοντο δὲ αὐτῷ ὄχλοι πολλοί· καὶ στραφεὶς εἶπε πρὸς αὐτοὺς, ²⁶ ^k Εἴ τις ἔρχεται πρὸς με, ^l καὶ οὐ μισεῖ τὸν πατέρα ἑαυτοῦ καὶ τὴν μητέρα, ^k Matt. 10. 37, 38. καὶ τὴν γυναῖκα καὶ τὰ τέκνα, καὶ τοὺς ἀδελφοὺς καὶ τὰς ἀδελφάς, ^m ἔτι δὲ καὶ ^{Deut. 13. 6. & 33. 9.} τὴν ἑαυτοῦ ψυχὴν, οὐ δύναται μοῦ μαθητὴς εἶναι. ²⁷ Καὶ ὅστις οὐ βαστάζει τὸν σταυρὸν αὐτοῦ καὶ ἔρχεται ὀπίσω μου, οὐ δύναται μοῦ εἶναι μαθητὴς. ⁽¹⁸³⁾ ^x ²⁸ Τίς γὰρ ἐξ ὑμῶν θέλων πύργον οἰκοδομῆσαι οὐχὶ πρῶτον καθίσας ψηφίζει τὴν δαπάνην εἰ ἔχει τὰ εἰς ἀπαρτισμόν; ²⁹ ἵνα μήποτε θέντος αὐτοῦ θεμέλιον καὶ μὴ ἰσχύοντος ἐκτελέσαι, πάντες οἱ θεωροῦντες ἄρξωνται ἐμπαίζειν αὐτῷ ³⁰ λέγοντες, Ὅτι οὗτος ὁ ἄνθρωπος ἤρξατο οἰκοδομεῖν, καὶ οὐκ ἴσχυσεν ἐκτελέσαι. ³¹ ^a Ἡ τίς βασιλεὺς πορευόμενος συμβαλεῖν ἐτέρῳ βασιλεῖ εἰς πόλεμον, οὐχὶ καθίσας πρῶτον βουλευέται, εἰ δυνατός ἐστιν ἐν δέκα χιλιάσιν

16. πολλούς] *many*; i. e. the whole Jewish People, by the Baptist, by His Apostles, by His Disciples, and by Himself. On this use of πολλοί see Matt. xx. 28.

18. ἀπὸ μιᾶς] i. e. γνώμης. See on xii. 47.

— Αγρὸν ἡγόρασα, κ.τ.λ.] *I bought a field*. All these excuses had been anticipated and refuted by our Lord's teaching that there is *another field* for which we ought to sell all and buy it (Matt. xiii. 44); *another plough* to be followed (Luke ix. 62); *another yoke* to be taken on themselves (Matt. xi. 29); and now He teaches that there is *another marriage-feast* to be preferred before all earthly nuptials—a marriage-feast in which the soul is not only a guest, but is espoused as a bride to Christ (2 Cor. xi. 2).

— ἔχε μὲ παρητημένον] *have me excused*. There is an emphasis on the pronoun *me*. Whatever may be the case with *others*, who can and ought to come, I am obliged to ask thee to excuse *me*.

It has been said that this phrase is a Latinism, '*excusatum me habes*' (Martial, ii. 79); but, as Meyer observes, ἔχω is often used in Greek writers to signify a relative possession: '*have me as yours*;' but in a certain relation, i. e. as one excused by *you* on my entreaty. The applicant does not wish to detach himself from the lord, he wishes to be accounted his friend and dependent, but on *terms of his own*.

Here is the point of application to many who are willing to be Christ's on terms of their own making; who will not accept His offers of grace in *His Way*, e. g. by the Word and Sacraments, but think to be saved in a way of *their own*.

21.] "πλατείας latiores, ῥύμας angustiores vias." (Rosen.)

— πτωχοὺς καὶ ἀναπήρους, κ.τ.λ.] *beggars and maimed*. Such were all in Heathen lands. Without the Gospel the world is a vast Hospital of incurables (Eph. ii. 12).

23. ἀνάγκασον] *compel*. Use so much zeal and importunity, that they may feel constrained to come in (2 Tim. iv. 2). And the word shows the great power of the Gospel which would convert the Heathen from vice and idolatry to God. (Theoph.)

On the use of ἀναγκάζω, see Gal. ii. 3. 14; vi. 12. That this text does not authorize the application of violence in propagating religion, see Grot., and above, note on ix. 55. "Aliter

compulsi Saulus pro Judaismo insaniens, aliter Paulus servus Jesu Christi." (Beng.)

24. οὐδεὶς τῶν ἀνδρῶν] *none of those men*. On the rejection of the Jews and the reception of the Gentiles, see Matt. xxi. 43; xxii. 8. Acts xiii. 46.

25. ὄχλοι πολλοί] *great Multitudes* were following Him. But He foresaw that Multitudes would fall away from Him, and that Multitudes would soon cry "Crucify Him" (Matt. xxvii. 22. Luke xxiii. 21). He shows that He reads their hearts and foresees the future; and winnows them (as Gideon did his 32,000, reduced to 300, Judges vii. 1—8) by prophecies of trial and tribulation.

26. οὐ μισεῖ] *doth not hate*. See on Matt. ix. 13, and cp. Matt. x. 37. We must *hate* all things,—our friends, our relatives, our own lives, if they draw us off from Christ. (Theoph.) We are to love our enemies; and that man is best loved, who, if he tempts us from God by words of carnal wisdom, is not heard. (Greg. Hom. 37 in Evang.) That which is bettered by being neglected or thwarted, as an evil counsellor in his evil counsel, is best *loved* by being *hated*. We must not allow other men's evil to overcome our good, but endeavour, for their sakes as well as our own, to overcome evil with good (Rom. xii. 21). Cp. *S. Ambrose* here.

— μοῦ] *of Me*; μοῦ is emphatic, and so placed also in v. 27 and v. 33. He may be a *man's* disciple without such sacrifices as these; but he cannot be *Christ's*.

28—31. πύργον—πόλεμον] *tower—battle*. Our Lord had been giving high and heavenly precepts, and tells us that if we would erect our *tower*, i. e. build up our lives and elevate ourselves to their spiritual altitude, we must first sit down and count the cost; we must frame our account for a large amount of difficulty and suffering. (Cp. Gregor. Moral. 37 in Evang.)

He had been speaking also of spiritual warfare against the powerful Enemy of our souls. We must prepare our forces accordingly. (S. Cyril.) Whosoever he be of you that forsaketh not all that he hath, cannot be My disciple. (See v. 26.)

28. τὰ εἰς ἀπαρ.] So A, E, G, K, M, S, U, I, Δ, Λ, Lr.—πρὸς, Elz. But it is necessary to calculate and count not only whether we have what *tends toward* (πρὸς), but what will *reach* to (εἰς) completion.—πρὸς has a *proper* place in v. 32.

ὑπαντῆσαι τῷ μετὰ εἴκοσι χιλιάδων ἐρχομένῳ ἐπ' αὐτόν; ³² εἰ δὲ μήγε, ἔτι πόρρω αὐτοῦ ὄντος, πρεσβείαν ἀποστείλας ἐρωτᾷ τὰ πρὸς εἰρήνην. (¹⁸⁴/_V) ³³ Οὕτως οὖν πᾶς ἐξ ὑμῶν, ὃς οὐκ ἀποτάσσεται πᾶσι τοῖς ἑαυτοῦ ὑπάρχουσιν, οὐ δύναται μὴ εἶναι μαθητής.

n Matt. 5. 13.
Mark 9. 50.

(¹⁸⁵/_{II}) ³⁴ Ἡ Καλὸν τὸ ἄλῃς· ἐὰν δὲ τὸ ἄλῃς μωρανθῇ, ἐν τίνι ἀρτυθήσεται; ³⁵ Οὐτε εἰς γῆν οὐτε εἰς κοπρίαν εὐθετόν ἐστιν· ἔξω βάλλουσιν αὐτό. Ὁ ἔχων ὦτα ἀκούειν ἀκουέτω.

a Matt. 9. 10.
ch. 5. 29.

XV. (¹⁸⁶/_{II}) ¹ Ἦσαν δὲ αὐτῷ ἐγγίζοντες πάντες οἱ τελῶναι καὶ οἱ ἁμαρτωλοὶ ἀκούειν αὐτοῦ. ² Καὶ διεγόγγυζον οἱ Φαρισαῖοι καὶ οἱ Γραμματεῖς λέγοντες, Ὅτι οὗτος ἁμαρτωλοὺς προσδέχεται, καὶ συνεσθίει αὐτοῖς. ³ Εἶπε δὲ πρὸς αὐτοὺς τὴν παραβολὴν ταύτην λέγων, (¹⁸⁷/_V) ⁴ Τίς ἄνθρωπος ἐξ ὑμῶν ἔχων ἑκατὸν πρόβατα, καὶ ἀπολέσας ἓν ἐξ αὐτῶν, οὐ καταλείπει τὰ ἐνεννηκονταενέα ἐν τῇ ἐρήμῳ, καὶ πορεύεται ἐπὶ τὸ ἀπολωλὸς, ἕως εὔρη αὐτό; ⁵ Καὶ εὗρὼν ἐπιτίθεισιν ἐπὶ τοὺς ὄμους ἑαυτοῦ χαίρων, ⁶ καὶ ἐλθὼν εἰς τὸν οἶκον συγκαλεῖ τοὺς φίλους καὶ τοὺς γείτονας, λέγων αὐτοῖς, Συγχάρητέ μοι ὅτι εὔρον τὸ πρόβατόν μου τὸ ἀπολωλός. ⁷ Δέγω ὑμῖν, ὅτι οὕτω χαρὰ ἔσται ἐν τῷ οὐρανῷ ἐπὶ ἐνὶ ἁμαρτωλῷ μετανοοῦντι, ἢ ἐπὶ ἐνεννηκονταενέα δικαίοις, οἵτινες οὐ χρεῖαν ἔχουσι μετανοίας.

b Matt. 18. 12.

c Ezek. 34. 16.

d Ps. 119. 176.
1 Pet. 2. 25.

e ch. 5. 32.

(¹⁸⁸/_X) ⁸ Ἡ τίς γυνὴ δραχμὰς ἔχουσα δέκα, ἐὰν ἀπολέσῃ δραχμὴν μίαν, οὐχὶ ἄπει λύχρον, καὶ σαροῖ τὴν οἰκίαν, καὶ ζητεῖ ἐπιμελῶς ἕως ὅτου εὔρῃ; ⁹ καὶ εὗρούσα συγκαλεῖται τὰς φίλας καὶ τὰς γείτονας λέγουσα, Συγχάρητέ μοι ὅτι

34. Καλὸν τὸ ἄλῃς, κ.τ.λ.] *Salt is good.* If a man, who ought to teach others, and to preserve them from corruption, lose his savour and become reprobate, how shall he be seasoned? (*Bede.*) See on Matt. v. 13, 14. Mark ix. 50. Heb. vi. 1—7.

CH. XV. 1. Ἦσαν—ἐγγίζοντες] Here is another example of our Lord's Teaching, suggested by a particular incident, and then illustrated and explained by the Evangelist by means of other discourses delivered by Christ at other times. See above, x. 1; xii. 13; xiii. 4.

The first two Parables, that concerning the Lost Sheep and the Piece of Silver, refer directly to the objection of the Pharisees (in v. 3). The third parable has a wider scope (v. 11). See note there.

It may be observed here generally, that the Holy Spirit, writing by *St. Luke* to the *Gentiles*, is specially careful to record, and loves to dwell upon in this Gospel, the merciful sayings and acts of our Blessed Saviour to—

Foreigners, e.g. Samaritans (ix. 52; x. 33; xvii. 16).

Despised Jews, as Publicans (xv. 1; xviii. 10; xix. 5).

Penitent sinners generally (vii. 39—50; xxiii. 40).

The Gentile World (xv. 11). See the *Introduction* to this Gospel, p. 161. 167. On this passage to v. 10, see the Homily of *Greg. M.* in *Evang.* xxxiv. p. 1601.

2. διεγόγγυζον] were murmuring eagerly: “διὰ certandi significationem addit.” *Hermann* ad *Viger.* p. 856. (*Meyer.*)

4. τὰ ἐνεννηκονταενέα ἐν τῇ ἐρήμῳ] the ninety and nine in the wilderness. ἐρημος is pasture-land, woodland, &c., opposed to the city,—not necessarily a barren wilderness. It is used by *LXX* for *Hebr.* מִדְבָּר (midbar), which is a large plain for pasture. See *Gesen.* in v., and above, Matt. v. 1.

The ninety and nine left by the “Good Shepherd” (John x. 11. 14. 16) are the myriads of heaven. (*Cyril.*) “Angelorum, Archangelorum, &c., innumerales greges,” *S. Ambrose*, who adds, “Dives Pastor, cujus omnes nos centesima pars sumus.”

The one lost Sheep is Mankind. “Ovis illa, quæ perierat in Adam, levatur in Christo.” *Cp.* Isa. liii. 6. Ps. cxix. 176. (*S. Ambrose.*)

5. ἐπὶ τοὺς ὄμους] on His Shoulders; for He bare our sins on His own body on the Tree (1 Pet. ii. 24. Isa. liii. 4—6. Heb. ix. 28). “Humeri Christi crucis brachia sunt,” says *S. Ambrose*. “Illic peccata mea deposui, in illâ patibulî nobilis cervicē requievi.”

6. οἶκον] His home—heaven is Christ's home and the home of Christians. He who is our Divine Head, ascended into Heaven, and has raised us His members to Heaven, and made us to sit in heavenly places with Himself. Eph. i. 20; ii. 6.

—τὸ πρόβατόν μου] See on v. 9.

7. ἐνὶ ἁμαρτωλῷ μετανοοῦντι] one sinner repenting; that is, He

does not joy over the sinner as a sinner, but over him repenting; He joys over his repentance; over the sinner ceasing to be a sinner.

On these modes of speaking, in which human affections are ascribed to Almighty God, see *Glass.* de Ἀνθρωποπαθείᾳ, Phil. Sacr. Lib. v. Tract. i. c. 7, p. 726.

—ἢ ἐπὶ ἐνεννηκονταενέα] rather than over ninety and nine. See on Matt. xviii. 13, where μάλλον is expressed. See below, xviii. 14. On the ellipsis of μάλλον, see *Ecclus.* xxii. 15. 2 Mac. xiv. 42. Ps. cxviii. 8, 9. (*Valck.*)

—οὐ χρεῖαν ἔχουσι μετανοίας] This is to be explained from Matt. xviii. 13, τοῖς μὴ πεπλανημένοις.

Perhaps also there may be a tacit censure of the Pharisees (vv. 1, 2), who imagine themselves to have no need of repentance, and have no desire for it; χρεῖαν ἔχω is not *careo*, but *eegeo*; and involves a sense of need, and a craving for its supply. See Matt. ix. 12, where the phrase οὐ χρεῖαν ἔχουσι occurs in this sense. See note there.

8. τίς γυνή] a certain woman. The Church of Christ. (*S. Ambrose.*) See note on v. 9.

—δραχμὴν] a drachma. Man, made in the image of God, and engraven with the divine superscription. (See on Matt. xxii. 21.) *Cyril.* “Non mediocris hæc drachma, in quâ Regis est figura. Imago Regis census Ecclesie est. Nos drachma Dei sumus.” *Cp.* *Aug.* in Ps. cxxxviii. “Quid est drachma? Nummus in quo imago Imperatoris nostri.” (*S. Ambrose.*)

—ἄπει λύχρον] lights a candle and sweeps the house; for the rooms of ancient houses were very dark, as may be seen by the specimens of them at Pompeii.

—σαροῖ τὴν οἰκίαν] Even as early as the time of *Greg. M.* the Latin Version used in the Church of Rome had here ‘*evertit domum*’ for ‘*everrit*.’ See his homily on this passage, *Hom.* xxxiv. p. 603, “*Domus evertitur, cum conscientia perturbatur.*”

9. εὐρούσα] There is the same order here as in other parables of Christ (Matt. xiii. 3—33), where first He describes His own office as the Sower of the Seed, of the good grain in the field, of the mustard-seed. And then subordinately and last of all He portrays that of the Woman (v. 33), i. e. His Church, infusing the leaven of His Gospel into the mass of human society till the whole is leavened.

So here; first Christ is represented as the Shepherd, and the sheep is called His sheep (τὸ πρόβατόν μου, v. 6), for He came forth from Heaven to seek and to save it, and to bring it back on His shoulders.

The Sheep is Christ's; but the Woman lights a candle (God's word) and sweeps the house where she herself dwells (*Tert.* *Præsc. Hæret.* xiv.), and she does not call the piece of silver her own. The penitent sinner, stamped with God's image, though marred and bedimmed, is not her's, but God's; and she owns that

εἶρον τὴν δραχμὴν ἣν ἀπώλεσα. ⁽¹⁸⁹⁾_v 10 Ὁὕτω, λέγω ὑμῖν, χαρὰ γίνεται ¹ ² ³ ⁴ ⁵ ⁶ ⁷ ⁸ ⁹ ¹⁰ ¹¹ ¹² ¹³ ¹⁴ ¹⁵ ¹⁶ ¹⁷ ¹⁸ ¹⁹ ²⁰ ²¹ ²² ²³ ²⁴ ²⁵ ²⁶ ²⁷ ²⁸ ²⁹ ³⁰ ³¹ ³² ³³ ³⁴ ³⁵ ³⁶ ³⁷ ³⁸ ³⁹ ⁴⁰ ⁴¹ ⁴² ⁴³ ⁴⁴ ⁴⁵ ⁴⁶ ⁴⁷ ⁴⁸ ⁴⁹ ⁵⁰ ⁵¹ ⁵² ⁵³ ⁵⁴ ⁵⁵ ⁵⁶ ⁵⁷ ⁵⁸ ⁵⁹ ⁶⁰ ⁶¹ ⁶² ⁶³ ⁶⁴ ⁶⁵ ⁶⁶ ⁶⁷ ⁶⁸ ⁶⁹ ⁷⁰ ⁷¹ ⁷² ⁷³ ⁷⁴ ⁷⁵ ⁷⁶ ⁷⁷ ⁷⁸ ⁷⁹ ⁸⁰ ⁸¹ ⁸² ⁸³ ⁸⁴ ⁸⁵ ⁸⁶ ⁸⁷ ⁸⁸ ⁸⁹ ⁹⁰ ⁹¹ ⁹² ⁹³ ⁹⁴ ⁹⁵ ⁹⁶ ⁹⁷ ⁹⁸ ⁹⁹ ¹⁰⁰ ¹⁰¹ ¹⁰² ¹⁰³ ¹⁰⁴ ¹⁰⁵ ¹⁰⁶ ¹⁰⁷ ¹⁰⁸ ¹⁰⁹ ¹¹⁰ ¹¹¹ ¹¹² ¹¹³ ¹¹⁴ ¹¹⁵ ¹¹⁶ ¹¹⁷ ¹¹⁸ ¹¹⁹ ¹²⁰ ¹²¹ ¹²² ¹²³ ¹²⁴ ¹²⁵ ¹²⁶ ¹²⁷ ¹²⁸ ¹²⁹ ¹³⁰ ¹³¹ ¹³² ¹³³ ¹³⁴ ¹³⁵ ¹³⁶ ¹³⁷ ¹³⁸ ¹³⁹ ¹⁴⁰ ¹⁴¹ ¹⁴² ¹⁴³ ¹⁴⁴ ¹⁴⁵ ¹⁴⁶ ¹⁴⁷ ¹⁴⁸ ¹⁴⁹ ¹⁵⁰ ¹⁵¹ ¹⁵² ¹⁵³ ¹⁵⁴ ¹⁵⁵ ¹⁵⁶ ¹⁵⁷ ¹⁵⁸ ¹⁵⁹ ¹⁶⁰ ¹⁶¹ ¹⁶² ¹⁶³ ¹⁶⁴ ¹⁶⁵ ¹⁶⁶ ¹⁶⁷ ¹⁶⁸ ¹⁶⁹ ¹⁷⁰ ¹⁷¹ ¹⁷² ¹⁷³ ¹⁷⁴ ¹⁷⁵ ¹⁷⁶ ¹⁷⁷ ¹⁷⁸ ¹⁷⁹ ¹⁸⁰ ¹⁸¹ ¹⁸² ¹⁸³ ¹⁸⁴ ¹⁸⁵ ¹⁸⁶ ¹⁸⁷ ¹⁸⁸ ¹⁸⁹ ¹⁹⁰ ¹⁹¹ ¹⁹² ¹⁹³ ¹⁹⁴ ¹⁹⁵ ¹⁹⁶ ¹⁹⁷ ¹⁹⁸ ¹⁹⁹ ²⁰⁰ ²⁰¹ ²⁰² ²⁰³ ²⁰⁴ ²⁰⁵ ²⁰⁶ ²⁰⁷ ²⁰⁸ ²⁰⁹ ²¹⁰ ²¹¹ ²¹² ²¹³ ²¹⁴ ²¹⁵ ²¹⁶ ²¹⁷ ²¹⁸ ²¹⁹ ²²⁰ ²²¹ ²²² ²²³ ²²⁴ ²²⁵ ²²⁶ ²²⁷ ²²⁸ ²²⁹ ²³⁰ ²³¹ ²³² ²³³ ²³⁴ ²³⁵ ²³⁶ ²³⁷ ²³⁸ ²³⁹ ²⁴⁰ ²⁴¹ ²⁴² ²⁴³ ²⁴⁴ ²⁴⁵ ²⁴⁶ ²⁴⁷ ²⁴⁸ ²⁴⁹ ²⁵⁰ ²⁵¹ ²⁵² ²⁵³ ²⁵⁴ ²⁵⁵ ²⁵⁶ ²⁵⁷ ²⁵⁸ ²⁵⁹ 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g Acts 2. 39.
Eph. 2. 12, 17.

h Gen. 27. 15.
& 41. 42.
Zech. 3. 3—5.
Isa. 61. 10.

i ver. 32.
Eph. 2. 1.
& 5. 14.
Rev. 3. 1.
j Ps. 30. 11.
& 126. 1, 2.

ἀπόλλυμαι. ¹⁸ Ἀναστὰς πορεύσομαι πρὸς τὸν πατέρα μου, καὶ ἔρῳ αὐτῷ. Πάτερ, ἡμάρτον εἰς τὸν οὐρανὸν καὶ ἐνώπιόν σου, ¹⁹ οὐκέτι εἰμὶ ἄξιος κληθῆναι υἱὸς σου, ποίησόν με ὡς ἓνα τῶν μισθίων σου. ²⁰ Καὶ ἀναστὰς ἦλθε πρὸς τὸν πατέρα ἑαυτοῦ. Ἔτι δὲ αὐτοῦ μακρὰν ἀπέχοντος εἶδεν αὐτὸν ὁ πατήρ αὐτοῦ, καὶ ἐσπλαγχνίσθη, καὶ δραμὼν ἐπέπεσεν ἐπὶ τὸν τράχηλον αὐτοῦ καὶ κατεφίλησεν αὐτόν. ²¹ Εἶπε δὲ αὐτῷ ὁ υἱὸς, Πάτερ, ἡμάρτον εἰς τὸν οὐρανὸν καὶ ἐνώπιόν σου, καὶ οὐκέτι εἰμὶ ἄξιος κληθῆναι υἱὸς σου. ²² Εἶπε δὲ ὁ πατήρ πρὸς τοὺς δούλους αὐτοῦ, Ἐξενέγκατε τὴν στολὴν τὴν πρώτην, καὶ ἐνδύσατε αὐτόν, καὶ δότε δακτύλιον εἰς τὴν χεῖρα αὐτοῦ καὶ ὑποδήματα εἰς τοὺς πόδας· ²³ καὶ ἐνέγκαντες τὸν μόσχον τὸν σιτευτὸν θύσατε, καὶ φαγόντες εὐφρανθώμεν· ²⁴ ὅτι οὗτος ὁ υἱὸς μου νεκρὸς ἦν, καὶ ἀνέζησε· ἀπολωλὼς ἦν, καὶ εὗρέθη. Καὶ ἤρξαντο εὐφραίνεσθαι. ²⁵ Ἦν δὲ ὁ υἱὸς αὐτοῦ ὁ πρεσβύτερος ἐν ἀγρῷ· καὶ ὡς ἐρχόμενος ἤγγισε τῇ οἰκίᾳ, ἤκουσε συμφωνίας καὶ χορῶν· ²⁶ καὶ προσκαλεσάμενος ἓνα τῶν παίδων ἐπυνθάνετο τί εἴη ταῦτα; ²⁷ Ὁ δὲ εἶπεν αὐτῷ, Ὅτι ὁ ἀδελφός σου ἦκει, καὶ ἔθυσεν ὁ πατήρ σου τὸν μόσχον τὸν σιτευτὸν, ὅτι ὑγιαίνοντα αὐτὸν ἀπέλαβεν. ²⁸ Ὁργίσθη δὲ, καὶ οὐκ ᾔθελεν εἰσελθεῖν. Ὁ οὖν πατήρ αὐτοῦ ἐξελθὼν παρεκάλει αὐτόν. ²⁹ Ὁ δὲ ἀποκριθεὶς εἶπε τῷ πατρὶ, Ἴδου τοσαῦτα ἔτη δουλεύω σοι, καὶ οὐδέποτε ἐντολήν σου παρήλθον· καὶ ἐμοὶ

appears to be its proper place; but it is not found in A, E, F, G, H, K, M, P, Q, S, V, X, Γ, Δ, Λ.

18. ἐρῶ] *I will say*. "Etsi Deus novit omnia, vocem tamen tuæ confessionis expectat." (S. Ambrose.)

21. εἰς τὸν οὐρανὸν καὶ ἐνώπιόν σου] *against heaven and in thy sight*. Observe, he *persevered* in the resolution expressed before, in his exile (v. 18): he was not spoiled by the father's kindness.

This is the language of true repentance and godly sorrow, not proceeding only from *dolor amissi*, but from *dolor admissi*: not from a sense only of *pœna*, but of *culpa*, and that not in the sight of men, but of God. See *Pp. Sanderson's Sermon on Ahab's Repentance*, vol. iii. p. 13, and notes below on 2 Cor. vii. 10.

The penitent says that he has sinned against *heaven*, and so acknowledges that *heaven*, and not *earth*, is his home; and that he will no longer wallow in the mire of this lower world, but seek the things that are above, and have his conversation in *heaven*.

22. στολὴν τὴν πρώτην] *stolē* is a *long robe*, covering the whole person: see Mark xii. 38. Luke xx. 46. And τὴν πρώτην is τὴν τιμιωτάτην (*Euthym.*), *the best*. So Athen. 369, πρώται ἐσθῆτες. (*Valck.*)

In a spiritual sense the returning prodigal receives "*principalem stolam, quam Adam peccando amiserat*" (*Jerome*, Gen. iii. 7), the white *stolē*, or *robe of Christ's righteousness*, which covers the whole man (see Rev. vi. 11; vii. 14), in which Christians are clothed at baptism, when they put on Christ. Cp. 2 Cor. v. 21. Gal. iii. 27. Eph. iv. 24.

— δακτύλιον] *a signet ring*—a pledge of the Spirit (*Aug.*), a seal, σφραγίδα, and an emblem of the spiritual marriage by which the soul is espoused to Christ. *Clem. Alex.* ('Quis dives,' &c.) and others (see *Bingham*, xi. l. 6) call Baptism τὴν σφραγίδα τοῦ Κυρίου, 'signaculum fidei' (*Tertullian*, Apol. 21), and 'signaculum similitudinis Christi.' (*Jerome*.) It may be a consignation of the grace begun in Baptism, and consummated in Confirmation. And perhaps the words ἐπὶ τὴν χεῖρα and εἰς τοὺς πόδας may be added, not without meaning, to show that now is the time for Christian labour with the *hand*, and for Christian progress with the *feet*, in the "ways of God's laws, and in the works of His commandments."

— ὑποδήματα] *shoes*, with which we walk in the way of holy obedience. Eph. vi. 15.

It is observable that long robes, στολαί, and signet rings (cp. James ii. 2. 1 Macc. vi. 15) and *shoes*, were not allowed to be worn by *slaves*, but were badges of *free men* (see *Rosenm.*); therefore they are appropriately introduced here to show that the Father in His love does not make the returning prodigal to be one of his *hired servants* (v. 19), but restores him to liberty as His *son*. A beautiful emblem of the blessedness of true repentance, and of God's pardon, delivering from the slavery of Satan, and restoring the penitent to the glorious liberty of the children of God (Rom. viii. 21).

23. τὸν μόσχον τὸν σιτευτὸν] *the fattened calf*. Observe the article repeated, denoting something extraordinary. (*Beng.*)

"Vitulum saginatum ideoque votivum." (*Valck.*) This *fatted calf* represents the sacrifice of Christ, by Whom alone, offered for us, we are reconciled to the Father. Eph. ii. 16. Col. i. 20—22. It may also be applied to the commemorative sacrifice of the Holy Eucharist, in which the meritorious efficacy of that One all-sufficient sacrifice—offered once for all on the cross—is represented and pleaded before God, and its benefits are applied to the penitent and faithful soul. Hence *S. Jerome* says, "Vitulus Ipse Salvator est, Cujus carne pascimur, sanguine potamur;" and *S. Ambrose*, "Occiditur et vitulus saginatus, ut carnem Domini, spirituali opimam virtute, per gratiam epuletur;" and *S. Aug.* "Vitulus ille in corpore et sanguine Dominico et offertur Patri et pascit totam domum." Cp. *Cyril* here, p. 347, ed. Mai.

The *Μόσχος*, or *calf*, thus interpreted, as significant of the propitiatory *Sacrifice* and *Atonement* made by Christ upon the cross, will hardly fail to remind the reader, that to the Evangelist *St. Luke*,—who alone records this parable,—has been assigned the symbol of the *calf*, among the four living creatures of Ezekiel and St. John (Ezek. i. 5. 10; x. 14. Rev. iv. 7), by the expository teaching of the ancient Church. See for example *Iren.* iii. 11, τὸ κατὰ Λουκᾶν εὐαγγέλιον ἅτε ἱερατικοῦ χαρακτήρος ὑπάρχον ἀπὸ τοῦ Ζαχαρίου τοῦ ἱερέως θυμῶντος τῷ Θεῷ ἤρξατο· ἥδη γὰρ ὁ σιτευτὸς ἦτομαξέτο μοσχὸς ὑπὲρ τῆς ἀνευρέσεως τοῦ νεωτέρου παιδὸς μέλλων θύεσθαι.

And with good reason. For this Evangelist appears to have written with a special purpose of displaying the propitiatory efficacy of the *sacrifice* offered by Christ for the sins of the world. St. Matthew had revealed Him as *King*; St. Mark as the *Man* Christ Jesus; St. Luke exhibits Him as our *Victim*; St. John fully manifests Him as *God*; and so the Gospel is complete. See above, *Introduction* to the Four Gospels, and to this Gospel, p. 163.

25. ὁ υἱὸς ὁ πρεσβύτερος] *the elder son*. "Major filius, populus Israel secundum carnem in agro est; in hæreditariâ opulentia Legis et Prophetarum."

— συμφωνίας] *music*, even of Angels (vv. 7. 10. *Burgon.*).

28. Ὁργίσθη—εἰσελθεῖν] *He was enraged* by what he heard, and would not go into the house, because his younger brother was there! The Jew will not enter the Church, because the Gentile is there. "Irascitur vivere fratrem, quem putabat extinctum; foris stat Israel." (*Jerome*, iv. 156.) See Acts xvii. 5. 13; xxii. 21; xxviii. 27. As *S. Ambrose* says, "Stat foris; non excluditur; non ingreditur, ignorans voluntatem Dei de vocatione Gentium. Ubi cognovit, invidet et torquetur Ecclesiæ bonis. Foris enim Israel audit choream et symphoniam, sed irascitur, quia hic concinit plebis gratia, et consona populi jubilatio; sed bonus Pater etiam hunc salvare cupiebat."

29. οὐδέποτε ἐντολήν] *I never transgressed thy commandment*. Cp. the language of the Jews to our Lord, John viii. 33. 41; cp. Rom. ii. 17. 19; x. 3; cp. xviii. 11.

As if it were no breach of a commandment to murmur at the salvation of a brother, and *that* brother the heathen world!

οὐδέποτε ἔδωκας ἔριφον, ἵνα μετὰ τῶν φίλων μου εὐφρανθῶ. ³⁰ Ὅτε δὲ ὁ υἱός σου οὗτος ὁ καταφαγὼν σου τὸν βίον μετὰ πορνῶν ἦλθεν, ἔθυσας αὐτῷ τὸν μόσχον τὸν σιτευτόν. ³¹ Ὁ δὲ εἶπεν αὐτῷ, Τέκνον, σὺ πάντοτε μετ' ἐμοῦ εἶ, καὶ πάντα τὰ ἐμὰ σά ἐστιν. ³² ^k Εὐφρανθῆναι δὲ καὶ χαρῆναι ἔδει, ¹ ὅτι ὁ ἀδελφός σου οὗτος νεκρὸς ἦν καὶ ἀνέζησε, καὶ ἀπολωλὼς ἦν καὶ εὐρέθη. ^k Isa. 35. 10. ¹ ver. 24.

XVI. ¹ Ἐλεγε δὲ καὶ πρὸς τοὺς μαθητὰς αὐτοῦ, Ἄνθρωπός τις ἦν πλούσιος ὃς εἶχεν οἰκονόμον, καὶ οὗτος διεβλήθη αὐτῷ ὡς διασκορπίζων τὰ ὑπάρχοντα αὐτοῦ. ² Καὶ φωνήσας αὐτὸν εἶπεν αὐτῷ, Τί τοῦτο ἀκούω περὶ σοῦ; ἀπόδος τὸν λόγον τῆς οἰκονομίας σου· οὐ γὰρ δυνήσῃ ἔτι οἰκονομεῖν. ³ Εἶπε δὲ ἐν ἑαυτῷ ὁ οἰκονόμος, Τί ποιήσω, ὅτι ὁ κύριός μου ἀφαιρεῖται τὴν οἰκονομίαν ἀπ' ἐμοῦ; σκάπτειν οὐκ ἰσχύω, ἐπαιτεῖν αἰσχύνομαι. ⁴ ἔγνων τί ποιήσω· ἵνα ὅταν μετασταθῶ τῆς οἰκονομίας δέξωνταί με εἰς τοὺς οἴκους αὐτῶν. ⁵ Καὶ προσκαλεσάμενος ἕνα ἕκαστον τῶν χρεωφειλετῶν τοῦ κυρίου ἑαυτοῦ ἔλεγε τῷ πρώτῳ, Πόσον ὀφείλεις τῷ κυρίῳ μου; ⁶ ὁ δὲ εἶπεν, Ἐκατὸν βάτους ἐλαίου· καὶ εἶπεν αὐτῷ, Δέξαι σοὺ τὸ γράμμα, καὶ καθίσας ταχέως γράψον πεντήκοντα. ⁷ Ἐπειτα ἐτέρῳ εἶπε, Σὺ δὲ πόσον ὀφείλεις; ὁ δὲ εἶπεν, Ἐκατὸν κόρους σίτου· καὶ λέγει αὐτῷ, Δέξαι σοὺ τὸ γράμμα καὶ γράψον ὀγδοήκοντα. ⁸ ^a Καὶ ^a Eph. 5. 8. ¹ Thess. 5. 5.

— δουλεύω] *I slave*: as if to be God's people were slavery, instead of being perfect freedom!

— ἐμοὶ οὐδέποτε ἔδωκας ἔριφον] *to me thou never gavest a kid*: ἐμοὶ, *to me*, is emphatic; *to me*, thy dutiful son, contrasted with this renegade! With what stern irony is the murmuring spirit of the Jewish people represented in this dialogue! And they are the words of Him who is describing what He best knew.

Thou never gavest to me a kid—but God has given them a Lamb—the true Passover—the LAMB of God who taketh away the Sins of the World (John i. 29. 36). Why do you ask for a kid, when you have the LAMB? (Jerome.)

30. ὁ υἱός σου] *thy son*. He would not say *my brother*. Contrast with this the language of the Servant (v. 27) and of the Father (v. 32), and contrast also ἦλθεν, *he came*, with ἀνέζησε (v. 32), *he rose again*.

— σοῦ τὸν βίον] Remark the emphatic position of σοῦ,—*thy living*—uttered with rancour against both the father and the brother,—“ad augendam invidiam.”

31. πάντοτε μετ' ἐμοῦ] *ever with me*. Cp. Rom. iii. 1, 2; ix. 4.

— πάντα τὰ ἐμὰ σά ἐστιν] *all that is mine is thine*. The Law, the Prophets, the services of the Temple in possession, and all the promises of the Gospel; the means of grace and hopes of glory in reversion; all are thine if thou wilt be mine.

32. ὁ ἀδελφός σου οὗτος νεκρὸς ἦν καὶ ἀνέζησε] *this thy brother was dead and arose again*. See what seems to be an affecting reference to these words, Rom. xi. 15.

CH. XVI. 1. Ἐλεγε δέ] Many different interpretations have been given of this parable of the *unjust steward*. See an account of them in *S. Jerome ad Algasiam* 6, t. iv. p. 197. *Kuinoel's* and *Meyer's* notes here, and in *Trench*, p. 423.

The clue to its correct exposition may be found in the fact, that it was addressed to the *disciples* (v. 1); in the statement that the men of this world are, in regard to their generation (see below, note on v. 8), *more prudent* (φρονιμώτεροι) *than the children of light* are with a view to another world; and in the consequent admonition (implied though not expressed), that the present world, and the eagerness, and diligence, and indefatigable earnestness of its children in pursuing their ends, which are uncertain and fugitive, ought to be *exemplary* to us, and should continually act as stimulants upon Christians, exciting them to show no less zeal and industry in striving to attain their ends, which are eternal in duration, and infinite in value. Thus our Lord teaches us to elicit good out of the evil we see around us; to educe food from poison; and to make the children of Mammon examples to ourselves in serving God. Cp. *August. Quæst. Evang.* ii. 34.

To this is added the exhortation—arising from the subject of this parable—to use all earthly treasure as an instrument for securing everlasting happiness.

— Ἄνθρωπος] *A man*. Our Lord begins four parables here with the words ἄνθρωπος, or ἄνθρωπός τις, xiv. 16; xv. 11; xvi. 1. 19. In two of them the ἄνθρωπος is Almighty God; in the

two latter a rich man. The former two specially describe our benefits from God; the latter two our duty to Him.

— οἰκονόμον] *a villicum, bailiff*; suggesting to us that *we* are stewards of God. Cp. 1 Cor. iv. 1. (*S. Ambrose*.)

— διεβλήθη] *was accused*: the word is not always used in a bad sense. See LXX in Dan. vi. 24, and *Joseph. Antt.* vi. 10.

— διασκορπίζων] *wasting, 'dissipans,' 'dilapidans.'* It is not said that he was guilty of embezzlement and speculation.

2. Τί τοῦτο ἀκούω] *What is this that I hear of thee?* Kühner, ii. § 841. *Meyer*.

— τὸν λόγον] *the account, or reckoning*, which perhaps had not been lately called for.

3. ἐν ἑαυτῷ] *in himself*, ‘solus secum.’ See xviii. 4. This intimates a *secret* device to be communicated only to some who would be accomplices in the fraud and profit by it; and so their services might be counted on; an act of collusion.

4. ἔγνων τί ποιήσω] *I resolved what to do*. A soliloquy; a sudden thought strikes him and he resolves what to do. Christ hears our secret thoughts; and will reveal them at the Great Day.

5. ἕνα ἕκαστον] *each, 'one by one.'* He summoned them singly and privately one after the other, in order to secure greater secrecy; here was one mark of his worldly prudence.

6. βάτους ἐλαίου] *measures of oil*. The tenants, like the modern *mélayers*, paid their rent, or portions of it, in kind. See the same usage referred to in another parable, Matt. xxi. 34—41. 2 Tim. ii. 6.

Τὸ βάτος, *ἡ (bath)*, Ezek. xlv. 10, 11. 14, was the tenth of an homer; and was for *liquids* what the *ephah* was for solids (see Matt. xiii. 33), and held seventy-two sextarii, about nine gallons. (*Joseph. Antt.* viii. 2. 9. *Winer*, s. v. *Maasse*, ii. p. 41.)

— σοῦ τὸ γράμμα] *thy bill*. *Sol* is emphatic here and in v. 7. And he makes *him* write the bill, *his own* bill (chirographum or syngrapha), that he may have the evidence of *his hand-writing*, as a proof that it was *his* act, and so protect himself, and secure the tenant on his side. Another proof of his worldly shrewdness.

— ταχέως] *quickly*, on the spot; to prevent the effect of any future demurs and compunctions misgivings on the part of the tenant's conscience. Cp. the words of Herodias' daughter, Matt. xiv. 28. Mark vi. 25.

7. Ἐπειτα ἐτέρῳ] *Next he said to another*, when the first had given him the bill, and had retired, and left him alone, to have a private colloquy with another of his master's tenants.

— Ἐκατὸν κόρους] *A hundred measures*: κόρος is the Hebr. *ῶ (kor)*, the same in size as the homer. See Ezek. xlv. 11—14; ten Attic medimni, *Joseph. Antt.* xv. 9. *Winer*, ii. p. 42.

8. Καὶ ἐπῆνεσεν ὁ κύριος] *The land-lord (not Christ) praised him*.

— τὸν οἰκονόμον τῆς ἀδικίας] *the fraudulent steward*. On this use of the genitive for an adjective, see on Matt. xxiv. 15; below, v. 9, *μαμωνᾶ ἀδικίας*. xviii. 6, ὁ κριτὴς τῆς ἀδικίας. Cp. *Vorst. de Hebr.* p. 252.

The master praised the dishonest steward. His dishonesty

b Matt. 6. 19.
& 19. 21.
1 Tim. 6. 19.
Dan. 4. 27.
Tob. 4. 9.
c ch. 19. 17.

d Matt. 6. 24.

υἱοὶ τοῦ αἰῶνος τούτου φρονιμώτεροι ὑπὲρ τοὺς υἱοὺς τοῦ φωτὸς εἰς τὴν γενεάν τὴν ἐαυτῶν εἰσι. ⁹ b Καγὼ ὑμῖν λέγω, ποιήσατε ἑαυτοῖς φίλους ἐκ τοῦ μαμωνᾶ τῆς ἀδικίας, ἵνα ὅταν ἐκλίπητε δέξωνται ὑμᾶς εἰς τὰς αἰωνίους σκηνάς. ¹⁰ c Ὁ πιστὸς ἐν ἐλαχίστῳ καὶ ἐν πολλῷ πιστὸς ἐστί, καὶ ὁ ἐν ἐλαχίστῳ ἄδικος καὶ ἐν πολλῷ ἄδικός ἐστιν. ¹¹ Εἰ οὖν ἐν τῷ ἀδίκῳ μαμωνᾷ πιστοὶ οὐκ ἐγένεσθε, τὸ ἀληθινὸν τίς ὑμῖν πιστεύσει; ¹² καὶ εἰ ἐν τῷ ἄλλοτρίῳ πιστοὶ οὐκ ἐγένεσθε, τὸ ὑμέτερον τίς ὑμῖν δώσει; (¹⁹¹/_v) ¹³ d Οὐδεὶς οἰκέτης

is mentioned lest it should be supposed that shrewdness can be a substitute for honesty. He praised him because he had acted *prudently*, φρονίμως.

In some expositions of this Parable, it is taken for granted that the landlord *discovered* the artifice of the steward described *vv. 5—7*.

But the supposition seems to impair, if not to destroy, the beauty of the parable;

How could the steward be said to have acted *prudently*, *shrewdly*, φρονίμως, if his device was detected and exposed? Is it probable, that his master would have allowed him to profit by the fraud, or that the debtors, who would be forced to pay the sums due, and perhaps be punished in person, would receive him into their houses? Is it likely, that in such a case our Lord would have propounded the steward as an example of *worldly wisdom*? No; it is no where said, or hinted in the parable, that the landlord *discovered* the *mode* by which the steward had ingratiated himself into the affections of his tenants. What he knew, was the *result*. He saw, and saw with surprise and admiration, that his steward, though a wasteful person (*v. 1*), had so contrived matters, that he was none the worse for being put out of the stewardship; that he was neither forced to dig nor to beg; and though deprived of his office by his master, was received as a welcome guest by his master's dependents! He must therefore be a very shrewd and clever person, and deserve credit on that account.

We know the *method*, by which the steward managed to ingratiate himself with the tenants; but we must remember that we are reading a parable delivered by One who reads the secrets of all hearts, and from Whom no artifice is hid. And we are thus reminded, that, though the steward's *earthly* master did not see or discover the collusion of the steward with each of his tenants in succession, and even praised the result as a proof of prudence, yet we have to do with a Landlord Who sees all things, however secret, and will hereafter call all men to give an *account of their stewardship*, and bring to light all the hidden things of darkness; and then all mere worldly wisdom will be confounded, and end in misery and shame.

These considerations remove all objections, such as were raised by some sceptics of old—such as Julian and Porphyry—against the phrase, “the lord commended the unjust steward.” The lord knew him only as a wasteful person (*v. 1*); he knew nothing at all of his collusion with the tenants. He only saw its *result*, viz. his reception into the tenants' habitations.

— *υἱοὶ τοῦ αἰῶνος τούτου* the children of this world. As to this use of *υἱὸς* see on Matt. ix. 15. Luke x. 6; and on *υἱὸς φωτός*, children of light, John xii. 36. Eph. v. 8. 1 Thess. v. 5. 8.

— *εἰς τὴν γενεάν τὴν ἐαυτῶν* in regard to their generation, which is merely *transitory*: but there is a generation which is everlasting. They are more prudent and shrewd in regard to their contemporaries, persons, and things, than the children of Light are in regard to the persons and things of their generation; e. g. in regard to God Himself and heaven, which is eternal. On the latter use of *γενεά* as applied to an age of man see Matt. xii. 39. 41, 42. Luke xi. 31, 32. 50, 51; and on its higher sense see Matt. xxiv. 34.

On this text see *Bp. Sanderson*, Sermons, i. 374; iv. 49.

9. Καγὼ ὑμῖν λέγω] And I say to you. You have heard what the *earthly* κύριος or lord said to his steward; now hear what I your heavenly Κύριος or Lord have to say to you who are My stewards; and who will be called by Me hereafter ἀποδοῦναι τὸν λόγον τῆς οἰκονομίας, —to render the account of your stewardship.

— ποιήσατε ἑαυτοῖς φίλους] make for yourselves friends from the mammon of unrighteousness. Make the poor your friends, who, by alms received from you, and by prayers offered for you, will be,—not indeed an efficient, but an instrumental, cause of your reception into heavenly habitations. See Matt. xxv. 34—45. Cp. *S. Greg. Nazian.* Orat. xiv. pp. 255—285, on the duty of Christian Almsgiving; and *Barrow's* Spital Sermon, preached in Easter Week, 1671,—two rich storehouses of arguments for appeals to love of Christ and the poor in Him.

And, in a higher sense, make God your friend—make Christ your friend—by a right use (not a διασκοπισμὸς, *v. 1*) of their goods entrusted to you as their steward; i. e. by employing what

you have received from them, in body, mind, and estate, in the divine service and for the divine glory, by works of piety and charity. See Luke xii. 42, on the πιστὸς οἰκονόμος.

— ἐκ τοῦ μαμωνᾶ] out of the mammon of unrighteousness. Observe ἐκ, out of; i. e. out of what at first may seem to promise no such result, *elicit* true riches from it, by securing God's friendship thereby. ἐκ marks a cause or source, 1 Cor. ix. 14, ἐκ τοῦ εὐαγγελίου ζῆν. Luke xii. 15, ζῶ ἐκ τῶν ὑπαρχόντων. Cp. Rom. i. 4. James ii. 18. *Winer*, Gr. Gr. p. 352.

On the word μαμωνᾶς see Matt. vi. 24, μαμωνᾶ τῆς ἀδικίας, —the same thing as ἄδικος μαμωνᾶς, *v. 11* (where see note); i. e. that wealth which often is procured unjustly (*Jerome*), and which the steward used dishonestly, and which is often a temptation to fraud; for the love of money is the root of all evil (1 Tim. vi. 10), and which is itself *deceptive* as being also *uncertain* (1 Tim. vi. 17) and fugitive. Cp. Prov. xxiii. 5, and “fundus mendax,” *Horat.* Od. iii. 1. 30; and “spem mentita seges,” *Ep.* i. 7. 87, as opposed to the “justissima tellus” of *Virgil*, Georg. ii. 460.

S. Aug. says (*Serm.* xiii.), on the true use of money, “Perde, ne perdas; dona, ut acquiras; semina, ut metas; has ‘divitias’ noli appellare, quia veræ non sunt, paupertate plenæ sunt, et semper obnoxie casibus. Ergo illæ sunt veræ divitiæ, quas, cum habuerimus, perdere non possumus. Quamdiu in terrâ sunt divitiæ, non sunt. Sed divitiæ vocat illas Mundus; Iniquitas vocat. Deus ideo mammonam iniquitatis vocat; quia divitiæ illas vocat Iniquitas.”

— ὅταν ἐκλίπητε] when ye fall, i. e. die. ἐκλείπω is used in this sense by LXX. Gen. xxv. 8, 17; xxxv. 29. Ps. civ. 29. Jer. xlii. 17. 22. Tob. xiv. 11. Judith vii. 22. Cp. *Bp. Pearson*, Pref. in LXX, p. 248, ed. *Churton*.

Some MSS. of high authority, A, B, D, L, R, X, and some Versions have ἐκλείπτω or ἐκλίπη here, and then the sense would be, When the wealth of this world shall fail you. But ἐκλείπτω or ἐκλείπη is found in E, F, G, H, K, M, P, S, U, V, Γ, Δ, Λ, and (as already said) this use of ἐκλείπω as an euphemism for death, is familiar to Hellenistic Greek, being of common use in the LXX; and the comparison in the parable clearly is between the dismissal of the unjust steward from his office and our removal from this life, and our last reckoning at the Judgment day.

— εἰς τὰς αἰωνίους σ.] into the everlasting habitations, opposed to the houses of clay into which the steward was received by his tenants. The friends, therefore, are pre-eminently God and Christ, to whom alone belong the everlasting habitations, and who will say, at the Great Day, to them on the right hand, “inherit the kingdom,” Matt. xxv. 34. See above, note on ποιήσατε — φίλους.

This Parable may be applied to the Clergy as stewards of God's Mysteries. Hence *S. Jerome* ad Algas, p. 196, “Passus dispendia dominus laudat dispensatoris prudentiam, quod adversus dominum quidem fraudulentem, sed pro se prudentem egerit. Quamto magis Christus, qui nullum damnum sustinere potest, et pronus est ad clementiam, laudabit discipulos suos, si in eos qui in se credituri sunt, misericordes fuerint! Si iniquitas benè dispensata vertitur in justitiam, quamto magis sermo divinus, in quo nulla est iniquitas, qui et Apostolis creditus est, si benè fuerit dispensatus dispensatores suos levabit in cælum.”

10. ἐν ἐλαχίστῳ] in what is least; for such is all earthly substance when compared with heavenly wealth, which is greatest; and the use we make of our earthly substance, which is least, is our trial whether we are fit to be admitted to possess what is greatest, that is, the everlasting wealth of heaven. These words are referred to by *Clemens R.* ii. 8, λέγει Κύριος ἐν τῷ εὐαγγελίῳ, εἰ τὸ μικρὸν οὐκ ἐτήρησάτε, τὸ μέγα τίς ὑμῖν δώσει; λέγω γὰρ ὑμῖν ὅτι ὁ πιστὸς ἐν ἐλαχίστῳ καὶ ἐν πολλῷ πιστὸς ἐστί.

11. Εἰ οὖν ἐν τῷ ἀδίκῳ] If you have not been faithful stewards of your earthly substance, which is illusory, God will not trust you with what is real; i. e. the wealth of eternity. Cp. *S. Jerome*, iv. 197, ad Algas, where is an exposition of this parable.

12. ἐν τῷ ἄλλοτρίῳ] in that which is another's; for your worldly wealth is not yours, but God's; you are not landlords, but stewards for a time, and liable to be called to your account at any moment (see above, xii. 20), and to be put out of your stewardship; and if you have not been faithful in that earthly trust which

δύναται δυσὶ κυρίοις δουλεύειν ἢ γὰρ τὸν ἓνα μισήσει καὶ τὸν ἕτερον ἀγαπήσει ἢ ἐνὸς ἀνθέξεται καὶ τοῦ ἑτέρου καταφρονήσει· οὐ δύνασθε Θεῷ δουλεύειν καὶ μαμωνᾷ.

($\frac{192}{x}$) ¹⁴ ^e Ἦκουον δὲ ταῦτα πάντα καὶ οἱ Φαρισαῖοι ^f φιλάργυροι ὑπάρχοντες καὶ ἐξεμυκτήριζον αὐτόν. ¹⁵ Καὶ εἶπεν αὐτοῖς, ^g Ὑμεῖς ἐστε οἱ δικαιοῦντες ἑαυτοὺς ἐνώπιον τῶν ἀνθρώπων, ὁ δὲ Θεὸς γινώσκει τὰς καρδίας ὑμῶν, ὅτι τὸ ἐν ἀνθρώποις ὑψηλὸν βδέλυγμα ἐνώπιον τοῦ Θεοῦ.

($\frac{193}{v}$) ¹⁶ ^h Ὁ νόμος καὶ οἱ προφῆται ἕως Ἰωάννου, ἀπὸ τότε ἡ βασιλεία τοῦ Θεοῦ εὐαγγελίζεται, καὶ πᾶς εἰς αὐτὴν βιάζεται. ($\frac{194}{v}$) ¹⁷ ⁱ Εὐκοπώτερον δέ ἐστι τὸν οὐρανὸν καὶ τὴν γῆν παρελθεῖν, ἢ τοῦ νόμου μίαν κεραίαν πεσεῖν.

($\frac{195}{ii}$) ¹⁸ ^j Πᾶς ὁ ἀπολύων τὴν γυναῖκα αὐτοῦ καὶ γαμῶν ἑτέραν μοιχεύει· καὶ πᾶς ὁ ἀπολειμμένην ἀπὸ ἀνδρὸς γαμῶν μοιχεύει.

($\frac{196}{x}$) ¹⁹ ^k Ἀνθρωπος δέ τις ἦν πλούσιος, καὶ ἐνεδιδύσκετο πορφύραν καὶ βύσσον, εὐφραινόμενος καθ' ἡμέραν λαμπρῶς. ²⁰ πτωχὸς δέ τις ἦν ὀνόματι Λάζαρος ὃς ἐβέβλητο πρὸς τὸν πυλῶνα αὐτοῦ εἰλκωμένος, ²¹ καὶ ἐπιθυμῶν χορτασθῆναι ἀπὸ τῶν ψιχίων τῶν πιπτόντων ἀπὸ τῆς τραπέζης τοῦ πλουσίου· ἀλλὰ καὶ οἱ κύνες ἐρχόμενοι ἀπέλειχον τὰ ἔλκη αὐτοῦ. ²² Ἐγένετο ἔξ ἀποθανεῖν

you hold of your Lord, He will not give you that heavenly wealth, which will never be taken away from those to whom it is given. "*Alienas appellat terrenas facultates, quia nemo secum eas moriens auferat.*" *S. Aug.* Quæst. Ev. ii. 35. 1 Tim. vi. 7; and *S. Jerome*, Epist. ad Algasiam, iv. p. 197, who says "alienum a nobis est omne quod sæculi est."

13. οὐδὲλς—δύναται] See Matt. vi. 24.

14. Φαρισαῖοι φιλάργυροι] the Pharisees were lovers of money (see Matt. xxiii. 14), making Mammon their friend instead of God (see above, v. 9); and regarding worldly wealth and glory as the criterion of God's favour; "felicitatem in hac vitâ et divitias maximi pendentes," and allowing the love of the world to absorb the love of God. Cp. John xii. 43. James ii. 1—8. *Joseph. Antt.* xiii. 3. *Jahn*, Archæol. § 319.

—ἐξεμυκτήριζον] were sneering at Him; 'subsannabant, naso suspendebant,'—used by LXX for Hebr. צָחַץ (*laugh*). (Ps. ii. 4; xxii. 7.)

15. βδέλυγμα] an abomination; from βδελύσσω, abominor; and specially an idol. See Matt. xxiv. 15. That which you worship—mammon, your idol—is abhorred as a false god by the Most High. For, πλεονεξία is εἰδωλολατρεία, Col. iii. 5.

16. Ὁ νόμος κ.τ.λ.] The Law and the Prophets might indeed seem to promise earthly rewards; but now a spiritual Kingdom, with heavenly promises, is set up, and every one who desires to be saved must press into it with a holy violence; that is, it is not to be gained without the same anxious care and vehement endeavour, which the children of this world employ for the attainment of an earthly kingdom. See Matt. xi. 12.

And yet no one tittle of the Law, rightly understood, shall fail; for the Gospel is the perfection of the Law. See on Matt. v. 17.

—βιάζεται] presses by force. See Matt. xi. 12, 13. Cp. Luke xiii. 24. Xen. Cyr. iii. 3, εἰ βιάσαιντο εἶσο.

17. δέ] I have come with the Gospel; but not to take away the Law (Matt. v. 17).

18. Πᾶς ὁ ἀπολύων] Every one that putteth away his wife and marieth another committeth adultery.

It is supposed by some that there is no connexion between this paragraph and what precedes or follows. But this is not probable. See above, x. 1; xii. 13; xiii. 18.

This sentence was indeed uttered by our Lord on other occasions (see on Matt. v. 31—33; xix. 9). Its repetition shows its importance; and it is fitly introduced here because it is relevant to the subject in hand, viz. the use to be made by men of the earthly blessings which God gives them, with a refutation of the Pharisaic errors on this point. This appears as follows:—

In God's Law, to which Christ had just been referring, Stealing and Adultery are connected. Thou shalt not commit adultery; thou shalt not steal; and, thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife (Exod. xx. 14, 15, 17). Of all the earthly treasures committed in trust to man, none is so precious, none to be treated with so much reverence, as Woman—God's first and best gift to Man in Paradise (Gen. ii. 21—25). "House and Riches are the inheri-

ance of fathers, and a prudent wife is from the Lord" (Prov. xix. 14; xviii. 22). "Who can find a virtuous woman? for her price is far above rubies" (Prov. xxxi. 10). "So ought men to love their wives as their own bodies, even as the Lord loveth the Church" (Eph. v. 25—28).

Accordingly, Christ connects Adultery with Covetousness. And in like manner St. Paul couples the one with the other. See on 1 Thess. iv. 6.

The Pharisees asked Christ,—Whether it was lawful for a man to put away his wife for every cause? (Matt. xix. 3;) and it was their practice (especially of those among them who belonged to the school of Hillel) to treat wedlock as a mere secular bargain, and to tie and untie the marriage knot at pleasure, and to sacrifice Matrimony to Mammon.

These considerations may serve to explain the introduction of that declaration in this place.

—ἀπολειμμένην] any divorced woman generally. An absolute prohibition from Christ Himself against marrying any woman that has been divorced. Such marriages are adulterous. See above on Matt. v. 32; xix. 9.

19. πορφύραν καὶ βύσσον] the purple, the outer attire; the dress of princes and nobles. Cf. Matt. xxvii. 28; the βύσσος, or fine linen of Egypt, being the inner clothing.

On this Parable, or parabolic history, see *S. Gregor.* Homil. xl. in Evangel. *S. Chrys.* Hom. quatuor de Lazaro, v. 220—260. *S. Aug.* Sermon. xiv. and xxvi. and xli.

20. Λάζαρος] Lazarus. Very appropriate as a name for a beggar, if derived from λᾶ (*lo*), *non*, and ἔζω (*ezer*), *auxilium*, 'quasi auxilio egens;' or, if it is the same word as ἑλεάζαρος, ἔζω ἵπ, it means, 'God (and not man) is my help.'

From the mention of this name some have supposed that this is not a Parable, but a History. (Cp. Cyril, p. 357.) And some have proceeded to assign an historical name (*Niveus*) to the rich man.

But the name Lazarus, by its etymology, seems to suggest that it was adopted on account of its meaning. Cp. Ezek. xiii. 4.

The beggar has a name; the rich man has none. There may be also something of a moral and spiritual meaning here (as suggested by some of the Fathers), viz. that Christ gives His saints 'a new name' (Rev. iii. 12); but that the name of the wicked, famous though they be in this world, is blotted out (Ps. lxx. 28).

On the connexion between the Parable of Lazarus and the Raising of Lazarus at Bethany, see on John xi. 1.

—ἐβέβλητο] had been laid,—to attract pity.

21. ἀλλὰ καὶ οἱ κύνες] Such was his destitution, that even the very dogs, who were regarded as unclean animals by the Jews, were allowed to come and lick his sores, as if he were a corpse; and he was left to become almost food for the dogs before his death. (Cp. *S. Chrys.* Hom. de Lazaro.)

The only attention, and (so to speak) medical dressing which his sores received, was from the dogs, who came and licked them. (Cyril.)

τὸν πτωχὸν, καὶ ἀπενεχθῆναι αὐτὸν ὑπὸ τῶν ἀγγέλων εἰς τὸν κόλπον Ἀβραάμ. Ἀπέθανε δὲ καὶ ὁ πλούσιος, καὶ ἐτάφη· ²³ καὶ ἐν τῷ ἄδῃ ἐπάρας τοὺς ὀφθαλμοὺς αὐτοῦ ὑπάρχων ἐν βασάνοις ὁρᾷ τὸν Ἀβραάμ ἀπὸ μακρόθεν, καὶ Λάζαρον ἐν τοῖς κόλποις αὐτοῦ· ²⁴ καὶ αὐτὸς φωνήσας εἶπε, Πάτερ Ἀβραάμ, ἐλέησόν με, καὶ πέμψον Λάζαρον, ἵνα βάψῃ τὸ ἄκρον τοῦ δακτύλου αὐτοῦ ὕδατος, καὶ καταψύξῃ τὴν γλῶσσάν μου, ὅτι ὀδυνῶμαι ἐν τῇ φλογὶ ταύτῃ. ²⁵ Εἶπε δὲ Ἀβραάμ, Τέκνον, μνήσθητι ὅτι ἀπέλαβες σὺ τὰ ἀγαθὰ σου ἐν τῇ ζωῇ σου, καὶ Λάζαρος ὁμοίως τὰ κακά· νῦν δὲ ὧδε παρακαλεῖται, σὺ δὲ ὀδυνᾷσαι· ²⁶ καὶ ἐπὶ πᾶσι τούτοις μεταξὺ ἡμῶν καὶ ὑμῶν χάσμα μέγα ἐστήρικται, ὅπως οἱ θέλοντες διαβῆναι ἐνθεν πρὸς ὑμᾶς μὴ δύνωνται, μηδὲ οἱ ἐκείθεν πρὸς ἡμᾶς διαπερῶσιν. ²⁷ Εἶπε δὲ, Ἐρωτῶ σε οὖν, πάτερ, ἵνα πέμψῃς αὐτὸν εἰς τὸν οἶκον τοῦ πατρὸς μου, ²⁸ ἕχω γὰρ πέντε ἀδελφούς, ὅπως διαμαρτύρηται αὐτοῖς, ἵνα

k Isa. 66. 24.
Zech. 14. 12.
Mark 9. 44.

l Job 21. 13.
ch. 6. 24.

22. ἀπενεχθῆναι] *A loco alieno in patriam.* (Beng.) Compare the beautiful language of Wisdom, iii. 1—11.

— κόλπον Ἀβραάμ] *Abraham's bosom.* Immediately after his death, his soul on its separation from the body was carried by Angels to the place of peace and joy, where the faithful rest, and recline, as it were, at a spiritual banquet in the bosom (see John xiii. 23. 25; xxi. 20) of the Father of the Faithful (Gal. iii. 9. Rom. iv. 11. 16). Cp. *S. Aug.* de Anima, iv. 16, in Joann. Tract. xvi. The expression, "Bosom of Abraham," as the place of rest of faithful souls, was already familiar to the Jews. See *Josephus* de Macc. ii. p. 514, where the Maccabees say, *οὐτω θανόντας ἡμᾶς Ἀβραὰμ καὶ Ἰσαὰκ καὶ Ἰακώβ ὑποδέχονται εἰς τοὺς κόλπους αὐτῶν.* (*Wetst.*) "Quid Abraham sinus nisi secretam requiem significat patrum?" *Greg. M. Bp. of Rome*, A.D. 590—604, who in expounding this Parable says nothing of Purgatory.

This place here called *Abraham's bosom*, is called *Paradise* Luke xxiii. 43. See note there. It was called "the Garden of Eden" by the Jews. See *Lightfoot* here.

On the intermediate state of the disembodied spirit, which does *not* sleep, but is in "rest and felicity," see the remarks and passages from the Fathers quoted by *Bp. Bull*, Sermon on Acts i. 25 (Serm. iii. vol. i. pp. 49—82).

The Office for the Burial of the Dead, in the Book of Common Prayer, particularly the last two prayers, declares the mind of the Church of England on this subject.

See also an excellent volume by the Rev. T. K. Miller, "Things after Death," Lond. 1848, pp. 1—64, and the notes on this Gospel below, xxiii. 43, and John xi. 11.

It is observable that the Holy Spirit, writing by St. Luke to the Gentiles, has been specially studious to record in this Gospel portions of our Lord's teaching, which might serve to correct the erroneous notions derived from heathen, mythological, and poetical representations of the *Nekyia*, *Tartarus*, &c., concerning the state of the soul immediately after death. Cp. *Grotius*, on Luke viii. 55, and Luke xxiii. 40. 43, and *Townson*, on the Gospels, pp. 192—196, and above, *Introduction*, p. 159.

— ἐτάφη] *was buried*; perhaps in a splendid mausoleum, with a laudatory epitaph. Not so Lazarus. Cp. *S. Chrysost.* Homil. ii. de Lazaro.

23. ἐν τῷ ἄδῃ] *in Hades*; the place of departed, disembodied spirits. (See on Acts ii. 27, and *Wetstein* here.) This place is to be carefully distinguished from *γέεννα*, or *hell*, properly so called (see Matt. v. 22. 29, 30).

This place of disembodied spirits is divided into two separate regions (see v. 26), between which there is an impassable gulf fixed for ever; and, therefore, to the general term ἄδης, is added here ἐν βασάνοις, *in torments*, to indicate that his soul was in a state of anguish, "having a dreadful expectation of a far greater torment to come;" "a fearful looking for of Judgment" (Heb. x. 27), while the soul of the beggar Lazarus is in rest and joy. (Cp. *Bp. Bull*, Sermon above quoted, p. 60.)

Hence it appears, that such as we are at our death, such shall we be at the judgment-seat of Christ. *Clem. R.* l. c., μετανοήσωμεν ἕως ἔρχομεν καιρὸν μετανόας· μετὰ γὰρ τὸ ἐξελεῖν ἡμᾶς ἐκ τοῦ κόσμου οὐκέτι δυνάμεθα ἐκεῖ ἐξομολογήσασθαι ἢ μετανοεῖν ἔτι. *S. Cyprian*, *Fell.* p. 163, "Qualem te invenit Dominus cum vocat, talem te judicat." See on Matt. v. 26, and below, v. 26.

— ἐν βασάνοις] *in torment*; long before the day of Judgment; 1800 years at least.

Hence it appears from Christ's words, that the wicked who died under the Law were punished in another state of being; and

that the righteous were comforted, by virtue of His death, even before His *Passion*. And may not its efficacy have extended backward to those who lived up to the natural Law which was given them?

24. δακτύλου—γλῶσσαν] *finger—tongue.* "God is a Spirit," and yet, in order to give us an idea of His attributes, He speaks in the Holy Spirit of the *Heart, Arm, Hand, Finger, and Mouth* of God.

So here, in order that we may have some notion of the condition of disembodied spirits, our Lord uses words connected with *body*, in order to express the anguish, torment, and agony of the *soul*, and more appropriately, because the *soul* of Lazarus (and all the souls of the faithful) are represented as resting in "Abraham's bosom."

"Anguish, torment, agony," are all words derived from bodily suffering (angor, tormentum, *ἀγωνία*), and yet are usually applied to the soul.

The *tongue* appears to be specified, because he had specially sinned by sins of the palate, surfeiting and gluttony; and perhaps by proud and wicked words, their usual accompaniments.

On this question, why words relating to the *body* are used in this Parable which refers to the condition of the disembodied soul, see also the disquisition of *Methodius*, in *Amphilochii Opera*, p. 328—334.

— ἐν τῇ φλογὶ ταύτῃ] *in this flame.* The pains of the wicked immediately after their death, are to their pains after the resurrection, only as pains produced by a *flame*, compared with those of a *lake of fire*.

25. ἀπέλαβες] thou tookest off as *thy* portion and treasure, and *spentest*, so that nothing now remains.

On this text see the Sermon of *Bp. Andrewes*, ii. 78.

— σὺ] Omitted in some MSS. and Editions; but it adds to the force of the speech. There is a double contrast here.

— Λάzaρος ὁλοῖς τὰ κακά] *Lazarus exhausted his evils*; as thou *thy good things*—the sum total of them—in the other life.

To correct the notion that *wealth*, as such, excludes from happiness hereafter; or that *poverty*, as such, ensures fruition of that happiness, it is observed by the Fathers, e. g. *S. August.* in an admirable Sermon (Serm. xiv.), that the *beggar* Lazarus is carried by the Angels into the bosom of the *rich* man Abraham (Gen. xiv. 14; xxiv. 1), who made God his *friend* (2 Chron. xx. 7) by a right use of the riches of this world.

On other doctrinal and practical uses to be made of this statement, see *Bp. Bull's* Sermon above quoted.

26. χάσμα μέγα] *a great gulf.* "Inter hunc divitem," says *S. Ambrose* here, "et pauperem chaos magnum est, quia post mortem nequeunt merita mutari." See also *S. August.* Quæst. Evang. ii. 88. Matt. xii. 32.

27. Ἐρωτῶ σε οὖν] *I pray thee therefore.* This consideration for his father's house seems to bring out more forcibly the doctrine of the parable, that exemption from flagrant sin, such as the Pharisees indulged in, and social kindness and good nature, are not enough to save us from future torment; but that we must regard ourselves and all our substance, time, and talents, as God's property, to be used in His service, and that if we fail to do this, He will not only *not* "receive us into everlasting habitations," but consign us to torments immediately on our departure from this world; and those torments will be increased in intensity at the Great Day, when our bodies will be raised and reunited for ever to our souls.

28. ἕχω πέντε ἀδελφούς] *I have five brethren* still living on earth. Here is another proof that this Parable describes the condition of the disembodied soul, in the interval immediately after

μὴ καὶ αὐτοὶ ἔλθωσιν εἰς τὸν τόπον τοῦτον τῆς βασάνου. ²⁹ Λέγει δὲ αὐτῷ ^{m Isa. 8. 20. & 34. 16.} Ἀβραὰμ, Ἐχουσι Μωϋσέα καὶ τοὺς προφῆτας, ἀκουσάτωσαν αὐτῶν. ³⁰ Ὁ δὲ ^{John 5. 39. 45. Acts 15. 21. & 17. 11.} εἶπεν, Οὐχὶ, πάτερ Ἀβραὰμ, ἀλλ' ἐάν τις ἀπὸ νεκρῶν πορευθῇ πρὸς αὐτοὺς μετανοήσουσιν. ³¹ Εἶπε δὲ αὐτῷ, Εἰ Μωϋσέως καὶ τῶν προφητῶν οὐκ ἀκούουσιν, ^{n John 12. 10, 11.} οὐδὲ ἐάν τις ἐκ νεκρῶν ἀναστῇ πεισθήσονται.

XVII. ⁽¹⁹⁷⁾ ¹ ^a Εἶπε δὲ πρὸς τοὺς μαθητὰς αὐτοῦ, Ἀνένδεκτόν ἐστι τοῦ ^{a Matt. 18. 6, 7.} μὴ ἐλθεῖν τὰ σκάνδαλα, οὐαὶ δὲ δι' οὗ ἔρχεται. ² λυσιτελεῖ αὐτῷ εἰ μύλος ονικός περίκειται περὶ τὸν τράχηλον αὐτοῦ, καὶ ἔρριπται εἰς τὴν θάλασσαν, ἢ ἵνα σκανδαλίσῃ ἓνα τῶν μικρῶν τούτων. ⁽¹⁹⁸⁾ ³ προσέχετε ἑαυτοῖς. ^b ἐάν δὲ ^{b Matt. 18. 15.} ἀμάρτη εἰς σέ ὁ ἀδελφός σου, ἐπιτίμησον αὐτῷ· καὶ ἐάν μετανοήσῃ, ἄφες αὐτῷ. ⁽¹⁹⁹⁾ ⁴ καὶ ἐάν ἐπτάκις τῆς ἡμέρας ἀμαρτήσῃ εἰς σέ, καὶ ἐπτάκις τῆς ἡμέρας ἐπιστρέψῃ πρὸς σέ λέγων, Μετανοῶ, ἀφήσεις αὐτῷ.

⁽²⁰⁰⁾ ⁵ Καὶ εἶπον οἱ ἀπόστολοι τῷ Κυρίῳ, Πρόσθετε ἡμῖν πίστιν. ⁶ Εἶπε δὲ ὁ Κύριος, ^c Εἰ εἴχετε πίστιν ὡς κόκκον σινάπεως, ἐλέγετε ἂν τῇ συκαμίνῳ ταύτῃ, ^{c Matt. 17. 20. & 21. 21.} Ἐκριζώθητι καὶ φυτεύθητι ἐν τῇ θαλάσσῃ, καὶ ὑπήκουσεν ἂν ὑμῖν. ^{Mark 9. 23. & 11. 23.}

⁽²⁰¹⁾ ⁷ Τίς δὲ ἐξ ὑμῶν δούλον ἔχων ἀροτριῶντα ἢ ποιμαίνοντα, ὃς εἰσελθόντι ἐκ τοῦ ἀγροῦ ἐρεῖ, Εὐθὺς παρελθὼν ἀνάπεσε, ⁸ ^d ἀλλ' οὐχὶ ἐρεῖ αὐτῷ, Ἐτοί- ^{d ch. 12. 37.} μασον τί δειπνήσω, καὶ περιζωσάμενος διακόνει μοι, ἕως φάγω καὶ πῖω, καὶ μετὰ ταῦτα φάγεσαι καὶ πίεσαι σύ; ⁹ Μὴ χάριν ἔχει τῷ δούλῳ ἐκείνῳ ὅτι

death, and before the General Resurrection and Judgment to come.

— *ὅπως*—*μή*] in order that they may not pass.

29. Μωϋσέα καὶ τοὺς προφῆτας] *Moses and the Prophets*, i. e. the Old Testament. See Matt. xi. 13. Luke xxiv. 44, and *Holtinger*, Thesaur. Philol. pp. 454—456. *Smith*, Discourses on Prophecy, p. 301, and the authorities cited in the Editor's Lectures on the Canon of Scripture, Lect. ii. pp. 30—40.

Here is a remarkable testimony from Christ Himself, speaking by the Father of the faithful in the world of departed Spirits, that the Jews have "Moses and the Prophets;" i. e. that the "Canon of the Old Testament" is, what it was believed by the Jews to be, viz. the Word of God, speaking by Moses and the Prophets; and that it had been preserved in purity and integrity by the Jewish Church to our Lord's age, whence it has come down to our own; that it is genuine, authentic, and divine, and not, as some, contradicting Christ, would now have us believe, a mere farrago of fragments put together by writers more recent than "Moses and the Prophets;" and that its testimony is so cogent, that they who will not receive it as such, are in so hardened and desperate a state, that they would not be persuaded, even though one rose from the dead.

Our Lord intimates also, that men come into the torments of Hades, as the Rich Man did, because they will not hear the Holy Scriptures delivered to them by God, and guarded by the Church. See next note.

31. οὐδὲ ἐάν τις ἐκ νεκρῶν ἀναστῇ] *not even though one rose from the dead*. One did rise from the dead, and his name was *Lazarus*, raised by Christ. (John xi. 44.) But the Chief Priests did not believe; they even "consulted that they might put *Lazarus* to death." (John xii. 10, 11.) And Another rose from the dead. He, who raised *Lazarus*, raised Himself. Still, they would not believe, but sought to kill them who preached the Resurrection of Christ. (Acts iv. 2, 3.)

All this was, because they would not hear "Moses and the Prophets." What then will be the condition of those, who refuse to hear Moses and the Prophets, Christ and the Apostles, speaking in the Old and New Testaments?

CH. XVII. 1. Ἀνένδεκτον] *It is impossible*. οὐκ ἐνδέχεται, Luke xiii. 33. The circumstances of the case do not admit of any other result. See note on Matt. xviii. 7, and on Luke xii. 49.

On the use of the τοῦ, see on Acts x. 25.

2. λυσιτελεῖ] *it is profitable*. "Tributum solvit, utilitatem affert." (*Valck.*)

— μύλος ονικός] Matt. xviii. 6. B, D, L, have λίθος μυλικός.

3. ἐάν ἀμάρτη] Matt. xviii. 15—21.

5. Πρόσθετε ἡμῖν πίστιν] *Add faith to us*; not, 'increase our faith,'—'appone nobis fidem,'—give faith in addition to our other privileges, powers, and virtues. For a further exposition see below on v. 19.

6. ἐλέγετε ἔν] *ye would have said*.

— τῇ συκαμίνῳ ταύτῃ] *to this mulberry-tree*; 'morus nigra sanguinea,' *Virg. Ecl. vi. 22*. 'Morus nigrum,' *Horat. Sat. ii. 4. 22*. See *Billerbeck*, *Flora Classica*, p. 229. *Winer*, *Lex. ii. p. 62*. It seems to be derived from the Hebr. שִׁיקְמָה (*shikmah*), which is rendered in the LXX by συκαμίνος, 1 Chron. xxvii. 28, and in other places. The συκομορέα of Scripture is the *Ficus Egyptia*. On the meaning of the sentence see Matt. xvii. 20. Mark xi. 23. 1 Cor. xiii. 2.

— ὑπήκουσεν ἔν] *would have obeyed you*. On this verse, where the particle ἂν occurs twice, *Valck.* makes a memorable remark, viz. that this use of ἂν is only found seven times in the Psalms and Prophetic Books (Isa. i. 9. Ezek. iii. 6. Obad. v. 5. Ps. liv. 13; lxxx. 15; cviii. 9; cxiii. 3).

Would this remark aid in settling the question concerning the date and authorship of the translation of the Books in the LXX? This use of ἂν is rare in St. Matthew and St. Mark; more common in St. Luke and St. John. On the very rare occurrence of ἂν with the infinitive in the N. T., and, in certain cases, with the optative, see on 2 Cor. x. 9.

7. Τίς δὲ ἐξ ὑμῶν] *But who of you?* The reason why ye have not faith is, that ye consider God as your Debtor for service rendered by you, instead of humbly regarding yourselves as indebted to Him for all your power to serve Him, and as *unprofitable servants*,—servants of whom He has no need, and who cannot be profitable to Him (Job xxii. 2; xxxv. 7. Ps. xvi. 2. Rom. xi. 35),—i. e. as not laying your Master under any obligation, even though you should do all that He commands you; for that is what you owe to Him, ὁφείλετε, v. 10. "Non est beneficium sed officium facere quod debetis" (*Senec. Controv. ii. 13*). All your power of working in His service, and all your future reward for service, is of His free grace alone. See Rom. i. 5; iv. 4; xi. 6. 1 Cor. xv. 10. Eph. iii. 7, 8, 16. Cp. *Bp. Beveridge* and *Professor Browne* on Art. XIV. "on Works of Supererogation."

The connexion, therefore, with the preceding verse is,—'You ask for Faith. Faith is a grace; grace is a gift of God; and to him that *hath* shall be given, and he shall have more abundantly.' (Matt. xiii. 12. Mark iv. 25. Luke viii. 18.) You must therefore have grace,—you must be sensible that you have no merit of your own, for you are not your own (1 Cor. vi. 19; vii. 23); that you owe *all* service to God, whose you are by nature and grace. "Nemo in operibus gloriatur," says *S. Ambrose*, "quia jure Domino debemus obsequium; et dum vivimus debemus semper operari;" and you must be conscious that you can do nothing without God; that without Him you are unprofitable; and you must pray for His grace—and rely on Him, and ascribe to Him alone all that you can do; and then you will have faith, and be able to remove all the obstacles in your way. Cp. Matt. xvii. 20, and below, v. 19.

9. Μὴ χάριν ἔχει] *Does he feel obliged to? Does he return*

e Job 22. 2, 3.
& 35. 7.
Ps. 16. 2.
1 Cor. 9. 16.

f ch. 9. 51, 52.
John 4. 4.

g Lev. 13. 46.

h Lev. 13. 2.
& 14. 2.
Matt. 8. 4.
ch. 5. 14.

i Matt. 9. 22.
Mark 5. 34.
& 10. 52.
ch. 7. 50. & 8. 48.
ch. 18. 12.

ἐποίησε τὰ διαταχθέντα ; οὐ δοκῶ. ¹⁰ Ὁὕτω καὶ ὑμεῖς ὅταν ποιήσητε πάντα τὰ διαταχθέντα ὑμῖν λέγετε, Ὅτι δοῦλοι ἀχρεῖοί ἐσμεν ὃ ὠφείλομεν ποιῆσαι πεποιήκαμεν.

¹¹ Καὶ ἐγένετο ἔν τῷ πορεύεσθαι αὐτὸν εἰς Ἱερουσαλὴμ, καὶ αὐτὸς διήρχετο διὰ μέσου Σαμαρείας καὶ Γαλιλαίας. ¹² Καὶ εἰσερχομένου αὐτοῦ εἰς τινα κώμην ἀπήντησαν αὐτῷ δέκα λεπροὶ ἄνδρες, ¹³ οἳ ἔστησαν πόρρωθεν, καὶ αὐτοὶ ᾄδον φωνὴν λέγοντες, Ἰησοῦ ἐπιστάτα, ἐλέησον ἡμᾶς. ¹⁴ Καὶ ἰδὼν εἶπεν αὐτοῖς, Πορευθέντες ἐπιδείξατε ἑαυτοὺς τοῖς ἱερεῦσι. Καὶ ἐγένετο ἐν τῷ ὑπάγειν αὐτοὺς ἐκαθαρίσθησαν. ¹⁵ Εἰς δὲ ἐξ αὐτῶν ἰδὼν ὅτι ἰάθη ὑπέστρεψε μετὰ φωνῆς μεγάλης δοξάζων τὸν Θεόν, ¹⁶ καὶ ἔπεσεν ἐπὶ πρόσωπον παρὰ τοὺς πόδας αὐτοῦ εὐχαριστῶν αὐτῷ· καὶ αὐτὸς ἦν Σαμαρείτης. ¹⁷ Ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν, Οὐχὶ οἱ δέκα ἐκαθαρίσθησαν ; οἱ δὲ ἑννέα πῶ ; ¹⁸ Οὐχὶ εὐρέθησαν ὑποστρέψαντες δοῦναι δόξαν τῷ Θεῷ, εἰ μὴ ὁ ἄλλογενὴς οὗτος ; ¹⁹ καὶ εἶπεν αὐτῷ, Ἀναστὰς πορεύου, ἡ πίστις σου σέσωκέ σε.

thanks ? The Apostle St. Paul seems to refer to this question, and to put the matter in the true light, when he says of himself (1 Tim. i. 12), χάριν ἔχω τῷ ἐνδυναμώσαντί με Χριστῷ. 2 Tim. i. 3, χάριν ἔχω τῷ Θεῷ ᾧ λατρεύω.

10. ὅταν ποιήσητε] when ye have done all that has been commanded you ;—which will never be ; but Christ reminds us how high the standard of duty is, in order to teach us humility.

— δοῦλοι ἀχρεῖοί ἐσμεν] we are unprofitable servants. Yet Christ says, “Cast ye the unprofitable servant into the outer darkness” (Matt. xxv. 30),—and He also says, “Well done, good and faithful servant” (xxv. 21. 23). Therefore, though man cannot be profitable to God (see note on v. 7), yet one servant may be more unprofitable than another ; and all are obliged to be δοῦλοι πιστοὶ καὶ ἀγαθοί : and in order that they may be so, they must be sensible that of themselves they are ἀχρεῖοι, and pray for God’s grace to make them σκευὴ εἰς τιμὴν ἡγιασμένα, ἐν χρηστῇ τῷ Θεῷ εἰς πᾶν ἔργον ἀγαθὸν ἡτοιμασμένα (2 Tim. ii. 21).

What God will reward in us hereafter is not our desert, but His grace in us. “Coronabit gratiam suam,” says S. August. When, therefore, we say that we are unprofitable servants, we speak of ourselves abstractedly considered as ourselves, and not of God’s grace in us, which makes us εὐχρηστους εἰς διακονίαν. (2 Tim. iv. 11. Phil. 11.)

Of ourselves we are ἀχρεῖοι, and yet we shall be condemned if we are ἀχρεῖοι (see Matt. xxv. 30) ; for it is our duty to improve the grace of God that is given us, so that we may not be ἀργοὶ καὶ ἔκκαρποι in the day of the Lord (2 Pet. i. 8). Hence it is true that “Miser est quem Dominus servum inutilem appellat, beatus, qui se ipse.” (Beng.)

— ὃ ὠφείλομεν] what we ought to do. Why boastest thou ? Dost thou not know that thou art in danger if thou payest not thy debts ? and if thou payest them, thou hast no claim to thanks. (S. Cyril.)

So even if we did all that is commanded us, we should not have conferred a favour on God, but have only paid a debt ; and since we leave undone many things that we ought to do, and do many that we ought not, we have more need to plead for pardon, than to ask for reward.

11. Καὶ ἐγένετο] The lesson on the need of grace, and on the duty of thankfully ascribing all the good that we can do to God’s grace preventing and following us, introduces naturally the succeeding narrative on the blessedness of gratitude to God, in the case of the Samaritan leper, and on the prevalence of the sin of ingratitude in the world, exemplified by the nine.

— διὰ μέσου] between Samaria and Galilee. Our Lord was now going up to the Feast at Jerusalem. He was not willing to scandalize the Samaritans, who would be offended by seeing His face set to go up to Jerusalem (see above, ix. 52, 53).

And He would not give offence to the Jews by preaching to the Samaritans. (Jerome.) He gave the first offer of salvation to the Jews.

Thus He gave a remarkable practical illustration of His own precepts in this chapter concerning offences (xvii. 1, 2). He went along the boundary line of Galilee and Samaria, having Galilee on the left hand and Samaria on the right. He then crossed the Jordan, perhaps at Scythopolis, where was a bridge, into Perea, and then went southward till He crossed the Jordan again near Jericho, and so came to Jerusalem. (See *Welstein*).

Illustrations of this use of διὰ μέσου may be seen in the Editor’s “Athens and Attica,” cap. xxiv.

He travelled between Galilee and Samaria, rejected by one and not received by the other, and He went to Jerusalem to be crucified. “He came unto His own, and His own received Him not.” (John i. 11.) It is said by some (e. g. *Meyer*, p. 432 ; cp. him on Matt. xix. 1) that St. Luke’s account is inconsistent with that of St. Matthew and St. Mark (x. 1), who say that our Lord went by Perea. But this is an error. St. Luke’s account is supplementary to theirs, not at variance with it.

12. ἔστησαν πόρρωθεν] they stood afar off ; perhaps crying, “Unclean, Unclean !” See Levit. xiii. 45.

14. ἐπιδείξατε ἑαυτοὺς] See on Matt. viii. 4.

— τοῖς ἱερεῦσι] to the Priests, i. e. of Jerusalem. It is imagined by some that Christ sent the Samaritan to a Samaritan priest. But Christ sent the Samaritan to the Priests—the Jewish priests — and thus taught him a salutary lesson to the soul, viz. “that salvation is of the Jews” (John iv. 22). And the obedience of the Samaritan was more exemplary on this account.

15. ὑπέστρεψε] he turned back, before he had shown himself to the priest ; and so the paramount importance of Thankfulness is brought out more forcibly. Hence it appears that Gratitude to God, and, in like manner, other Moral Virtues grounded on Love and Faith, have an obligation prior and superior to that of all positive law. Cp. on Matt. ix. 13, and Luke vi. 1—9 ; xiii. 10—16 ; xiv. 3. 5.

17. οἱ δέκα] Were not the ten cleansed ? but the nine—where are they ?

18. ἄλλογενής] stranger. The Samaritan is so called because of his Assyrian extraction. (*Cyril*, p. 367.) See above on x. 31.

Although our Lord, not willing to give offence to the Jews and Samaritans by going through Samaria to the Feast at Jerusalem (see on v. 11), did not go to the Samaritans, yet the Samaritans are welcomed by Him. The one Samaritan leper comes back to Christ and is blessed, while the other nine lepers pass on, and forfeit the blessing.

19. ἡ πίστις σου] thy faith hath saved thee. This word faith is the clue which connects this history with the request of the Apostles in v. 5. Our Lord’s reply to them here may be thus paraphrased : You ask me to give you Faith in addition to your other privileges and supposed virtues. Look not merely to the giver, but look also to yourselves the recipients. I cannot give, unless you are rightly disposed to receive ; you must banish all thoughts of your having any merit of your own, to which faith is to be added (see v. 5). And think not that faith is a thing to be added ; imagine not that it is to be merely an appendage (ἐν προσθήκῃς κρείε) to other graces and virtues. No ; it is the root and ground of all virtue. You must begin with believing in Me. And say not, “add to us ;” suppose not, that it is to be added to you, as if you were something in yourselves. No ; you must empty yourselves of yourselves, before you can receive an infusion of divine grace, giving you faith.

The Holy Spirit enforces this lesson by recording the history of the grateful Samaritan ; and so teaches Christ’s disciples by the example of a stranger (v. 18), of whom it is declared by Christ that he had faith, a saving faith by which he removed the sycamine tree of his own leprosy, a Scriptural image of sin, and had shown that Faith, by clear-sighted appreciation of the great duty of thankful ascription of all praise and glory to God alone (v. 15).

($\frac{202}{v}$) ²⁰ Ἐπερωτηθεὶς δὲ ὑπὸ τῶν Φαρισαίων πότε ἔρχεται ἡ βασιλεία τοῦ Θεοῦ, ἀπεκρίθη αὐτοῖς καὶ εἶπεν, Οὐκ ἔρχεται ἡ βασιλεία τοῦ Θεοῦ μετὰ παρατηρήσεως, ²¹ οὐδὲ ἐροῦσιν, Ἴδου ὧδε, ἢ ἰδοὺ ἐκεῖ ἰδοὺ γὰρ ἡ βασιλεία τοῦ Θεοῦ ἐντὸς ὑμῶν ἐστίν.

($\frac{203}{x}$) ²² Εἶπε δὲ πρὸς τοὺς μαθητὰς, Ἐλεύσονται ἡμέραι ὅτε ἐπιθυμήσετε μίαν τῶν ἡμερῶν τοῦ Υἱοῦ τοῦ ἀνθρώπου ἰδεῖν, καὶ οὐκ ὄψεσθε. ($\frac{204}{II}$) ²³ Καὶ ἐροῦσιν ὑμῖν, ^j Ἴδου ὧδε, ἢ ἰδοὺ ἐκεῖ μὴ ἀπέλθῃτε, μηδὲ διώξῃτε. ($\frac{205}{v}$) ²⁴ ὥσπερ γὰρ ^j Matt. 24. 23. ^k Matt. 24. 27. ἡ ἀστραπὴ ἡ ἀστράπτουσα ἐκ τῆς ὑπ' οὐρανὸν εἰς τὴν ὑπ' οὐρανὸν λάμπει, οὕτως ἐστὶ ὁ Υἱὸς τοῦ ἀνθρώπου ἐν τῇ ἡμέρᾳ αὐτοῦ.

($\frac{206}{II}$) ²⁵ Πρῶτον δὲ δεῖ αὐτὸν πολλὰ παθεῖν, καὶ ἀποδοκιμασθῆναι ἀπὸ τῆς γενεᾶς ταύτης. ($\frac{207}{v}$) ²⁶ ¹ Καὶ καθὼς ἐγένετο ἐν ταῖς ἡμέραις Νῶε, οὕτως ἐστὶ ¹ Matt. 24. 37, 38. καὶ ἐν ταῖς ἡμέραις τοῦ Υἱοῦ τοῦ ἀνθρώπου. ²⁷ Ἦσθιον, ἔπινον, ἐγάμουν, ἐξεγαμίζοντο, ἄχρι ἧς ἡμέρας εἰσηλθε Νῶε εἰς τὴν κιβωτὸν, καὶ ἦλθεν ὁ κατακλυσμὸς καὶ ἀπώλεσεν ἅπαντας. ($\frac{208}{x}$) ²⁸ Ὅμοίως καὶ ὡς ἐγένετο ἐν ταῖς ἡμέραις Δῶτ, ἦσθιον, ἔπινον, ἡγόραζον, ἐπώλουν, ἐφύτευον, ὠκοδόμουν. ²⁹ ἢ δὲ ἡμέρᾳ ἐξῆλθε Δῶτ ἀπὸ Σοδόμων, ἐβρεξε πῦρ καὶ θείον ἀπ' οὐρανοῦ καὶ ἀπώλεσεν ἅπαντας. ³⁰ κατὰ ταῦτα ἐστὶ ἡ ἡμέρᾳ ὁ Υἱὸς τοῦ ἀνθρώπου ἀποκαλύπτεται. ($\frac{209}{II}$) ³¹ ^m Ἐν ἐκείνῃ τῇ ἡμέρᾳ, ὅς ἐστι ἐπὶ τοῦ δώματος, καὶ ^m Matt. 24. 17, 18. τὰ σκευὴ αὐτοῦ ἐν τῇ οἰκίᾳ, μὴ καταβάτω ἄραι αὐτά· καὶ ὁ ἐν τῷ ἀγρῷ ὁμοίως μὴ ἐπιστρεψάτω εἰς τὰ ὀπίσω. ($\frac{210}{x}$) ³² μνημονεύετε τῆς γυναικὸς Δῶτ. ($\frac{211}{III}$) ³³ ⁿ Ὃς ἐὰν ζητήσῃ τὴν ψυχὴν αὐτοῦ σῶσαι ἀπολέσει αὐτήν· καὶ ὅς ἐὰν ⁿ Matt. 16. 25. ἀπολέσῃ αὐτήν ζωογονήσει αὐτήν. ($\frac{212}{IV}$) ³⁴ Λέγω ὑμῖν, ταύτῃ τῇ νυκτὶ ἔσονται δύο ἐπὶ κλίνης μιᾶς· εἰς παραληφθήσεται, καὶ ὁ ἕτερος ἀφεθήσεται. ³⁵ ^o Δύο ^o Matt. 24. 40, 41 ἔσονται ἀλήθουσαι ἐπὶ τὸ αὐτό· μία παραληφθήσεται, καὶ ἡ ἑτέρα ἀφεθήσεται.

The Holy Spirit, writing by St. Luke to the Gentiles, records, with particular prominence and emphasis, portions of our Lord's teaching which inculcate the duty of *Prayer* (see above, v. 16), a duty little understood and still less practised by the Heathen world. He also recommends, in a similar manner, that of *Thanksgiving*, which was still less understood and practised than that of *Prayer*. There are some Prayers in Homer's Poems, but how few Thanksgivings! See above, *Introduction*, p. 160.

20. μετὰ παρατηρήσεως] *with observation*. παρατηρεῖν is used by the LXX for the Hebr. שמר (shamar), 'to keep watch,' and the sense is, Do not suppose that the Kingdom of the Messiah is such, that its approach is to be observed from a watch-tower, like the march of a victorious army coming on with triumphal pomp and retinue. No; it is within you; its way must be prepared in your hearts. (Cyril.)

21. ἐντὸς ὑμῶν ἐστίν] *it is within yourselves*. "The word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it." (Deut. xxx. 14.) Ask not about times and seasons; but rather be in earnest for the kingdom of heaven, in the preparation of *your own hearts* for its reception. Make a road for it *there*. Prepare a highway for it *there*. (See above, iii. 4.) It depends on yourselves, on your own *wills*, and on your own *tempers*, whether you will receive it or no. See Cyril, p. 542.

22. ἐπιθυμήσετε] *ye shall desire*. He had spoken to the Pharisees, and now He adds, The time is coming when even you, my disciples, in your troubles, will *desire earnestly* to see even a *single one* of the days of the Son of Man, and ye shall not see it. You will expect Me to interfere, and rescue you, and destroy your enemies. (Cyril.) But the End is not yet. "In patience possess ye your souls." When I come, it will be unexpectedly; and so far from destroying Mine enemies at once, I must first *suffer* much from them; and the world will go on, eating and drinking, careless of Me and of My coming (as in the days of Noah and of Lot), till I shall come like Lightning from Heaven.

26—28. ἡμέρας Νῶε—Δῶτ] *days of Noë—Lot*. On these two Judgments, one by Water, the other by Fire, as types and rehearsals of the circumstances of the Universal Judgment by Fire of the Great Day, see 2 Pet. ii. 5, 6. Jude 7.

27. Ἦσθιον] *Were eating and drinking*—this was their life.

29. ἐβρεξε] ὁ Θεὸς, Matt. v. 45, *God rained fire*. The destruction of Sodom and Gomorrhæ is not attributed in Scripture to the

agency of *Water* (i. e. to the waters of the sea of Sodom) *drowning* them, but of *Fire* (Gen. xix. 23—28). But the soil itself was also convulsed, and the waters of the Jordan, which before flowed through that region, were pent up in the Lacus Asphaltites, or Dead Sea,—a striking emblem of the Lake of Fire. See above, on Mark ix. 49.

31. Ἐν ἐκείνῃ τῇ ἡμέρᾳ] *In that day*. ἡμέρα is here used, in a larger sense, for the time, whether longer or shorter, in which Christ is now coming to every man singly by death.

— ἐπὶ τοῦ δώματος] *on the housetop*. The Holy Spirit here records these sayings of our Blessed Lord independently of any explicit reference to the taking of Jerusalem, and thus teaches us that they not only relate to that event (see on Matt. xxiv. 17—20), but have a general meaning, applicable to all ages of the Spiritual Jerusalem, or Christian Church; and especially to the *Latter Days*.

He that is *on the housetop*, devoted to a holy life of prayer and meditation, let him not descend to earthly cares and interests. (Ambrose.) He that "has put his hand to the *plough*" (Luke ix. 62) and is engaged in the field of the Church, let him not turn back to the world, but rather forget the things that are behind and press forward (Phil. iii. 13). *S. Aug.* Qu. Evang. ii. 41. *Theoph.* See note on Matt. xxiv. 17—26.

32.] On this text see the Sermon of *Bp. Andrewes*, ii. 61.

33. ζωογονήσει] *'vivipariet'* (Acts vii. 19), an expressive word, derived from animal parturition, *bringing forth to air and life* what was before concealed in the womb. That day shall come as the pains of labour (*ὠδίνες*) on a woman in travail (see on Matt. xxiv. 8); but to the saints of God it shall be *the birth* of the soul and body to life and glory everlasting. See *S. Ignat.* ad Rom. c. 6, and notes below on Acts ii. 24.

34. δύο ἐπὶ κλίνης μιᾶς, κ.τ.λ.] *two men in one bed*. Not out circumstances, but our *hearts*, will determine our future condition. (*S. Cyril.*) See on Matt. xxiv. 40.

35. ἀλήθουσai] *grinding*. Perhaps a reference to the trials of the fearful night in Exod. xi. 5. (*Euseb.*)

36. δύο ἔσονται ἐν τῷ ἀγρῷ· ὁ εἰς παραληφθήσεται καὶ ὁ ἕτερος ἀφεθήσεται] This stands as v. 36 in *Elz.*, but it is not in A, B, E, G, H, K, L, M, Q, R, S, V, X, Γ, Δ, Λ, Lr. Probably it has been brought into the text of some MSS. from the margin, where it had been written as a parallel from St. Matthew.

(²¹³/_v) ³⁶ Καὶ ἀποκριθέντες λέγουσιν αὐτῷ, Ποῦ Κύριε; ὁ δὲ εἶπεν αὐτοῖς,

p Matt. 24. 28.

^p Ὅπου τὸ σῶμα, ἐκεῖ συναθροῦνται οἱ αἵετοί.

a Eccles. 18. 22
Rom. 12. 12.
Eph. 6. 18.
Col. 4. 2.
1 Thess. 5. 17.
ch. 11. 5.
& 21. 36.

XVIII. (²¹⁴/_x) ¹ Ἄεγε δὲ καὶ παραβολὴν αὐτοῖς πρὸς τὸ δεῖν πάντοτε προσεύχεσθαι αὐτοὺς, καὶ μὴ ἐγκακεῖν, ² λέγων, Κριτὴς τις ἦν ἐν τινὶ πόλει τὸν Θεὸν μὴ φοβούμενος, καὶ ἄνθρωπον μὴ ἐντρέπόμενος. ³ Χήρα δὲ ἦν ἐν τῇ πόλει ἐκείνῃ, καὶ ἤρχετο πρὸς αὐτὸν λέγουσα, Ἐκδίκησόν με ἀπὸ τοῦ ἀντιδίκου μου. ⁴ Καὶ οὐκ ἤθελεν ἐπὶ χρόνον· μετὰ δὲ ταῦτα εἶπεν ἐν ἑαυτῷ, Εἰ καὶ τὸν Θεὸν οὐ φοβοῦμαι, καὶ ἄνθρωπον οὐκ ἐντρέπομαι, ⁵ διὰ γε τὸ παρέχειν μοι κόπον τὴν χήραν ταύτην, ἐκδικήσω αὐτὴν ἵνα μὴ εἰς τέλος ἐρχομένη ὑπωπιάζῃ με. ⁶ Εἶπε δὲ ὁ Κύριος, Ἀκούσατε τί ὁ κριτὴς τῆς ἀδικίας λέγει. ⁷ ^b Ὁ δὲ Θεὸς οὐ μὴ ποιήσῃ τὴν ἐκδίκησιν τῶν ἐκλεκτῶν αὐτοῦ τῶν βοώντων πρὸς αὐτὸν ἡμέρας καὶ νυκτὸς, καὶ μακροθυμῶν ἐπ' αὐτοῖς; ⁸ ^c λέγω ὑμῖν ὅτι ποιήσῃ τὴν ἐκδίκησιν αὐτῶν ἐν τάχει. Πλὴν ὁ Υἱὸς τοῦ ἀνθρώπου ἔλθων ἄρα εὐρήσει τὴν πίστιν ἐπὶ τῆς γῆς;

b Rev. 6. 10.
2 Esdr. 15. 7, 8.
Eccles. 35. 17.
Isa. 42. 14.
Heb. 10. 37.
c Ps. 46. 5.

36. "Ὅπου τὸ σῶμα] *Wherever is the Body, thither will be gathered together the Eagles.* Observe the position of the words, *Wherever My Body is, there, if you are Eagles of the Gospel,—* "flying aloft, and rising superior to earthly things, and hastening as an eagle to its prey,"—you will be gathered together. (*S. Ambrose. Theophyl.*) Flock to Christ—to Christ crucified—with the keen sight, and eager appetite of *Eagles*; of whom it is said, "she seeketh the prey, and her eyes behold afar off; her young ones also suck up blood; and where the slain is, there is she." Job xxxix. 29, 30. See on Matt. xxiv. 28, and *S. Cyril* here, p. 373. *Mai*, p. 549. *Smith*.

CH. XVIII. 1. πάντοτε προσεύχεσθαι] Here follows a Lesson,—

1. On the *Duty* of Prayer (*vv.* 1—8).

2. On the right *manner* of Prayer (*vv.* 9—14).

3. On the duty of *Intercessory* Prayer, and on the privileges of *Benediction* (*vv.* 15, 16).

See above on Luke v. 16. *Bp. Andrewes*, Preparation to Prayer, v. p. 354. *Dr. Barrow's* Sermon on 1 Thess. v. 17, and Sermon vi. vol. i. p. 107, and below, xxiv. 53.

— ἐγκακεῖν] to faint. Said properly of a coward (κακὸς) in battle. Prayer is here spoken of as a militia or warfare. The arms of the Church are Prayers. The Church Militant is the Church Suppliant. Her congregations for public Prayer are her armies of Soldiers storming the Gates of Heaven with a siege of prayers. "*Hæc vis Deo grata est.*" (*Tertullian.*)

Some MSS. have ἐγκακεῖν here, e.g. E, G, M, R, S, V, X, Γ, Δ; others have ἐγκακεῖν or ἐγκακεῖν, e.g. A, B*, D, H, K, Q, L, U, Δ. See 2 Cor. iv. 1. 16.

3. ἤρχετο] used to come often. 'Ventitabat.' (*Grot.*)

4. ἤθελεν] So A, B, D, L, Q, R, X, Lr. and preferable to ἠθέλησεν, as showing a habit.

— ἐν ἑαυτῷ] in himself, secretly. Our Lord by this expression, frequently used in His Parables (see xvi. 3, 4, and xviii. 11), reminds us that He is the Searcher of hearts—a doctrine very necessary for the Gentiles. Cp. *Horat.* 1 Epist. xvi. 54—62.

— τὸν κ.τ.λ.] "Symbolum athei potentis." (*Beng.*)

5. διὰ γε] 'at certè.'

— εἰς τέλος] The Authorized Version has 'by her continual coming,' and this seems to be the true meaning; i.e. lest coming to the end—διατελὲς, εἰς τὸ διηνεκὲς (Heb. x. 1. 12. 14), never ceasing to come—she bruise me; εἰς τέλος = Hebr. לְעוֹלָם (lanetsah), 'in æternum' (Ps. ix. 18; x. 11; xlv. 23).

— ὑπωπιάζ[ω] bruise me, 'sugillet me.' *S. Aug.* Quæst. Evang. ii. 45, 'obtundat me.' See on 1 Cor. ix. 27, ὑπωπιάζω μου τὸ σῶμα, a word derived from pugilists, who strike the face under the eyes (ὕπωπον), and make it black and blue by contusion. See the examples in *Weiststein*. Hence, in popular language, it means, like Latin *obtundo*; to worry, to bore to death.

The unjust Judge represents himself as the injured person—as ὑπωπιασμένον by a poor widow!

6. ὁ κριτὴς τῆς ἀδικίας] On this use of the *genitive*, see on xvi. 8, τὸν οἰκονόμον τῆς ἀδικίας, and on Matt. xxiv. 15.

7. Ὁ δὲ Θεὸς κ.τ.λ.] The righteous Judge of all (2 Tim. iv. 8. Heb. xii. 23) shall not He make τὴν ἐκδίκησιν, His award, that award which is determined, and shall not He judge the cause of His elect, who cry to Him on earth, and whose spirits pray to Him from under the altar, where they have been slain as sacrifices to Him? (Rev. vi. 10. 2 Esdr. xv. 8, 9. Eccles. xxxv. 17.)

The case of the Widow is that of the Christian Church, now

a Widow in the world, and subject to persecution and distress, till the return of Her Lord, who is the *righteous Judge* of quick and dead; "donec Sponsus è celo redeat ad judicium." (*Aug.*)

S. Augustine asks,—How is this saying of Christ to be reconciled with His precept to pray for our enemies (Matt. v. 44)? The *Vindicta* desired, he says, is to be effected "conversione ad iustitiam, aut amissâ per supplicium potestate, quâ nunc adversus bonos valent."

Perhaps, however, the true solution of the question is to be found in the meaning of the words ἐκδικεῖν and ἐκδικήσις, used here and in Rev. vi. 10; of which the essential sense is 'doing justice to an injured party,' and the infliction of punishment on any other party is only *per accidens*.

The word 'avenge' in our authorized Version is from the Vulgate 'facere vindictam,' and may suggest an improper meaning, unless explained from the original.

Indeed, the drift of the whole passage is to discourage and forbid *revenge*; for it commands *Prayer*, i.e. the laying of all our griefs before God, who forbids us to avenge ourselves (Rom. xii. 19), and requires us to forgive, if we desire to be forgiven (Matt. xviii. 35).

— καὶ μακροθυμῶν ἐπ' αὐτοῖς] although He is long-suffering over them, and delays to execute vengeance in their cause. For this use of μακροθυμεῖν, see Eccles. xxxii. 18, LXX, and cp. Rom. ii. 4. 1 Pet. iii. 20. 2 Pet. iii. 9; and see James v. 7—10 on the sense of μακροθυμία and μακροθυμῶ.

On the use of ἐπὶ see Acts xi. 19, θλίψις ἐπὶ Στεφάνῳ. (*Glass.* Phil. p. 562. *Winer*, Gr. Gr. p. 373.)

For μακροθυμῶν some MSS.—A, B, D, L, Q, X,—have μακροθυμεί, a reading which deserves consideration. They cry unto Him night and day, and yet He delays to execute vengeance in their cause.

The best illustration of this text is to be derived from the prayer of the disembodied souls of the Elect of God, under the Altar (Rev. vi. 9, 10), which cry with a loud voice, saying,—How long, O Lord, holy and true, dost thou not judge and avenge (ἐκδικεῖς) our blood on them that dwell on the earth? i.e. on the Powers of this World.

8. ἐν τάχει] speedily. And yet eighteen centuries are passed since these words were spoken; and what is described as near is not yet come. Cp. Rev. i. 3; xii. 10. Rom. xiii. 12. Phil. iv. 5. Heb. x. 25. 37. James v. 8, where the day of Judgment is described as close at hand. For so it is, in the eye of Almighty God, who thus speaks in the *Scriptures inspired by Him*, and to whom a thousand years are as one day (2 Pet. iii. 8); and because it is near at hand relatively; as all events in time are when compared with eternity, for which man is designed; and so (as *Augustine* says) the Creation itself, which took place 4000 years before, is to an immortal being but an event of yesterday; and because, in fact, the day of Judgment comes to each man at the day of his death, which cannot be far from any one.

These considerations are necessary for the proper interpretation of Scripture Prophecy, which partakes "of the nature of its Divine Author;" with Whom a Millennium is but a Moment.

— Πλὴν] And yet—though the day of retribution is so near at hand—will the Son of Man, when He cometh, find the faith on Earth? No; "the Love of many will wax cold in the latter days, and many will depart from the faith." Matt. xxiv. 12. 1 Tim. iv. 1. (*Cyril.*)

The Earth is here contrasted with the children of Light and

⁹ Εἶπε δὲ καὶ πρὸς τινὰς τοὺς πεποιθότας ἐφ' ἑαυτοῖς ὅτι εἰσὶ δίκαιοι, καὶ ἔξουθενοῦντας τοὺς λοιποὺς, τὴν παραβολὴν ταύτην ¹⁰ Ἀνθρωποὶ δύο ἀνέβησαν εἰς τὸ ἱερὸν προσεύξασθαι, ὁ εἷς Φαρισαῖος, καὶ ὁ ἕτερος τελώνης ¹¹ ὁ Φαρι- d Isa. 1. 15.
& 58. 2.
Rev. 3. 17. σαῖος σταθεὶς πρὸς ἑαυτὸν ταῦτα προσηύχετο, 'Ο Θεὸς, εὐχαριστῶ σοι, ὅτι οὐκ εἰμὶ ὥσπερ οἱ λοιποὶ τῶν ἀνθρώπων, ἄρπαγες, ἄδικοι, μοιχοὶ, ἢ καὶ ὡς οὗτος ὁ τελώνης ¹² νηστεύω δις τοῦ σαββάτου, ἀποδεκατῶ πάντα ὅσα κτῶμαι. ¹³ Καὶ ὁ τελώνης μακρόθεν ἐστὼς οὐκ ἤθελεν οὐδὲ τοὺς ὀφθαλμοὺς εἰς τὸν οὐρανὸν ἐπάραι, ἀλλ' ἔτυπεν εἰς τὸ στήθος αὐτοῦ λέγων, 'Ο Θεὸς ἱλάσθητί μοι τῷ ἁμαρτωλῷ. e Job 22. 29.
Prov. 29. 23.
ch. 14. 11.
Matt. 23. 12.
James 4. 6, 10.
1 Pet. 5. 5. (²¹⁵/_v) ¹⁴ Ἐγὼ ὑμῖν, κατέβη οὗτος δδδικαιωμένος εἰς τὸν

with the Kingdom of Heaven. The tribes of the *Earth* will wail because of Him. Cp. Rev. i. 7; iii. 10, τοὺς κατοικοῦντας ἐπὶ τῆς γῆς, and xiii. 8. 14; xiv. 6; and xviii. 3, οἱ ἔμποροι τῆς γῆς, and see below on xxi. 35. The tribes of the *Earth* are they who have their *hearts* and *their treasure* here below, upon earth, and not above, in heaven.

The World will have little faith in God's retributive Justice. It will say, "Where is the promise of His Coming?" (2 Pet. iii. 3, 4.) Men will forget Him and live worldly lives, and magnify themselves as if God were not King and Judge of the Earth, and as if they had no account to render to Him. And even many of the good will faint through fear (Matt. xxiv. 12). Therefore "pray always," and do not lay down your arms in this divine warfare. "Ut oremus credamus, et ut ipsa non deficiat fides, quā oramus, oremus. Fides fundit Orationem; fusa Oratio fidei im-petrat firmitatem." (S. Aug. Sermon. xc.)

9. ἐφ' ἑαυτοῖς] in themselves, not in God.
— τοὺς λοιποὺς] the rest of the world. Cp. v. 11, οἱ λοιποὶ τῶν ἀνθρώπων.

10. εἰς τὸ ἱερὸν προσεύξασθαι] to the Temple to pray. Probably at one of the stated times of prayer, sacrifice, and offering of incense in the Temple, on which see Acts ii. 15; iii. 1; x. 9. *Lightfoot* on the Temple Service, chap. ix. vol. i. p. 946. *Jahn*, Arch. § 396. For an exposition of this parable, see *Basil. Seleuc.* p. 180.

11. σταθεὶς] having taken his stand like a statue. "Notat Pharisei superbiā, qui in loco Templi conspicuo instar statue stans erectus, magnā cum affectatione pietatem mentiebatur, oppositē ad modestum Publicanum, qui, oculis in terram dejectis, in angulum quendam se abdidit." (Valck.)

— πρὸς ἑαυτὸν—προσηύχετο] was praying with himself; that is, secretly, whispering as it were with his own voice into his own ear, "Labra movens, metuens audiri," while he was recounting his own merits in prayer! He prayed with his eye fixed on himself, and only glancing, as it were, at God.

There is a contrast in this respect, as in others, between the Publican and the Pharisee; the Publican was not ashamed to confess himself openly to be a sinner. All could hear his ejaculation, "God be merciful to me the sinner."

The Pharisee prayed to himself. His prayer was such as could not be made audible to men; and yet (such is the force of self-deceit!) it is offered to God! Such a prayer is well described by *Horat.* (Epist. xvi. 60), and better still by *Persius* (Sat. ii. 5):

"At bona pars procerum tacitū libabit acerrā.
Haud cuivis promptum est murmurque humilesque susurros
Tollere de templis, et aperto vivere voto."

"Quid rogaverit Deum quære in verbis ejus, nihil invenies; ascendit orare; noluit orare, sed se laudare: parum est non Deum laudare, et se laudare, insuper et roganti Publicano insultare." Aug. (Serm. cxv.)

Our Lord, by revealing to us the secret prayer of this Pharisee, reminds us that in praying to Him we are dealing with One who reads the heart.

— οἱ λοιποὶ] the rest of mankind; "omnes præter ipsum." (S. Aug.)

He censures God in his prayer: Thou hast not one righteous on earth but me, ἐγὼ Σὺ μόνος τῆς ἀρετῆς θησαυρός· ἔρημος ἂν εἴη δικαιοσύνης ἡ γῆ, εἰ μὴ ταύτην ἐπάτουν ἐγώ. *Basil. Seleuc.* (p. 183.)

"Gratias agit de malis quæ in aliis videt!" Bernard (De Grad. Humil.)

A remarkable proof of self-deceit. He had begun with deceiving others with a specious show of sanctity. He ends with deceiving himself; and he even thinks to deceive God. He draws a flattering portrait of himself, and holds it up for admiration to the eyes of God. And this is his prayer!

Because he had tampered with the truth, God gave him

over to a reprobate mind, and he had become a prey to the Tempter; the God of this world blinded his eyes. Therefore, "Thou blind Pharisee!" says Christ, to such deceivers and deceived as this. (Matt. xxiii. 26.)

Here is a solemn warning to all to revere the voice of Conscience, and to obey God's Word, and to cherish the motions of the Spirit of Truth in the soul, and to pray for a clean heart, and to be cleansed from secret faults.

Here also is a solution of the mystery, which would otherwise be very perplexing, that men can quiet their consciences, and go up to the Temple to pray, and attempt to deceive the Omniscient, and yet be easy in their minds, and claim veneration from the world. They, like the Pharisees, have indulged themselves in spiritual pride, and have despised others, and have not conformed with meekness and humility to God's holy will and words, and they are punished by self-delusion. They are deceived by the Tempter into attempting to deceive God.

— οὗτος ὁ τελώνης] this Publican! He would not miss the opportunity of calling his neighbour by a contemptuous name ('this Publican'), even in his prayers, and even when that neighbour was beating his breast in penitential sorrow and prayer.

12. δις τοῦ σαββάτου] twice in the week; on Monday and Thursday. See *Theophylact*, *Lightfoot*, and *Weststein* here; and *Buxtorf*, *De Synagog.*, ch. xiv. p. 279: "Nam Mosem die quinto montem Sinai secundo descendisse, et die Lunæ descendisse." *Theophyl.* adds correctly: σαββατα αὐτὸν ἐβδομάδα (the week) ἔλεγον πληθυντικῶς, ὅθεν καὶ μίαν σαββάταν τὴν παρ' ὑμῖν κυριακὴν ἐκάλουν, παρὰ γὰρ Ἑβραίοις τὸ μίαν σημαίνει ταύτην τῷ πρώτῃ.

— ὅσα κτῶμαι] whatsoever I acquire. He boasts of his wealth. "De omnibus rebus meis utcumque minutis decimas pendo." This was in the true spirit of the Pharisees, who said, "Show me my duty, and I will do it; and show me what is more than my duty, and I will do that." It was his duty to pay tithe (Numb. xviii. 21. Deut. xiv. 22), but not of mint, anise, and cummin; and, in his minute and scrupulous curiosity about that, he forgot the weightier matters of the Law.

13. μακρόθεν ἐστὼς] standing afar off. In the same court as the Pharisee, that of the Israelites (see v. 11, οὗτος ὁ τελώνης), but not pressing forward toward the Holy Place.

— ἔτυπεν εἰς τὸ στήθος] was beating on his breast, and had his eyes fixed on the ground, while the Pharisee was standing as a statue. What a contrast!

Our Lord, who reads the heart, and therefore needs no interpreter of it, and teaches "that God is a Spirit and must be worshipped in spirit and in truth" (John iv. 24), yet does not omit to specify and approve these outward acts of the Publican as fit exponents of inward devotion. Man is composed of body and soul. And God, who made both, requires no less the reverence of the body than the devotion of the soul. He detests profaneness no less than He abhors hypocrisy. Christ twice drove the buyers and sellers even from the outer courts of the Temple, which was less holy than the Church.

It cannot, therefore, be doubted, that where decent and edifying outward forms are prescribed by competent Authority, there compliance with those forms is pleasing in His sight, and is an essential part of duty to Him. Cp. 1 Cor. xi. 4—16.

— ἱλάσθητί μοι ἔλεος μοι γένοιτο (Phavorin.), 'propitius esto.' Cp. on Matt. xvi. 22.

— τῷ ἁμαρτωλῷ] the sinner. The Pharisee was the saint in his own eyes, and the Publican was the sinner. To the Pharisee, all the rest of the world were sinners (v. 11), and he singled out his neighbour the Publican for condemnation as such. The Publican thought of no one's sins but his own. He was the sinner above all in his own sight, and as such he smote on his breast, and prayed for pardon, God be merciful to me the sinner. Cp. St. Paul's language, 1 Tim. i. 15, and see on Rom. v. 7.

οἶκον αὐτοῦ ἢ γὰρ ἐκεῖνος· ὅτι πᾶς ὁ ὑψῶν ἑαυτὸν ταπεινωθήσεται, ὁ δὲ ταπεινῶν ἑαυτὸν ὑψωθήσεται.

f Matt. 19. 13, 14.
Mark 10. 13—15.

($\frac{216}{\Pi}$) ¹⁵ f Προσέφερον δὲ αὐτῷ καὶ τὰ βρέφη ἵνα αὐτῶν ἄπτηται ἰδόντες δὲ οἱ μαθηταὶ ἐπετίμησαν αὐτοῖς. ¹⁶ Ὁ δὲ Ἰησοῦς προσκαλεσάμενος αὐτὰ εἶπεν, Ἀφετε τὰ παιδία ἔρχεσθαι πρὸς με, καὶ μὴ κωλύετε αὐτά· τῶν γὰρ τοιούτων ἐστὶν ἡ βασιλεία τοῦ Θεοῦ. ($\frac{217}{\Pi}$) ¹⁷ Ἀμὴν λέγω ὑμῖν, ὅς ἐάν μὴ δέξηται τὴν βασιλείαν τοῦ Θεοῦ ὡς παιδίον, οὐ μὴ εἰσέλθῃ εἰς αὐτήν.

g Matt. 19. 16—
29.
Mark 10. 17—30.

($\frac{218}{\Pi}$) ¹⁸ g Καὶ ἐπηρώτησέ τις αὐτὸν ἄρχων λέγων, Διδάσκαλε ἀγαθὲ, τί ποιήσας ζωὴν αἰώνιον κληρονομήσω; ¹⁹ Εἶπε δὲ αὐτῷ ὁ Ἰησοῦς, Τί με λέγεις ἀγαθόν; οὐδεὶς ἀγαθὸς εἰ μὴ εἰς, ὁ Θεός. ²⁰ Τὰς ἐντολάς οἶδας, Μὴ μοιχεύσης· μὴ φονεύσης· μὴ κλέψης· μὴ ψευδομαρτυρήσης· τίμα τὸν πατέρα σου καὶ τὴν μητέρα. ²¹ Ὁ δὲ εἶπε, Ταῦτα πάντα ἐφύλαξά μιν ἐκ νεότητός μου. ($\frac{219}{\Pi}$) ²² Ἀκούσας δὲ ταῦτα ὁ Ἰησοῦς εἶπεν αὐτῷ, Ἐτι ἔν σοι λείπει, πάντα ὅσα ἔχεις πώλησον, καὶ διάδος πτωχοῖς, καὶ ἔξεις θησαυρὸν ἐν οὐρανῷ· καὶ δεῦρο ἀκολούθει μοι. ($\frac{220}{\Pi}$) ²³ Ὁ δὲ ἀκούσας ταῦτα περίλυπος ἐγένετο, ἦν γὰρ πλούσιος σφόδρα. ²⁴ Ἰδὼν δὲ αὐτὸν ὁ Ἰησοῦς περίλυπον γενόμενον εἶπε, Πῶς δυσκόλως οἱ τὰ χρήματα ἔχοντες εἰσελεύσονται εἰς τὴν βασιλείαν τοῦ Θεοῦ. ²⁵ εὐκοπώτερον γάρ ἐστι κάμηλον διὰ τρυμαλιᾶς ραφίδος εἰσελθεῖν, ἢ πλούσιον εἰς τὴν βασιλείαν τοῦ Θεοῦ εἰσελθεῖν. ²⁶ Εἶπον δὲ οἱ ἀκούσαντες, καὶ τίς δύναται σωθῆναι; ²⁷ Ὁ δὲ εἶπε, Τὰ ἀδύνατα παρὰ ἀνθρώποις δυνατά ἐστι παρὰ τῷ Θεῷ. ²⁸ Εἶπε δὲ Πέτρος, Ἰδοὺ ἡμεῖς ἀφήκαμεν πάντα καὶ ἠκολούθησάμεν σοι. ($\frac{221}{\Pi}$) ²⁹ Ὁ δὲ εἶπεν αὐτοῖς, Ἀμὴν λέγω ὑμῖν, ὅτι οὐδεὶς ἐστὶν ὃς ἀφήκεν οἰκίαν, ἢ γονεῖς, ἢ ἀδελφούς, ἢ γυναῖκα, ἢ τέκνα, ἕνεκεν τῆς βασιλείας τοῦ Θεοῦ, ³⁰ ὃς οὐ μὴ ἀπολάβῃ πολλαπλασίονα ἐν τῷ καιρῷ τούτῳ, καὶ ἐν τῷ αἰῶνι τῷ ἐρχομένῳ ζωὴν αἰώνιον.

h Matt. 20. 17—
19.
Mark 10. 32—34.

($\frac{222}{\Pi}$) ³¹ h Παραλαβὼν δὲ τοὺς δώδεκα εἶπε πρὸς αὐτοὺς, Ἰδοὺ ἀναβαίνομεν εἰς Ἱεροσόλυμα, καὶ τελεσθήσεται πάντα τὰ γεγραμμένα διὰ τῶν προφητῶν τῷ Τίῳ τοῦ ἀνθρώπου ³² παραδοθήσεται γὰρ τοῖς ἔθνεσι, καὶ ἐμπαιχθήσεται καὶ ὕβρισθήσεται καὶ ἐμπτυσθήσεται, ³³ καὶ μαστιγώσαντες ἀποκτενοῦσιν αὐτὸν, καὶ τῇ ἡμέρᾳ τῇ τρίτῃ ἀναστήσεται. ($\frac{223}{X}$) ³⁴ Καὶ αὐτοὶ οὐδὲν τούτων συνῆκαν, καὶ ἦν τὸ ῥῆμα τοῦτο κεκρυμμένον ἀπ' αὐτῶν, καὶ οὐκ ἐγίνωσκον τὰ λεγόμενα.

14. δεδικαιωμένος—ἢ] *justified, acquitted and pardoned*, not more than the other, but rather than the other.

The ellipsis of *μᾶλλον* is seen in Gen. xxxviii. 26, *δεδικαιώται ὁ ἄμαρ ἢ ἐγὼ, 'rather than I.'* Ps. cxviii. 8, *ἀγαθὸν πεποιθέναι ἐπὶ κύριον ἢ ἐπ' ἀνθρώπων.* Matt. xviii. 8; above, xv. 7. See *Glass. Phil. S. p. 274.* And this comparison is tantamount to a strong negative of the second member of the sentence. See the examples, *ibid. p. 465* 1 Cor. vii. 9. 1 Pet. iii. 17, i. e. in this case the Pharisee was not justified, but *condemned*. As *Euthym.* here well says, *ὁ ἱκαιοῦσας μόνον ἑαυτὸν κατεδικάσθη παρὰ Θεοῦ, ὁ δὲ καταδικάσας μόνον ἑαυτὸν ἐδικαιώθη παρὰ Θεοῦ,* and *Tertullian, c. Marc. iv. 36, "Alterum reprobatum alterum justificatum descendisse,"* and *S. Aug.* "Superbia in Pharisæo de templo damnata descendit, et humilitas in Publicano ante Dei oculos approbata descendit."

— ἢ γὰρ ἐκεῖνος.] So the majority of the best MSS., A, E, G, H, K, M, P, Q, S, U, V, X, Γ, Δ, Δ, and about 150 Cursives: ἢ ἐκεῖνος, the reading of *Elz.*, is only in a few Cursives. B and L have *παρ' ἐκεῖνον*. The γὰρ, *Winer* says, G. G. p. 216, is without example. But γὰρ serves to mark transition; and perhaps it is introduced for euphony, to soften the harsh hiatus between ἢ and ἐκεῖνος, and to strengthen the assertion. See Luke viii. 17, 18; ix. 24—26; xix. 10. Acts xvi. 37, οὐ γὰρ ἄλλ' ἐλθόντες. John vii. 41, μὴ γὰρ ἐκ τῆς Γαλιλαίας ὁ Χριστὸς ἐρχεται; ix. 30, ἐν γὰρ τούτῳ θαυμαστόν ἐστιν. Gal. i. 10, ἄρτι γὰρ ἀνθρώπους πείλω;

Indeed, if we regard γὰρ etymologically, i. e. as formed of γε ἔρα (*Hoogeveen*), the sense of ἢ γὰρ here is obvious.

15. Προσέφερον κ.τ.λ.] See Matt. xix. 13—15. Mark x. 13—

16. St. Luke here has *βρέφη*, the more Hellenic word used by him alone of all the Evangelists; the others have *παῖδια* which St. Luke also has in v. 16, 17.

— καὶ τὰ βρέφη] *also their infants*, as well as themselves. ¹⁷ Ἀμὴν λέγω ὑμῖν] See *S. Aug. Serm. cxv.*, where he uses this text (as the Book of Common Prayer does) as an argument for Infant Baptism: "Veniant ergo parvuli, languidi ad medicum, veniant perdit ad Redemptorem: veniant, nemo prohibeat. In ramo nihil commiserunt, sed in radice perierunt. Benedicat pusillos cum magnis. Causam parvulorum Domini commendamus majoribus. Nihil habent mali nisi quod de fonte traxerunt. Non eos impediunt à salute, qui ad id quod traxerunt multa addiderunt." ¹⁸ Καὶ ἐπηρώτησε κ.τ.λ.] See Matt. xix. 16—22. Mark x. 17—22.

— Διδάσκαλε] *Master.* προσέρχεται τῷ κυρίῳ ὡς ἀπλῶς ἀνθρώπων καὶ διδασκάλῳ. (*Theoph.*)

19. Τί με λέγεις ἀγαθόν;] If I am only *Master*, why dost thou call Me *Good*? if I am God, why call Me *Master*? why not call Me God? For there is none good, but God. "Quid me dicis bonum, quem negas Deum? Non ergo se bonum negat, sed Deum designat." (*S. Ambrose.*) See on Matt. xix. 17.

24. Ἰδὼν κ.τ.λ.] See on Matt. xix. 23—30.

28. ἡμεῖς] *we*, emphatic; *we* have done what Thou commandest others to do.

— ἀφήκαμεν—ἠκολούθησαμεν] *we have left all and became followers of Thee*, and still are.

31. Παραλαβὼν κ.τ.λ.] See on Matt. xx. 17—19. Mark x. 32—34; and on these verses, 31—44, see *Greg. M. Moral. i. in Evang. ii. p. 1440.*

(²²⁴/_{II}) ³⁵ Ἐγένετο δὲ ἐν τῷ ἐγγίξειν αὐτὸν εἰς Ἱεριχὼ, τυφλὸς τις ἐκάθητο ^{i Matt. 20. 29—34.}
 παρὰ τὴν ὁδὸν προσαιτῶν ³⁶ ἀκούσας δὲ ὄχλου διαπορευομένου ἐπυνθάνετο ^{Mark 10. 46—52.}
 τί εἶη τοῦτο· ³⁷ ἀπήγγειλαν δὲ αὐτῷ ὅτι Ἰησοῦς ὁ Ναζωραῖος παρέρχεται·
³⁸ καὶ ἐβόησε λέγων, Ἰησοῦ Τίε Δαυὶδ, ἐλέησόν με. ³⁹ Καὶ οἱ προάγοντες
 ἐπετίμων αὐτῷ ἵνα σιωπήσῃ· αὐτὸς δὲ πολλῶ μᾶλλον ἔκραζεν, Τίε Δαυὶδ,
 ἐλέησόν με. ⁴⁰ Σταθεὶς δὲ ὁ Ἰησοῦς ἐκέλευσεν αὐτὸν ἀχθῆναι πρὸς αὐτόν·
 ἐγγίσαντος δὲ αὐτοῦ ἐπηρώτησεν αὐτὸν ⁴¹ λέγων, Τί σοι θέλεις ποιήσω;
 ὁ δὲ εἶπε, Κύριε, ἵνα ἀναβλέψω· ⁴² καὶ ὁ Ἰησοῦς εἶπεν αὐτῷ, Ἀνάβλεψον
 ἢ πίστις σου σέσωκέ σε. ⁴³ Καὶ παραχρῆμα ἀνέβλεψε, καὶ ἠκολούθει αὐτῷ
 δοξάζων τὸν Θεόν· καὶ πᾶς ὁ λαὸς ἰδὼν ἔδωκεν αἶνον τῷ Θεῷ.

XIX. (²²⁵/_X) ¹ Καὶ εἰσελθὼν διήρχετο τὴν Ἱεριχὼ· ² καὶ ἰδοὺ ἀνὴρ ὀνόματι
 καλούμενος Ζακχαῖος, καὶ αὐτὸς ἦν ἀρχιτελώνης, καὶ οὗτος ἦν πλούσιος, ³ καὶ
 ἐξήτει ἰδεῖν τὸν Ἰησοῦν τίς ἐστι, καὶ οὐκ ἠδύνατο ἀπὸ τοῦ ὄχλου ὅτι τῇ ἡλικίᾳ
 μικρὸς ἦν. ⁴ Καὶ προδραμὼν ἔμπροσθεν ἀνέβη ἐπὶ συκομορέαν ἵνα ἴδῃ αὐτὸν,
 ὅτι ἐκεῖνης ἤμελλε διέρχεσθαι. ⁵ Καὶ ὡς ἦλθεν ἐπὶ τὸν τόπον ἀναβλέψας
 ὁ Ἰησοῦς εἶδεν αὐτὸν, καὶ εἶπε πρὸς αὐτόν, Ζακχαῖε, σπεύσας κατὰβηθι·
 σήμερον γὰρ ἐν τῷ οἴκῳ σου δεῖ με μέναι. ⁶ Καὶ σπεύσας κατέβη, καὶ
 ὑπεδέξατο αὐτὸν χαίρων. ⁷ Καὶ ἰδόντες πάντες διεγόγγυζον λέγοντες, Ὅτι
 παρὰ ἁμαρτωλῷ ἀνδρὶ εἰσῆλθε καταλῦσαι. ⁸ ^a Σταθεὶς δὲ Ζακχαῖος εἶπε πρὸς ^{a ch. 3. 14.}
 τὸν Κύριον, Ἰδοὺ, τὰ ἡμίση τῶν ὑπαρχόντων μου, Κύριε, δίδωμι τοῖς πτωχοῖς,
 καὶ εἰ τινὸς τι ἐσυκοφάντησα, ἀποδίδωμι τετραπλοῦν. ⁹ ^b Εἶπε δὲ πρὸς αὐτόν ^{b ch. 13. 16.}
^{Gal. 3. 7.}

35. Ἐγένετο δὲ, κ.τ.λ.] On the time and place of the healing of the blind man, see on Matt. xx. 29—34, and on Mark x. 46—52.

— Ἱεριχὼ] Jericho, in the tribe of Benjamin (*Joseph. Antt.* xviii. 21), on the borders of Ephraim (xvi. 17), in a fair and fertile, well-watered country, celebrated for its balsam and its palm-trees (*Strabo*, xvi. p. 763. *Plin.* v. 14. *Reland*, pp. 384. 829. *Lightfoot*, Works, ii. 43); 150 stadia east from Jerusalem, and 60 west from the river Jordan. *Robinson*, Palestine, ii. pp. 273—304. The city had been much beautified by Herod (*Joseph. Antt.* xvi. 5), who had a palace there; and it was now the next city to Jerusalem in importance. It is now called *Richa* or *Ericha*, and is almost deserted.

38. Ἰησοῦ Τίε Δαυὶδ] *Jesus, thou Son of David!* See the blind man's faith. The crowd had said (v. 37), that "Jesus of Nazareth" passeth by. But the blind man would not address Him by that title; but he invokes Him as 'Jesus, the Son of David.' The crowd was blind, the blind man saw, and condemned the blindness of the crowd.

CH. XIX. 1. διήρχετο] *He was passing through*; i. e. He was not going to make any stay there; but was induced to wait awhile, v. 5. 7. 9, at the house of Zacchæus.

2. Ζακχαῖος] *Zacchæus*. The name (which occurs in the Talmud, see *Lightfoot*) shows him to have been a Jew, and therefore more obnoxious to his countrymen, as an instrument in the hands of the Romans, for exacting taxes from them; being, as he was, a chief of the hated order of Publicans, and rich, perhaps, by means of his profession; and he dwelt at Jericho, a wealthy commercial city, the next in importance in Judæa, after Jerusalem.

According to a later tradition (*Const. Apost.* vii. 46), he became first Bishop of Cæsarea, in Palestine.

4. ἀνέβη ἐπὶ συκομορέαν] *he climbed up into a sycamore-tree*. The tree here mentioned is the 'ficus sycomorus,' the Egyptian fig, in leaves and aspect like the white mulberry. *Plin.* xiii. 14. *Dioscor.* i. 182. It has a knotty stem, and grows to a considerable height, and shoots out its boughs wide, with thick foliage. *Hasselquist*, Reise, &c. p. 535. *Billerbeck*, Flora, p. 229. *Winer*, R. W. B. ii. p. 26.

— ἐκεῖνης] So A, B, E, F, G, H, K, L, M, Q, R, S, U, V.—*Elz.*, δὲ ἐκεῖνης. Cp. ch. v. 19.

This history of Zacchæus has spiritual instruction for us. He was little in stature, and he could not see Christ for the crowd. But this difficulty stimulated his efforts to gratify his desires. He mounted the tree. Christ, who read his heart, saw him, and rewarded him, and became a guest at his house. Often by reason of the crowd of worldly affairs, and on account of our spiritual lowness of stature, we cannot discern Christ; but there are sycamores planted in the road, by which He will pass. He has given

us the means of grace,—Prayer, Scripture, Sacraments. These are the Trees which He has planted by the way side of life. Let the crowd and our own littleness excite us to run before, like Zacchæus, and to ascend the tree; and then, like him, we shall see Christ, and He will come and abide with us.

Pusillitatem nostram, ad videndum Dominum, turba præpedit, quia infirmitatem humanæ mentis, ne lucem veritatis intendat, curarum sæcularium tumultus premit. Sed prudenter sycomorur ascendamus; per sycomorur Dominus transiens cernitur. (*S. Gregor.* 27. Moral. in Job xxxvii.)

God always rewards us, if He sees us eager for good. (*Theoph.*)

5. ἀναβλέψας ὁ Ἰησοῦς, κ.τ.λ.] *Jesus looked up and saw*. He who had seen the heart of Nathanael beneath the thick foliage of the fig-tree (John i. 48), reads that of Zacchæus in the shade of the sycamore, and more than grants his prayer. *Etsi vocem invitantis, Jesus non audierat, viderat tamen affectum. Ambrose*. He promises to come to his house, having already visited his heart. See also *S. Cyril* here, and *S. Chrysostom*, Homil. de Zacchæo.

— Ζακχαῖε] *Zacchæus*. Christ, the Good Shepherd, knows all His sheep, and calleth them all by their names. John x. 3.

7. καταλῦσαι] *to be a guest with*; hence the inn or lodging, *diversorium*, in which Christ was born is called *κατάλυμα* (see above, ii. 7); and so is the Guest Chamber for refreshment, where He ate the Paschal Supper, and instituted the Holy Eucharist. See below, xxii. 11.

8. Σταθεὶς] *Having taken his stand*. We are left by St. Luke to judge of our Lord's Sermon at the table of Zacchæus by its effects. Perhaps Zacchæus had been reclining at meat, and listening to our Lord's teaching on the use of Money, and was convinced of his own past failings in this respect; and he then arose and stood forth in the presence of the guests, and spoke as follows; and became an example of *confessing Christ before men*, and of making public dedications of body, and soul, and goods to Him. Wisely therefore has the Church adopted his words in her Communion Office, at the Offertory.

— Ἰδοὺ] *Behold!* 'henceforth I give;'—present tense for future, to show that what is said is as good as done,—'the half of my goods to the poor.' He does not delay till to-morrow. He is not a *Doson*. Here is a *public confession*, and a *public vow* of restitution and dedication to God.

— ἀποδίδωμι τετραπλοῦν] *I restore fourfold, voluntarily*, of my own accord; what the Law requires of a person publicly convicted of fraud. Exod. xxii. 1. 9. Thus "he will be the Law unto himself" (Rom. ii. 14). And he thus vindicates Christ from the cavils of those who said He was gone to be a guest with a sinner (v. 7).

"Non dimittitur peccatum, nisi restituatur ablatum." *Aug.* (Ep. liv.)

ὁ Ἰησοῦς, Ὅτι σήμερον σωτηρία τῷ οἴκῳ τούτῳ ἐγένετο, καθότι καὶ αὐτοὶ υἱὸς Ἀβραάμ ἐστιν' ($\frac{226}{V}$) ¹⁰ ἦλθε γὰρ ὁ Υἱὸς τοῦ ἀνθρώπου ζητῆσαι καὶ σῶσαι τὸ ἀπολωλός.

($\frac{227}{X}$) ¹¹ Ἀκούοντων δὲ αὐτῶν ταῦτα προσθεὶς εἶπε παραβολὴν, διὰ τὸ ἐγγὺς αὐτὸν εἶναι Ἱερουσαλὴμ, καὶ δοκεῖν αὐτοὺς ὅτι παραχρῆμα μέλλει ἡ βασιλεία τοῦ Θεοῦ ἀναφαίνεσθαι. ($\frac{228}{II}$) ¹² Εἶπεν οὖν, Ἀνθρωπὸς τις εὐγενὴς ἐπορεύθη εἰς χώραν μακρὰν λαβεῖν ἑαυτῷ βασιλείαν καὶ ὑποστρέψαι. ($\frac{229}{V}$) ¹³ Καλέσας δὲ δέκα δούλους ἑαυτοῦ ἔδωκεν αὐτοῖς δέκα μνᾶς, καὶ εἶπε πρὸς αὐτοὺς, Πραγματεύσασθε ἕως ἔρχομαι. ¹⁴ Οἱ δὲ πολῖται αὐτοῦ ἐμίσησαν αὐτὸν, καὶ ἀπέστειλαν πρεσβείαν ὀπίσω αὐτοῦ λέγοντες, Οὐ θέλομεν τοῦτον βασιλεῦσαι ἐφ' ἡμᾶς.

¹⁵ Καὶ ἐγένετο ἐν τῷ ἐπανελθεῖν αὐτὸν λαβόντα τὴν βασιλείαν, καὶ εἶπε φωνηθῆναι αὐτῷ τοὺς δούλους τούτους οἷς ἔδωκε τὸ ἀργύριον, ἵνα γνῶ τίς τί διεπραγματεύσατο. ¹⁶ Παρεγένετο δὲ ὁ πρῶτος λέγων, Κύριε, ἡ μνᾶ σου προσειργάσατο δέκα μνᾶς. ¹⁷ Καὶ εἶπεν αὐτῷ, Εὖ, ἀγαθὲ δούλε, ὅτι ἐν ἐλαχίστῳ πιστὸς ἐγένου ἴσθι ἐξουσίαν ἔχων ἐπάνω δέκα πόλεων. ¹⁸ Καὶ ἦλθεν ὁ δευτέρος λέγων, Κύριε, ἡ μνᾶ σου ἐποίησε πέντε μνᾶς. ¹⁹ Εἶπε δὲ καὶ τούτῳ, Καὶ σὺ γίνου ἐπάνω πέντε πόλεων. ²⁰ Καὶ ἕτερος ἦλθε λέγων, Κύριε, ἰδοὺ ἡ μνᾶ σου, ἣν εἶχον ἀποκειμένην ἐν σουδαρίῳ. ²¹ Ἐφοβούμενη γάρ σε ὅτι ἄνθρωπος αὐστηρὸς εἶ· αἶρεις ὃ οὐκ ἔθηκας, καὶ θερίζεις ὃ οὐκ ἔσπειρας. ²² Λέγει δὲ αὐτῷ, Ἐκ τοῦ στόματός σου κρινῶ σε, πονηρὲ δούλε· ἦδεις ὅτι ἐγὼ ἄνθρωπος αὐστηρὸς εἰμι, αἶρων ὃ οὐκ ἔθηκα, καὶ θερίζων ὃ οὐκ ἔσπειρα. ²³ καὶ διατί οὐκ ἔδωκας τὸ ἀργύριόν μου ἐπὶ τράπεζαν, καὶ ἐγὼ ἔλθων σὺν τόκῳ ἂν ἔπραξα αὐτό;

²⁴ Καὶ τοῖς παρεστῶσιν εἶπεν, Ἀρατε ἀπ' αὐτοῦ τὴν μνᾶν, καὶ δότε τῷ τὰς δέκα μνᾶς ἔχοντι. ²⁵ καὶ εἶπον αὐτῷ, Κύριε, ἔχει δέκα μνᾶς. ($\frac{230}{II}$) ²⁶ λέγω γὰρ ὑμῖν, ὅτι παντὶ τῷ ἔχοντι δοθήσεται· ἀπὸ δὲ τοῦ μὴ ἔχοντος καὶ ὃ ἔχει ἀρθήσεται ἀπ' αὐτοῦ. ($\frac{231}{V}$) ²⁷ Πλὴν τοὺς ἐχθροὺς μου ἐκείνους, τοὺς μὴ θελήσαντάς με βασιλεῦσαι ἐπ' αὐτοὺς, ἀγάγετε ὧδε καὶ κατασφάξατε ἔμπροσθέν μου. ($\frac{232}{II}$) ²⁸ Καὶ εἰπὼν ταῦτα ἐπορεύετο ἔμπροσθεν ἀναβαίνων εἰς Ἱεροσόλυμα.

²⁹ Καὶ ἐγένετο ὡς ἤγγισεν εἰς Βηθφαγὴ καὶ Βηθανίαν, πρὸς τὸ ὄρος τὸ καλούμενον Ἐλαιῶν, ἀπέστειλε δύο τῶν μαθητῶν αὐτοῦ ³⁰ εἰπὼν, Ὑπάγετε εἰς τὴν κατέναντι κώμην, ἐν ᾗ εἰσπορευόμενοι εὑρήσετε πῶλον δεδεμένον, ἐφ' ὃν

c Matt. 10. 6.
& 15. 24.
& 18. 11.
Acts 13. 46.

d Matt. 25. 14.

e Matt. 25. 20.

f Matt. 25. 24—
29.

g Matt. 21. 2—9.
Mark 11. 2—10.

9. υἱὸς Ἀβραάμ] a son of Abraham by faith (Matt. iii. 9. John viii. 39. Rom. iv. 11—16. Gal. iii. 7. 9); though despised by those who call themselves the children of Abraham.

10.] See *Athanas.* de Incar., pp. 47, 48.

11. προσθεὶς εἶπε] He went on to deliver a parable. See *Vorst.*, de Hebr., p. 591. Job xxix. 1. Cp. xx. 11.

12. ἐπορεύθη εἰς χώραν μακρὰν κ.τ.λ.] he set out to a far country. As the members of the family of Herod and others from the East resorted to Rome to obtain kingdoms for themselves from the Emperors, and to return to Palestine and their own land. See *Wetstein* here, and *Joseph.* Antt. xiv. 25; xv. 10. Comp. on the parable of the five talents, Matt. xxv. 14—30.

13. ἕως ἔρχομαι] The present tense of the indicative mood marks more forcibly the uncertainty of the time of Christ's Advent, and that He is always coming to every man. Cp. John xxi. 22. 1 Tim. iv. 13. Some MSS. (A, B, D, K, L, R) have ἐν φ.

14. πρεσβείαν] embassy. As the Jews sent counter embassies to Rome to frustrate the appeals mentioned in a preceding note (on v. 12), e.g. in the case of Archelaus. (*Joseph.* Antt. xvii.)

The mention of this antipathy and opposition on the part of the citizens brings out more clearly the character of the servants; as the hostility of the citizens of the World against Christ tries and displays the temper of Christians, who are His citizens,—dwellers in the City of God, the spiritual Jerusalem, the Church.

16. ἡ μνᾶ σου] thy pound has gained. He does not say, I have gained. The good servant ascribes all the increase to his lord's money. Cp. St. Paul's words, 1 Cor. xv. 10. It is God's grace in us which enables us to labour; and all the fruits of our labour are due to Him. See on xvii. 5—10.

17. ἴσθι ἔχων] 'scias te habere.' (*Valck.*)

— δέκα πόλεων] of ten cities. On this parable as illustrating

the different degrees of bliss in heaven, according to different degrees of growth in grace on earth, see *Bp. Bull's* Sermon vii. vol. i. pp. 168. 189. Cp. Matt. xix. 27, 28. 1 Cor. xv. 41, 42. 2 Cor. ix. 6.

See also below on John xiv. 2.

20. σουδαρίῳ] napkin. The Latin word sudarium (from sudor), Catull. xii. 14, passed into many eastern dialects. See John xi. 44; xx. 7. Acts xix. 12. *Buxtorf*, Lex. Talmud. p. 442. *Wetstein*.

There is a difference between this case and that of the unprofitable servant in St. Matt. xxv. 25. There the servant alleges fear, lest he should lose what his master had given him; and therefore he has gone and hidden it in the earth. Here the servant also alleges fear (v. 21); but says that he kept it stowed away in a napkin,—i.e. he claims credit for care and vigilance.

The Gospel speaks of the dead body wrapped in a σουδαρίον (John xi. 44; xx. 7); fitly then the pound which he kept as dead was so unwrapped. (*Theophyl.*)

On the sin of wrapping up the Conscience, as if it were a dead corpse, in the folds of a napkin, such as the Papacy provides for its children, and requires them to use on pain of damnation, see *Bp. Sanderson*, de Conscient. Præl. iii. 5. 27, 28.

23. τράπεζαν] See Matt. xxi. 12; xxv. 27. A, B, L, have μοῦ τὸ ἀργύριον, a reading worthy of consideration.

27. τοὺς μὴ θελήσαντάς] those who willed not that I should be their king. A prophetic reference to the punishment in store for those who would soon cry, "we have no king but Cæsar" (John xix. 15. Ps. ii. 2—6.)

29—44. Καὶ ἐγένετο κ.τ.λ.] See on Matt. xxi. 1—17. Mark xi. 1. On the form Ἐλαιῶν see xxi. 37.

30. πῶλον δεδεμένον, ἐφ' ὃν οὐδὲς κ.τ.λ.] a colt tied, on which

οὐδεὶς πώποτε ἀνθρώπων ἐκάθισε· λύσαντες αὐτὸν ἀγάγετε· ³¹ καὶ ἂν τις ὑμᾶς ἐρωτᾷ, Διὰ τί λύετε; οὕτως ἐρεῖτε αὐτῷ, Ὅτι ὁ Κύριος αὐτοῦ χρεῖαν ἔχει. (²³³/_{II}) ³² Ἀπελθόντες δὲ οἱ ἀπεσταλμένοι εἶδον καθὼς εἶπεν αὐτοῖς. ³³ Αὐόντων δὲ αὐτῶν τὸν πῶλον εἶπον οἱ κύριοι αὐτοῦ πρὸς αὐτοὺς, Τί λύετε τὸν πῶλον; ³⁴ οἱ δὲ εἶπον, Ὁ Κύριος αὐτοῦ χρεῖαν ἔχει. ³⁵ Καὶ ἤγαγον αὐτὸν πρὸς τὸν Ἰησοῦν, καὶ ἐπιβρῖψαντες ἐαυτῶν τὰ ἱμάτια ἐπὶ τὸν πῶλον ἐπεβίβασαν τὸν Ἰησοῦν. (²³⁴/_I) ³⁶ Πορευομένου δὲ αὐτοῦ ὑπεστρώννουν τὰ ἱμάτια αὐτῶν ἐν τῇ ὁδῷ. ³⁷ Ἐγγίζοντος δὲ αὐτοῦ ἤδη πρὸς τῇ καταβάσει τοῦ ὄρους τῶν Ἐλαιῶν, ἤρξαντο ἅπαν τὸ πλῆθος τῶν μαθητῶν χαίροντες αἰνεῖν τὸν Θεὸν φωνῇ μεγάλῃ περὶ πασῶν ὧν εἶδον δυνάμεων ³⁸ λέγοντες, Εὐλογημένος ὁ ἐρχόμενος βασιλεὺς ἐν ὀνόματι Κυρίου· εἰρήνῃ ἐν οὐρανῷ, καὶ δόξα ἐν ὑψίστοις. (²³⁵/_V) ³⁹ Καί τινες τῶν Φαρισαίων ἀπὸ τοῦ ὄχλου εἶπον πρὸς αὐτὸν, Διδάσκαλε, ἐπιτίμησον τοῖς μαθηταῖς σου. ⁴⁰ Καὶ ἀποκριθεὶς εἶπεν αὐτοῖς, Λέγω ὑμῖν, ὅτι ἂν οὗτοι σιωπήσωσιν, οἱ λίθοι κεκράξονται. (²³⁶/_X) ⁴¹ Καὶ ὡς ἤγγισεν ἰδὼν τὴν πόλιν ἔκλαυσεν ἐπ' αὐτήν ⁴² λέγων, Ὅτι εἰ ἔγνως καὶ σὺ, καί γε ἐν τῇ ἡμέρᾳ σου ταύτῃ, τὰ πρὸς εἰρήνην σου—νῦν δὲ ἐκρύβη ἀπὸ ὀφθαλμῶν σου. ⁴³ ὅτι ἤξουσιν ἡμέραι ἐπὶ σε, καὶ περιβαλοῦσιν οἱ ἐχθροί σου χάρακά σοι, καὶ περικυκλώσουσί σε, καὶ συνέξουσί σε πάντοθεν, (²³⁷/_{II}) ⁴⁴ καὶ ἐδαφιοῦσί σε καὶ τὰ τέκνα σου ἐν σοὶ, καὶ οὐκ ἀφήσουσιν ἐν σοὶ λίθον ἐπὶ λίθῳ· ἀνθ' ὧν οὐκ ἔγνως τὸν καιρὸν τῆς ἐπισκοπῆς σου.

(²³⁸/_I) ⁴⁵ ^h Καὶ εἰσελθὼν εἰς τὸ ἱερὸν ἤρξατο ἐκβάλλειν τοὺς πωλοῦντας ἐν αὐτῷ ^h Matt. 21. 12, 13. καὶ ἀγοράζοντας ⁴⁶ λέγων αὐτοῖς Γέγραπται, Ὁ οἰκὸς μου οἶκος προσευχῆς ^h Mark 11. 15, 17. ^{Isa. 56. 7.} ἐστίν· ὑμεῖς δὲ αὐτὸν ἐποιήσατε σπήλαιον ληστῶν.

(²³⁹/_I) ⁴⁷ ⁱ Καὶ ἦν διδάσκων τὸ καθ' ἡμέραν ἐν τῷ ἱερῷ· οἱ δὲ ἀρχιερεῖς καὶ ⁱ Mark 11. 18.

no man ever yet sat. The colt tied, on which no man ever yet had sat, but now loosed by the Apostles of Christ, and ridden by Him into Jerusalem, the Holy City, was a type of the Heathen World, as yet untamed and untrained, but brought by the Apostles to Christ, and submitting itself to Him guiding it into the City of God. See *Cyril* here, and note on Matt. xxi. 7. John xii. 14. 20.

33. οἱ κύριοι *the masters*. St. Mark says only *τινὲς τῶν ἐσθῆκότων* (xi. 5). Here seems to be a mark of the later composition of St. Luke's Gospel. See Mark ii. 15. 25, 26; v. 36—38, compared respectively with Luke v. 29; vi. 3, 4; viii. 50, 1, and *Townson* on the Gospels, Disc. v. sect. 1.

40. οἱ λίθοι *the stones*. And so the stones did cry out when one stone was not left upon another, according to his prophecy (xix. 44), and proclaimed His truth, justice, and power in thus punishing those that rejected the Divine Stone who became the Head Stone of the corner (xx. 17).

41. ἰδὼν τὴν πόλιν ἔκλαυσεν *when He saw the city He wept over it*. Christ shed tears (ἐδάκρυεν) at the grave of Lazarus (John xi. 35). But now, He did much more than this, when He looked at Jerusalem, and beheld, as it were, its death—its grave, He ἔκλαυσεν, wept. Cp. Matt. xxvi. 75. Mark xiv. 72. The sight of the City brought tears into His eyes, and He wept, as David did on the same mountain (2 Sam. xv. 30). Christ wept in the hour of His triumph, and near the spot where He was about to ascend in glory to heaven. He wept not for Himself, but for Jerusalem, and for her approaching calamities. (See below, xxiii. 28.) He wept in the place where her enemies began to besiege her (Matt. xxiv. 3) for her sins in rejecting Him; He wept on that spot, in divine foreknowledge of the miseries which they would there inflict upon her. Christ here proves His twofold nature by weeping as man for what He foretold as God.

A, B, D, H, L, R, Γ, Δ, have αὐτήν; cp. xxiii. 28, *μή καλεῖτε ἐπ' ἐμὲ, πλὴν ἐφ' ἐαυτὰς καλεῖτε*.—*Elz.* has αὐτῇ; but καλεῖν ἐπὶ with an accusative is confirmed by the LXX. See Num. xi. 13. Jud. xi. 37, 38; xiv. 17. See *Wetstein*, p. 815.

42—47.] See *Greg.* M. Hom. in Ev. xxxix.

42. εἰ ἔγνως—ὀφθαλμῶν σου] A remarkable saying: Thou art called Jerusalem. Thy Name means, "they shall see peace" (οἰνὴν ἰατρίαν). Cp. Ps. cxxii. 6, 7. And David said, O pray for the peace of Jerusalem; literally, the things that belong to her peace. And so God intended it should be, for He sent to thee the Prince of Peace to preach Peace. But thou hast closed thine ears and thine eyes. Thou hast not *known*, i. e. not considered the things

that belong to thy Peace; and now they are hid from thine eyes.

— εἰ ἔγνως καὶ σὺ, κ.τ.λ.] *If thou hadst known, even thou, for whom so much love has been shown by God, hitherto in vain; if thou hadst known at least in this the day of thy visitation, when thy King and Saviour comes to visit thee in person for the last time (see v. 44), then how blessed would it be! The Apostrophe is full of pathos.* See on xiii. 9, and cp. Isa. xxix. 1—8.

43, 44. χάρακα—περικυκλώσουσι—συνέξουσί σε—ἐδαφιοῦσι] *a trench and rampart; they will surround, encircle, and hem thee in on every side, and they will dash thee prostrate to the ground, and thy children within thee.* These circumstances are remarkable, and the prophecy in these respects was signally fulfilled by the Roman general Titus and his army, against his own intention and desire. He earnestly wished to be spared the labour and delay of making the trench round the City. He also earnestly wished to spare the City and Temple; and it was with great reluctance that he destroyed the city; and the Temple was burned in contravention of his express command. (See *Joseph. B. J.* v. 12. 2—vi. 7. 13. Cp. *Euseb.* iii. 5—9, and the passages collected by *Archbp. Newcome*, Observations, chap. iii. sect. i.)

ἐδαφιοῦσι is a stronger word than to 'lay even to the ground,' it is equivalent to προσκρούσουσι, they will dash on the ground. *Hesych. Phavorin.* Cp. Ps. cxxvii. 9.

In such military works as these here mentioned, the first operation consisted in digging the trench, and with the earth thus excavated, the *agger*, or *χωμα*, or *mound*, was formed; then, in the lower parts of the *agger* thus made, wooden stakes (*pali*, *χάρακες*) were fixed, to prevent the slipping down of the earth of the mound. The whole work was sometimes called *χάραξ*, as here. See Isa. xxxvii. 33, οὐ μὴ κυκλώσῃ ἐπ' αὐτήν. Cp. Deut. xx. 19, 20. Cp. *Wetstein*, p. 789.

45, 46. Καὶ εἰσελθὼν κ.τ.λ.] See Matt. xxi. 12, 13. Here is another instance of St. Luke's practice in dispatching a subject; preferring internal connexion to exact order of time. He describes the cleansing of the Temple immediately after the narrative of the triumphal Entry; but it did not take place till the day after. See Mark xi. 12. On this practice of anticipation, see on Matt. xx. 29.

Also, by connecting this act and speech of Christ with His preceding prophecy on the destruction of Jerusalem, St. Luke points out the cause of that destruction, viz. the sins of the Jews themselves in the City and Temple. See on Matt. xxiv. 15.

47. τὸ καθ' ἡμέ.] On this use of τὸ, see on xi. 3.

οἱ γραμματεῖς ἐζήτουν αὐτὸν ἀπολέσαι, καὶ οἱ πρῶτοι τοῦ λαοῦ, ⁴⁸ καὶ οὐχ εὑρισκον τὸ τί ποιήσωσιν, ὁ λαὸς γὰρ ἅπας ἐξεκρέματο αὐτοῦ ἀκούων.

a Matt. 21. 23—
27.
Mark 11. 27—33.

XX. (²⁴⁰/_{II}) ¹ ^a Καὶ ἐγένετο ἐν μιᾷ τῶν ἡμερῶν ἐκείνων, διδάσκοντος αὐτοῦ τὸν λαὸν ἐν τῇ ἱερῇ καὶ εὐαγγελιζομένου, ἐπέστησαν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς σὺν τοῖς πρεσβυτέροις, ² καὶ εἶπον πρὸς αὐτὸν λέγοντες, Εἰπέ ἡμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιεῖς, ἢ τίς ἐστιν ὁ δούς σοι τὴν ἐξουσίαν ταύτην; ³ Ἀποκριθεὶς δὲ εἶπε πρὸς αὐτοὺς, Ἐρωτήσω ὑμᾶς καὶ γὰρ ἓνα λόγον, καὶ εἰπατέ μου ⁴ Τὸ βάπτισμα Ἰωάννου ἐξ οὐρανοῦ ἢν, ἢ ἐξ ἀνθρώπων; ⁵ Οἱ δὲ συνελογίσαντο πρὸς ἑαυτοὺς λέγοντες, Ὅτι ἐὰν εἰπωμεν, Ἐξ οὐρανοῦ, ἐρεῖ, Διὰ τοῦ οὐνοῦ οὐκ ἐπιστεύσατε αὐτῷ; ⁶ ἐὰν δὲ εἰπωμεν, Ἐξ ἀνθρώπων, πᾶς ὁ λαὸς καταλιθάσει ἡμᾶς, πεπεισμένος γάρ ἐστιν Ἰωάννην προφήτην εἶναι. ⁷ Καὶ ἀπεκρίθησαν μὴ εἰδέναι πόθεν. ⁸ Καὶ ὁ Ἰησοῦς εἶπεν αὐτοῖς, Οὐδὲ ἐγὼ λέγω ὑμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ.

b Matt. 21. 33—
46.
Mark 12. 1—12.

(²⁴¹/_{II}) ⁹ ^b Ἦρξατο δὲ πρὸς τὸν λαὸν λέγειν τὴν παραβολὴν ταύτην Ἀνθρωπος ἐφύτευεν ἀμπελῶνα, καὶ ἐξέδοτο αὐτὸν γεωργοῖς, καὶ ἀπεδήμησε χρόνους ἱκανούς. ¹⁰ Καὶ ἐν καιρῷ ἀπέστειλε πρὸς τοὺς γεωργοὺς δούλον, ἵνα ἀπὸ τοῦ καρποῦ τοῦ ἀμπελῶνος δώσιν αὐτῷ. Οἱ δὲ γεωργοὶ δείραντες αὐτὸν ἐξαπέστειλαν κενόν. ¹¹ Καὶ προσέθετο πέμψαι ἕτερον δούλον· οἱ δὲ κακείνον δείραντες καὶ ἀτιμάσαντες ἐξαπέστειλαν κενόν. ¹² Καὶ προσέθετο πέμψαι τρίτον· οἱ δὲ καὶ τούτον τραυματίσαντες ἐξέβαλον. ¹³ Εἶπε δὲ ὁ κύριος τοῦ ἀμπελῶνος, Τί ποιήσω; πέμψω τὸν υἱόν μου τὸν ἀγαπητόν, ἵσως τούτον ἰδόντες ἐντραπήσονται. ¹⁴ Ἰδόντες δὲ αὐτὸν οἱ γεωργοὶ διελογίζοντο πρὸς ἑαυτοὺς λέγοντες, Οὗτός ἐστιν ὁ κληρονόμος, δεῦτε ἀποκτείνωμεν αὐτὸν, ἵνα ἡμῶν γένηται ἡ κληρονομία. ¹⁵ Καὶ ἐκβαλόντες αὐτὸν ἔξω τοῦ ἀμπελῶνος ἀπέκτειναν. Τί οὖν ποιήσει αὐτοῖς ὁ κύριος τοῦ ἀμπελῶνος; ¹⁶ ἐλεύσεται καὶ ἀπολέσει τοὺς γεωργοὺς τούτους, καὶ δώσει τὸν ἀμπελῶνα ἄλλοις. Ἀκούσαντες δὲ εἶπον, Μὴ γένοιτο. ¹⁷ Ὁ δὲ ἐμβλέψας αὐτοῖς εἶπε, Τί οὖν ἐστι τὸ γεγραμμένον τούτο, Δίθον ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες, οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας; ¹⁸ Πᾶς ὁ πεσὼν ἐπ' ἐκείνον τὸν λίθον συνθλαστήσεται ἐφ' ὃν δ' ἂν πέσῃ λικμήσει αὐτόν. (²⁴²/_I) ¹⁹ Καὶ ἐζήτησαν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς ἐπιβαλεῖν ἐπ' αὐτὸν τὰς χεῖρας ἐν αὐτῇ τῇ ὥρᾳ, καὶ ἐφοβήθησαν τὸν λαόν, ἔγνωσαν γὰρ ὅτι πρὸς αὐτοὺς τὴν παραβολὴν ταύτην εἶπε.

c Ps. 118. 22.
Matt. 21. 42.

d Matt. 22. 15—
22.
Mark 12. 13—17.

(²⁴³/_{II}) ²⁰ ^d Καὶ παρατηρήσαντες ἀπέστειλαν ἐγκαθέτους, ὑποκρινομένους ἑαυτοὺς δικαίους εἶναι, ἵνα ἐπιλάβωνται αὐτοῦ λόγου, εἰς τὸ παραδοῦναι αὐτὸν τῇ ἀρχῇ καὶ τῇ ἐξουσίᾳ τοῦ ἡγεμόνος. ²¹ Καὶ ἐπηρώτησαν αὐτὸν λέγοντες, Διδάσκαλε, οἶδαμεν ὅτι ὀρθῶς λέγεις καὶ διδάσκεις, καὶ οὐ λαμβάνεις πρόσωπον ἀλλ' ἐπ' ἀληθείας τὴν ὁδὸν τοῦ Θεοῦ διδάσκεις· ²² ἔξεστιν ἡμῖν Καίσαρι φόρον δοῦναι,

48. ἐξεκρέματο] were hanging upon Him: "pendebat ab ore." (Virg. Æn. iv. 79. Ovid, Ep. i. 30. See Welstein.)

CH. XX. 1. Καὶ ἐγένετο κ.τ.λ.] See Matt. xxi. 23—32.

9. Ἦρξατο κ.τ.λ.] See Matt. xxi. 33—46.

11. προσέθετο πέμψαι] A Hebraism borrowed from the LXX: προσέθετο, ἤρξατο (yasaph); 'addidit.' See Glass. Philol. S. p. 411. Vorst. de Hebraism. p. 590; above, xix. 11. Acts xii. 3. Cf. Gen. xviii. 20. Cp. LXX.

16. Μὴ γένοιτο] An ejaculation of their consciences applying the parable to themselves.

20. Καὶ παρατηρήσαντες κ.τ.λ.] See Matt. xxii. 15—22.

— ἀπέστειλαν ἐγκαθέτους] they send forth liars in wait. "ἐγκαθέτοι propriè dicuntur ii, qui subsidunt in loco aliquo, aliusque insidias faciunt. Lex. Cyrill. Brem. ap. Albertium ad Hesych. T. i. p. 1542, b, ἐφεδρος, ἐγκαθέτος, ἐπικαθήμενος, κατασκοπος. Insidiatores." The word is used by the Septuagint in Job xix. 12; xxxi. 9; it is derived from ἐν, κατὰ ἡμῖν, and signifies emissaries who are set in ambush against a person. Plu-

tarch, Pyrrh. p. 389, uses the verb: ἦσαν τινες οὓς αὐτὸς ὁ Πόρρος ἐγκαθεῖν προσποιουμένους εἶναι Μακεδόνας.

The ἐγκαθέτοι here mentioned were Pharisees or Herodians, as had been specified by St. Matthew (xxii. 15—22) and St. Mark (xii. 13—17); but St. Luke does not specify them as such, as being persons in whom his own readers would have less interest.

21. οὐ λαμβάνεις πρόσωπον] λαμβάνειν πρόσωπον is a phrase borrowed from the LXX for Hebr. שֵׁט פָּנִים (seth panim), 'to accept persons' (Lev. xix. 15. Mal. i. 8). St. Matthew and St. Mark have here οὐ βλέπεις εἰς πρόσωπον.

22. φόρον δοῦναι] to give tribute. St. Matthew and St. Mark never use φόρος, which is used by St. Luke here and xxiii. 2, and by St. Paul, Rom. xiii. 6, 7. In the present passage St. Matthew and St. Mark have κῆνος, census, which is never used by St. Luke.

Here is one of the slight varieties which mark the adaptation of the different Gospels to different classes of persons respectively, and indicate the consequent modification of the Evangelical phraseology. See above, Introduction to St. Luke, p. 165, 6, and to the Gospels generally.

ἢ οὐ; ²³ Κατανοήσας δὲ αὐτῶν τὴν πανουργίαν εἶπε πρὸς αὐτοὺς, Τί με πειράζετε, ²⁴ δείξατέ μοι δηνάριον, τίνος ἔχει εἰκόνα καὶ ἐπιγραφὴν; Ἀποκριθέντες δὲ εἶπον, Καίσαρος. ²⁵ Ὁ δὲ εἶπεν αὐτοῖς, Ἀπόδοτε τοῖνυν τὰ Καίσαρος Καίσαρι, καὶ τὰ τοῦ Θεοῦ τῷ Θεῷ. ²⁶ Καὶ οὐκ ἴσχυσαν ἐπιλαβέσθαι αὐτοῦ ῥήματος ἐναντίον τοῦ λαοῦ καὶ θαυμάσαντες ἐπὶ τῇ ἀποκρίσει αὐτοῦ ἐσίγησαν.

²⁷ ^e Προσελθόντες δὲ τινες τῶν Σαδδουκαίων, οἱ ἀντιλέγοντες ἀνάστασιν μὴ ^e Matt. 22. 23—
εἶναι, ἐπηρώτησαν αὐτὸν ²⁸ λέγοντες, Διδάσκαλε, Μωϋσῆς ἔγραψεν ἡμῖν, ἐάν ³³
Mark 12. 18—27.
τινος ἀδελφὸς ἀποθάνῃ ἔχων γυναῖκα, καὶ οὗτος ἄτεκνος ἀποθάνῃ, ἵνα λάβῃ ὁ
ἀδελφὸς αὐτοῦ τὴν γυναῖκα, καὶ ἐξαναστήσῃ σπέρμα τῷ ἀδελφῷ αὐτοῦ.
²⁹ Ἐπτά οὖν ἀδελφοὶ ἦσαν καὶ ὁ πρῶτος λαβὼν γυναῖκα ἀπέθανεν ἄτεκνος·
³⁰ καὶ ἔλαβεν ὁ δεύτερος τὴν γυναῖκα, καὶ οὗτος ἀπέθανεν ἄτεκνος· ³¹ καὶ ὁ
τρίτος ἔλαβεν αὐτήν· ὡσαύτως δὲ καὶ οἱ ἑπτὰ οὐ κατέλιπον τέκνα, καὶ
ἀπέθανον· ³² ὕστερον δὲ πάντων ἀπέθανε καὶ ἡ γυνή. ³³ Ἐν τῇ οὖν ἀναστάσει
τίνος αὐτῶν γίνεται γυνή; οἱ γὰρ ἑπτὰ ἔσχον αὐτὴν γυναῖκα. ³⁴ Καὶ ἀπο-
κριθεὶς εἶπεν αὐτοῖς ὁ Ἰησοῦς, Οἱ υἱοὶ τοῦ αἰῶνος τούτου γαμοῦσι καὶ ἐκ-
γαμίσκονται· ³⁵ οἱ δὲ καταξιοθέντες τοῦ αἰῶνος ἐκείνου τυχεῖν, καὶ τῆς
ἀναστάσεως τῆς ἐκ νεκρῶν, οὔτε γαμοῦσιν οὔτε ἐκγαμίσκονται, ³⁶ οὔτε γὰρ
ἀποθανεῖν ἐτι δύνανται, ἰσαγγελοὶ γάρ εἰσι, καὶ υἱοὶ εἰσι τοῦ Θεοῦ, τῆς ἀναστά-
σεως υἱοὶ ὄντες. ³⁷ Ὅτι δὲ ἐγείρονται οἱ νεκροὶ καὶ Μωϋσῆς ἐμήνυσεν ἐπὶ τῆς
Βάτου, ὡς λέγει Κύριον τὸν Θεὸν Ἀβραὰμ καὶ τὸν Θεὸν Ἰσαὰκ καὶ τὸν Θεὸν
Ἰακώβ· ³⁸ Θεὸς δὲ οὐκ ἔστι νεκρῶν, ἀλλὰ ζώντων, πάντες γὰρ αὐτῷ ζῶσιν.
³⁹ Ἀποκριθέντες δὲ τινες τῶν γραμματέων εἶπον, Διδάσκαλε, καλῶς εἶπας·
(²⁴⁴ II) ⁴⁰ οὐκέτι δὲ ἐτόλμων ἐπερωτᾶν αὐτὸν οὐδέν.

(²⁴⁵ II) ⁴¹ ^f Εἶπε δὲ πρὸς αὐτοὺς, Πῶς λέγουσι τὸν Χριστὸν υἱὸν Δαυὶδ εἶναι, ^f Matt. 22. 42—
⁴² καὶ αὐτὸς Δαυὶδ λέγει ἐν βίβλῳ Ψαλμῶν, ^g Εἶπεν ὁ Κύριος τῷ Κυρίῳ ⁴⁵
Mark 12. 35—37.
μου, Κάθου ἐκ δεξιῶν μου, ⁴³ ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποπό-
διον τῶν ποδῶν σου· ⁴⁴ Δαυὶδ οὖν Κύριον αὐτὸν καλεῖ, καὶ πῶς υἱὸς αὐτοῦ
ἐστίν;

(²⁴⁶ II) ⁴⁵ ^h Ἀκούοντας δὲ παντὸς τοῦ λαοῦ εἶπε τοῖς μαθηταῖς αὐτοῦ, ⁴⁶ Προσ- ^h Mark 12. 38—
ἔχετε ἀπὸ τῶν γραμματέων τῶν θελόντων περιπατεῖν ἐν στολαῖς, καὶ φιλοῦντων ⁴⁰
Mark 23. 6, 14.
ἀσπασμοὺς ἐν ταῖς ἀγοραῖς, καὶ πρωτοκαθεδρίας ἐν ταῖς συναγωγαῖς, καὶ πρω-
τοκλισίας ἐν τοῖς δείπνοις, (²⁴⁷ VIII) ⁴⁷ οἱ κατεσθίουσι τὰς οἰκίας τῶν χηρῶν, καὶ
προφάσει μακρὰ προσεύχονται, οἱτοὶ λήφονται περισσότερον κρίμα.

XXI. ¹ ^a Ἀναβλέψας δὲ εἶδε τοὺς βάλλοντας τὰ δῶρα αὐτῶν εἰς τὸ γαζο- ^a Mark 12. 41—
φυλάκιον πλουσίου· ² εἶδε δὲ καὶ τινα χήραν πενιχρὰν βάλλουσαν ἐκεῖ δύο ⁴⁴
λεπτά, ³ καὶ εἶπεν, Ἀληθῶς λέγω ὑμῖν, ὅτι ^b ἡ χήρα ἡ πτωχὴ αὕτη πλείον ^b 2 Cor. 8. 12.
πάντων ἔβαλεν· ⁴ ἅπαντες γὰρ οἱτοὶ ἐκ τοῦ περισσεύοντος αὐτοῖς ἔβαλον εἰς
τὰ δῶρα τοῦ Θεοῦ, αὕτη δὲ ἐκ τοῦ ὑστερήματος αὐτῆς ἅπαντα τὸν βίον ὃν εἶχεν
ἔβαλε.

27. Προσελθόντες κ.τ.λ.] See on Matt. xxii. 23—32.

34. Οἱ υἱοὶ] St. Luke here omits our Lord's words as recorded by St. Matthew (xxii. 29), *ye do err, not knowing the Scriptures*, which were specially relevant to Jewish readers; and records the argument derived from the difference of *this world* and the next, an argument applicable to all.

35. τῆς ἀναστάσεως τῆς ἐκ νεκρῶν] *of the resurrection from the dead*. See on Phil. iii. 11.

36. οὔτε] Some Editors have substituted οὐδὲ here from A, B, L. But οὔτε seems preferable. It is not much to say they cannot even die; which may be said of evil spirits; but the words 'for neither can they die' supply the reason why they do not marry.

— τῆς ἀναστάσεως υἱοὶ] *children of the resurrection*. See on x. 6, υἱὸς εἰρήνης.

38. αὐτῷ] No one is dead to Him, or in His sight.

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41. Εἶπε δὲ κ.τ.λ.] See Matt. xxii. 41—46.

42. ἐν βίβλῳ Ψαλμῶν] *in the Book of the Psalms*. This addition is not in St. Matt. xxii. 43 or St. Mark xii. 36; but is inserted here as conveying information necessary to Gentile readers. He omits οἱ γραμματεῖς after λέγουσι (v. 41) as less interesting to them.

45. Ἀκούοντας κ.τ.λ.] See Mark xii. 38—40.

CH. XXI. 1. Ἀναβλέψας κ.τ.λ.] *He looked up and saw those who were casting their gifts into the treasury; rich men*. See Mark xii. 41—44. In describing these offerings, St. Mark here uses χαλκὸν, the Roman *æs*; and specifies that the sum cast in by the poor widow made a Roman quadrans. St. Luke simply says, δύο λεπτά, and explains to his readers that what they were casting in were δῶρα, offerings to God (vv. 1, 4).

c Matt. 24. 1—30.
Mark 13. 1—26.

(²⁴⁸/_{II}) ⁵ Καί τινων λεγόντων περὶ τοῦ ἱεροῦ ὅτι λίθοις καλοῖς καὶ ἀναθήμασι κεκόσμηται, εἶπε, ⁶ Ταῦτα ἃ θεωρεῖτε ἐλεύσονται ἡμέραι ἐν αἷς οὐκ ἀφελθήσεται λίθος ἐπὶ λίθῳ, ὃς οὐ καταλυθήσεται. (²⁴⁹/_{II}) ⁷ Ἐπηρεώτησαν δὲ αὐτὸν λέγοντες, Διδάσκαλε, πότε οὖν ταῦτα ἔσται, καὶ τί τὸ σημεῖον ὅτα' μέλλῃ ταῦτα γίνεσθαι; ⁸ Ὁ δὲ εἶπε, Βλέπετε μὴ πλανηθῆτε· πολλοὶ γὰρ ἰλεύσονται ἐπὶ τῷ ὀνόματί μου λέγοντες, Ὅτι ἐγὼ εἰμι, καὶ ὁ καιρὸς ἤγγικε· μὴ οὖν πορευθῆτε ὀπίσω αὐτῶν. ⁹ Ὅταν δὲ ἀκούσητε πολέμους καὶ ἀκαταστασίας, μὴ πτοηθῆτε· δεῖ γὰρ ταῦτα γενέσθαι πρῶτον, ἀλλ' οὐκ εὐθέως τὸ τέλος. ¹⁰ Τότε ἔλεγεν αὐτοῖς, Ἐγερθήσεται ἔθνος ἐπὶ ἔθνος, καὶ βασιλεία ἐπὶ βασιλείαν, ¹¹ σεισμοὶ τε μεγάλοι κατὰ τόπους, καὶ λιμοὶ καὶ λοιμοὶ ἔσονται, φόβητρά τε καὶ σημεῖα ἀπ' οὐρανοῦ μέγала ἔσται. (²⁵⁰/_I) ¹² Πρὸ δὲ τούτων πάντων ἐπιβαλοῦσιν ἐφ' ὑμᾶς τὰς χεῖρας αὐτῶν καὶ διώξουσιν παραδιδόντες εἰς συναγωγὰς καὶ φυλακὰς, ἀγομένους ἐπὶ βασιλεῖς καὶ ἡγεμόνας ἕνεκεν τοῦ ὀνόματός μου· ¹³ ἀποβήσεται δὲ ὑμῖν εἰς μαρτύριον. (²⁵¹/_{II}) ¹⁴ Θέσθε οὖν εἰς τὰς καρδίας ὑμῶν μὴ προμελετᾶν ἀπολογηθῆναι· ¹⁵ ἐγὼ γὰρ δώσω ὑμῖν στόμα καὶ σοφίαν, ἥ οὐ δυνήσονται ἀντιπεῖν οὐδὲ ἀντιστῆναι πάντες οἱ ἀντικείμενοι ὑμῖν. ¹⁶ Παραδοθήσεσθε δὲ καὶ ὑπὸ γονέων καὶ ἀδελφῶν, καὶ συγγενῶν καὶ φίλων, καὶ θανατώσουσιν ἐξ ὑμῶν, ¹⁷ καὶ ἔσεσθε μισούμενοι ὑπὸ πάντων διὰ τὸ ὄνομά μου· ¹⁸ καὶ θριξὲς ἐκ τῆς κεφαλῆς ὑμῶν οὐ μὴ ἀπόληται. ¹⁹ Ἐν τῇ ὑπομονῇ ὑμῶν κτήσασθε τὰς ψυχὰς ὑμῶν.

(²⁵²/_X) ²⁰ Ὅταν δὲ ἴδῃτε κυκλομένην ὑπὸ στρατοπέδων τὴν Ἱερουσαλὴμ, τότε γινώτε ὅτι ἤγγικεν ἡ ἐρήμωσις αὐτῆς. (²⁵³/_{II}) ²¹ Τότε οἱ ἐν τῇ Ἰουδαίᾳ φευγέτωσαν εἰς τὰ ὄρη, καὶ οἱ ἐν μέσῳ αὐτῆς ἐκχωρεῖτωσαν, καὶ οἱ ἐν ταῖς χώραις μὴ εἰσερχέσθωσαν εἰς αὐτήν· ²² ὅτι ἡμέραι ἐκδικήσεως αὐταὶ εἰσι τοῦ πλησθῆναι

5. Καὶ τινων κ.τ.λ.] See Matt. xxiv. 1—51; xxi. 1—46. Mark xiii. 1—37.

— καὶ ἀναθήμασι] and votive offerings. St. Luke alone mentions that our Lord's attention was invited to the ἀναθήματα, or votive offerings, such as golden crowns, shields, censers, phialae, lychnuchi, and οἰνοχοαὶ καὶ ἀμφορίσκοι. Such ἀναθήματα had been presented to the Temple of Jerusalem by Herod, and even by heathens, such as Ptolemy Euergetes, and also the Roman emperors. See *Joseph. B. J. ii. 17*; vi. 5. *Ant. xii. 8*; xv. 11; xvii. 6; xix. 6. *Philo, Legat. ad Cai. ii. p. 592*.

These offerings showed the reverence of the Powers of this world for Jerusalem and the Temple; and yet Christ foretold that Jerusalem and the Temple would be destroyed, by some who had adorned it with offerings.

6. Ταῦτα ἃ θεωρεῖτε] On the construction, cp. Matt. vii. 24; xii. 36. *John vi. 39*; vii. 38; xv. 2. *Winer, G. G. p. 506*.

8. Ὁ δὲ εἶπε] But He said. This full prophecy of Christ, concerning the siege and destruction of Jerusalem, and also concerning His own Coming, is recited by the three Evangelists,—St. Matthew, xxiv. 4—44, St. Mark, xiii. 5—37, and St. Luke here; but is not noticed by St. John, though he was present at its delivery, Mark xiii. 3. The reasons of which seem to be, that as far as the prophecy concerned Jerusalem, it had been fulfilled when he wrote; and as far as it related to Christ's Second Coming, the narratives of the preceding Evangelists were sufficient, or St. John, who had heard the prophecy, would have added something to them. His silence is significant of approval.

11. λιμοὶ καὶ λοιμοὶ] For instances of similar paronomasias see Heb. v. 8, ἔμαθεν ἀφ' ὧν ἔπαθεν. *Rom. xi. 17*, τινὲς τῶν κλάδων ἐξεκλάσθησαν. *Matt. xxi. 41*, κακοὺς κακῶς ἀπολέσει. *Acts viii. 30*, γινώσκεις ἃ ἀναγινώσκεις; *Philem. 20*, ὀναίμην—Ὀνήσιμος. See above on Matt. xxvi. 2; below, xxii. 15; and cp. *Winer, p. 560*.

13. ἀποβήσεται ὑμῖν εἰς μαρτύριον] it will turn out to you as a testimony to them. See Mark xiii. 9, μαρτύριον αὐτοῖς, a testimony, by which some of them will be convinced and converted, as Sergius Paulus, the governor of Paphos, and Dionysius the Areopagite (see *Acts xiii. 7—12*; xvii. 34), and others condemned, as Felix, *Acts xxiv. 22—27*.

14. Θέσθε] On the use of θέσθαι in this sense, see Luke i. 66; ix. 44. *Acts v. 4*; xix. 21.

15. ἐγὼ δώσω] I will give. In Mark xiii. 11, this is said to be

the work of the Holy Spirit, because He proceeds from the Son, and is sent by Him. See on John xv. 26.

16. καὶ] even by them, not only by strangers.

19. Ἐν τῇ ὑπομονῇ] by your patience save your souls, gain your lives; while others, by want of faith, are destroying theirs. See xvii. 33. *Matt. x. 39*; xvi. 25.

— κτήσασθε] a contrast to ἀπόληται in the preceding verse. You may gain your life where you seem most likely to lose it. See Matt. x. 39. *Luke ix. 24*.

A, B, have κτήσεσθε, ye shall acquire,—a reading entitled to attention.

20. Ὅταν δὲ ἴδῃτε κυκλομένην] When ye shall see Jerusalem surrounded by armies. Our Lord gave two signs; one described by Matt. xxiv. 15, and Mark xiii. 14, viz. the Abomination of Desolation, spoken of by Daniel the prophet, set up in the City of Jerusalem, in the "Holy Place" of the Temple. The other sign here mentioned by St. Luke, was the blockade of the City from without, by the hostile armies of Rome.

The former sign was intimately connected with the latter. For it was the profanation of the Temple by the Jewish army within the City, and by the sins of the Priests and the people in the City, which had rejected and crucified Christ, that gave power to the Roman army without; and brought it to besiege and destroy the City for the execution of God's justice and wrath for its sins. See on Matt. xxiv. 15, and on Mark xiii. 14, and Luke xix. 45.

21. οἱ ἐν τῇ Ἰουδαίᾳ] they who are in Judaea, not in Jerusalem only, but in Judaea also; and, indeed, few were then able to escape from the City (see *Josephus*). In consequence of this warning, the Christians escaped to Pella, in *Peræa*. See on Matt. xxiv. 16.

— μὴ εἰσερχέσθωσαν] let them not enter in,—to Judaea. It would have been well for the Jews, if they had listened to this warning. But instead of doing so, they were deluded by a fanatical spirit, excited by their False Prophets, and by vain hopes of the Messiah's coming; and they imagined that the City and Temple were impregnable. Instead of quitting Judaea, they flocked to the city of Jerusalem for the Passover, and so were caught by the Romans as in a net; and the City became a prey to Famine, Pestilence, and Civil War; and an immense multitude—far beyond the ordinary population of the City—was destroyed, at that very season, and at that very Festival, at which they had crucified Christ. Cp. *Euseb. H. E. iii. 5—7*.

πάντα τὰ γεγραμμένα. ^(254/II) 23 Οὐαὶ δὲ ταῖς ἐν γαστρὶ ἐχούσαις καὶ ταῖς θηλαζούσαις ἐν ἐκείναις ταῖς ἡμέραις· ^(255/II) ἔσται γὰρ ἀνάγκη μεγάλη ἐπὶ τῆς γῆς, καὶ ὀργὴ τῷ λαῷ τούτῳ, ^(256/X) 24 καὶ πεσοῦνται στόματι μαχαίρας, καὶ αἰχμαλωτισθήσονται εἰς πάντα τὰ ἔθνη, καὶ Ἱερουσαλὴμ ἔσται πατουμένη ὑπὸ ἐθνῶν, ἄχρι πληρωθῶσι καιροὶ ἐθνῶν. ^(257/II) 25 Καὶ ἔσται σημεῖα ἐν ἡλίῳ καὶ σελήνῃ καὶ ἄστροις, καὶ ἐπὶ τῆς γῆς συνοχὴ ἐθνῶν ἐν ἀπορίᾳ, ἡχούσης θαλάσσης καὶ σάλου, ²⁶ ἀποψυχόντων ἀνθρώπων ἀπὸ φόβου καὶ προσδοκίας τῶν ἐπερχομένων τῇ οἰκουμένῃ, αἱ γὰρ δυνάμεις τῶν οὐρανῶν σαλευθήσονται. ^(258/II) 27 Καὶ τότε ὄψονται τὸν Υἱὸν τοῦ ἀνθρώπου ἐρχόμενον ἐν νεφέλῃ μετὰ δυνάμεως καὶ δόξης πολλῆς. ²⁸ Ἀρχομένων δὲ τούτων γίνεσθαι ἀνακύψατε, καὶ ἐπάρατε τὰς κεφαλὰς ὑμῶν, διότι ἐγγίζει ἡ ἀπολύτρωσις ὑμῶν.

²⁹ ^d Καὶ εἶπε παραβολὴν αὐτοῖς· Ἴδετε τὴν συκὴν καὶ πάντα τὰ δένδρα, ^d Matt. 24. 32—35. ³⁰ ὅταν προβάλωσιν ἤδη, βλέποντες ἀφ' ἑαυτῶν γινώσκετε ὅτι ἤδη ἐγγὺς τὸ θέρος ἐστίν· ³¹ οὕτω καὶ ὑμεῖς ὅταν ἴδητε ταῦτα γινόμενα, γινώσκετε ὅτι ἐγγὺς ἐστὶν ἡ βασιλεία τοῦ Θεοῦ. ³² Ἀμὴν λέγω ὑμῖν, ὅτι οὐ μὴ παρέλθῃ ἡ γενεὰ αὕτη, ἕως ἂν πάντα γένηται· ³³ ὁ οὐρανὸς καὶ ἡ γῆ παρελεύσονται, οἱ δὲ λόγοι μου οὐ μὴ παρέλθωσι. ^{Mark 13. 28—31.}

^(259/X) ³⁴ Προσέχετε δὲ ἑαυτοῖς, μή ποτε βαρηθῶσιν ὑμῶν αἱ καρδίαι ἐν κραιπάλῃ καὶ μέθῃ καὶ μερίμναις βιωτικαῖς, καὶ αἰφνίδιος ἐφ' ὑμᾶς ἐπιστῇ ἡ ἡμέρα ἐκείνη· ³⁵ ὥς παγὶς γὰρ ἐπελεύσεται ἐπὶ πάντας τοὺς καθημένους ἐπὶ

22. πάντα τὰ γεγραμμένα] *all things that are written*, especially in the Prophet Daniel, ix. 26, 27. See on Matt. xxiv. 15.

23. ἀνάγκη] *tsarah*, 'angustia' rendered by ἀνάγκη in the LXX, Job v. 19, and *passim*.

24. στόματι μαχαίρας] *pi chereb*, Gen. xxxiv. 26. Deut. xii. 15. Heb. xi. 34.

— αἰχμαλωτισθήσονται] *shall be carried captive into all nations*. The first Passover, or Type, was killed in obedience to God's command; and in *forty years* the Promised Land was entered, and the People of Israel were settled by Joshua in Canaan, from which the seven Nations were rooted up by God to make room for them. Christ, the last Passover, or Antitype, the true Passover, was slain in *rebellion* against God; and in *forty years* the Promised Land was forfeited, and trodden under foot by the Gentiles, and the Jews were carried captive into all Nations, and so remain till this day. See the different results, even in this world, of Obedience to God and of Rebellion against Him. Cp. the remarks at the end of *Chronological Synopsis* below, prefixed to the Acts of the Apostles, and *Burgon*. p. 531.

— Ἱερουσαλὴμ ἔσται πατουμένη] *Jerusalem shall be trodden under foot by, and remain subject to, them*. So *καταπατεῖν*, 1 Macc. iii. 52. Gentile Nations shall tread it down, and trample it under foot, until the times (*καιροί*, *seasons*) of the Gentiles are fulfilled; i. e. "till the fulness of the Gentiles be come in." (Rom. xi. 25.)

καιροί are the *seasons* for bringing forth *fruit* to perfection: see Matt. xiii. 30. Mark xi. 13; xii. 2. Luke xx. 10. Acts xiv. 17. They are the spiritual spring, summer, and autumn in which the Gentile Nations are ripening to maturity under the showers of grace, and in the sunshine of the Gospel. And when that harvest is gathered, then the blindness which has fallen on Israel will be removed. Rom. xi. 15. 25. 2 Cor. iii. 14—16. Zech. iii. 9; viii. 8. Isa. xxxii. 13—15; lxi. 8.

Others (e.g. *Meyer*) suppose *καιροί* to be seasons of judgment and vengeance upon the Gentiles. And doubtless the season for bearing fruit being a season of trial, is to many a season of judgment, as well as of mercy to others.

25. σημεῖα] On these verses, see *Greg. Moral*. xl. Homil. in *Evang.* p. 1436. They have a double sense:

1. Literal; as applied to Jerusalem.

2. Spiritual; as applied to Christendom, or the Spiritual Sion.

The *Sun* of righteousness, Christ, will show signs of His power; the *Moon*, i. e. the Christian Church, illumined with His beams, will show signs of His coming. And some *Stars*, i. e. Luminaries of the Church, will fall from their place. *S. Ambrose* says, "Plurimis à religione deficientibus clara fides obscurabitur nube perfidiae; quia mihi Sol. Ille coelestis meā fide vel minuitur vel augetur. Et quemadmodum menstruis cursibus Luna vel terrae oppositu, cum fuerit à regione Solis, vanescit, sic et sancta Ecclesia, cum luminis coelestis vitia carnis obsistunt, fulgores divini

luminis de Christi radiis non potest mutuari." See on Matt. xxiv. 29.

Our Lord transfers His words from the *capture of Jerusalem*, and applies them to the time of His *Second Advent* and the consummation of all things. *S. Cyril*, p. 653, 4.

— συνοχή] 'anxielas,' 'angor.' See on Matt. xxiv. 29.

— ἀπορίᾳ] "desperatione ob consilii inopiam utpote angustii implicitum, ex quibus explicare se nequeant."

— ἡχούσης] Some MSS., particularly A, B, C, L, M, R, X, have *ἡχους*, which has been received in some ancient Editions. If it is the true reading, the genitive *ἡχους* follows *σημεῖα*. But that reading seems to have proceeded from *ἡχούσης* altered into *ἡχους* *ὡς*— And *ἡχου*, not *ἡχους*, seems to be the form used in N. T. See Heb. xii. 19. The reading *ἡχούσης* is in D, E, G, H, K, S, U, V, Γ, Δ, Λ.

— θαλάσσης] *the sea*. *Earth*, in this verse, appears to represent men and nations in their worldly state (Matt. xxiv. 30), engrossed by *low* and *earthly* thoughts (see below, v. 35). The *Sea* represents them as tossed about on the tumultuous billows of internal and external troubles. And in both respects, whether as to *Earth* or *Sea*, the Nations of *this world* are distinguished from the children of the kingdom of *heaven*, i. e. of the Christian Church, which will be assailed by storms (v. 25), but is raised above earthly cares, and cannot be shaken by earthly vicissitudes.

26. τῇ οἰκουμένῃ] *the world*, as *inhabited*; i. e. cities and nations.

28. ἀνακίψατε] do you look upwards with faith, hope, and joy, while the men of *this world* are looking downwards to the earth (*κατακύπτοντες εἰς τὴν γῆν*), oppressed with earthly cares and lusts (v. 34), and poring on earthly treasures, and cast down with despair (see v. 26); for, when their *destruction* is at hand, then your *redemption* draweth nigh: "*Levare capita, est mentes ad patriam coelestem erigere*." (*Greg.*)

29. πάντα τὰ δένδρα] *all the trees*. Countries which have no fig-trees, have their parables (Matt. xxiv. 32) for watchful hearts.

30. προβάλωσιν] Cf. ὅταν παραῶ, Mark iv. 29, and ἐπιβαλὼν, Mark xiv. 72.

32. ἡ γενεὰ αὕτη] *this generation*, the Israel of God. See Matt. xxiv. 34; and cp. *Euseb.* here (*Mai*, p. 301), who compares Ps. xxii. 31; cii. 18.

34. βαρηθῶσιν] *βαρυνθῶσιν*, *Elz.* But *βαρηθῶσιν* is in A, B, C, E, F, G, K, L, S, V, and other Uncials. It is remarkable that in the N. T. *βαροῦμαι* occurs often (Matt. xxvi. 43. Mark xiv. 40. Luke ix. 32. 2 Cor. i. 8; v. 4. 1 Tim. v. 16), but *βαρύνομαι* never; whereas in the LXX *βαρύνομαι* is often, but *βαροῦμαι* very rarely, found.

35. ὡς παγίς] will come suddenly on them, as a *snare* or trap on birds or beasts enjoying repose (Eccles. ix. 12).

πρόσωπον πάσης τῆς γῆς. ³⁶ Ἀγρυπνεῖτε ὄν ἐν παντὶ καιρῷ δεόμενοι ἵνα καταξιωθῆτε ἐκφυγεῖν ταῦτα πάντα τὰ μέλλοντα γίνεσθαι, καὶ σταθῆναι ἔμ-
προσθεν τοῦ Υἱοῦ τοῦ ἀνθρώπου.

³⁷ Ἦν δὲ τὰς ἡμέρας ἐν τῷ ἱερῷ διδάσκων, τὰς δὲ νύκτας ἐξερχόμενος ἡλὶ-
ζετο εἰς τὸ ὄρος τὸ καλούμενον Ἐλαιών. ³⁸ Καὶ πᾶς ὁ λαὸς ὠρθριζε πρὸς αὐτὸν
ἐν τῷ ἱερῷ ἀκούειν αὐτοῦ.

a Matt. 26. 2, 4.
Mark 14. 1.

XXII. (²⁶⁰/_I). ¹ ἤγγιξε δὲ ἡ ἑορτὴ τῶν ἀζύμων, ἡ λεγομένη πάσχα.
(²⁶¹/_I) ² καὶ ἐζήτουν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς τὸ πῶς ἀνέλωσιν αὐτὸν,
(²⁶²/_{IX}) ἐφοβούντο γὰρ τὸν λαόν.

b Matt. 26. 14—
16.
Mark 14. 10, 11.

³ Εἰσῆλθεν δὲ Σατανᾶς εἰς Ἰούδαν τὸν ἐπικαλούμενον Ἰσκαριώτην, ὄντα ἐκ
τοῦ ἀριθμοῦ τῶν δώδεκα (²⁶³/_{II}) ⁴ καὶ ἀπελθὼν συνελάλησε τοῖς ἀρχιερεῦσι καὶ
τοῖς στρατηγοῖς τὸ πῶς αὐτὸν παραδῶ αὐτοῖς. ⁵ καὶ ἐχάρησαν, καὶ συνέθεντο
αὐτῷ ἀργύριον δοῦναι, ⁶ καὶ ἐξωμολόγησε, καὶ ἐζήτει εὐκαιρίαν τοῦ παραδοῦναι
αὐτὸν αὐτοῖς ἄτερ ὄχλου.

c Matt. 26. 17—
19.
Mark 14. 12—15.

⁷ Ἦλθε δὲ ἡ ἡμέρα τῶν ἀζύμων, ἐν ᾗ ἔδει θύεσθαι τὸ πάσχα. ⁸ καὶ

— τοὺς καθήμενους ἐπὶ π. π. τ. γ.] Those who are of the
earth, earthly (1 Cor. xv. 47), and have not set their affections on
things above (Col. iii. 2), and have not their conversation in
heaven (Phil. iii. 20).

See above on xviii. 8. The expression καθῆσθαι ἐπὶ πρόσωπον
τῆς γῆς is a double Hebraism. καθῆσθαι is the Hebrew *yashab*
(*yashab*), to sit, to take their ease, rest, to dwell (Isa. ix. 2.
Matt. iv. 16). And ἐπὶ πρόσωπον τ. γ. is the Hebr. *al-pney col-haaretz*
(*al-pney col-haaretz*), 2 Sam. xviii. 8. See *Vorst.* p. 170, and
p. 342. And it denotes that the persons so described have made
earth their home, and say, “here is our rest.” Cp. Heb. xiii. 14.
Mic. ii. 10. Rev. xiii. 14.

³⁷. ἡλίζετο εἰς τὸ ὄρος] resorted for a lodging to Olivet, i. e.
to Bethany (Matt. xxi. 17. Mark xi. 11). See below, xxiv. 50.
On the use of *eis*, see Matt. ii. 23, and on Mark i. 39. Luke
xi. 7.

— εἰς τὸ ὄρος τὸ καλούμενον Ἐλαιών] to the Mount called
Olivet. St. Luke shows by this mode of speech (which he had
also used in xix. 29) that he is writing for other than Jewish
readers. So in ii. 4 he explains that the city of David is called
Bethlehem. Compare the next chapter, v. 1, where he speaks of
“the Feast of unleavened bread,” which is called the Passover.
No Jew, writing to Jews, would have expressed himself thus. But
such language is very suitable to the Evangelist of the Gentile
World. Cp. *Introduction*, p. 165.

— Ἐλαιών] *Elz.* Ἐλαιών, gen. plur. But Ἐλαιών, *Olivetum*,
in the nominative singular seems to be the true reading. (Cp.
xix. 29.) The Evangelists appear to prefix the article τὸν to
Ἐλαιών after τὸ ὄρος. See Matt. xxi. 1; xxiv. 3; xxvi. 30.
Mark xi. 1; xiii. 3; xiv. 26. Luke xix. 37; xxii. 39. John viii.
1 (if genuine). St. Luke (and he alone) uses the form Ἐλαιών,
Olivet (Acts i. 12), probably to be restored here and xix. 29. On
this use of the *nominative* in proper names, see *Lobeck*, *Phryn.*
p. 517, and *Meyer* on Luke ix. 29. *Winer*, p. 164.

³⁸. ὠρθριζε] came early. ὠρθρίζω is the word used by the LXX
for Hebr. *hishkiym*, from root *shakam*, ‘to rise
early in the morning.’ Gen. xix. 27; xx. 8; and *passim*. The
more Attic form was ὠρθρεύω. See *Thom. Mag.* in v., who says
ὠρθρεύω—οὐκ ὠρθρίζω.

CH. XXII. 1. ἤγγιξε κ.τ.λ.] See Matt. xxvi. 1—5. Mark
xiv. 1, 2, 10, 11.

2. τό] See v. 4 and on Mark ix. 23.

3. Εἰσῆλθεν Σατανᾶς] The circumstance of this entrance of
the Enemy is not mentioned by St. Matt. or St. Mark here. St.
Luke, writing for the Gentiles, had traced our Lord’s genealogy
to Adam (Luke iii. 23, 38), and had shown that He is the promised
Seed of the Woman, between which and the Seed of the Serpent
God had put enmity (whence the name *Satan*, *ἔχθρ*, ‘enemy,’ or
‘adversary’), and which would bruise the Serpent’s head (Gen. iii.
15). He is careful to show how that primeval prophecy or *prot-*
evangelium was fulfilled by Christ.

He does this in the history of the Temptation (ch. iv.), then he
records our Lord’s words, saying (x. 18), “I was beholding *Satan*

—the Enemy, τὸν Σατανᾶν—fallen as lightning from heaven,” and
ascribing the diseases of the body which He healed to the agency
of Satan (xiii. 16), and telling Peter (xxii. 31), that Satan desired
to have them to sift them as wheat. And now the Holy Spirit
reveals Satan—the ancient Enemy of Man—that Old Serpent—
as the prime instigator of those who brought about the Cruci-
fixion, by which he bruised the heel of the woman’s Seed, and
through which his own head was bruised by the woman’s Seed.

4. στρατηγοῖς] the captains of the Temple; “*templi praefectis*;
cum his agebat Judas, et hi speciatim commemorantur, quoniam
horum erat, apparitorum ope, prehendere et in carcerem conicere
Judæos, qui in legem peccarant, vid. ad Matt. xxvi. 47. infra v.
52. Act. v. 26. Dicebantur autem στρατηγοὶ τοῦ ἱεροῦ, et sim-
pliciter στρατηγοί, duces ac praefecti sacerdotum et Levitarum,
qui in templo excubias agebant, vid. 2 Par. xxxv. 8. Supremus
excubiarum praefectus, qui, ut reliqui στρατηγοί, ex sacerdotum
numero erat, κατ’ ἐξοχὴν dicebatur ὁ στρατηγός Act. v. 26, coll.
v. 24. ὁ στρατηγός τοῦ ἱεροῦ Act. iv. 1, v. 24. Idem cum
summo pontifice conjungitur à Josepho xx. 6. 2, et ante reliquos
synedrii assessores commemoratur Act. v. 24, coll. xxi. 37.”
(*Kuin.*) Cp. *Winer*, ii. p. 590.

6. ἄτερ ὄχλου] without a tumult, or popular commotion.
(Acts xxiv. 18.) See Matt. xxvi. 5. Mark xiv. 2.

7. ἐν ᾗ ἔδει θύεσθαι] on which day it was necessary that the
Passover should be killed. Perhaps there is something of em-
phasis in the word ἔδει, it was necessary; as much as to say that
our Lord sacrificed and ate the Paschal Lamb on the day ap-
pointed by the divine Law, but the Priests and Pharisees, who
professed great zeal for the law, did not.

Our Lord ate the Passover with His disciples on the Even-
ing of the Fourteenth of Nisan, being the Fifth day of the week
(Thursday).

But the Rulers of the Jews, who conspired against Him,
would not enter (on the next day) into the hall of Pilate, “lest
they should be defiled, but that they might eat the Passover” (John
xviii. 28). For, says *Eusebius* (as cited in *Cat. Aur.* p. 288,
ed. Venet. 1775), “Ex quo Veritati insidiati sunt, verbum Veri-
tatis à se expulerunt, non primâ die azymorum, quo die *debebat*
immolari Pascha, manducantes solum sibi Pascha; erant enim
erga aliud attentî (i. e. on killing Christ), sed die sequenti post
illum, quæ erat azymorum secunda. Dominus verò primâ die
azymorum, hoc est quintâ feriâ, Pascha cum discipulis peregit.”

The Chief Priests and Scribes were so busy in plotting the
sacrifice of the true Paschal Lamb, that they omitted to sacrifice
and eat the legal Passover at the proper time. The Evangelists
relate, that they took counsel before the Passover to kill Jesus
by subtlety without any public disturbance, and not at the Pass-
over. They made their compact with Judas and dispatched their
officers and servants with him to Gethsemane to take Jesus after
He had eaten the Passover. Judas and the band (σπεῖρα) came
by night from the Chief Priests and Scribes and Elders (Matt.
xxvi. 47. Mark xiv. 43. John xviii. 3), and even some of the
Chief Priests and Elders accompanied Judas to Gethsemane
(Luke xxii. 52), and the others seem to have waited with impa-
tience for our Lord’s arrest, and to have been ready to meet

¹ The original of this scholium of *Eusebius*, from his work *de Paschate*, has been published by *Card. Mai*, Coll. Vat. iv. pp. 215, 216.

ἀπέστειλε Πέτρον καὶ Ἰωάννην εἰπὼν, Πορευθέντες ἐτοιμάσατε ἡμῖν τὸ πάσχα ἵνα φάγωμεν. ⁹ Οἱ δὲ εἶπον αὐτῷ, Ποῦ θέλεις ἐτοιμάσωμεν; ¹⁰ Ὁ δὲ εἶπεν αὐτοῖς, Ἴδου εἰσελθόντων ὑμῶν εἰς τὴν πόλιν συναντήσῃ ὑμῖν ἄνθρωπος κεράμιον ὕδατος βαστάζων ἀκολουθήσατε αὐτῷ εἰς τὴν οἰκίαν οὗ εἰσπορεύεται ¹¹ καὶ ἐρεῖτε τῷ οἰκοδεσπότῃ τῆς οἰκίας, Λέγει σοι ὁ διδάσκαλος, Ποῦ ἐστι τὸ κατάλυμα, ὅπου τὸ πάσχα μετὰ τῶν μαθητῶν μου φάγω; ¹² καὶ κείνος ὑμῖν δείξει ἀνάγαιον μέγα ἐστρωμένον, ἐκεῖ ἐτοιμάσατε. ¹³ Ἀπελθόντες δὲ εὗρον καθὼς εἶρηκεν αὐτοῖς, καὶ ἡτοίμασαν τὸ πάσχα.

¹⁴ Καὶ ὅτε ἐγένετο ἡ ὥρα ἀνέπεσε, καὶ οἱ δώδεκα ἀπόστολοι σὺν αὐτῷ· ^(264 x) ¹⁵ καὶ εἶπε πρὸς αὐτοὺς, Ἐπιθυμία ἐπεθύμησα τοῦτο τὸ πάσχα φαγεῖν μεθ' ὑμῶν πρὸ τοῦ με παθεῖν. ¹⁶ λέγω γὰρ ὑμῖν, ὅτι οὐκέτι οὐ μὴ φάγω ἐξ αὐτοῦ, ἕως ὅτου πληρωθῇ ἐν τῇ βασιλείᾳ τοῦ Θεοῦ. ^(265 II) ¹⁷ Καὶ δεξιόμενος ποτήριον εὐχαριστήσας εἶπε, Λάβετε τοῦτο καὶ διαμερίσατε ἑαυτοῖς. ¹⁸ λέγω γὰρ ὑμῖν, ^{d Matt. 26. 22—29.} ¹⁹ Καὶ λαβὼν ἄρτον εὐχαριστήσας ἔκλασε καὶ ἔδωκεν αὐτοῖς λέγων, Τοῦτό ἐστι τὸ σῶμά μου τὸ ὑπὲρ ὑμῶν διδόμενον· τοῦτο ποιεῖτε εἰς τὴν ἐμὴν ἀνάμνησιν. ^(266 I) ²⁰ Ὡσαύτως καὶ τὸ ποτήριον μετὰ τὸ δειπνῆσαι λέγων, Τοῦτο τὸ ποτήριον ἡ καινὴ διαθήκη ἐν τῷ αἵματί μου τὸ ὑπὲρ ὑμῶν ἐκχυνόμενον. ^(268 II) ²¹ Πλὴν ἰδοὺ ἡ χεὶρ τοῦ παραδιδόντος με μετ' ἐμοῦ ἐπὶ τῆς τραπέζης. ²² Καὶ ὁ μὲν Ἰῦδ τοῦ ἀνθρώπου πορεύεται κατὰ τὸ ὀρισμένον, πλὴν οὐαὶ τῷ ἀνθρώπῳ ἐκείνῳ δι' οὗ παραδίδοται. ^(269 I) ²³ Καὶ αὐτοὶ ἤρξαντο συζητεῖν πρὸς ἑαυτοὺς τὸ τίς ἄρα εἶξ ἐξ αὐτῶν ὁ τοῦτο μέλλων πράσσειν.

together immediately (Luke xxii. 66) to carry on His examination and to expedite His execution. And there does not appear to have been any available interval in which they could have separated and returned to their several households in order to *eat the Passover*, and then have come back to prosecute the trial and condemnation of their Divine Prisoner.

8. καὶ ἀπέστειλε κ.τ.λ.] See Matt. xxvi. 17—19. Mark xiv. 12—16.

10. κέραμιον ὕδατος] a pitcher of water. As to its symbolic significance here, see on Mark xiv. 13, and *S. Cyril* here, ἐνθα γὰρ ἂν εἰσέλθῃ τὸ ὕδωρ τοῦ ἁγίου βαπτίσματος, ἐκεῖ καταλύσει Χριστός.

12. ἀνάγαιον] So A, B, D, E, G, H, K, L, M, P, R, S, and other MSS.—*Elz.* ἀνώγειον. See Mark xiv. 15.

15. Ἐπιθυμία ἐπεθύμησα] I desired with desire: a Hebraistic expression, probably a literal translation of our Lord's words. *Vorst. de Hebr.*, p. 624, who compares Matt. xiii. 14, ἀκοῇ ἀκούετε. John iii. 29, χαρὰ χαίρει. Acts iv. 17; v. 28; xxiii. 14, and see LXX in Gen. xxxi. 30.

These Hebraisms appear to be preserved by the Sacred Writers, for the sake of reminding the reader that he has before him a literal representation of the very words used by the speakers on the occasions described.

—πάσχα—παθεῖν] A paronomasia. See on Matt. xxvi. 2. Luke xxi. 11. Acts iv. 30; viii. 30.

18. οὐ μὴ φάγω] I will not eat any more of it until it be fulfilled in the Kingdom of God. Our Lord was now about to give a spiritual consummation or fulfilment (πλήρωσις) to the Paschal rites of eating and drinking, by changing them into a Sacrament of the New Covenant in the Gospel and the Church (ἐν τῇ βασιλείᾳ τοῦ Θεοῦ), in the Holy Communion of His Body and Blood. Henceforth the Levitical sacrifice was to cease, being transfigured into an Evangelical Sacrament in the Kingdom of God.

Having said these words, He proceeded to explain their meaning by instituting the Christian Passover,—the Holy Eucharist. I will no more partake in this figurative and typical eating of the Passover, which is now about to be fulfilled in the Kingdom of God,—that is, in the Church,—by the oblation of the true Passover on the Cross; and this is fulfilled in us who honour the true Passover. For it is not a lamb of the flock which sanctifies us, but it is He Himself being made a holy sacrifice for us, by the offering of bloodless oblations and the mystical Benediction in the Holy Eucharist, in which we are blessed and quickened with life. *Cyril*.

18. γέννηματος] On this use of γέννημα, see *Phrynich.* p. 236, *Lobeck*, and *Vorst. de Hebr.*, p. 464.

19. Τοῦτό ἐστι] See Matt. xxvi. 26.

—τὸ ὑπὲρ ὑμῶν διδόμενον] that is being given for you. St. Paul says κλάμενον, being broken, 1 Cor. xi. 24. These words are not in St. Matthew and St. Mark. They serve to give greater clearness to what preceded.

It is observable that in the record of all the three Evangelists and St. Paul, our Lord uses the present tense. This is My Body which is being given, being broken (διδόμενον, κλάμενον). This is My Blood which is being shed (ἐκχυνόμενον). The bread (ἄρτος, loaf, 1 Cor. x. 17) blessed by Christ, and broken in His hand before He suffered (v. 19), and distributed by Him to His disciples, was a figure of His death, voluntarily accomplished by His own act, and a showing forth of it, and a conveyance of its blessings as already purchased and secured; as the bread now blessed in His name in the Holy Eucharist, and broken after His suffering, is a commemorative representation and showing of His death, and is the Communion of His body and blood, and an actual and effectual dispensation and application of all the benefits of His death to every penitent and faithful receiver.

On the varieties of the words, with which the Evangelists record what our Lord said and did in the Institution of the Holy Eucharist, see above, Introduction to the Gospels.

—τοῦτο ποιεῖτε] do this. See 1 Cor. xi. 24, 25. This commemorative sentence is not recited by St. Matthew and St. Mark; and St. John adds nothing to the history of the institution, and so canonizes the other accounts by his silence.

—εἰς τὴν ἐ. ἀνάμνησιν] for the recordation of Me. Ἀνάμνησις is more than remembrance of Me. Ἀνάμνησις is not simply remembrance, which may be involuntary,—but it is a deliberate inward act of the will (recordatio), showing itself by external signs. See on Mark xiv. 72, and cp. 1 Cor. xi. 25, 26. Heb. x. 3.

“Do this for My Commemoration.” This was a prospective precept for the future; for when He Himself was present with them there was no occasion for ἀνάμνησις.

On the form ἀνάμνησις ἐμῇ = ‘recordatio mei,’ cp. Rom. xi. 31, ὑμῶν ἕλεος, mercy toward you, and Rom. xv. 4. 1 Cor. xv. 31; xvi. 17. *Winer*, p. 139.

20. Ὡσαύτως] In like manner, with thanks and benediction. —μετὰ τὸ δειπνήσαι] after supper,—mentioned to distinguish this cup from the paschal cup, v. 17.

—Τοῦτο τὸ ποτήριον] See on Matt. xxvi. 28.

21. Πλὴν] But, although I am now about to shed My blood for you and for all men.

22. κατὰ τὸ ὀρισμένον] Cp. on xvii. 1, and on Acts ii. 23, τῇ ὀρισμένῃ βουλῇ.

—παραδίδοται] Ps. xli. 9.

($\frac{270}{\text{II}}$) ²⁴ Ἐγένετο δὲ καὶ φιλονεικία ἐν αὐτοῖς τὸ τίς αὐτῶν δοκεῖ εἶναι μείζων. e Matt. 20. 25—²⁷ 25 Ὁ δὲ εἶπεν αὐτοῖς, ὁ οἱ βασιλεῖς τῶν ἐθνῶν κυριεύουσιν αὐτῶν, καὶ οἱ ἐξουσιάζοντες αὐτῶν εὐεργέται καλοῦνται. ²⁶ ὑμεῖς δὲ οὐχ οὕτως· ἀλλ' ὁ μείζων ἐν ὑμῖν γενέσθω ὡς ὁ νεώτερος, καὶ ὁ ἡγούμενος ὡς ὁ διακονῶν. ($\frac{271}{\text{X}}$) ²⁷ Τίς γὰρ μείζων, ὁ ἀνακείμενος ἢ ὁ διακονῶν; οὐχὶ ὁ ἀνακείμενος; ἐγὼ δὲ εἰμι ἐν μέσῳ ὑμῶν ὡς ὁ διακονῶν. ²⁸ Ὑμεῖς δὲ ἐστε οἱ διαμεμενηκότες μετ' ἐμοῦ ἐν τοῖς πειρασμοῖς μου. ²⁹ ἢ καὶ γὰρ διατίθεμαι ὑμῖν καθὼς διέθετό μοι ὁ Πατήρ μου βασιλείαν, ($\frac{272}{\text{V}}$) ³⁰ ἵνα ἐσθίητε καὶ πίνητε ἐπὶ τῆς τραπέζης μου ἐν τῇ βασιλείᾳ μου, καὶ καθίσεσθε ἐπὶ θρόνων κρίνοντες τὰς δώδεκα φυλὰς τοῦ Ἰσραὴλ. ($\frac{273}{\text{X}}$) ³¹ Εἶπε δὲ ὁ Κύριος, Σίμων, Σίμων, ἰδοὺ ὁ Σατανᾶς ἐξητήσατο ὑμᾶς τοῦ σιναῖσαι ὡς τὸν σίτον· ($\frac{274}{\text{IX}}$) ³² ἐγὼ δὲ ἐδεήθην περὶ σοῦ, ἵνα μὴ ἐκλείπῃ ἡ πίστις σου· καὶ σύ ποτε ἐπιστρέψας στήριξον τοὺς ἀδελφούς σου. ($\frac{275}{\text{I}}$) ³³ Ὁ δὲ εἶπεν αὐτῷ, Κύριε, μετὰ σοῦ ἔτοιμός εἰμι καὶ εἰς φυλακὴν καὶ εἰς θάνατον πορεύεσθαι. ³⁴ Ὁ δὲ εἶπε, Λέγω σοι, Πέτρε, οὐ μὴ φωνήσῃ σήμερον ἀλέκτωρ πρὶν ἢ τρεῖς ἀπαρνήσῃ μὴ εἰδέναι με. ($\frac{276}{\text{X}}$) ³⁵ Καὶ εἶπεν αὐτοῖς, Ὅτε ἀπέστειλα ὑμᾶς ἄτερ βαλλαντίου καὶ πήρας καὶ ὑποδημάτων, μὴ τινος ὑστερήσατε; οἱ δὲ εἶπον, Οὐδενός. ³⁶ Εἶπεν οὖν αὐτοῖς, Ἀλλὰ νῦν ὁ ἔχων βαλλάντιον ἀράτω, ὁμοίως καὶ πήραν, καὶ ὁ μὴ ἔχων πωλησάτω τὸ ἱμάτιον αὐτοῦ, καὶ ἀγορασάτω μάχαιραν. ($\frac{277}{\text{VIII}}$) ³⁷ Λέγω γὰρ ὑμῖν ὅτι ἐπὶ τοῦτο τὸ γεγραμμένον δεῖ τελεσθῆναι ἐν ἐμοὶ τὸ, ³⁸ Καὶ μετὰ ἀνόμων ἐλογίσθη, καὶ γὰρ τὰ περὶ ἐμοῦ τέλος ἔχει. ($\frac{278}{\text{X}}$) ³⁸ Οἱ δὲ εἶπον, Κύριε, ἰδοὺ μάχαιραι ὤδε δύο· ὁ δὲ εἶπεν αὐτοῖς, Ἰκανόν ἐστι. ($\frac{279}{\text{I}}$) ³⁹ Καὶ ἐξελθὼν ἐπορεύθη κατὰ τὸ ἔθος εἰς τὸ ὄρος τῶν Ἐλαιῶν· ἠκολούθησαν δὲ αὐτῷ καὶ οἱ μαθηταὶ αὐτοῦ. ($\frac{280}{\text{II}}$) ⁴⁰ Γενόμενος δὲ ἐπὶ τοῦ

24. φιλονεικία κ.τ.λ.] See Matt. xx. 25. Mark x. 42. — δοκεῖ] seems, in common estimation. See Gal. ii. 6. (Beng. Meyer.)

25. εὐεργέται] Cp. 2 Macc. iv. 2, where Onias is so entitled. So Ptolemy *Euergetes*; and cp. Milton, *Paradise Regained*, iii. 82, "Then swell with pride, and must be titled Gods, Great Benefactors of mankind," &c.

29. διατίθεμαι] I covenant to you. See Ps. lxxxi. 4, where LXX has διέθεμην διαθήκην. (Rosenm.) — βασιλείαν] See xii. 32. 2 Tim. ii. 12.

30. καθίσεσθε] ye shall sit. So the best MSS.—Ez. καθίσσθε. It is observable that the sitting on thrones is mentioned after the admission to sit at the table. See on 1 Cor. vi. 2, 3. — θρόνων] See Matt. xix. 28.

31. ἐξητήσατο] he asked. Therefore Satan cannot act except by God's permission. Cp. the case of Job, i. 12; ii. 5.

— ὑμᾶς] you, plural, not only σέ, thee; and specially Judas, whom He does not expose publicly, but whom He had warned secretly, vv. 21, 22. Perhaps Peter thence inferred that the Apostles would suppose that he himself was the person meant by our Lord when He said that "one of you shall betray me" (Matt. xxvi. 21. Mark xiv. 18. Luke xxii. 21. John xiii. 21), and therefore he was more eager to obtain an explicit declaration from Christ on this subject (John xiii. 24), and thought it requisite to be more forward in his own professions of fidelity (33, 34).

— σιναῖσαι] to sift. κοσκινεύσαι. (Hesych.) 32. ἐγὼ δὲ ἐδεήθην περὶ σοῦ] Satan asked for permission to sift you all (ὑμᾶς); but when He asked to sift you, I prayed specially for thee. The prayer was prophetic; it was specially needed by Peter, because Peter was specially in peril.

It is said by Roman Divines (e.g. Maldonat., à Lapide, and Mai here) that this prayer and precept of our Lord extends to all the Bishops of Rome, as St. Peter's successors, and that in speaking to St. Peter our Lord spake to them. Would they be willing to complete the parallel, and say that the Bishops of Rome specially need prayer, because they deny Christ? Let them not take a part of it, and leave the rest. St. Peter himself (2 Pet. iii. 16) has condemned such wrestings of Scripture as this, and such as that by which another verse in this chapter (v. 38) has been perverted to a like purpose, and where the words ἰδοὺ μάχαιραι δύο, behold, two swords, have been used by Popes themselves to authorize their claim to wield the double sword of spiritual and secular

supremacy. See Pope Boniface VIIIth's "Unam Sanctam," in the Roman Canon Law (Extrav. Com. i. 8. l. p. 1159, ed. 1839): "Dicentibus Apostolis ecce gladii duo, in Ecclesiâ scilicet, quum Apostoli loquerentur, non respondit Dominus nimis esse, sed satis. Certè, qui in potestate Petri temporalem gladium esse negat, malè verbum attendit Domini proferentis 'Converte gladium tuum in vaginam' (Matt. xxvi. 52). Uterque ergo in potestate est Ecclesiæ, spiritualis scilicet gladius et materialis."

— στήριξον] A, B, K, L, M, Q, X have στήρισον.

34. Πέτρε] Peter. The only place in the Gospels where Christ is said to have addressed Simon by his name Πέτρος. (Burgon.)

Doubtless there is a reference to his good confession (Matt. xvi. 18). Thou, when uttering the revelation from My Father, and confessing Me to be the Christ, the Son of the Living God, wast a true Petros or Stone, built on Me, the Living Rock; but now thou wilt deny Me thrice, because thou speakest thine own words and reliest on thine own strength, instead of on Me,—the true Rock.

35. ἄτερ βαλλαντίου] See notes on Matt. x. 10.

36. μάχαιραν] a sword. A proverbial expression, intimating that they would now be reduced to a condition, in which the men of this world would resort to such means of defence. See Theophyl., Euthym., and Glass. Phil. p. 705, and above on Matt. xxiv. 20.

38. ἰδοὺ μάχαιραι δύο] behold, two swords. A sentence recorded by the Holy Spirit here, in order, perhaps, to show, how narrow-minded and enslaved by the letter (cp. Matt. xvi. 6—12, on ζύμη) the Apostles of our Lord as yet were, even to the time of His Passion; and in order also to show, how gentle, considerate, and tolerant our Blessed Lord was in His dealings with them even to the end; and how incompetent they were to do any thing of themselves to propagate the Gospel, and to build up the Church; and how gracious and powerful was the gift of the Holy Ghost, Who wrought so great a change in them, by enabling them, such as they were, to speak and write, to do and suffer, to live and die, as they did.

— Ἰκανόν ἐστι] It is enough. Even two swords, in weak hands, are enough to defend Christ's disciples, and to defeat all the powers of this World and even of Hell itself,—if they are wielded by Faith, in obedience to His Word, and in reliance on His might. See Cyril here. Cp. Deut. xxxii. 30.

39. ἐπορεύθη κ.τ.λ.] See Matt. xxvi. 30. 36—46. Mark xiv. 32—42.

τόπου εἶπεν αὐτοῖς, Προσεύχεσθε μὴ εἰσελθεῖν εἰς πειρασμόν. ⁽²⁸¹⁾ 41 Καὶ αὐτὸς ἀπеспάσθη ἀπ' αὐτῶν ὥσει λίθου βολήν καὶ θεῖς τὰ γόνατα προσηύχετο ⁽²⁸²⁾ 42 λέγων, ^h Πάτερ, εἰ βούλει παρενεγκέω τὸ ποτήριον τοῦτο ἀπ' ἐμοῦ· πλήν ^h Mark 14. 36. μὴ τὸ θέλημά μου, ἀλλὰ τὸ σὸν γινέσθω· ⁽²⁸³⁾ 43 ὥφθη δὲ αὐτῷ ἄγγελος ἀπ' οὐρανοῦ ἐνισχύων αὐτόν. ⁴⁴ Καὶ γενόμενος ἐν ἀγωνίᾳ ἔκτενέστερον προσηύχετο. Ἐγένετο δὲ ὁ ἰδρὼς αὐτοῦ ὥσει θρόμβοι αἵματος καταβαίνοντες ἐπὶ τὴν γῆν. ⁽²⁸⁴⁾ 45 ⁱ Καὶ ἀναστὰς ἀπὸ τῆς προσευχῆς ἔλθων πρὸς τοὺς μαθητὰς εὗρεν αὐτοὺς ⁱ Matt. 26. 40, 41. κοιμωμένους ἀπὸ τῆς λύπης, ⁴⁶ καὶ εἶπεν αὐτοῖς, Τί καθεύδετε; ἀναστάντες προσεύχεσθε ἵνα μὴ εἰσέλθητε εἰς πειρασμόν. ⁽²⁸⁵⁾ 47 ^j Ἐτι αὐτοῦ λαλοῦντος ἰδοὺ ὄχλος, καὶ ὁ λεγόμενος Ἰούδας εἷς τῶν ^j Matt. 26. 47—51, 55. δώδεκα προήρχετο αὐτοὺς, καὶ ἤγγισε τῷ Ἰησοῦ φιλήσαι αὐτόν. ⁽²⁸⁶⁾ 48 Ὁ δὲ ^{Mark 14. 43—48.} Ἰησοὺς εἶπεν αὐτῷ, Ἰούδα, φιλήματι τὸν Υἱὸν τοῦ ἀνθρώπου παραδίδως; ⁽²⁸⁷⁾ 49 Ἰδόντες δὲ οἱ περὶ αὐτὸν τὸ ἐσόμενον εἶπον αὐτῷ, Κύριε, εἰ πατάξομεν ἐν μαχαίρᾳ; ⁵⁰ καὶ ἐπάταξεν εἰς τις ἐξ αὐτῶν τὸν δοῦλον τοῦ ἀρχιερέως, καὶ ἀφείλεν αὐτοῦ τὸ οὖς τὸ δεξιόν. ⁽²⁸⁸⁾ 51 Ἀποκριθεὶς δὲ ὁ Ἰησοὺς εἶπεν, Ἐὰτε ἕως τούτου· καὶ ἀψάμενος τοῦ ὤτιον αὐτοῦ ἰάσατο αὐτόν. ⁽²⁸⁹⁾ 52 Εἶπε δὲ ὁ Ἰησοὺς πρὸς τοὺς παραγενομένους ἐπ' αὐτὸν ἀρχιερεῖς καὶ στρατηγούς τοῦ ἱεροῦ καὶ πρεσβυτέρους, Ὡς ἐπὶ ληστὴν ἐξεληλύθατε μετὰ μαχαίρων καὶ ξύλων; ⁵³ καθ' ἡμέραν ὄντος μου μεθ' ὑμῶν ἐν τῷ ἱερῷ, οὐκ ἐξετείνετε τὰς χεῖρας ἐπ' ἐμέ. Ἀλλ' αὕτη ὑμῶν ἐστὶν ἡ ὥρα, καὶ ἡ ἐξουσία τοῦ σκότους. ⁽²⁹⁰⁾ 54 ^k Συλλαβόντες δὲ αὐτὸν ἤγαγον, καὶ εἰσήγαγον αὐτὸν εἰς τὸν οἶκον ^k Matt. 26. 57, 58, 69—75. τοῦ ἀρχιερέως· ὁ δὲ Πέτρος ἠκολούθει μακρόθεν. ⁽²⁹¹⁾ 55 Ἀψάντων δὲ πῦρ ^{Mark 14. 53, 54, 66—72.}

40. ἐπὶ τοῦ τόπου] at the place. St. Luke never uses the word *Gethsemane*, which had been specified by Matt. xxvi. 36, and Mark xiv. 32, and would be little known to his own readers.

41. λίθου βολήν] a stone's cast. He was apart, and yet near, so that He might be heard; and His agony was visible in the clear light of the Paschal Moon.

43, 44. ὥφθη—γῆν] an angel from heaven appeared to Him, strengthening Him. And being in an agony He prayed more earnestly, and His sweat became as thick drops of blood falling down to the earth. It is remarkable that these two verses are omitted by the *Alexandrine* and *Vatican MSS.*, a striking evidence that these two MSS. are not to be followed implicitly. Nor are they in the *Nitrian Palimpsest* in the *British Museum*, marked R by *Tisch.*, nor were they originally in the *Leicester MS.*; but that MS. has them in Matt. xxvi., between vv. 39 and 40. See *Scrivener*, p. 380. Cp. below, xxiii. 17 and 34.

But they are found in D, F, G, H, K, L, M, Q, U, X, Γ, Δ. They are marked with asterisks in E, S, V, Δ, and in some few *Cursives*.

Perhaps they were deemed by some timid readers and transcribers to involve a disparagement on the *Divine* Power and *Dignity* of Christ. But Faith will accept them with thankfulness as a divine testimony to the truth of the *Humanity* of Christ, suffering as Man for the sins of all Mankind; and also as exemplary to all in those sufferings which He endured for all.

The Holy Ghost in St. Luke's Gospel is particularly careful to describe the victory gained by Christ, the Seed of the Woman, over *Satan* and *evil angels* (see on v. 3). He also dwells frequently on the visible ministrations of *Good Angels* to the Son of Man;

The *Angel* Gabriel appears in the Temple to announce His Forerunner's birth (Luke i. 11), and His conception (i. 26). *Angels* appear to the Shepherds at the Nativity (ii. 9—15). "There is joy in the presence of the *Angels* of God over one sinner that repenteth" (xv. 10); the soul of Lazarus is carried by *Angels* into Abraham's bosom (xvi. 22). And now an *Angel* appears from heaven strengthening Christ, the second Adam, in His Agony. Cp. xxiv. 23. Acts i. 10; x. 3. 30; xii. 7—11. 15, and *Introduction* above, p. 158.

44. προσηύχετο] He was praying. See on v. 16. — ἰδρὼς] sweat. Although it was a cold night, and He was kneeling on the cold ground. (Bp. Andrewes.)

— ὥσει θρόμβοι αἵματος] as thick drops of blood. ὥσει is to be joined with θρόμβοι, not with αἵματος. θρόμβος is interpreted by *Hesych.* αἷμα παχὺν, πεπηγὸς, clotting. *Blomf. Hesych.* Chocph. 526.

The Fathers, for the most part, understand this literally as a

'sudor sanguineus.' So *Hilary, Athanasius, Jerome, Augustine, Bernard*, who says, *Serm. 3*, in *Domin. Palmar.*, that He, as it were, *wept* with His whole body. "Non solis oculis, sed quasi *membris flevisse videtur.*" Christ thus gave some external evidence of His inexpressible inward agony (*S. Jerome*, c. *Pelag.* ii.), and of the bitterness of that cup which He drained for our sake. He also foreshadowed a representation of the sufferings which His mystical Body, the Church, would have to endure in the world. (*Aug.*)

— ἐπὶ τὴν γῆν] to the ground, not only on His raiment. See *Heb. xii. 24*. As the voice of blood of the first Shepherd, *Abel*, cried unto God from the ground (*Gen. iv. 10*), so the blood of the Good Shepherd, Christ, cried from the ground, and brought down a malediction from heaven on the unbelieving Jewish Nation, His Brother according to the flesh, who slew Him, and who has now become a wanderer on the earth—a never-dying Cain of near twenty centuries.

We hear of Christ's blood being shed twice; and both times in a garden; first in *Gethsemane*, secondly in *Calvary* (*John xix. 41*). In a garden, Man fell in Adam, and rose again in Christ. The spiritual Eden of delight, the true Paradise, lost by the first Adam, was regained by the Second Adam for all true believers. Cp. xxiii. 43.

47. φιλήσαι] to kiss. St. Luke takes for granted that the reader has learnt from other sources (e.g. Matt. xxvi. 48. Mark xiv. 44) that this was the signal of the Traitor.

48. τὸν Υἱὸν τοῦ ἀνθρώπου] the Son of Man. "Filius enim Dei Filius hominis propter nos esse voluit. Quasi dicat, 'Propter te suscepi quod trahis.'" (*Ambrose.*)

51. Ἐὰτε ἕως τούτου] Suffer ye thus far. This is mentioned by St. Luke alone; and St. John, writing after St. Peter's death, adds, that he it was who cut off the servant's ear, and that the servant's name was *Malchus*. *John xviii. 10*.

52. Εἶπε δὲ κ.τ.λ.] See Matt. xxvi. 55—57. Mark xiv. 48—52.

— στρατηγούς τοῦ ἱεροῦ] Captains, not of the Roman Castle of Antonia, but the sacerdotal chiefs of the several sentries of Priests and Levites who kept watch and ward in the Temple by day and night. See above on xxii. 4. Cp. Acts iv. 1. *Joseph. Ant. xx. 6. 2*.

54. τὸν οἶκον τοῦ ἀρχιερέως] the house of the High Priest. We have seen that *Annas* is called the High Priest, ὁ ἀρχιερεὺς, by St. Luke, Acts iv. 6. See on Luke iii. 2.

Judas made his covenant with the Chief Priests to betray Christ, and our Lord was arrested by them, and not by the civil power of Rome; and He was taken to *Annas* first, as the chief of the *Spiritual Power*. Cp. *John xviii. 13. 24*.

ἐν μέσῳ τῆς αὐλῆς, καὶ συγκαθισάντων αὐτῶν, ἐκάθητο ὁ Πέτρος ἐν μέσῳ αὐτῶν. ⁵⁶ Ἰδοῦσα δὲ αὐτὸν παιδίσκη τις καθήμενον πρὸς τὸ φῶς, καὶ ἀτενίσασα αὐτῷ εἶπε, Καὶ οὗτος σὺν αὐτῷ ἦν. ⁵⁷ Ὁ δὲ ἡρνήσατο αὐτὸν λέγων, Γύναι, οὐκ οἶδα αὐτόν. (²⁹²/_I) ⁵⁸ Καὶ μετὰ βραχὺ ἕτερος ἰδὼν αὐτὸν ἔφη, Καὶ σὺ ἐξ αὐτῶν εἶ. Ὁ δὲ Πέτρος εἶπεν, Ἀνθρωπε, οὐκ εἰμί. ⁵⁹ Καὶ διαστάσης ὥσεί ὥρας μιᾶς ἄλλος τις διῶσχυρίζετο λέγων, Ἐπ' ἀληθείας καὶ οὗτος μετ' αὐτοῦ ἦν, καὶ γὰρ Γαλιλαῖός ἐστιν. ⁶⁰ Εἶπε δὲ ὁ Πέτρος, Ἀνθρωπε, οὐκ οἶδα ὃ λέγεις. Καὶ παραχρῆμα ἔτι λαλοῦντος αὐτοῦ ἐφώνησεν ἀλέκτωρ. (²⁹³/_{II}) ⁶¹ Καὶ στραφεὶς ὁ Κύριος ἐνέβλεψε τῷ Πέτρῳ· καὶ ὑπεμνήσθη ὁ Πέτρος τοῦ λόγου τοῦ Κυρίου ὡς εἶπεν αὐτῷ, Ὅτι πρὶν ἀλέκτορα φωνῆσαι, ἀπαρνήσῃ με τρίς· ⁶² καὶ ἐξελθὼν ἔξω ὁ Πέτρος ἔκλαυσε πικρῶς.

1 Matt. 26. 67, 68.
Mark 14. 65.

(²⁹⁴/_I) ⁶³ ¹ Καὶ οἱ ἄνδρες οἱ συνέχοντες τὸν Ἰησοῦν ἐνέπαιζον αὐτῷ δέροντες, ⁶⁴ καὶ περικαλύψαντες αὐτὸν ἔτυπον αὐτοῦ τὸ πρόσωπον, καὶ ἐπηρώτων αὐτὸν λέγοντες, Προφήτευσον, τίς ἐστίν ὁ παῖσας σε; ⁶⁵ καὶ ἕτερα πολλά βλασφημοῦντες ἔλεγον εἰς αὐτόν.

m Matt. 27. 1
Mark 15. 1.

(²⁹⁵/_{II}) ⁶⁶ ^m Καὶ ὡς ἐγένετο ἡμέρα, συνήχθη τὸ πρεσβυτέριον τοῦ λαοῦ, ἀρχιερεῖς τε καὶ γραμματεῖς, καὶ ἀνήγαγον αὐτὸν εἰς τὸ συνέδριον αὐτῶν (²⁹⁶/_X) ⁶⁷ λέγοντες, Εἰ σὺ εἶ ὁ Χριστὸς, εἰπέ ἡμῖν. Εἶπε δὲ αὐτοῖς, Ἐὰν ὑμῖν εἴπω, οὐ μὴ πιστεύσητε, ⁶⁸ ἐὰν δὲ ἐρωτήσω, οὐ μὴ ἀποκριθῆτέ μοι, ἢ ἀπολύσητε. (²⁹⁷/_I) ⁶⁹ Ἀπὸ τοῦ νῦν ἔσται ὁ Υἱὸς τοῦ ἀνθρώπου καθήμενος ἐκ δεξιῶν τῆς δυνάμεως τοῦ Θεοῦ. (²⁹⁸/_X) ⁷⁰ Εἶπον δὲ πάντες, Σὺ οὖν εἶ ὁ Υἱὸς τοῦ Θεοῦ; Ὁ δὲ πρὸς αὐτοὺς ἔφη, Ὑμεῖς λέγετε ὅτι ἐγώ εἰμι. (²⁹⁹/_{II}) ⁷¹ Οἱ δὲ εἶπον, Τί ἔτι χρεῖαν ἔχομεν μαρτυρίας; αὐτοὶ γὰρ ἠκούσαμεν ἀπὸ τοῦ στόματος αὐτοῦ.

a Matt. 27. 2.

XXIII. (³⁰⁰/_I) ¹ ^a Καὶ ἀναστὰν ἅπαν τὸ πλῆθος αὐτῶν ἤγαγον αὐτὸν ἐπὶ τὸν Πιλάτον. (³⁰¹/_X) ² Ἡρξάντο δὲ κατηγορεῖν αὐτοῦ λέγοντες, Τοῦτον εὖρομεν διαστρέφοντα τὸ ἔθνος ἡμῶν καὶ κωλύοντα Καίσαρι φόρους διδόναι, λέγοντα ἑαυτὸν Χριστὸν βασιλέα εἶναι. (³⁰²/_I) ³ ^b Ὁ δὲ Πιλάτος ἐπηρώτησεν αὐτὸν λέγων, Σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων; Ὁ δὲ ἀποκριθεὶς αὐτῷ ἔφη, Σὺ λέγεις. (³⁰³/_{IX}) ⁴ Ὁ δὲ Πιλάτος εἶπε πρὸς τοὺς ἀρχιερεῖς καὶ τοὺς ὄχλους, Οὐδὲν εὐρίσκω αἴτιον ἐν τῷ ἀνθρώπῳ τούτῳ. (³⁰⁴/_X) ⁵ Οἱ δὲ ἐπίσχυον λέγοντες, Ὅτι ἀνασείει τὸν λαὸν διδάσκων καθ' ὅλης τῆς Ἰουδαίας, ἀρξάμενος ἀπὸ τῆς Γαλιλαίας ἕως ὧδε. ⁶ Πιλάτος δὲ ἀκούσας Γαλιλαῖαν ἐπηρώτησεν, εἰ ὁ ἄνθρωπος Γαλιλαῖός ἐστι, ⁷ καὶ ἐπιγνοὺς ὅτι ἐκ τῆς ἑξουσίας Ἡρώδου ἐστὶν ἀνέπεμψεν αὐτὸν πρὸς Ἡρώδην, οὔτα καὶ αὐτὸν ἐν Ἱεροσολύμοις ἐν ταύταις ταῖς ἡμέραις. ⁸ Ὁ δὲ Ἡρώδης ἰδὼν τὸν Ἰησοῦν ἐχάρη λίαν, ἦν γὰρ θέλων ἐξ ἱκανοῦ ἰδεῖν αὐτὸν, διὰ τὸ ἀκούειν πολλὰ περὶ αὐτοῦ, καὶ ἠλπίζε τι σημεῖον ἰδεῖν ὑπ' αὐτοῦ γινόμενον. ⁹ Ἐπηρώτα δὲ αὐτὸν ἐν λόγοις ἱκανοῖς· αὐτὸς δὲ οὐδὲν ἀπεκρίνατο αὐτῷ.

b Matt. 27. 11.
Mark 15. 2.

Probably Annas, the father-in-law, and Caiaphas, the son-in-law, dwelt in the same official residence. It is observable, that in the history of the arrest and arraignment before the High Priest, St. Luke never mentions *Caiaphas* by name. The two earlier Evangelists say that the officers of the Chief Priests ἀπήγαγον τὸν Ἰησοῦν πρὸς τὸν ἀρχιερέα, or πρὸς Καϊάφαν τὸν ἀρχιερέα. (Matt. xxvi. 57. Mark xiv. 53.) But St. Luke says (xxii. 54) εἰσήγαγον αὐτὸν εἰς τὸν οἶκον τοῦ ἀρχιερέως.

And in all the three, *Peter* is said to be in the *court-yard* (αὐλῇ) of the High Priest (Matt. xxvi. 58. Mark xiv. 54. Luke xxii. 55), *beneath* (Mark xiv. 66). These considerations may serve to remove the objections which have been raised by some (e.g. Meyer, p. 486) against the accounts of the Evangelists, in this portion of the sacred narrative, as if they were at variance with each other.

⁵⁶. Ἰδοῦσα κ.τ.λ.] See Matt. xxvi. 69—75. Mark xiv. 66—72. John xviii. 17. All the four Evangelists mention the *maid*, *παιδίσκη*.

⁵⁸. ἕτερος] *another person* saw him and said,—viz. at the same time as the *παιδίσκη*, *maid*, in Mark xiv. 69, and the *ἄλλη*,

other woman, Matt. xxvi. 71. See on John xviii. 25, who reconciles the three accounts.

⁵⁹. ἄλλος] *another*. Perhaps the relative of Malchus, John xviii. 26; but doubtless *many spoke at the same time*. See Matt. xxvi. 73. Mark xiv. 70.

⁶⁰. ἀλέκτωρ] *a cock crew*. Elz. has the Article *ὁ* before ἀλέκτωρ, but the *ὁ* is not in A, B, D, E, G, H, K, L, M, S, U, V, X, Γ, Δ, Λ, Lr.; and it is doubtful whether there is any passage of the Gospels where the Article is prefixed to this word, which occurs twelve times. The Evangelists seem careful *not* to say that it was any *one* cock which crowed thrice.

⁶². καὶ ἐξελθὼν] *and Peter went out and wept bitterly*. On this text, see Bp. Sanderson, Sermons, iii. p. 353.

CH. XXIII. 1. Καὶ ἀναστὰν] See Matt. xxvii. 1, 2. Mark xv. 1. John xviii. 28.

². φόρους] *tribute*. See xx. 22. They accuse Him of doing what they themselves did, and what He forbade them to do.

⁷. οὔτα αὐτὸν] *Herod Antipas, being then at Jerusalem for the Passover*.

(³⁰⁵/_{II}) ¹⁰ Εἰστήκεισαν δὲ οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς εὐτόνως κατηγοροῦντες αὐτοῦ. (³⁰⁶/_X) ¹¹ Ἐξουθενήσας δὲ αὐτὸν ὁ Ἡρώδης σὺν τοῖς στρατεύμασιν αὐτοῦ καὶ ἐμπαίξας, περιβαλὼν αὐτὸν ἐσθῆτα λαμπράν, ἀνέπεμψε αὐτὸν τῷ Πιλάτῳ. ¹² Ἐγένοντο δὲ φίλοι ὃ τε Πιλάτος καὶ ὁ Ἡρώδης ἐν αὐτῇ τῇ ἡμέρᾳ μετ' ἀλλήλων· προϋπῆρχον γὰρ ἐν ἔχθρᾳ ὄντες πρὸς ἑαυτούς.

(³⁰⁷/_{IX}) ¹³ Πιλάτος δὲ συγκαλεσάμενος τοὺς ἀρχιερεῖς καὶ τοὺς ἄρχοντας καὶ τὸν λαόν· ¹⁴ εἶπε πρὸς αὐτούς, Προσηνέγκατέ μοι τὸν ἄνθρωπον τούτον ὡς ἀποστρέφοντα τὸν λαόν· καὶ ἰδοὺ ἐγὼ ἐνώπιον ὑμῶν ἀνακρίνας οὐδὲν εὑρον ἐν τῷ ἀνθρώπῳ τούτῳ αἷτιον, ὃν κατηγορεῖτε κατ' αὐτοῦ. (³⁰⁸/_X) ¹⁵ ἀλλ' οὐδὲ Ἡρώδης· ἀνέπεμψα γὰρ ὑμᾶς πρὸς αὐτὸν, καὶ ἰδοὺ οὐδὲν ἄξιον θανάτου ἐστὶ πεπραγμένον αὐτῷ. ¹⁶ παιδεύσας οὖν αὐτὸν ἀπολύσω. (³⁰⁹/_{II}) ¹⁷ ὁ Ἀνάγκη δὲ εἶχεν ἀπολύειν αὐτοῖς κατὰ ἐορτὴν ἓνα. (³¹⁰/_I) ¹⁸ Ἀνέκραξαν δὲ παμπληθεὶ λέγοντες, Λῆρε τούτον, ἀπόλυσον δὲ ἡμῖν τὸν Βαραββᾶν. ¹⁹ ὅστις ἦν διὰ στάσιν τινὰ γενομένην ἐν τῇ πόλει καὶ φόνον βεβλημένος εἰς φυλακὴν. (³¹¹/_I) ²⁰ Πάλιν οὖν ὁ Πιλάτος προσεφώνησε θέλων ἀπολῦσαι τὸν Ἰησοῦν. ²¹ Οἱ δὲ ἐπεφώνουν λέγοντες, Σταύρωσον, σταύρωσον αὐτόν. (³¹²/_{IX}) ²² Ὁ δὲ τρίτον εἶπε πρὸς αὐτούς, Τί γὰρ κακὸν ἐποίησεν οὗτος; οὐδὲν αἷτιον θανάτου εὑρον ἐν αὐτῷ· παιδεύσας οὖν αὐτὸν ἀπολύσω. (³¹³/_I) ²³ Οἱ δὲ ἐπέκειντο φωναῖς μεγάλαις αἰτοῦμενοι αὐτὸν σταυρωθῆναι· καὶ κατίσχυον αἱ φωναὶ αὐτῶν καὶ τῶν ἀρχιερέων. (³¹⁴/_I) ²⁴ Ὁ δὲ Πιλάτος ἐπέκρινε γενέσθαι τὸ αἷτημα αὐτῶν. ²⁵ ἀπέλυσε δὲ τὸν διὰ στάσιν καὶ φόνον βεβλημένον εἰς τὴν φυλακὴν ὃν ᾗτοῦντο· τὸν δὲ Ἰησοῦν παρέδωκε τῷ θελήματι αὐτῶν.

(³¹⁵/_I) ²⁶ Καὶ ὡς ἀπήγαγον αὐτὸν, ἐπιλαβόμενοι Σίμωνός τινος Κυρηναίου ἐρχομένου ἀπ' ἀγροῦ ἐπέθηκαν αὐτῷ τὸν σταυρὸν φέρειν ὅπισθεν τοῦ Ἰησοῦ. (³¹⁶/_X) ²⁷ Ἠκολούθει δὲ αὐτῷ πολὺ πλῆθος τοῦ λαοῦ καὶ γυναικῶν, αἱ καὶ ἐκό-

c Matt. 27. 15, 16, 22, 23, 26.
Mark 15. 6—8, 15.

d Matt. 27. 32.
Mark 15. 21.

11. Ἐξουθενήσας] *Having set Him at nought.* He who had murdered the forerunner of Christ now mocks Christ. So one sin leads to another and greater. Because our Lord answered nothing, and did no miracle to gratify his curiosity, he too with his soldiers mocked Him at Jerusalem, the City of God, and arrayed Him in a shining robe—Him who will appear in a bright robe of glory in the heavenly Jerusalem, with His armies of Cherubim and Seraphim, as King of Kings and Judge of Herod and Pilate and of the World.

12. Πιλάτος καὶ ὁ Ἡρώδης] *Herod is reconciled to Pilate; but all are against Christ.* Cp. Ps. ii. 1—3. Acts iv. 27. Pharisees combine with Herodians against Him (Matt. xxii. 16). A prophetic intimation of the combination of hostile powers, adverse to one another, but leagued together in the latter days against Him and His Church. See Ps. lxxxiii. 5. Rev. xix. 19.

15. οὐδὲν ἄξιον θανάτου] *and you see that nothing worthy of death has been done by Him (πεπραγμένον αὐτῷ).* Not done to Him, but *by* Him; otherwise it would have appeared in evidence before Herod or before me.

Pilate and Herod, the two Representatives respectively of the Roman and Jewish World, unite in acquitting and in crucifying Christ. Both Jew and Gentile pronounce Him innocent, and yet both condemn Him as guilty. He is put to death by the World, and dies for it. Cp. *Barrow's Sermons*, vol. iv. p. 575. Sermon. xxvi. on the Creed.

16. παιδεύσας] An euphemism or *λιτότης* for *φραγελλώσας*. See *Thom. Magist.* in πολλάκις; the LXX in Deut. viii. 5. Cp. Matt. xxvii. 26. St. John says (xix. 1) ἔμαστιγώσε τὸν Ἰησοῦν. It appears that Pilate scourged *Jesus* in hopes that the Jews would be satisfied with this punishment. (See Mark xv. 15, and St. Luke here and v. 22, and on John xix. 1.) The Evangelists St. Matthew (xxvii. 26) and St. Mark (xv. 15) introduce the word *φραγελλώσας* just before the mention of our Lord's delivery to be crucified; not because, as it would seem, the *scourging* took place *then*, but to intimate that He was punished *twice*, first by scourging and then by crucifixion; and so His prophecy was fulfilled (Matt. xx. 19), *παράδωσκουσιν αὐτὸν τοῖς ἔθνεσιν εἰς τὸ ἐμπαῖξαι καὶ μαστιγῶσαι καὶ σταυρῶσαι.* Cp. Mark x. 34. Luke xviii. 33.

17. Ἀνάγκη εἶχεν κ.τ.λ.] See Matt. xxvii. 15. 22. This verse is not in A, B, K, L—but it is in the other Uncials, and most Versions and Cursive MSS.

21. Οἱ δὲ κ.τ.λ.] See Matt. xxvii. 22—26.

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26. Σίμωνός τινος Κυρηναίου] *a certain Simon, a Cyrenian.* It is observed by some of the Fathers (e.g. S. Ambrose) that it was not a Jew of Jerusalem, but a *Cyrenian stranger*, who was first chosen to carry Christ's cross after Him to Calvary, and that in so doing he was a type of the priority of the Gentile world in coming to Christ, and in bowing under the yoke of the cross. And now eighteen centuries have passed, and the *Jews* have not yet taken up the cross and followed Christ.

Simon came from the country—a *paganus*, from *Cyrene*, the land of *Ham*, to Jerusalem, and took up the cross and followed Christ. He had shown his piety and zeal by coming to Jerusalem, to the Passover,—even from *Cyrene*, the most western city of Africa that is mentioned in the New Testament (cp. Acts ii. 10), a city in the same latitude as the most western point of Greece: and he is rewarded for his pains. He is admitted to the privilege of being a companion of Christ, and of relieving Him of His burden in His way to Calvary to die for the World; and he seems to be pointed out as a predecessor of his fellow-countrymen, coming to Christ.

The *pagans of Africa* have preceded the Jews of the literal Jerusalem in coming to Christ, and in taking up the Cross; and so have become citizens of the "Jerusalem that is above" (Gal. iv. 26), while the children of the kingdom have been cast out.

—ἐρχομένου] *coming.* *Elz.* has τοῦ before ἐρχομένου, but τοῦ is not found in the Uncial MSS. It seems to have been introduced to identify *him* with the person who *was well known* as such from St. Mark xv. 21.

—ἐπέθηκαν αὐτῷ τὸν σταυρόν] *they laid on Him the cross.* Our Lord bare His own cross (John xix. 17), as Isaac did the wood (Gen. xxii. 6); and Simon also bare it. Christ bare one portion of the cross and Simon the other; or, when He was oppressed by the weight, He was relieved by Simon. Cp. *Aug. de Consensu Evang.* iii. 10.

Christ bare the cross on His shoulders as a burden, and also as a badge of the "government on His shoulder" (Isa. ix. 6), and a trophy of victory (Phil. ii. 9). And it is also laid on Simon; for Christ's disciples must take up the cross and follow Him to the shame of Calvary, in order that they may reign with Him in the glories of the heavenly Jerusalem. See Heb. xiii. 13. Cp. *Ambrose* and *Cyril* here.

27. ἐκόποντο] See Luke viii. 52.

πιοντο καὶ ἐθρήνουν αὐτόν. ²⁸ Στραφεῖς δὲ πρὸς αὐτὰς ὁ Ἰησοῦς εἶπε, Θυγατέρες Ἱερουσαλὴμ, μὴ κλαίετε ἐπ' ἐμὲ, πλὴν ἐφ' ἑαυτὰς κλαίετε καὶ ἐπὶ τὰ τέκνα ὑμῶν ²⁹ ὅτι ἰδοὺ ἔρχονται ἡμέραι ἐν αἷς ἐροῦσι, Μακάριαι αἱ στεῖραι, καὶ κοιλίαι αἱ οὐκ ἐγέννησαν, καὶ μαστοὶ οἱ οὐκ ἐθήλασαν. ³⁰ Τότε ἄρξονται λέγειν τοῖς ὄρεσι, Πέσετε ἐφ' ἡμᾶς, καὶ τοῖς βουνοῖς, Καλύψατε ἡμᾶς. ³¹ ὅτι εἰ ἐν τῷ ὑγρῷ ξύλῳ ταῦτα ποιοῦσιν, ἐν τῷ ξηρῷ τί γένηται; (³¹⁷/_I) ³² Ἦγοντο δὲ καὶ ἕτεροι δύο, κακούργοι, σὺν αὐτῷ ἀναιρεθῆναι.

e Matt. 27. 33, 37,
39, 42.
Mark 15. 22, 26,
29, 31.

(³¹⁸/_I) ³³ e Καὶ ὅτε ἀπῆλθον ἐπὶ τὸν τόπον τὸν καλούμενον Κρανίον ἐκεῖ ἐσταύρωσαν αὐτόν, (³¹⁹/_I) καὶ τοὺς κακούργους, ὃν μὲν ἐκ δεξιῶν, ὃν δὲ ἐξ ἀριστερῶν. (³²⁰/_X) ³⁴ Ὁ δὲ Ἰησοῦς ἔλεγε, Πάτερ, ἄφες αὐτοῖς· οὐ γὰρ οἶδασιν τί ποιοῦσι.

(³²¹/_I) Διαμεριζόμενοι δὲ τὰ ἱμάτια αὐτοῦ ἔβαλον κλῆρον. ³⁵ Καὶ εἰστήκει ὁ λαὸς θεωρῶν, (³²²/_{II}) ἐξεμκτῆρίζον δὲ καὶ οἱ ἄρχοντες σὺν αὐτοῖς λέγοντες, Ἄλλους ἔσωσε, σωσάτω ἑαυτόν, εἰ οὐτός ἐστιν ὁ Χριστὸς ὁ τοῦ Θεοῦ ἐκλεκτός. (³²³/_{II}) ³⁶ Ἐνέπαιζον δὲ αὐτῷ καὶ οἱ στρατιῶται προσερχόμενοι καὶ ὄξος προσφέροντες αὐτῷ, ³⁷ καὶ λέγοντες· Εἰ σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων σῶσον σεαυτόν. (³²⁴/_I) ³⁸ Ἦν δὲ καὶ ἐπιγραφὴ γεγραμμένη ἐπ' αὐτῷ γράμμασιν Ἑλληνικοῖς καὶ Ῥωμαϊκοῖς καὶ Ἑβραϊκοῖς, ΟΥΤΟΣ ΕΣΤΙΝ Ο ΒΑΣΙΛΕΥΣ ΤΩΝ ΙΟΥΔΑΙΩΝ.

f Matt. 27. 44.
Mark 15. 32.

(³²⁵/_{II}) ³⁹ f Εἰς δὲ τῶν κρεμασθέντων κακούργων ἐβλασφήμει αὐτόν λέγων, Εἰ σὺ εἶ ὁ Χριστὸς, σῶσον σεαυτόν καὶ ἡμᾶς. (³²⁶/_X) ⁴⁰ Ἀποκριθεὶς δὲ ὁ ἕτερος ἐπέτιμα αὐτῷ λέγων, Οὐδὲ φοβῆ σὺ τὸν Θεὸν ὅτι ἐν τῷ αὐτῷ κρίματι εἶ; ⁴¹ καὶ

30. Τότε ἄρξονται λέγειν τοῖς ὄρεσι] *Then shall they begin to say to the mountains, Fall on us.* This prophecy had a primary and literal fulfilment in the flight of many (c. g. *Josephus* and his companions) to the caverns and rocks of Palestine for refuge (cp. Matt. xxiv. 16; and see *Bede's* note here); and for its wider application to the World at large in the latter Days, see Isa. ii. 10. Rev. vi. 16.

31. εἰ ἐν τῷ ὑγρῷ ξύλῳ] *if such things as these are done with the green tree, what shall be done with the tree that is dry?* Good men are compared in Scripture to green trees, and bad to barren and dry (Ps. i. 3. Ezek. xx. 47. Jude 12). And our Lord may be supposed to say, If such are the sufferings of One who is the Tree of Life, bringing forth all healthful fruits, what shall they endure, who inflict these sufferings, and are themselves like an unfruitful and barren fig-tree, dry and ready for the fire, and who will be withered by Me as such? Cp. on Matt. xxi. 19, 20. Mark xi. 13—22; and see *Greg. Moral.* xii. 4 and *Cyril* here, p. 717. *Theophyl.* and *Glass.* Philol. pp. 751, 752. *Vorst.* de *Hebr.* 819.

33. Κρανίον] *A scull.* St. Luke alone of the Evangelists does not mention its Hebrew name—*Golgotha*. St. Matthew and St. Mark add *κρανίον* as the interpretation of *Golgotha*. St. John mentions *κρανίον* first, and adds ὡς λέγεται Ἑβραϊστὶ Γολγοθᾶ. This may serve as one illustration, among many, of the modifying principles which guided the several Evangelists in the composition of their respective Gospels; see above, xx. 22.

—ἐσταύρωσαν] *they crucified Him.* Our Lord, when He gave Himself to die, chose to die by the painful and ignominious death of the Cross, and that publicly, at the great feast of the Passover. The Cross,—the instrument of shame,—was made by Him to be like a triumphal Car, in which He rides “conquering and to conquer,” by His *Victory over Satan*; and it also was like a royal Throne and Tribunal, on which Christ sits a King and Judge, and separates between the good and the wicked—represented by the two Malefactors—the one on one hand, the other on the other. “Crucem trophæum jam vidimus,” says *Ambrose*. “Curram suum triumphator ascendat; et patibulo triumphali suspendat captiva de sæculo spolia. Unus Dei triumphus fecit omnes prope jam homines triumphare, Crux Domini.”

Cp. *Dr. Barrow's* Sermons on the Creed, Sermon. xxvi. vol. iv. pp. 573—596, and ii. p. 206, and above, on Matt. xxvii. 22, and below, on John xix. 17, and on Coloss. ii. 14. Eph. ii. 16.

34. Ὁ δὲ Ἰησοῦς] This prayer of Jesus for His murderers is mentioned only by St. Luke. See above, v. 16, and cp. Acts iii. 17. This verse is omitted by the Vatican MS. Cp. xxii. 43.

—οὐ γὰρ οἶδασιν] See on 1 Tim. i. 13.

This prayer of Christ was used also by St. James the first Bishop of Jerusalem, for his murderers at his martyrdom at the

Passover, A.D. 62, ἔθηκε τὰ λόγια λέγων, Παρακαλῶ, Κύριε, Θεὲ πάτερ, ἄφες αὐτοῖς, οὐ γὰρ οἶδασιν τί ποιοῦσι. *Hegesip.* ap. *Euseb.* ii. 23.

38. ἐπιγραφὴ] *superscription.* See Matt. xxvii. 37. Mark xv. 26. Designed as a mark of ignominy. But Pilate's hand was guided from above; and while he crucified Jesus, he wrote His true title; and he, the Representative of Rome the mistress of the World, wrote it in the principal languages of the World, in token that “all kings shall bow down before Him, and all Nations shall do Him service.” (Ps. lxxii. 11.)

St. Luke alone and St. John (xix. 20) mention the three languages; St. Luke specifies the *Greek* first; St. John places the *Hebrew* first. St. Luke puts the *Hebrew* last, and the *Roman* second, which St. John puts last.

It is observable, that none of the Evangelists, who mention the superscription, put the *Roman* in the first place; although it is not probable that Pilate, the Roman Governor, who caused the Inscription, would have placed his own language,—the language of the Imperial Mistress of the World,—after that of the Conquered Greeks and despised Jews.

St. Luke places the *Hebrew* after the *Roman*, though he does not give the first place to the *Roman*, but to the *Greek*. This appears to be in accordance with the general tenour of his Gospel, and of St. Paul's preaching, viz. to show that the first should be last, and the last first; and that the Gentiles were to be preferred to the Jews; the younger son to the elder.

Perhaps also the Holy Spirit, by inverting the order, may have designed to show, that the language of *human majesty* and of *worldly supremacy*, is subordinate to that of conquered Nations—*Hebrew* and *Greek*—which is consecrated by Himself as the language of Inspiration in the Old and New Testament. The *Roman* language,—the language of the Imperial Mistress of the World,—that language, alone of the three, never holds the first place on the Cross.

As to the varieties in the Evangelical records of the superscription, see on John xix. 19, and *Introduction* to the Gospels.

39. ἐβλασφήμει] *was blaspheming Him.* Some of the Fathers (e. g. *Origen*, Tr. 35 in Matt., *S. Jerome*, *Chrys.*, *Cyril Hierosol.* Cateches. 13, *Theophyl.*, *Euthym.* in Matt. xxvii.) are of opinion, that at first both the malefactors rallied on Jesus. But *S. August.*, *Epiph.*, and others (see *Suarez* and à *Lapide* here), say that the plural is used by St. Matthew (xxvii. 44), St. Mark (xv. 32), for the singular. Cp. *Glass.* Phil. S. p. 286, and Matt. xxvi. 8, where *Judas* only is meant. See on Matt. xxvii. 44.

40. Οὐδὲ φοβῆ] *Dost not thou even fear God?* If thou hast no love and pity for thy fellow-man, in his agony, Dost thou not even fear Him, Whose creature man is, and Who is outraged, when suffering man is reviled and insulted in his anguish?

ἡμεῖς μὲν δικάως, ἄξια γὰρ ὧν ἐπράξαμεν ἀπολαμβάνομεν οὗτος δὲ οὐδὲν ἄτοπον ἔπραξε. ⁴² Καὶ ἔλεγε τῷ Ἰησοῦ, Μνήσθητί μου, Κύριε, ὅταν ἔλθῃς ἐν τῇ βασιλείᾳ σου. ⁴³ Καὶ εἶπεν αὐτῷ ὁ Ἰησοῦς, Ἀμὴν λέγω σοι, σήμερον μετ' ἐμοῦ ἔσῃ ἐν τῷ παραδείσῳ.

(³²⁷/_{II}) ⁴⁴ Ἐν δὲ ὥσει ὥρα ἕκτη, καὶ σκότος ἐγένετο ἐφ' ὅλην τὴν γῆν ἕως ὥρας ἑννάτης. ⁴⁵ Καὶ ἐσκοτίσθη ὁ ἥλιος, καὶ ἐσχίσθη τὸ καταπέτασμα τοῦ ναοῦ μέσον· (³²⁸/_{II}) ⁴⁶ καὶ φωνήσας φωνῇ μεγάλῃ ὁ Ἰησοῦς εἶπε, (³²⁹/_I) Πάτερ, εἰς χεῖράς σου παρατίθεμαι τὸ πνεῦμά μου· καὶ ταῦτα εἰπὼν ἐξέπνευσεν. (³³⁰/_{II}) ⁴⁷ Ἰδὼν δὲ ὁ ἐκατόνταρχος τὸ γινόμενον ἐδόξασε τὸν Θεὸν λέγων, Ὅντως ὁ ἄνθρωπος οὗτος δίκαιος ἦν. (³³¹/_X) ⁴⁸ Καὶ πάντες οἱ συμπαραγενόμενοι ὄχλοι ἐπὶ τὴν θεωρίαν ταύτην θεωροῦντες τὰ γινόμενα, τύπτοντες ἑαυτῶν τὰ στήθη ὑπέστρεφον. ⁴⁹ Εἰστήκεισαν δὲ πάντες οἱ γνωστοὶ αὐτοῦ μακρόθεν, καὶ γυναῖκες αἱ συνακολουθήσασαι αὐτῷ ἀπὸ τῆς Γαλιλαίας ὁρῶσαι ταῦτα.

(³³²/_I) ⁵⁰ Ἡ καὶ ἰδοὺ ἀνὴρ ὀνόματι Ἰωσήφ, βουλευτῆς ὑπάρχων, ἀνὴρ ἀγαθὸς καὶ δίκαιος, ⁵¹ οὗτος οὐκ ἦν συγκατατεθειμένος τῇ βουλῇ καὶ τῇ πράξει αὐτῶν, ἀπὸ Ἀριμαθαίας πόλεως τῶν Ἰουδαίων, ὃς καὶ προσδέχετο καὶ αὐτὸς τὴν βασιλείαν τοῦ Θεοῦ, ⁵² οὗτος προσελθὼν τῷ Πιλάτῳ ᾗτήσατο τὸ σῶμα τοῦ Ἰησοῦ. (³³³/_I) ⁵³ Καὶ καθελὼν αὐτὸ ἐνετύλιξεν αὐτὸ σινδόνι, καὶ ἔθηκεν αὐτὸ ἐν μνήματι λαξευτῷ, οὗ οὐκ ἦν οὐδέπω οὐδεὶς κείμενος. (³³⁴/_X) ⁵⁴ Καὶ ἡμέρα ἦν παρασκευῆ· καὶ σάββατον ἐπέφωσκε.

⁵⁵ Ἡ κατακολουθήσασαι δὲ γυναῖκες, αἵτινες ἦσαν συνελθυλῆαι αὐτῷ ἐκ τῆς Γαλιλαίας, ἐθεάσαντο τὸ μνημεῖον, καὶ ὡς ἐτέθη τὸ σῶμα αὐτοῦ· (³³⁵/_{VIII}) ⁵⁶ ὑπο-

42, 43. Μνήσθητί μου κ.τ.λ.] Remember me, O Lord, when Thou comest into Thy Kingdom. And Jesus said unto him, Verily I say unto thee, To-day thou shalt be with Me in Paradise. The penitent thief prayed to be remembered at that future time, however distant, when Christ should come in His Kingdom. Christ rewarded his faith and good confession by a promise of immediate happiness. "To-day thou shalt be (i.e. thy human soul shall be with My human soul) in Paradise."

Paradise is a word of Persian origin, signifying a Park or Garden (see Xenophon, Cyr. i. 3. 12. Econ. iv. 13. Reland de Vestig. Ling. Pers. Miscell. ii. p. 210. Winer, Real-W. i. p. 244, v. Eden), and is used by the LXX for גֶּן-עֵדֶן (Gan-Eden), the Garden of Eden or Delight. Gen. ii. 8—10. 15, 16; iii. 1—3, &c. Thence it was employed figuratively by the Jewish writers (see Joseph. Ant. xviii. 1, and Wetstein here) to designate the Place of rest and peace to which the souls of the faithful are conveyed, immediately on their deliverance from the burden of the flesh, and in which they enjoy a sweet repose, and a delightful foretaste of the full and final fruition of a glorious immortality, and in which they will remain till the General Resurrection and Day of Judgment, when they will be reunited to their bodies, and be admitted to the infinite and everlasting glory of Heaven.

Paradise is therefore equivalent to Abraham's bosom. See above, Luke xvi. 23, and cp. Acts ii. 31. 1 Pet. iii. 18, 19.

This passage then is a divine declaration that the soul when separated from the body by death does not sleep. See on xii. 4. It is also a divine Protest against the erroneous doctrine of Purgatory, and of Prayers to the Saints; as if they were already reigning in heaven. See below on Rev. vi. 9.

Leo M., Bishop of Rome, Sermon. lxxi. de Ascens., says, "Hodie non solum Paradisi possessores formati sumus, sed etiam regni cœlorum in Christo superna penetravimus, ampliora adepti per ineffabilem Christi gratiam quam per diaboli amiseramus invidiā." Cp. Macar. p. 133, and Routh, who says (R. S. i. 10: cp. 15. 55. 66), "Paradisi distinguitur à Cœlo; et in eo loco, qui quidem iustis præparatus est, οἱ μεταρθεῖντες dicuntur manere, auspiciat incorruptelam." See also the Sermon of Bp. Bull, "On the middle state of Happiness and Misery," vol. i. pp. 49—82.

Veteres Christiani diu discernebant Paradisum à Cœlo; laudavit hanc in rem Wetstenius verba Tertulliani Apologet. si Paradisum nominemus, locum divinæ amicitias, recipiendis sanctorum spiritibus, non cœlum intelligimus. Sic et h. l. per παραδείσων, Judæorum cogitandi et loquendi consuetudini convenienter intelligi debet locus in quo piorum animæ post mortem commorantur, usque dum, cum corporibus iterum conjunctæ, in futurum sæculum recipiantur. (Kuin.)

On the case of the Penitent Thief, see S. Aug. Tract. in Joann. xlvii., and Sermon. xxiii. 3, "Latro pendens cum Domino credit in Christum quando de illo discipuli dubitaverunt. Contempserunt Judæi mortuos suscitantes, non contempsit latro secum in cruce pendente," and Sermon. cxxxiv. 2, "In cruce latro vos vocat. . . . Crux illi schola erat. Ibi docuit Magister latronem; lignum penditis cathedra factum est docentis."

Hence therefore his case affords no encouragement to any one to put off repentance to a death bed. Our faith cannot come up to that of this Penitent; for our condition is very different from his. We have seen Christ's glorious Resurrection and Ascension into heaven. We have received the Holy Ghost from heaven. He had none of these benefits. He saw Christ deserted by His disciples and dying on the cross, and yet he confessed Him as a King, and prayed to Him as his Lord.

⁴⁴. Ἐν δὲ ὥσει ὥρα ἕκτη] It was about the sixth hour. See Matt. xxvii. 45. Mark xv. 33.

⁴⁵. ἐσχίσθη τὸ καταπέτασμα] the inner veil of the sanctuary was rent in twain. See Matt. xxvii. 51. Mark xv. 38.

⁴⁶. παρατίθεμαι] I commend. So A, B, C, K, M, P, Q, X, and others.—Elz. has παραθήσομαι, the reading of some MSS., derived perhaps from LXX version of Ps. xxxi. 6.

On some incidents of our Lord's death, compared with that of the first Martyr, St. Stephen, see St. Luke's account, Acts vii. 59, 60.

⁴⁷. δίκαιος ἦν] was righteous. St. Matthew (xxvii. 54) and St. Mark (xv. 39) say υἱὸς ἦν Θεοῦ. Perhaps St. Luke explains by δίκαιος ἦν the sense in which the centurion used the words υἱὸς ἦν Θεοῦ. S. Aug. de Consens. Evang. iii. c. 20.

⁵³. οὗ οὐκ ἦν οὐδέπω οὐδεὶς κείμενος] where no one had ever yet lain. See John xix. 41.

Our Lord took human nature in the womb of the Blessed Virgin; to which the prophecy has been applied, "This gate shall be shut, it shall not be opened; and no man shall enter in by it, because the Lord the God of Israel hath entered in by it" (Ezek. xliv. 2). Cp. Bp. Pearson on the Creed, Art. iii. And from the secret darkness of that bridal chamber, in which He espoused our nature, He went forth to redeem the world.

His human body is now laid in a new Tomb, where none other was ever laid; and thence He comes forth, that all who are in the graves may rise by Him. In the former case, Joseph of Bethlehem is the guardian of His sacred body; in the latter, Joseph of Arimathea; one Joseph, from the city of David, the greatest of Kings; the other Joseph from the city of Samuel, the greatest of Prophets, who anointed David to be king. Cp. Bede here, and see note on Matt. xxvii. 57.

στρέψασαι δὲ ἡτοίμασαν ἀρώματα καὶ μύρα· καὶ τὸ μὲν σάββατον ἡσύχασαν κατὰ τὴν ἐντολήν.

XXIV. (³³⁶_I) ¹ Τῇ δὲ μιᾷ τῶν σαββάτων ὄρθρου βαθέως ἦλθον ἐπὶ τὸ μνήμα φέρουσαι ἃ ἡτοίμασαν ἀρώματα· καὶ τινες σὺν αὐταῖς· ² ^a εὗρον δὲ τὸν λίθον ἀποκεκλισμένον ἀπὸ τοῦ μνημείου, ³ καὶ εἰσελθούσαι οὐχ εὗρον τὸ σῶμα τοῦ Κυρίου Ἰησοῦ. ⁴ Καὶ ἐγένετο ἐν τῷ διαπορεῖσθαι αὐτὰς περὶ τούτου, καὶ ἰδοὺ ^b ἄνδρες δύο ἐπέστησαν αὐταῖς ἐν ἐσθήσεσιν ἀστραπτούσαις· (³³⁷_{II}) ⁵ ἐμφόβων δὲ γενομένων αὐτῶν καὶ κλινουσῶν τὸ πρόσωπον εἰς τὴν γῆν, εἶπον πρὸς αὐτὰς, Τί ζητεῖτε τὸν ζῶντα μετὰ τῶν νεκρῶν; ⁶ οὐκ ἔστιν ὧδε, ἀλλ' ἡγέρθη· μνήσθητε ὡς ἐλάλησεν ὑμῖν ἔτι ὢν ἐν τῇ Γαλιλαίᾳ· ⁷ λέγων, Ὅτι δεῖ τὸν Τῖδον τοῦ ἀνθρώπου παραδοθῆναι εἰς χεῖρας ἀνθρώπων ἀμαρτωλῶν, καὶ σταυρωθῆναι, καὶ τῇ τρίτῃ ἡμέρᾳ ἀναστῆναι. ⁸ Καὶ ἐμνήσθησαν τῶν ῥημάτων αὐτοῦ (³³⁸_{II}) ⁹ καὶ ὑποστρέψασαι ἀπὸ τοῦ μνημείου ἀπήγγειλαν ταῦτα πάντα τοῖς ἑνδεκα, καὶ πᾶσι τοῖς λοιποῖς. (³³⁹_X) ¹⁰ Ἦσαν δὲ ἡ Μαγδαληνὴ Μαρία καὶ Ἰωάννα καὶ Μαρία ἡ Ἰακώβου, καὶ αἱ λοιπαὶ σὺν αὐταῖς, αἱ ἔλεγον πρὸς τοὺς ἀποστόλους ταῦτα. ¹¹ Καὶ ἐφάνησαν ἐνώπιον αὐτῶν ὥσεὶ λῆρος τὰ ῥήματα αὐτῶν, καὶ ἠπίστουν αὐταῖς. ¹² ^c Ὁ δὲ Πέτρος ἀναστὰς ἔδραμεν ἐπὶ τὸ μνημεῖον, καὶ παρακύψας βλέπει τὰ ὀθόνια κείμενα μόνα, καὶ ἀπήλθε πρὸς ἑαυτὸν θαυμάζων τὸ γεγονός. ¹³ ^d Καὶ ἰδοὺ, δύο ἐξ αὐτῶν ἦσαν πορευόμενοι ἐν αὐτῇ τῇ ἡμέρᾳ εἰς κώμην ἀπέχουσαν σταδίους ἐξήκοντα ἀπὸ Ἱερουσαλὴμ, ἧ ὄνομα Ἑμμαοῦς· ¹⁴ καὶ

56. τὸ μὲν σάββατον] *they rested on the Seventh Day or Sabbath according to the fourth commandment.* They had prepared some spices *before the sunset* of the *sixth* day, and brought more *after sunset* of the *seventh* day. See on Mark xv. 46; xvi. 1.

They rested on the Sabbath; such was their reverence for the Law, which was now fulfilled in Christ (Col. ii. 17), resting on the Sabbath, in the Grave. He is the true Sabbath in Whom the Father rests and is well pleased, and Who is the Rest of the Soul and the Body. For He says, "Come unto Me—and I will give you *rest*" (Matt. xi. 28), and "Blessed are the dead that die in the Lord, for they *rest* from their labours" (Rev. xiv. 13).

The Seventh-Day Sabbath itself died and was buried with Christ, and rose again with Him to new life and beauty on the *First Day* of the week, hence called (Rev. i. 10) *κυριακῇ*, 'dies dominicus,' or the *Lord's Day*; and the command to *rest* was transferred from the Seventh day of the week to the First Day.

It is observable, that our Lord, the second Adam, the Author of our life, died on the *sixth* day of the week, the day on which the *first Adam*—the author of our *death*—was born.

This was very appropriate; for we derive our spiritual *life* from His *death*. He *died* in order that we might be *born* anew, and live for evermore.

"Sextā Sabbatī," says *S. Aug.* in Joan. Tract. xvii., "inclinato capite, reddidit spiritum, et in sepulchro Sabbato requievit de omnibus operibus suis." Thus the *first Sabbath* on which God rested from His works was a type of the *last Sabbath*, on which Christ rested from His works in the grave. And yet, be it remembered, His Rest was a Rest of Mercy, a Rest of Beneficence. (See on John v. 17.) For on that day "He *went and preached* to the Spirits in prison" (1 Pet. iii. 18, 19). What a Sabbath day's Journey was that!

See further the notes on John v. 17, and on Matt. xxviii. 1.

CH. XXIV. 1. Τῇ μιᾷ] Matt. xxviii. 1. The *first* day of the week is the day after the *Sabbath*, or Seventh Day, and is therefore the *Eighth Day*; and therefore it is observed by the Fathers that our Lord *arose* on the *Eighth Day*. See the passage of *S. Barnabas*, c. 16, quoted below on v. 50 of this Chapter. Indeed, as the number *Seven* is the *Sabbatical* number, or number of *Rest*, in Holy Scripture, so *Eight* may be called the *Dominical*. *Seven* is expressive of *rest* in Christ; *Eight* is expressive of *Resurrection* to new life and glory in Him.

In accordance with this principle, the *Eighth Day* was the Day of *Circumcision* (cp. Luke i. 59. Phil. iii. 5),—the type of Christian Baptism,—the Sacrament of *Resurrection*,—in which we *rise* from the death of sin to newness of Life in Him.

Our Lord received the name *JESUS* on the *eightth* day (Luke ii. 21); He as our *Jesus, Joshua, Saviour*, brings us to the heavenly Canaan,—to the glory of the Resurrection.

The Name *JESUS, Saviour*, given to Him on the *Eighth Day*, makes in the universal language (ΙΗΣΟΥΣ) the Number *eight* in hundreds, tens, and units,—888. See *Irenæus* adv. Hær. i. 14. 6, and ii. 24. 2. Cp. Rev. xiii. 18.

The great Day of the Feast of Tabernacles—the type of His Incarnation—was the *Eighth*. See on John vii. 37. And in His Sermon on the Mount He pronounces *eight Beatitudes* describing the way that leads to the fruition of heavenly glory. See on Matt. v. 3.

Hence also we find, that the *Transfiguration*—which was a figure and a glimpse of the future glory of the bodies of the Saints after the Resurrection—is mentioned as having taken place *eight* days after our Lord had said, "There be some standing here which shall not taste of death till they see the kingdom of God." (Luke ix. 27.) As *S. Ambrose* says there, "Quid est quod ait, In diebus octo? Quia is qui verba Christi audit, et credit, *Resurrectionis tempore gloriam Christi videbit.* Octavā enim die facta est *Resurrectio.* Unde et plerique Psalmi in Octavam inscribuntur."

2. τὸν λίθον] the stone. St. Luke takes for granted that his readers are aware from the other Gospels (see Matt. xxvii. 60. Mark xv. 46), that there *was* a stone on the mouth of the tomb. So also St. John xx. 1.

5. τὸν ζῶντα] the living one—and the Cause of Life; for He said, "I am the Resurrection and the Life" (John xi. 25).

6. μνήσθητε ὡς ἐλάλησεν ὑμῖν] *remember how He said to you.* Hence it would seem that *Angels of heaven* had been invisible hearers and spectators of Christ's intercourse with His disciples during His earthly Ministry.

This Angelical speech therefore opens to us many considerations of deep and mysterious interest as to the communion between the angelic inhabitants of heaven and the dwellers on earth. See above on i. 11 and xxii. 43, and on Acts xii. 15.

10. Μαρία ἡ Ἰακώβου] *Mary the (mother) of James.* The article *ἡ*, omitted by *Elz.*, is prefixed to Ἰακώβου in A, B, D, K, S, V, Z, and so *Winer*, p. 120.

—αἱ λοιπαὶ] the rest, i. e. the other women, mentioned with those in viii. 2, 3; xxiii. 49. 55, who had come up with Him from Galilee to the Passover. Cp. Acts i. 14.

12. πρὸς ἑαυτὸν] to his home. Cp. John xx. 10.

13. Ἑμμαοῦς] *Emmaus.* According to local tradition, *Kubeibeh*, n.w. of Jerusalem. Cp. *Lightfoot*, ii. 42. But see *Robinson*, iii. 65. *Winer* in v., i. p. 325.

The true position seems to have been lost before the times of

αὐτοὶ ὁμίλουν πρὸς ἀλλήλους περὶ πάντων τῶν συμβεβηκότων τούτων. ¹⁵ ^e Καὶ ^e Matt. 18. 20.
 ἐγένετο ἐν τῷ ὁμίλειν αὐτοὺς καὶ συζητεῖν, καὶ αὐτὸς ὁ Ἰησοῦς ἐγγίσας συν-
 επορεύετο αὐτοῖς. ¹⁶ οἱ δὲ ὀφθαλμοὶ αὐτῶν ἐκρατοῦντο τοῦ μὴ ἐπιγινῶναι αὐτόν.
¹⁷ Εἶπε δὲ πρὸς αὐτοὺς, Τίνες οἱ λόγοι οὗτοι, οὓς ἀντιβάλλετε πρὸς ἀλλήλους
 περιπατοῦντες, καὶ ἐστε σκυθρωποὶ ; ¹⁸ Ἀποκριθεὶς δὲ ὁ εἰς, ᾧ ὄνομα Κλεόπας,
 εἶπε πρὸς αὐτόν, Σὺ μόνος παροικεῖς Ἱερουσαλὴμ καὶ οὐκ ἔγνως τὰ γενόμενα
 ἐν αὐτῇ ἐν ταῖς ἡμέραις ταύταις ; ¹⁹ ^f Καὶ εἶπεν αὐτοῖς, Ποῖα ; Οἱ δὲ εἶπον ^f Matt. 21. 11.
 αὐτῷ, Τὰ περὶ Ἰησοῦ τοῦ Ναζωραίου, ὃς ἐγένετο ἀνὴρ προφήτης, δυνατὸς ἐν ^{ch. 7. 16.}
 ἔργῳ καὶ λόγῳ ἐναντίον τοῦ Θεοῦ καὶ παντὸς τοῦ λαοῦ. ²⁰ ὅπως τε παρέδωκαν ^{John 4. 19.}
 αὐτόν οἱ ἄρχιερεῖς καὶ οἱ ἄρχοντες ἡμῶν εἰς κρίμα θανάτου, καὶ ἐσταύρωσαν ^{& 6. 14.}
 αὐτόν, ²¹ ^g ἡμεῖς δὲ ἠλπίζομεν ὅτι αὐτὸς ἐστὶν ὁ μέλλων λυτρωσθαι τὸν ^g Acts 1. 6.
 Ἰσραὴλ· ἀλλὰ γε σὺν πᾶσι τούτοις τρίτην ταύτην ἡμέραν ἄγει σήμερον ἀφ'
 οὗ ταῦτα ἐγένετο. ²² ^h Ἀλλὰ καὶ γυναικες τινες ἐξ ἡμῶν ἐξέστησαν ἡμᾶς, ^h Matt. 28. 8.
 γενόμεναι ὀρθρῖναι ἐπὶ τὸ μνημεῖον, ²³ καὶ μὴ εὑροῦσαι τὸ σῶμα αὐτοῦ ἦλθον ^{Mark 16. 10.}
 λέγουσαι καὶ ὀπτασίαν ἀγγέλων ἑωρακέσαι, οἱ λέγουσιν αὐτὸν ζῆν. ²⁴ καὶ ^{John 20. 18.}
 ἀπηλθόν τινες τῶν σὺν ἡμῖν ἐπὶ τὸ μνημεῖον, καὶ εὔρον οὕτω καθὼς καὶ αἱ ⁱ Isa. 50. 6.
 γυναικες εἶπον, αὐτὸν δὲ οὐκ εἶδον. ²⁵ Καὶ αὐτὸς εἶπε πρὸς αὐτοὺς, Ὡ ἀνόητοι ^{& 53, toto.}
 καὶ βραδεῖς τῇ καρδίᾳ τοῦ πιστεῦναι ἐπὶ πᾶσιν οἷς ἐλάλησαν οἱ προφῆται ^{Phil. 2. 7, &c.}
²⁶ ⁱ οὐχὶ ταῦτα ἔδει παθεῖν τὸν Χριστὸν, καὶ εἰσελθεῖν εἰς τὴν δόξαν αὐτοῦ ; ^{Heb. 12. 2.}
²⁷ ^j Καὶ ἀρξάμενος ἀπὸ Μωϋσέως καὶ ἀπὸ πάντων τῶν προφητῶν διηρμήνευεν ⁱ Pet. 1. 11.
 αὐτοῖς ἐν πάσαις ταῖς γραφαῖς τὰ περὶ ἐαυτοῦ. ²⁸ Καὶ ἤγγισαν εἰς τὴν κώμην ^j Gen. 3. 15.
 οὗ ἐπορεύοντο, καὶ αὐτὸς προσεποιεῖτο πορρώτέρῳ πορεύεσθαι. ²⁹ ^k Καὶ παρ- ^{& 22. 18. & 26. 4.}
 οῦ ^{Ps. 16. 8—10.}
 οῦ ^{& 22, toto.}
 οῦ ^{& 132. 11.}
 οῦ ^{Dan. 9. 24, &c.}
 οῦ ^k Gen. 19. 3.
 οῦ ^{Acts 16. 15.}
 οῦ ^{Heb. 13. 2.}

Jerome and Eusebius. (See Robinson, iii. 66.) It is called 'Αμαύως by Josephus, B. J. vii. 6. 6.

14. ὁμίλουν] were talking. 'Ομιλέω is used in this sense by LXX, and in N. T. only by St. Luke. See Acts xx. 11; xxiv. 26. It is the word now in common use in Greece for λαλῶ. See above, Introduction, p. 166.

16. οἱ δὲ ὀφθαλμοὶ αὐτῶν ἐκρατοῦντο] but their eyes were holden that they should not know Him. He seems to have appeared to them like a stranger. See on v. 18, and Mark xvi. 12.

18. Κλεόπας] Cleopas. Supposed by Routh (R. S. i. p. 281) to be the same as the Κλωπᾶς of St. John (xix. 25) and the Alphaeus of St. Matthew and St. Mark, who never mention Cleopas, the father of St. James and St. Jude. (See on Matt. x. 3.) St. John never has Ἀλφαῖος. Others suppose Κλεόπας here to be a different word altogether, viz. an abbreviation of Κλεόπατρος. Cp. Mill, pp. 236, 237. Some suppose that the other disciple, whose name St. Luke does not mention, was called Simon, one of the Seventy Disciples (Origen in Joann. init. and Cyril here); others, that it was St. Luke himself. (Theophyl.)

— Σὺ μόνος παροικεῖς] Art Thou alone a sojourner at Jerusalem, and dost not know what things have happened there? i. e. all others who sojourn there do know. Have we met in thee the only person who does not know?

The expression is stronger, because παροικεῖν describes the persons who were temporary residents for the Passover. The LXX use the word παροικεῖν for γῆς (gur), peregrinus fuit. Cp. Acts vii. 6. 29; xiii. 17. Eph. ii. 19. Heb. xi. 9. There is an emphasis, therefore, on παροικεῖς,—"Art thou alone a sojourner, or stranger, staying merely for a few days at Jerusalem, and yet dost not know?" i. e. so wonderful are they, that not only the Jews there resident, but even all the strangers who have flocked thither from other lands, do know them.

The use of καὶ here is similar to that of the Hebrew Vau. See Schroeder, Synt. Hebr. p. 328. Gesen. ad Is. v. 4: "What could have been done more to My Vineyard and I have not done in it?" And so καὶ in John iii. 10, σὺ εἰ ὁ διδάσκαλος τοῦ Ἰσραὴλ, καὶ ταῦτα οὐ γινώσκεις; vii. 4, οὐδεὶς ἐν κρυπτῷ τι ποιεῖ καὶ ἡγεῖται αὐτὸς ἐν παρρησίᾳ εἶναι. Cp. Winer, p. 554.

He who Himself was the principal Agent in these wonderful events, is said by them to be the only person who did not know these things. He who was Himself the true Passover was taken by them for a stranger who had come up to be a spectator at the Passover. For their eyes were then holden that they should not know Him, but they were opened when they received Him as the guest of their hearts in the Sacrament of the Lord's Supper.

21. ἄγει] impersonaliter: 'tertia dies est hodie.' (Vulg.) Cp. Acts xix. 38, ἀγόραιοι (sc. ἡμέραι) ἄγονται.

22. ὀρθρῖναι] early. On this form in -ινος, authorized here by A, B, D, K*, L, Δ, see Lobeck, Phryn. p. 51.—Elz. has ὀρθραι.

25, 26.] On these verses see Iren. iii. 16. 5, Athanas. (adv. Arian.) ii. 15, p. 381, and below on Acts ii. 36.

27. Μωϋσέως κ.τ.λ.] Moses and the Prophets, i. e. the Scriptures of the Old Testament. See above, xvi. 19, and on John x. 34.

28. προσεποιεῖτο] He Himself was making overtures to go further. He was like one going further. The Evangelist does not use the aorist προσεποιήσατο, but imperfect προσεποιεῖτο. The Vulgate finxit is liable to a double objection,—first as to sense, next as to tense. Finxit suggests the idea of pretending to do what is not intended to be done; and the aorist intimates a single act.

Probably He acted thus, as well as appeared "in another form" (Mark xvi. 12), in order to try the faith of the disciples; and to teach, by their example, that if we desire to have Christ with us, we must use some effort for that purpose; and that if we endeavour to detain Him with us, He will abide with us and *sup* with us. (Rev. iii. 20.)

This trial of the disciples was similar to that of the woman of Canaan (Matt. xv. 22). At first He treated her with seeming indifference and severity; but it was to bring out more clearly her faith and love, and to teach the world by her example, that patience and perseverance in prayer are necessary, and that He is prevailed upon by holy violence and untiring importunity.

There was nothing but truth in this. He was making as if He would have gone further; and doubtless He would have gone further, if the disciples had not detained Him. Cp. the similar phrase Mark vi. 48.

God, Who sees and hears all things, often seems to us not to see us, and not to hear us; and, doubtless, He will hide His face from us, and be deaf to our prayers, unless we look stedfastly and cry earnestly to Him. God tries our strength by seeming to *partake* in our weakness. He exercises our faith in His knowledge and love, by seeming to be ignorant and unmerciful. So Christ tested and proved the desire of the disciples to keep Him, by showing an intention to leave them.

All the acts of this period of our Lord's sojourn on earth appear to have had a profound spiritual meaning. It was now Evening. He was making as though He would go further. He was like one about to go further. But at their desire He consented to abide with them. He was made manifest to them in

εβιάσαντο αὐτὸν λέγοντες, Μείνων μεθ' ἡμῶν, ὅτι πρὸς ἐσπέραν ἐστὶ, καὶ κέ-
κλικεν ἡ ἡμέρα. Καὶ εἰσῆλθε τοῦ μείναι σὺν αὐτοῖς. ³⁰ Καὶ ἐγένετο ἐν τῷ
κατακλιθῆναι αὐτὸν μετ' αὐτῶν λαβὼν τὸν ἄρτον εὐλόγησε, καὶ κλάσας ἐπέδι-
δου αὐτοῖς. ³¹ Αὐτῶν δὲ διηνοίχθησαν οἱ ὀφθαλμοὶ καὶ ἐπέγνωσαν αὐτόν· καὶ
αὐτὸς ἄφαντος ἐγένετο ἀπ' αὐτῶν. ³² Καὶ εἶπον πρὸς ἀλλήλους, Οὐχὶ ἡ καρδιά
ἡμῶν καιομένη ἦν ἐν ἡμῖν, ὡς ἐλάλει ἡμῖν ἐν τῇ ὁδῷ, καὶ ὡς διήνοιγεν ἡμῖν
τὰς γραφάς; ³³ Καὶ ἀναστάντες αὐτῇ τῇ ὥρᾳ ὑπέστρεψαν εἰς Ἱερουσαλὴμ,
καὶ εὗρον συνηθροισμένους τοὺς ἑνδεκα καὶ τοὺς σὺν αὐτοῖς ³⁴ λέγοντας, ὅτι
ἡγέρθη ὁ Κύριος ὄντως καὶ ὤφθη Σίμωνι. ³⁵ Καὶ αὐτοὶ ἐξηγούντο τὰ ἐν τῇ ὁδῷ,
καὶ ὡς ἐγνώσθη αὐτοῖς ἐν τῇ κλάσει τοῦ ἄρτου.

11 Cor. 15. 5.

m Mark 16. 14.
John 20. 19.

n John 20. 20, 27.

o John 21. 10.

p Ma't. 16. 21.
& 17. 22.
& 20. 18.
Mark 8. 31.
& 9. 31.
& 10. 33.
ch. 9. 22.
& 18. 31.
& 24. 6.

(³⁴⁰_{IX}) ³⁶ m Ταῦτα δὲ αὐτῶν λαλούντων αὐτὸς ὁ Ἰησοῦς ἔστη ἐν μέσῳ αὐτῶν,
καὶ λέγει αὐτοῖς, Εἰρήνη ὑμῖν. ³⁷ Πτοηθέντες δὲ καὶ ἔμφοβοι γενόμενοι ἐδό-
κουν πνεῦμα θεωρεῖν. ³⁸ Καὶ εἶπεν αὐτοῖς, Τί τεταραγμένοι ἐστέ, καὶ διατί
διαλογισμοὶ ἀναβαίνουσιν ἐν ταῖς καρδίαις ὑμῶν; ³⁹ n Ἰδετε τὰς χεῖράς μου
καὶ τοὺς πόδας μου ὅτι αὐτὸς ἐγώ εἰμι· ψηλαφήσατέ με καὶ ἴδετε, ὅτι πνεῦμα
σάρκα καὶ ὀστέα οὐκ ἔχει, καθὼς ἐμὲ θεωρεῖτε ἔχοντα. ⁴⁰ Καὶ τοῦτο εἰπὼν
ἐπέδειξεν αὐτοῖς τὰς χεῖρας καὶ τοὺς πόδας. (³⁴¹_{IX}) ⁴¹ o *Ἐτι δὲ ἀπιστούντων
αὐτῶν ἀπὸ τῆς χαρᾶς καὶ θαυμαζόντων, εἶπεν αὐτοῖς, Ἐχετέ τι βρώσιμον
ἐνθάδε; ⁴² Οἱ δὲ ἐπέδωκαν αὐτῷ ἰχθύος ὀπτοῦ μέρος καὶ ἀπὸ μελισσίου κηρίου·
⁴³ καὶ λαβὼν ἐνώπιον αὐτῶν ἔφαγεν. (³⁴²_X) ⁴⁴ p Εἶπε δὲ αὐτοῖς, Οὗτοι οἱ λόγοι
οὓς ἐλάλησα πρὸς ὑμᾶς ἔτι ὢν σὺν ὑμῖν, ὅτι δεῖ πληρωθῆναι πάντα τὰ γεγραμ-
μένα ἐν τῷ νόμῳ Μωϋσέως καὶ Προφῆταις καὶ Ψαλμοῖς περὶ ἐμοῦ. ⁴⁵ Τότε

the breaking of bread. Our Lord had said on the cross, "It is finished" (John xix. 30). The day of His earthly ministry was now over. The Evening was come. He was no longer to be with His disciples in bodily presence on earth; He was going further—to heaven. Every thing now betokened this departure. And yet, at their prayer He would not leave them; He would remain with them even to the end (Matt. xxviii. 20), and He would specially manifest Himself to the eyes of the faithful in the breaking of bread (v. 35), by which they communicate with Him, and "show the Lord's death till He come." (1 Cor. xi. 26.)

See the interesting discussion of *S. Aug. Serm. lxxxix. 4*, and *de Consensu Evang. ii. 51*; *iii. 25* (which has suggested in part what is said above), and *ad Consentium vi. p. 779*, where he says, "Longius namque postea profectus super cœlos, non tamen deseruit discipulos suos," and compare our Lord's questions, Who touched me? (Luke viii. 45.) Where have ye laid him? (John xi. 34.) "Sic quippe interrogavit, quasi nesciens quod utique sciebat." *Augustine* is here refuting the Priscillianists, who from these actions of our Lord derived a plea for mental reserve and equivocation.

³⁰ λαβὼν τὸν ἄρτον—καὶ κλάσας] *He took the bread.* Hence, and from v. 35, some would justify the celebration of the Holy Eucharist in one kind only. But by saying that He blessed and brake the Bread, the Holy Spirit does not say, that He did not also bless and deliver the Cup. Rather we may say, that the Evangelist, having so lately recorded the institution of the Holy Eucharist by Christ with the words "in like manner the Cup also" (xxii. 20), could hardly suppose it necessary to speak of the Cup here as well as the Bread, or imagine it possible that any one should believe that our Lord had forgotten His own words, and was inconsistent with Himself.

It may be remembered also, that *bread*, ἄρτος, ἰσὴν (*lehem*), was to the Jews a general name for food, including drink as well as meat; and that ἄρτον ἐσθιεν, to eat bread, and κλάσαι ἄρτον, distribuere cibum, are general terms for taking refreshment. Thus *Bread* became spiritually an expressive term for all the blessings received from communion in Christ's body and blood; and the κλάσις ἄρτου, or "breaking of bread," was suggestive of the source from which those blessings flow, (viz.) Christ's body, κλάμενον, or broken. (1 Cor. xi. 24.) Hence κλάσις ἄρτου, in Acts ii. 42, is a general term for the Holy Eucharist.

They who derive the inference above specified from this passage, prove the weakness of that inference by their own practice. For, even suppose it were probable (which it is not), that our Lord on this occasion did not administer the cup; yet the most that could be thence inferred is, that in certain cases it may not

be necessary for the people to receive it; whereas the Church of Rome in her practice makes it necessary *not* to receive it in all cases; which is a very different thing.

Let her listen to the words of one of the greatest Bishops of Rome, who thus speaks of Half-Communion (*Leo M. Serm. xli.*): "Resiliunt à sacramento salutis humanæ, et Christum Dominum nostrum in verâ naturæ nostræ carne verè natum, verè passum, verè sepultum, et verè suscitatum esse non credunt. Cùmque ad tegendum infidelitatem suam nostris audeant interesse mysteriis, ita in sacramentorum communione se temperant, ut interdum, ne penitus latere non possint, ore indigno Christi Corpus accipiant, Sanguinem autem redemptionis nostræ haurire omninò declinant. Quod ideò vestræ notum facimus sanctitati, ut vobis hujuscemodi homines et his manifestentur indicis, et quorum deprehensa fuerit sacrilega simulatio à Sanctorum societate Sacerdotali autoritate pellantur."

On the subject of *Half-Communion* see further on 1 Cor. x. 16; & 27.

³¹ ἀφαντος ἐγένετο] *He became invisible*, and yet He had a real body. "Quòd ab oculis repentinè evanuit, virtus Dei est, non umbræ et phantasmatis. Ante Resurrectionem, quum eduxissent Eum de Nazareth ut præcipitentur de supercilio montis, transivit per medios et elapsus est." See the excellent remarks of *S. Jerome*, on the risen bodies of the Saints ('adversus errores Johannis Hierosolym.' p. 329), who observes, that Our Lord before His Passion walked on the water, and even enabled Peter also to do so, and yet no one would say that Peter had not a real human body. See also below, on John xx. 19.

³³ συνηθροισμένους] *assembled together*; probably in the upper room where the Passover had been instituted. See on Acts i. 13, and *Mede's Discourse*, i. book ii., on Churches in the first century.

³⁵ κλάσει τοῦ ἄρτου] *in the breaking of bread* in the Holy Communion. See above, on v. 30.

³⁹, 40.] See John xx. 20—29, and *S. Ignat. ad Smyrn. 3*.

⁴³ ἔφαγεν] *He ate.* See John xxi. 10—12. Acts x. 40, 41. Not because He had need of food for the body, but because they had need of faith for the soul. Mark xvi. 14. Our Lord gives evidence here of His own Resurrection, and of the nature of the bodies of the Saints after the Resurrection. See *S. Ambrose* here, and *S. Gregory* (*Moral. in Evang. xvi. c. 55*).

⁴⁴ ἐν τῷ νόμῳ Μ. καὶ Προφῆταις καὶ Ψαλμοῖς] *in the Law and the Prophets and the Psalms*; i.e. in the entire Canon of the Holy Scriptures of the Old Testament, which was divided into the three classes here mentioned:—

1. The Law τῆς (Torah).

διήνοιξεν αὐτῶν τὸν νοῦν τοῦ συνιέναι τὰς γραφὰς, ^{46 q} καὶ εἶπεν αὐτοῖς, Ὅτι ^{q ver. 26.}
οὕτω γέγραπται, καὶ οὕτως ἔδει παθεῖν τὸν Χριστὸν, καὶ ἀναστῆναι ἐκ νεκρῶν ^{Ps. 22. 7.}
τῇ τρίτῃ ἡμέρᾳ, ^{47 r} καὶ κηρυχθῆναι ἐπὶ τῷ ὀνόματι αὐτοῦ μετάνοιαν καὶ ἄφεσιν ^{r Acts 13. 38.}
ἁμαρτιῶν εἰς πάντα τὰ ἔθνη ἀρξάμενον ἀπὸ Ἱερουσαλὴμ. ^{48 s} Ὑμεῖς δὲ ἐστε ^{s Job 15. 27.}
μάρτυρες τούτων. ^{49 t} Καὶ ἰδοὺ ἐγὼ ἀποστέλλω τὴν ἐπαγγελίαν τοῦ Πατρὸς ^{t John 14. 26.}
μου ἐφ' ὑμᾶς· ὑμεῖς δὲ καθίσατε ἐν τῇ πόλει Ἱερουσαλὴμ, ἕως οὗ ἐνδύσησθε ^{& 15. 26. & 16. 7.}
δύναμιν ἐξ ὕψους. ^{Acts 1. 4.}
^{& 2, toto.}

^{50 u} Ἐξήγαγε δὲ αὐτοὺς ἔξω ἕως εἰς Βηθανίαν, καὶ ἐπάρας τὰς χεῖρας αὐτοῦ ^{u Acts 1. 12.}
εὐλόγησεν αὐτούς. ^{51 v} Καὶ ἐγένετο ἐν τῷ εὐλογεῖν αὐτὸν αὐτοὺς διέστη ἀπ' ^{v Mark 16. 19.}
αὐτῶν, καὶ ἀνεφέρετο εἰς τὸν οὐρανόν. ⁵² Καὶ αὐτοὶ προσκυνήσαντες αὐτὸν ^{Acts 1. 9.}
ὑπέστρεψαν εἰς Ἱερουσαλὴμ μετὰ χαρᾶς μεγάλης, ⁵³ καὶ ἦσαν διαπαντὸς ἐν
τῷ ἱερῷ αἰνοῦντες καὶ εὐλογοῦντες τὸν Θεόν· ἀμήν.

2. The *Prophets* נביאִים (*Nebiym*), greater and lesser.

3. The *Hagiographa* קְתוּבִים (*Kethubim*), or *Writings*, of which last class "the Psalms" standing first in order, is here the representative. See *Bp. Cosin* on the Canon, ch. ii., and *Weststein* here, p. 829, and the authorities cited in the *Editor's Lectures* on that subject (Lect. ii. and Appendix, pp. 389. 398. 403, 2nd ed.), where the importance of this passage is shown in reference to the Integrity and Inspiration of the Canonical Books of the Old Testament, as received by the ancient people of God and by CHRIST Himself, and through Him by the primitive Church Universal, and by the Church of England. (Art. VI.)

46. παθεῖν τὸν Χριστὸν] that Christ should suffer. On the legal and prophetic foreshadowings of Christ's suffering and Resurrection on the third day, see on Acts xxvi. 23, and *Mede*, Discourses, Book i. Disc. xiii. Works, p. 49.

47. ἀρξάμενον] beginning. The participle is in the neuter gender put absolutely, and refers to the substance of the things preached, viz. μετάνοιαν καὶ ἄφεσιν. See *Kuhner*, § 670. *Winer*, p. 550, and *Meyer*, p. 512. This is the reading of A, C***, F, H, K, M, U, V, Γ, Δ, Δ, Λ, R.

50. Ἐξήγαγεν αὐτούς] He led them out of the city and crossed over the brook Kedron, by Gethsemane, to the Mount of Olives. He had suffered in the city. But He was glorified in a sequestered spot, and thus taught a lesson of meekness. Besides, He would not display the glory of His Ascension to the City of Jerusalem, whose time of probation was past; He would not show it openly "to all the people, but to chosen witnesses, who did eat and drink with Him after He rose from the dead." (Acts x. 41.)

He led them out at the end of forty days (see Acts i. 3). Here is another instance of St. Luke's manner; passing over some things as well known, in order to bring out others in bolder relief. Cp. iii. 19.

He thus also affords a refutation of the allegation, that St. Mark did not know that our Lord was forty days on earth after His Resurrection; or, as the objection is now sometimes framed (e. g. by *Meyer* here, p. 516), that the sojourn for forty days was a later tradition! See on Mark xvi. 19.

St. Luke certainly did know that our Blessed Lord was forty days on earth after His resurrection; for he himself relates the fact in the second part of his work, viz. in Acts i. 3. And yet, in his Gospel, the transition from the Resurrection to the Ascension, —without any mention of the intervening Forty Days,—is quite as rapid as in St. Mark.

No argument can be drawn from the silence of any single Evangelist, as to his knowledge of events. St. John was present at the Ascension of Christ, yet he does not describe it. But in two other places of his Gospel he alludes to it. See John vi. 22; xx. 17. He supposes the reader to know it from the other Gospels. (See on Mark xvi. 19. Luke xxiv. 51.) It cannot be too

carefully borne in mind,—that *All the Four Gospels make One Gospel*.

There is a passage in the Epistle of Barnabas (c. 15), which has been cited in modern times as an argument that Our Lord's Ascension did not take place after an interval of forty days from His Resurrection, but on a Sunday. Ἀγομεν τὴν ἡμέραν τὴν ὀγδόην εἰς εὐφροσύνην, ἐν ᾗ καὶ ὁ Ἰησοῦς ἀνέστη ἐκ νεκρῶν, καὶ φανερωθεὶς ἀνέβη εἰς τοὺς οὐρανοὺς. But there φανερωθεὶς is to be construed with ἐν ᾗ, and not with ἀνέβη. See the notes in the edition of Cotelierius, i. p. 48. The Author of this Epistle passes immediately, in this passage, from the Resurrection to the Ascension. And so do all the Creeds of all Churches of Christendom, with the Acts of the Apostles (i. 3) in their hands. Barnabas was present at, and concerned in, a speech, in which it is said that our Lord remained on earth many days after His Resurrection. (Acts xiii. 31.)

— ἕως εἰς Βηθανίαν] as far as Bethany; viz. as far as the district so called; which touched the district of Bethphage, near the summit of the Mount of Olives, whence our Lord ascended into heaven, as St. Cyril of Jerusalem says, Cateches. 14, p. 217, ἐκ τοῦ ὄρους τῶν Ἑλαιῶν εἰς οὐρανοὺς ἀνελήλυθεν. See note below on Acts i. 12.

St. Luke ends his Gospel with this brief notice of the ASCENSION; and he begins his second treatise, the Acts of the Apostles, with a description of it. (Acts i. 1—12.) Thus he connects the one—the Acts of the Apostles—with his Gospel; and prepares us for the main scope of the other treatise, in which he displays CHRIST reigning in heavenly glory, and guiding, governing, and protecting His Church on earth by His Spirit and His Power,—and, as her great High Priest, in the heavenly sanctuary, "ever living to make intercession" for her. (Heb. vii. 25.) On this characteristic of St. Luke's Gospel see above on Mark xvi. 19, and *Introduction*, pp. 163, 164.

51. ἐν τῷ εὐλογεῖν] in the act of blessing them. As Elias left his mantle with Elisha, by whom he was seen when taken up, so Christ at His Ascension left a blessing with His Apostles and His Church. See 2 Kings ii. 9—11.

52. προσκυνήσαντες] having worshipped Him. The Adoration of Christ no longer visible, began at His Ascension, and will continue till His Second Coming. "Prayer shall be made ever unto Him, and daily shall He be praised." Ps. lxxii. 15.

53. διαπαντός] continually. See above, πάντοτε (xviii. 1). John xviii. 20. Acts x. 2. *Glass*. Phil. S. p. 444. "Semper orat," says *Aug.* Epist. 130, "qui per intervalla certa temporum orat." Cp. *Dr. Barrow's* Sermon on 1 Thess. v. 17, "Pray without ceasing."

— ἀμήν] Amen. This word is found in A, B, C**, F, K, M, S, U, V, X, Γ, Δ, Δ, and is not to be cancelled; it is a solemn acclamation at the close of the Gospel, in which the writer and the hearers all unite together with one heart and voice, Amen. Cp. John xxi. 24, 25.

INTRODUCTION

TO

ST. JOHN'S GOSPEL.

1. ABOUT half a century, it is probable, intervened between the publication of St. Luke's Gospel¹ and that of St. John.

In this interval of time, the Apostles had gone forth into all the world preaching the Gospel, and they had all fallen asleep except St. John. Jerusalem had been taken by the armies of Rome; the Jewish Polity had been overthrown; the Jewish Temple had been destroyed, its Sacrifices and its Sacred Ritual had been abolished. The Church of Christ had risen in its room, and was extending itself into all lands.

In passing from the Gospel of St. Luke to that of St. John, we must bear in mind these circumstances.

2. It must also be remembered, that St. John in writing his Gospel enjoyed the advantage of addressing a generation of Christians who had been baptized, at an early age, into the Name of the Blessed Trinity, and had been familiarized with the historical truths of the Gospel recorded by the former Evangelists; and had been schooled by the doctrinal teaching of the Apostolic Epistles of St. Paul, St. Peter, St. James, St. Jude, and perhaps also of St. John's own Epistles and Apocalypse. They had in their hands the Books of the Old and New Testament, now nearly completed, and heard them read on the Lord's Day in Christian Assemblies, and partook habitually of the Holy Sacrament of the Lord's Supper.

Thus the Holy Evangelist St. John stood on the vantage-ground of Evangelical and Apostolical Teaching, and Christian Worship, of nearly seventy years. He wrote for men who had come to the measure of the stature of the fulness of Christ².

He was therefore enabled to speak in a loftier tone than his predecessors: he could justly take for granted, that with minds exercised and hearts spiritualized by long familiarity with holy things, and sanctified by the Holy Ghost, they, to whom he wrote, would readily discern and understand things which could not have been addressed with the same propriety to an earlier age of believers. He could speak to them of incidents in the Evangelical History, and of Christian Doctrines, as already well known to them from the other writings of the New Testament, and from the Christian Creeds, in which they had professed their Faith at their Baptism, and which they heard expounded in Homilies; and he could be sure that allusions to the Christian Sacraments would readily be apprehended by those who had been nourished with them as their daily bread from their earliest years.

The Evangelist St. John stood on another vantage-ground—that of events. He alone of the Evangelists and Apostles wrote after the destruction of Jerusalem³. He wrote to a generation strengthened in the Faith, by seeing the punctual fulfilment of Christ's prophecies foretelling that awful catastrophe in the former Gospels. He wrote to those who had learnt to look up to Christ reigning in Heaven, and had seen Him coming in the armies of the Cæsars to execute the righteous retribution which He had denounced on the guilty City which rejected Him. He wrote to those who beheld Christ triumphing over them that crucified Him. He wrote to those who saw with

¹ Compare above, p. 168, and below, p. 267.

² Eph. iv. 13.

³ See below, pp. 267, 268.

their own eyes the accomplishment of those prophetic warnings which had been uttered by Christ, and had been reiterated by St. James, the Bishop of Jerusalem, in his Epistle¹, and by St. Paul in his Epistle to the Hebrews². He wrote to those who were no longer fascinated, as their fathers had been, by the dazzling splendour of the Levitical Ritual, celebrated with the august pomp and mysterious glory of ancient traditions in the magnificent Temple of Mount Moriah, but had heard the voice of God pronouncing *Ichabod* upon it; and saw that sentence executed in the scattering of the Jewish people to the four winds of heaven; and had learnt to recognize in the Gospel the substantial realities prefigured by the typical shadows of the Levitical Law, such as the Ark, the Mercy-seat, and the Passover; and had rejoiced in beholding the Church of God no longer riveted in a local centre at Jerusalem, but fulfilling the predictions of Christ and of the old Prophets, and expanding itself with living energy, breathed into it by the Holy Ghost, and covering the earth with the glory of the Lord as the waters cover the sea³.

"Thou hast kept the good wine until now." So said the Master of the entertainment to the Bridegroom at Cana of Galilee, at the end of the Marriage Feast⁴; and the same words may be addressed to the Divine Bridegroom Jesus Christ, refreshing His friends with the good wine in the last Gospel by the ministry of St. John.

3. We may here recognize with thankfulness, clear evidence of divine forethought and providential love. We may perceive signs of the work of the Holy Ghost operating on the minds of the *preceding* Evangelists, not only in what He inspired them to *write*, but also in what they were *restrained* by Him from writing. We may see proofs of superhuman design in what the Divine Author of Holy Scripture directed them to reserve as a sacred deposit and precious inheritance for St. John. We may see Inspiration in their silence, which left free room for his eloquence.

Some persons in modern times have ventured to call in question the veracity of St. John's narrative, in which he describes the raising of Lazarus. It is not possible, they allege, that if such a wonderful work as this had been wrought by Christ, it should have been left unnoticed by the other Evangelists; and, as far as we know, should not have been recorded till the publication of St. John's Gospel, about seventy years after the death of Christ⁵.

But, if such a theory as this be admitted, we must also consent to abandon the history of our Lord's first miracle; which is not mentioned in any Gospel but that of St. John.

Such criticism as this, too common in our age, will however find no acceptance with those who receive the Gospels as "given by inspiration of God⁶." They will remember, that He does every thing in its proper season, and that His ways are not as our ways; and they will see proofs of Divine Wisdom in what He hides, no less than in what He reveals.

Bethsaida and Chorazin are specified in the Gospels as the places in which most of Christ's mighty works were wrought⁷. And yet none of the Evangelists has described a single miracle of Christ wrought at Chorazin; and we only know of one miracle, perhaps, done in Bethsaida⁸. But no description, however ample, of Christ's miracles, could have impressed the reflecting mind with a stronger sense of the prodigious abundance of these marvellous manifestations than this Evangelical *silence*. And in like manner we are filled with the largest sense of Christ's Omnipotence, when we remember that two such Miracles, as the changing of Water into Wine at Cana, and the Raising of Lazarus at Bethany, were not recorded in any Gospel for threescore years; and were first described by the pen of the last Evangelist.

We recognize here a striking proof of the truth of St. John's own declaration, that "many other signs did Jesus in the presence of His disciples, which are not written in this book; the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written⁹."

4. A similar remark may be applied in some degree to the method in which the *doctrines* of the Gospel are taught in the New Testament.

When we read the Epistles of St. Paul in their proper chronological order, we perceive that the Holy Apostle proceeds in a gradual course of systematic instruction, from "the first principles

¹ James v. 1—9.

² Heb. iii. 7—19; iv. 1—16.

³ Isa. xi. 9. Hab. ii. 14.

⁴ John ii. 10.

⁵ See below on xi. 1.

⁶ 2 Tim. iii. 16.

⁷ Matt. xi. 20, 21.

⁸ Mark viii. 22—26.

⁹ John xx. 30; xxi. 25.

of the doctrine of Christ," as laid down in his *earlier* Epistles¹, till he arrives at the loftiest elevation and fullest consummation of Evangelical teaching, concerning the Divine Pre-existence of Christ, the Mystery of the Incarnation, and on the instrumental means of our Incorporation in Christ, and the mutual indwelling of His members knit together and compacted in His Mystical Body, and His love to His Spouse the Church, and her Marriage Union with Him.

St. Paul loves to dwell on these high Mysteries in his latest Epistles, especially in those to the Asiatic Churches², particularly in his Epistles to the Ephesians³, and to Timothy, the Bishop of Ephesus—the Church which the Apostle himself had edified during a longer period than any other by his personal presence and ministry.

Blessed be God, these glorious revelations are not peculiar to St. Paul. Had this been the case, it might perhaps have been alleged by some, that these sublime Verities are not a part of the unadulterated doctrine preached by Christ Himself; that they were private imaginations of St. Paul, who had not seen the Lord upon earth; and that they could not be received with confidence as genuine emanations from the pure well-spring of Evangelical Truth.

Happily for the Church of Christ, the life of St. JOHN was prolonged to the end of the first century. Christ at His death committed His Mother to St. John's care, and He consigned His Spouse the Church to the guardianship of the same Beloved Disciple. St. John had been with our Lord Himself from the beginning of His Ministry to the end. He was admitted by Him to His most secret retirements, at the Transfiguration, at the Agony: He leaned on His breast at Supper; he alone stood by Him at the Cross. He was the Disciple whom Jesus loved. Therefore, it was a signal proof of Christ's love to the Church, that He lengthened St. John's life, and preserved him in the freshness of bodily and intellectual vigour to the age of an hundred years: and then commissioned him to write his Gospel, and to seal up the Volume of Holy Writ.

Why do we say this? Because in the Gospel of the Beloved Disciple we have a complete confirmation of all that had been related by the other Evangelists in their Gospels, and of all that had been taught by the other Apostles in their Epistles, especially by St. Paul, concerning those highest Mysteries of the Christian Faith, to which we have referred, the Eternal Godhead of Christ; His Incarnation, and Humanity; our mystical Union with Him; our consequent reception of His fulness by the operation of the Holy Ghost; our reconciliation to God, and our filial adoption in Christ; the exaltation of our Nature in Him to the Right Hand of God; our hopes of a glorious Resurrection to eternal life, and of a blessed Immortality in body and soul through Him.

In the last Gospel, the Gospel of the Beloved Disciple, CHRIST Himself, the Incarnate WORD, sets His divine seal on these heavenly truths, and avouches them with His own testimony. Christ in His own discourses, which St. John recites, assures us of them. He, the Everlasting God, the Light of the World, the Alpha and Omega, the Beginning and the End of all Revelation, bears witness to them. He does this in the Gospel of the Beloved Disciple, who leaned on His bosom at Supper, and drank in heavenly wisdom from His mouth. He does this in the Gospel written at *Ephesus*⁴, the Capital of Asia. He does it by St. John, who governed the Churches of Asia, and who lived and died at Ephesus, and who has given to Ephesus the name it bears to this day⁵. He does it in this Gospel written *there*, as if to mark in a significant manner His own divine approval of that doctrine which His faithful Apostle St. Paul has taught in his Epistles to the Asiatic Churches, and especially in his Epistles to the Church and to the Bishop of Ephesus.

We have in this Gospel a declaration of those truths expounded in a systematic order.

5. Let us open the Gospel and examine the evidence of this statement.

One preliminary remark seems to be requisite;—

It is not possible to understand the Gospel of St. John aright, unless, in reading it, we habitually bear in mind when it was written, and that it abounds, from the beginning to the end, with *prophetical* sayings of Christ, which could *not be fully understood by those to whom* they were first spoken; but were *afterwards* explained by *events* familiar to those persons who lived at the time when this Gospel was *written*, and well known to the Christian Church from that age to this. As has been well said⁶, "Christ's speeches are expounded by Christ's deeds." They are expounded by all that the Church is commanded to do in Christ's name.

¹ See below, the *Introduction* to the first of his Epistles—those to the Thessalonians.

² See Col. i. 19; ii. 9, 10.

³ See below, *Introduction* to the Epistle to the Ephesians, pp.

274–277, and 1 Tim. iii. 16.

⁴ See below, p. 267.

⁵ *Ayo-suluk*, from *ἄγιος θεολόγος*, the title of St. John.

⁶ By Hooker, V. lix. 5.

"In the beginning was the WORD." In this and the following sentences, the Holy Ghost asserts the Eternal Godhead of Christ; the Creator, the Life, and Light of the World.

This is the first proposition. It is next followed by another statement; that He who is the Creator of all things has given power to us men, to become children of God by heavenly generation, namely, to those who believe in His Name. And how has He done this? By His Incarnation. "The Word became flesh, and dwelt in us;" that is, He pitched His tabernacle in our Nature. And He who is full of Grace and Truth, "manifested His Glory, the Glory as of the only-begotten of the Father. And of His fulness have we all received, and grace for grace."

6. But by *what means* are these divine blessings dispensed and applied personally to us? How is that supernatural life, which consists in our union with God, communicated to us?

This question is answered by the Baptist, who was preannounced by the Prophet Isaiah, and who is the Voice crying in the wilderness, and preparing the Way of the Word. He points to Christ as "the Lamb of God who taketh away the sins of the world;" He salutes Him as the Lamb—and thus he delivers a prophecy which was explained by the *event*. He foretells that Christ by His own sacrifice would be the True Passover, and pay the penalty of the world's sin, and the price of the world's ransom, and reconcile Mankind to God. The Baptist also declares, that the Holy Ghost has come upon Him, and abideth in Him, and that Christ, and He alone, is able to *give* the Holy Ghost.

The Baptist then utters another prophecy, which was also explained by the sequel; He declares that Christ would give the Holy Ghost by means of the Sacrament of Baptism, "He it is who *baptizeth* with the *Holy Ghost*¹."

The Jews, it would seem, were disposed to receive the Baptist as the Christ, and would have tempted him to become a rival of Jesus; but the Baptist proclaims himself His servant, and sends his own disciples to be taught by Jesus; and they being sent by the Baptist, say, "We have found the Messiah," "we have found Him of whom Moses and the Prophets wrote²," and the Evangelist records the saying of Jesus with which He refuted by anticipation the notions of some in later days, and declared that the Angels are His Ministers. "Henceforth ye shall see heaven opened, and the Angels of God descending upon the Son of Man³."

7. The Evangelist next proceeds in regular order to describe the Manifestation of Christ's Divinity in His first Miracle at Cana of Galilee. He, the Divine Bridegroom, who has espoused our Nature, and joined it in holy wedlock to the Nature of God, comes to a Marriage Feast, in Galilee of the Gentiles. He works His first miracle *there*, intimating thereby that it concerns *all Nations*. He displays more clearly the present glory of His Divinity, by contrasting it with the future sufferings of His Humanity. "*Woman*, what have I to do with thee? *Mine hour* is not yet come⁴." The wine fails. By His command the six waterpots of stone are first filled with water up to the brim, and then by the silent fiat of His will, all that Water is changed into Wine. Here He displayed a representation of His own Divine operations.

"By Him all things had been *made*." "By the Word of the Lord were the Heavens made, and all the Host of them by the breath of His mouth⁵." And He who had made all things at the beginning, now made all things *new*⁶. This He did by His Incarnation. He who by His Word had filled the waterpots with Water, has, as it were, changed it into Wine by the infusion of His Spirit. He who made us by Creation has changed us by Regeneration. This He has done in the last days. Thus the Divine Bridegroom has kept the best wine until now⁷.

8. By *what means* is this change in our Nature wrought? This question again presents itself. And it receives its solution in the conversation which now arises with the ruler of the Jews; Nicodemus.

He, the teacher of Israel, is taught by Christ, "Except a man be born again, and from above, he cannot see the Kingdom of God⁸."

This is the first proposition; a declaration of the absolute and universal need of a new and heavenly Birth. And by *what instrumentality* is this New Birth effected? The answer follows immediately, "Except a man be born of *Water* and the *Spirit*, he cannot enter the Kingdom of God."

This saying, like that in the same conversation concerning the "lifting up of the Son of Man⁹," was doubtless obscure to Nicodemus at the first, but was made plain by the event. He

¹ i. 33.

² i. 41. 45.

³ See on i. 52.

⁴ See on ii. 4.

⁵ Ps. xxxiii. 6.

⁶ Rev. xxi. 5.

⁷ See on ii. 11.

⁸ iii. 3.

⁹ iii. 14.

"came at the first to Jesus by night," as it were, in a spiritual sense. But, in course of time, the darkness of night was cleared away, and he afterwards saw the meaning of Christ's words revealed in the light of day.

Those words had already received some illumination from the prophetic announcement of the Baptist concerning Christ and Christ's Baptism. "This is He Who baptizeth with the *Holy Ghost*¹." They were soon afterwards made more clear by the fact which the Evangelist next proceeds to relate—"Jesus was baptizing²: howbeit Jesus Himself was not baptizing, but His disciples were³." And the words spoken to Nicodemus were further explained by the conversation concerning the difference of John's baptism, administered only by his own hands, and Christ's Baptism, not administered by His own hands, but by the hands of His disciples; and by the explicit avowal of the Baptist himself, deterring his disciples from any feelings of jealousy on his own behalf; "Ye yourselves bear me witness that I said, I am not the Christ, but I am sent before Him. He that hath the *Bride* is the *Bridegroom*." Christ is the Divine Bridegroom, and He is now espousing to Himself His Bride, the Church. He is espousing her to Himself by that Baptism which He is now administering by the hands of His disciples⁴. And I, who am the friend of the Bridegroom, rejoice to hear His Voice. "Now my joy is fulfilled. He who is from above is above all;" and is giving the new birth from above⁵. For "the Father hath given all things into His hand." And those sayings of our Lord to Nicodemus, in which He connects the efficacy of Baptism with His own lifting up on the Cross⁶ as the object of faith to the world, for the attainment of everlasting salvation, were made still more clear by the events of Calvary, and by the issuing forth of *Water and Blood* from the pierced *side*⁷, and by the Commission given by Christ to His Apostles, "Go and make disciples of all Nations, baptizing them⁸;" and by the teaching and practice of the Apostles; and by the administration of Baptism in the Church; so that every reader of St. John's Gospel, when it was first published, would immediately recognize our Lord's meaning, and would see in His conversation with Nicodemus a signal proof of His divine prescience, and a prophetic intimation of the future; and a Divine Sermon on the necessity and efficacy of the Sacrament of Holy Baptism⁹, as the appointed instrument in the hands of the Holy Spirit for the espousal of the soul to Christ in spiritual wedlock, and for communicating to it the blessings of the new heavenly birth flowing from the Father of all by the Eternal Generation of the Son, condescending in His infinite love to join the Divine Nature to ours, by becoming our Emmanuel, God manifest in the Flesh, and to be lifted up on the Cross, and to shed from His precious *side Water and Blood*¹⁰ to create us anew, and to wash us from sin, and to pay the price of our Redemption, and to give us a pledge of a glorious Resurrection by the raising up of the Temple of His Body, and to purchase an eternal inheritance for us, who are incorporated in His Mystical body, and cleave to Him as living members by faith and love.

9. The announcement of these supernatural truths is made to Nicodemus, a ruler of the *Jews*. The Gospel was to be *preached first* to the Jewish Nation¹¹. But it was to be revealed in course of time to *all*. And the first step of this gradual process of Evangelical revelation was to be by its extension to the *Samaritans*¹². They held a middle place spiritually between the Jews and the Gentile World; just as locally they dwelt in the region between Judæa and Galilee of the Gentiles.

Accordingly, as we proceed in the course of St. John's narrative we find that our Lord comes to Samaria. He is weary with His journey, and thus shows the reality of His human Nature. He sits at Jacob's Well, and takes occasion from the place to speak of the living water which He Himself will give. He reveals Himself as the Messiah¹³ to the woman of Samaria, the type of the Church¹⁴. This He does at Sychar, the very same place as that in which Almighty God had first revealed Himself in Canaan to Abraham, the Father of the Faithful¹⁵; He declares that the hour is

¹ i. 33.

² See iii. 22.

³ iv. 2.

⁴ Compare Eph. v. 26. Tit. iii. 5.

⁵ Compare *ἄνωθεν* in iii. 3. 6 with *ἐκ τοῦ οὐρανοῦ* v. 27, and see v. 31, *ἄνωθεν, ἐπάνω*.

⁶ iii. 14, 15.

⁷ xix. 34.

⁸ Matt. xxviii. 19.

⁹ See *Hooker*, V. lix. and V. lxvii., and the note below at the end of the third chapter of St. John's Gospel.

¹⁰ See note on xix. 34 and on 1 John v. 6, "This is He that came by *Water and Blood*."

¹¹ Rom. i. 16.

¹² See the words of our Lord to his disciples in Acts i. 8, "Ye shall be witnesses unto me both in *Jerusalem*, and in all *Judæa*, and in *Samaria*, and unto the uttermost parts of the earth," where He preannounces the steps of the gradual progression of the Gospel; and compare the facts as recorded in the Acts; first the preaching of the Gospel, and administration of Baptism at *Jerusalem*, ii. 1—47; iii. 12—26; iv. 8—12; v. 29—32; vii. 2—60; then the extension of this Gospel to *Samaria*, viii. 5—17, 25; then to *Proselytes*, viii. 26—38; then to *Gentiles* resident in Judæa by Peter, x. 34—48, and by St. Paul in the sequel to Gentile nations in *Asia, Greece, and Italy*.

¹³ iv. 26.

¹⁴ iv. 18.

¹⁵ See on iv. 5.

coming when the true worship of God will be extended to all the World¹; and that the season of this spiritual harvest, for which the ancient Prophets had laboured, is now near at hand². He makes many disciples at Samaria, and thence He proceeds to Galilee, typifying the extension of the Gospel; and the Galilæans receive Him; and the Nobleman of Capernaum believes, "and his whole house³."

10. At the well of Sychar in Samaria, Christ had contrasted the living water of the Spirit which He Himself gives, with the natural element of water⁴. We next find Him at the Pool of Bethesda, at Jerusalem. He shows that He can heal the impotent folk without the instrumentality of the water. "Arise," He says to the infirm man there, "take up thy bed and walk⁵." Thus, although He had said, "Except a man be born again of *water* and the Spirit, he cannot enter into the Kingdom of God," yet He guards us against the notion, that there is any *inherent* virtue in the element of water itself for the conveyance of supernatural grace. Sacraments are not sources, but channels of grace, which we receive *through* them, and *from* Him who is their Author; and the grace which is given by Him is *derived* through them unto every member of His Church; but it flows down from the one fountain of His fulness. The regenerative virtue is not in the water, but in Him Who is pleased to act by the water, and Who gives the Spirit thereby; and "it is the Spirit which quickeneth" in the work of regeneration. In that act Christ vouchsafes to work by Water, and *we* are bound to *use the means* which He appoints for our Regeneration. He thus tries our faith and obedience. He sends us to the pool of Siloam to wash⁶; and if we believe and obey, we who are "born blind" receive our sight: and, unless we believe, and obey, and wash, we have no promise of spiritual illumination. But the light which we receive by "the laver of Regeneration"⁷ is not from any supernatural quality inherent in the means, but from the Divine Power of Him Who instituted them, and Who gives them the force they possess. It is not from the Siloam itself, but from Him who is the Christ, "the Sent"—the anointed of God, who has taken our Nature, and has *anointed* its *clay* by the effusion of His grace, and illuminates us by His own unction, and Who sends us to Siloam, and imparts to the spiritual Siloam the virtue of Regeneration, and makes it effectual to perform that work for which He appointed it.

Thus, at the former Pool, that of *Bethesda*, Christ has taught us that He is the source of all spiritual health in the spiritual Jerusalem, which is the Church of God; and that He can work *without means*, by the independent agency of His Omnipotence. And at the other Pool of Jerusalem—the Pool of *Siloam*—we learn that He is able to *endue water* with supernatural power, and that, if He appoints it as the instrument of Regeneration, it is not for us to stand and parley with Him, and ask Christ—what hast thou done? but thankfully to use the means which He has appointed, and religiously to fear the evil that will ensue from the neglect thereof.

In His outward visible acts on the bodies of the impotent man at Bethesda, and on the blind man at Siloam, He gave visible tokens of His inner work on the souls of all Mankind, which by Nature is infirm and blind.

11. The sick man at Bethesda had been thirty-eight years in his infirmity, and Christ raised him in a moment, by a word, and enabled him to carry the couch on which he had lain⁸. "And that day was the *Sabbath*." Let us observe that it was also a *Sabbath* when Jesus "made the clay" and sent the man who was born blind to the Pool of Siloam to wash, and gave him sight⁹. The "Jews therefore sought to kill Him, because," as they imagined, "He had broken the Sabbath¹⁰."

But CHRIST is the true Sabbath. In Him the weary find rest. After His Passion, His human body rested on the seventh-day Sabbath in the Grave, and He thus fulfilled the type of the seventh-day Sabbath¹¹.

He who is our Head raised Himself, and in raising Himself He raised His members. "Christ is risen from the dead, the firstfruits of them that slept¹²," and "has brought life and immortality to light in the Gospel¹³."

Christ, the Second Adam, Who is to us "a quickening Spirit¹⁴," raises us from the death of sin,

¹ iv. 21.

² iv. 35—38.

³ iv. 43—53.

⁴ iv. 13, 14.

⁵ v. 11

⁶ See ix. 6, 7. 11.

⁷ Tit. iii. 5.

⁸ v. 5—8.

⁹ ix. 14.

¹⁰ See v. 10. 16. 18; vii. 23; ix. 16.

¹¹ See Luke xxiii. 56, and on Col. ii. 16.

¹² See 1 Cor. xv. 20. 22. 45.

¹³ 2 Tim. i. 10.

¹⁴ 1 Cor. xv. 45. Gal. iv. 6. Eph. ii. 5.

and enlightens the inner eye, which is naturally blind; and He also will raise our mortal bodies from the Grave to everlasting life and glory¹.

Well, therefore, might He take occasion from the two works of mercy done by Him on the Sabbath-day, to speak of the *two Resurrections* of Mankind, wrought by His Spirit;

"We are *buried* with Christ in Baptism²;" and are raised by a spiritual Resurrection from the death of sin to newness of life, through faith in the operation of God. We, like the impotent man at Bethesda, were once bedridden in sin, but we have been raised by Christ, and have been enabled to carry that on which we once lay. This is our *first* Resurrection.

We are also like the blind man at Siloam, we are of the earth earthy; but Christ has taken our flesh, He has made clay, and anointed us therewith, and by virtue of that divine unction we shall be hereafter quickened in our mortal bodies, and emerge from the darkness of the Grave to heavenly light and everlasting glory. This will be our *second* Resurrection.

Both these works of mercy are done for us by Him who died and was buried for us.

Fitly, therefore, on that Sabbath when He raised the impotent man at Bethesda did He proclaim this twofold Resurrection, "Verily, verily, I say unto you, that the hour is coming, and now is, when the dead"—they who are *dead* in *sin*—"shall hear the voice of the Son of God, and they *that hear* shall live³." This is the *first Resurrection*⁴. And then He adds; "Marvel not at this; for the hour is coming in which *all* who are in their *graves* shall hear His voice, and shall come forth, they that have done good unto the Resurrection of life, and they that have done evil unto the Resurrection of damnation⁵." This is the *second Resurrection*. Both these Resurrections are wrought by Him who is "the Resurrection and the Life⁶."

Well also might He take occasion from that other work done on the Sabbath, the illumination of the man born blind, to say that He came "for judgment into the world, that they who see not may see, and they who see may become blind⁷."

The Church, taught by St. John, rightly celebrates the Great Sabbath, on which Christ lay in the grave, by joining together the mention of these two Resurrections in her prayer on that day⁸. "Grant, O Lord, that as we are *baptized* into the *death* of Thy blessed Son, our Saviour Jesus Christ, so by continually mortifying our corrupt affections, we *may be buried* with Him, and that through the *grave and gate of death* we may pass to our *joyful Resurrection*."

12. After the miracle at Bethesda, our Lord went again into Galilee, and crossed over to the Eastern side of the Lake. On a mountain there He multiplied the five barley loaves, and fed the five thousand men by the ministry of His disciples, a little before the Passover preceding that at which He instituted the Holy Eucharist, and suffered death upon the Cross.

In this miracle He gave a prophetic and symbolical representation of what He has ever since been doing, and will continue unto the end to do, by the dispensation of the Word and Sacraments, especially in the Holy Eucharist, ministered by an Apostolic Priesthood to His People, even to the end of the world.

It was surely not without significance, in relation to this subject, that when He had wrought this miracle, He came to His Apostles in a mysterious manner, walking on the sea, in the darkness of the night and the storm; at first they imagined that they saw a spirit and cried out for fear; but being re-assured by His well-known voice they gladly "received Him into the Ship, and immediately the Ship was at the land whither they went⁹."

Christ comes to the faithful, in the Christian Sacraments, in a marvellous and inscrutable way, and they who are truly His, do not *inquire* with vain and irreverent curiosity as to the *mode* of His coming, but they thankfully receive Him into their hearts¹⁰.

These events aptly prepared the way for Christ's discourse on the morrow in the Synagogue at Capernaum, concerning the need of heavenly food, and the source from which it comes, and on the means by which it is applied.

He had spoken to Nicodemus on the need of the *new birth*, and of its actual communication by the Holy Spirit in the Sacrament of Baptism deriving its virtue from God, by the Incarnation and Passion of His dear Son, "*Verily, Verily, I say unto thee, Except a man be born of Water and of the Spirit* he cannot enter into the kingdom of God¹¹."

¹ Rom. viii. 9–11.

² Rom. vi. 4. Col. ii. 11, 12.

³ v. 25.

⁴ Cp. Rev. xx. 5.

⁵ See v. 28, 29.

⁶ xi. 25.

⁷ ix. 39.

⁸ Collect for Easter Even.

⁹ See on vi. 16–21.

¹⁰ See on vi. 25, and note at the end of that chapter.

¹¹ iii. 5.

He had spoken *first* of Baptism, because *that* Sacrament is the Door of admission into the Church; and because we there receive Christ once for all, the Beginner of our life, Who gives Himself often to us afterward in the other Sacrament to nourish the life begun in Baptism.

And now prefacing His declaration concerning this other Sacrament with the same solemn preamble as that which He had used in speaking of Baptism ("*Verily, Verily, I say unto you, Except*"—), He connects the two Sacraments together by a common announcement.

It is also worthy of observation, that when He had been speaking of the initiatory Sacrament of Baptism, He had addressed His discourse to a *single* individual, Nicodemus, "*Verily, Verily, I say unto thee;*" but when He delivers His Divine Doctrine concerning the Holy Eucharist, He speaks to a *congregation*, "*Verily, Verily, I say unto you.*" In the former Sacrament every one severally is engrafted into Christ's body; the latter Sacrament is administered to His members collectively joined together and united in Him.

Let us contemplate Him, therefore, now speaking at Capernaum in a prophetic strain concerning the need of spiritual food for the growth and sustenance of that new life, which, as He had declared to Nicodemus, is first given in the Sacrament of Regeneration. He now proclaims that this heavenly food is communicated in the other Sacrament, the Communion of His own most blessed Body and Blood. "*Verily, Verily, I say unto you, Except ye eat the flesh of the Son of Man and drink His Blood, ye have no life in you. He that eateth My flesh and drinketh My blood, hath eternal life; and I will raise him up at the last day. For My flesh is meat indeed, and My blood is drink indeed; He that eateth My flesh and drinketh My blood dwelleth in Me, and I in him. As the living Father sent Me, and I live by the Father, so he that eateth Me, even he shall live by Me*¹."

13. The instrument in our hands by which we lay hold on these inestimable benefits, is *Faith*. "To them that believe on Him He gave power to become Sons of God². Whosoever believeth on Him shall not perish, but have everlasting life³. He that believeth on the Son hath everlasting life, and he that believeth not the Son, shall not see life⁴. He that heareth my word and believeth on Him that sent Me hath everlasting life, and shall not come into condemnation, but is passed from death unto life⁵. He that cometh to Me shall never hunger, and he that believeth on Me shall never thirst⁶. Every one that seeth the Son and believeth on Him hath everlasting life, and I will raise him up at the last day⁷. He that believeth on Me, though he were dead, yet shall he live, and whosoever liveth and believeth on Me shall never die⁸."

14. More will be said in the course of the following notes on this Gospel⁹ to justify the assertion already made, that the Gospel of St. John is to be regarded as a systematic summary of the truths of Christianity, addressed to persons who are presumed to be already familiar with the facts of the Gospel History, and with the principles of Christian Doctrine and Discipline, and with the ministrations of the Christian Church. It bears the same relation to the other books of Holy Scripture that St. Paul's later Epistles (especially those to the Ephesians, and Colossians, and Timothy) do to his other writings. It is the seal of the Evangelical Canon; the crown and colophon of the Gospel.

15. By it our eyes are raised to heaven, and we look up to the Father as the Fountain of Light, and see Life flowing from Him everlastingly in the eternal generation of His Only Begotten Son, Who is never separated from the Father. And that Light and Life is derived to us and to our Nature in the Evangelical Dispensation by the Incarnation of the Eternal Word, "in Whom dwelleth all the fulness of the Godhead bodily," and by the mystical conjunction of our Nature with the Nature of God in the Person of Christ; and is actually exhibited, dispensed, and applied, severally and individually, to every one who believes, by the agency of the Holy Ghost, the Comforter, Regenerator, and Sanctifier, in the Holy Sacrament of Baptism, by which we who were children of wrath, dead in trespasses and sins, are made children of grace and of the Second Adam, and are quickened with heavenly life, and are engrafted as branches in the True Vine, and drink in the heavenly sap of spiritual grace which flows in exhaustless abundance from Him, Who by the

¹ vi. 53—57.

² i. 12.

³ iii. 15.

⁴ iii. 36.

⁵ v. 24.

⁶ vi. 35

⁷ vi. 40. See also vi. 47; vii. 38; viii. 24; xii. 25. 44. 46; xiv. 12; xvii. 21; xx. 29. 31. The word *πιστεύω* occurs nearly a hundred times in this Gospel.

⁸ xi. 25, 26.

⁹ See particularly on the sixth chapter the note at the end of it containing a review of its contents.

meritorious death of His flesh removed the curse derived from the stock of the old Adam, which was a root of death in us, and hindered our life; and Who became a source of incorruption and immortality to us.

He who has regenerated us in Baptism affords new degrees and augmentations of vital and saving grace in the Holy Eucharist, wherein the life first begun in Baptism receives continual nourishment of heavenly food; and wherein the faithful members of Christ derive divine strength and refreshment from the communion of His Body and Blood; and wherein the diminutions and decays in the spiritual life commenced at Baptism are repaired; and wherein they have mystical fellowship with the whole Person of Christ, both God and Man, and participate in all the benefits purchased by the meritorious sacrifice of His Body broken and His Blood shed once for all upon the Cross, and imbibe fresh effusions of His Spirit; and are enabled to glorify God by bearing fruit unto holiness, and are knit together in love, and dwell together in unity, and are sanctified and cleansed in soul and spirit, and are assured of a blessed Resurrection, in a body made like unto His glorious Body; and have a foretaste and earnest of the perfect fruition of everlasting bliss in body, soul, and spirit, in His heavenly kingdom¹. Such being the case, we may well expect to find in this Gospel, divine declarations concerning the work of the Holy Ghost, poured forth in copious effusions, like those of the water from Siloam at the Feast of Tabernacles; a Festival which seems to have been symbolical of the Incarnation of the Eternal Word, pitching His tent in our Nature²; and of the gracious outpouring of the Holy Ghost consequent upon the Incarnation and the Unction of Christ our Divine Head, and flowing down from Him on all His members.

In this Gospel we see and adore the love, and wisdom, and power, of the FATHER, as the fountain and well-spring of all the blessings we receive through the SON by the HOLY GHOST; and we contemplate the mutual love of the Father and the Son³; and of God in Christ dwelling in us for our everlasting salvation. "God hath deified our Nature, not by turning it into Himself, but by making it His own inseparable habitation." "God in Christ is the medicine which doth cure the world; and Christ in us is that receipt of the same medicine whereby we are every one particularly cured; and Christ's Incarnation and Passion can be available to no man's good who is not partaker of Christ; and we cannot participate Him without His presence; and therefore we are well to consider how Christ is present; to the end it may appear how we are made partakers of Christ⁴."

The Gospel of St. John imparts divine instruction on these solemn truths.

Here we behold ourselves represented as sheep of His flock, and we adore His love shown in laying down His life⁵ for the sheep; and His power, asserted by His saying that "no one can pluck them out of His hand⁶"; and that He gives them everlasting life." The consequent practical duties of unity and love are here represented in the divine discourse, "I am the true Vine, and My Father is the Husbandman. I am the Vine, ye are the branches⁷." The proof of our love is to be shown in fruitfulness⁸. It is to be shown in obedience and charity. "If ye Love Me⁹, keep My commandments. If ye keep My commandments ye shall abide in My love. Ye are My friends if ye do whatsoever I command you. And this is My commandment, that ye love one another as I have loved you¹⁰." It is to be shown by following the example of Christ in His love, and humility, as manifested by the act with which He prefaced this divine discourse, the washing His disciples' feet¹¹; and above all, in that act which followed it, His Passion and Death for us¹². And the reward of this mutual indwelling in Christ is that our prayers offered in unity in Christ are heard of God. "If ye abide in Me, and My words abide in you, ye shall ask what ye will, and it shall be done unto you¹³."

The spiritual power to bring forth the fruits of Peace and Love will never be wanting to us; for Christ has prayed for us that we all may be one as He and the Father are One¹⁴, and He inspires us with a love of this Divine Unity by assurance of participation in the Divine Glory¹⁵. And He promises to send the Holy Ghost, the Comforter, the Spirit of Love, and Peace, and Joy, to abide

¹ These statements are enforced with great clearness by *Richard Hooker* in his Fifth Book, where he shows that the two Sacraments derive their efficacy from the Incarnation of Christ. A careful study of that admirable Writer's discourse on the two Natures, Person, and Incarnation of Christ, and on the two Sacraments as the appointed instruments for conveying actually to us the blessings consequent on the Incarnation, is one of the best preparatives for a profitable perusal of the Gospel of St. John. See *Hooker*, V. l—lx. and V. lxvii.

² See vii. 2. 37—39, and the note at the end of the seventh chapter.

³ viii. 38. 42. 47; x. 30.

⁴ *Hooker*, V. liv. 6; V. lv. 1.

⁵ x. 11. 15; xv. 13.

⁶ x. 14. 28.

⁷ xv. 1—7.

⁸ xv. 8.

⁹ xiv. 15.

¹⁰ xv. 10. 12. 14. 17. Cp. 1 John ii. 3. 5; iii. 24.

¹¹ See xiii. 12—17.

¹² See 1 John iii. 16.

¹³ xv. 7. See also xiv. 13, and 1 John iii. 22, and v. 14.

¹⁴ xvii. 11. 21.

¹⁵ xvii. 22.

with us for ever¹. "He shall teach you all things," says Christ to His Apostles, "and bring all things to your remembrance, whatsoever I have said unto you." He is the Spirit of Truth, and "will lead you into all Truth, and will declare to you the things to come²." It is therefore "expedient for you that I go away from you," that is, remove from you My bodily presence—"for if I go not away the Comforter will not come unto you, but if I go away I will send Him unto you³."

The gift of the Holy Ghost, the Comforter, was reserved to be the gracious and glorious evidence of Christ's Ascension, Coronation, and Enthronization in our Nature at the Right Hand of God; and to be the proof of His love and power working *greater things*⁴ by the Spirit sent by Him from Heaven, to comfort, guide, and animate His Church, than He had ever done upon earth before the glorification⁵ of His Humanity by His Ascension into heaven.

16. Some persons have expressed surprise, as has been already observed, that the Resurrection of Lazarus from the dead should not have been mentioned by any other Evangelist. But if we duly consider what has now been said, we may recognize a peculiar fitness in the reservation of the record of this miracle for the Gospel of St. John.

St. John's Gospel is the Gospel of the *Resurrection*. "I AM the RESURRECTION and the LIFE," is the burden of this Gospel. Christ is here the divine Eagle, casting off the plumage of old age, and bearing us on Eagle's wings to heaven⁶, and therefore the symbol of the Eagle is rightly assigned to this Evangelist⁷.

The Everlasting Word, Coequal and Coeternal with the Father, the I AM, the JEHOVAH, is here revealed taking our Nature, and quickening us thereby, and raising us, first, as we have seen, from the death of sin by the spiritual Resurrection⁸, which takes place in Baptism; and next as raising our bodies hereafter to a glorious Immortality, by the Spirit with which He has quickened us who believe, and who continue living branches of the True Vine. He has vivified us by engrafting us in Himself; and the divine life imparted to us in our new birth is continually nourished with the heavenly food of the Body and Blood of Him who is the Life⁹, and He will animate our mortal bodies through the Spirit which dwelleth in us.

Since these divine truths are most fully displayed in this Gospel, well therefore does the practical proof of Christ's Divine Power in raising the dead, shown in the resurrection of Lazarus, find its place here. It is enshrined here as in its proper niche. Fitly was the history of this stupendous Miracle kept back by the Holy Spirit for insertion in this Gospel; just as the history of the first Miracle, by which Christ manifested the first beams of His Godhead at the Wedding feast, was reserved for the same Gospel, where we have the fullest declarations of His Divinity and His love to us in His Incarnation, whereby He came forth as a Bridegroom and united our Nature to the Divine.

For a like reason, we may reverently say, it was reserved for St. John to recite in his Gospel the commission and authority, which was given by Christ to His Apostles on the day of His Resurrection, to *raise* others by the power of the Holy Ghost from the *death of sin*. On that first Lord's Day He who had just raised Himself said, "Peace be unto you. As My Father hath sent me, so send I you; and He breathed on them and said, Receive ye the Holy Ghost. Whosoever sins ye remit they are remitted unto them, and whosoever sins ye retain they are retained¹⁰."

With similar propriety the evidences of our Lord's Resurrection from the dead are recorded with special fulness and clearness in this Gospel; particularly in His manifestation to St. Thomas, on the next Lord's Day after the Resurrection¹¹. And by the miraculous draught of fishes at the third manifestation to His disciples after His Resurrection, He proved to them that though the Fishers of men might toil all night without Him and catch nothing, yet in the morning they would be enabled by His Divine Power to draw the Apostolic net of the Gospel unbroken, and full of great fishes, to the land of everlasting life¹².

"These things are written," says the Evangelist, "that ye might believe that Jesus is the Christ, the Son of God, and that believing ye might have life through His name¹³."

Thus the Gospel of the beloved disciple remains an imperishable record of the operations of the

¹ xiv. 16. 26, 27.

² xvi. 13. Cp. 1 John ii. 20. 27.

³ xvi. 7.

⁴ xiv. 12.

⁵ xii. 16. Acts iii. 13.

⁶ Deut. xxxii. 11. See on Luke xvii. 37.

⁷ See above, *Introduction* to the FOUR GOSPELS.

⁸ v. 25, 26.

⁹ See vi. 39, 40. 44. 54.

¹⁰ xx. 21, 22.

¹¹ xx. 27—29.

¹² See on xxi. 3—11.

¹³ xx. 31.

Three Persons of the Ever Blessed Trinity in the work of our salvation. The Love of God the FATHER is therein revealed as the source of all blessings to us; and every good thing that we receive from Him is conveyed to us by God the SON becoming Man, and joining Man to God, and making us partakers of the Life which is in God; and all spiritual benefits are applied effectually and severally to us by God the HOLY GHOST, who unites us to Christ, and regenerates and renews us by His vivifying and refreshing grace in the Ministry of the Word and Sacraments, which Christ has instituted in His Church, and has made to be effectual instruments of salvation and glory in soul and body to all who believe and abide in living and healthful union with the mystical body of Christ unto the end.

17. Lastly, let us add, when we say that these gracious and glorious Truths are displayed with special fulness by St. John, we are not to be supposed to disparage the work of any of the other Apostles and Evangelists. No, Heaven forbid! They all were moved by the Holy Ghost. Their speech was from Him, and their silence was from Him; but, "Herein is that saying true, One soweth and another reapeth: that both he that soweth, and he that reapeth, may rejoice together¹." The preaching of the other Evangelists and Apostles had prepared the way for the last surviving Apostle and Evangelist, St. John. He wrote when "their sound had gone out into all lands, and their words unto the ends of the world²." He had the benefit of their labours, he reaped where they had sown. Their Gospels being read publicly in Christian Churches had fully instructed the Church in the history of the Birth and Sufferings of Christ. The Epistles of St. Paul, and St. Peter, and St. James—perhaps also St. John's own Epistles and Apocalypse—had now been published, and were also read openly in her assemblies, and had trained her in Christian doctrine. It was due to the previous labours of the other Evangelists and Apostles, that the Church was enabled to receive with intelligent faith, and to welcome with rapturous joy, the Gospel of St. John, when at the end of the first century of the Christian era he came forth, full of the Holy Ghost, and opened his mouth, and proclaimed in clear and solemn tones the sublimest mysteries that have ever been revealed to the world. "In the beginning was the WORD, and the WORD was with GOD, and the WORD was GOD. In Him was Life, and the Life was the Light of Men. And the WORD was made FLESH, and dwelt among us: and we beheld His Glory, the Glory of the Only Begotten of the Father, full of grace and truth. And of His fulness have all we received, and grace for grace³."

On St. John's Personal History, and on the Style and Date of his Gospel.

The following particulars concerning St. John's personal history are collected from Holy Scripture and Ancient Authors.

St. John was the Son of Zebedee, a Galilæan fisherman of some worldly wealth⁴, and of Salome⁵, and perhaps originally a disciple of John the Baptist⁶; when young, he was called by Jesus Christ⁷, and he and his brother James, and Peter were admitted by our Lord into the closest intimacy with Himself⁸. He was the disciple whom Jesus loved, and who leaned on His breast at the Paschal Supper, and to whose care our Lord committed His mother when He was on the Cross⁹.

At the close of the Gospel History, St. John is seen united in fraternal fellowship with St. Peter¹⁰. For some time after the Ascension St. John was the constant companion of that Apostle¹¹, and they are sent together by the Apostles, from Jerusalem, to confirm the baptized converts at Samaria¹², and they are mentioned as present together at Jerusalem, on the occasion of St. Paul's visit¹³ at the Council of Jerusalem, A.D. 50¹⁴, fourteen years after the conversion of St. Paul¹⁵.

St. John resided for some time in Asia Minor, and died at Ephesus¹⁶. But his residence in Asia does not appear to have commenced until some years after our Lord's Ascension. St. Paul, whose rule it was to preach where the Gospel was not known¹⁷, appears to have been the founder of the Ephesian Church; and St. Paul makes no mention of St. John in his address to the elders of

¹ John iv. 36, 37.

² Ps. xix. 4.

³ i. 1. 4. 14. 16.

⁴ Matt. iv. 21. Mark i. 20. Luke viii. 3.

⁵ Matt. xxvii. 56. Mark xv. 40.

⁶ As may reasonably be inferred with *S. Jerome* (adv. Jovinian. i. 14) from the fact of his being still alive in the reign of Trajan, which commenced A.D. 98 and ended A.D. 117.

⁷ Matt. iv. 21. Mark i. 19. Luke v. 10.

⁸ Matt. xvii. 1. xxvi. 37. Mark v. 37; xiv. 33.

⁹ John xiii. 25; xix. 26, 27; xx. 2; xxi. 7. 20.

¹⁰ John xviii. 16; xx. 3; xxi. 2—21.

¹¹ See on Acts iii. 1.

¹² Acts viii. 14.

¹³ See on Gal. ii. 2. 9.

¹⁴ Acts xv. 2.

¹⁵ Gal. ii. 1.

¹⁶ See below, note 3.

¹⁷ Rom. xv. 20. 2 Cor. x. 16

Ephesus¹, or in his Epistles to the Ephesians, or in his Epistles to Timothy, whom St. Paul appointed to be Bishop of Ephesus.

Some ancient writers³ affirm that St. John was a martyr in will, at Rome, in the persecutions of the Christians under the Emperor Domitian, who reigned from A.D. 92 to A.D. 96, and that he was then cast into a caldron of boiling oil; and having been preserved from death, was banished by that Emperor to the island of Patmos, where, as St. John himself relates, he saw the *Revelation*⁴, which he describes in the book bearing that name; and that he afterwards returned to Ephesus, and there wrote his Gospel⁵.

St. John makes less use of the LXX Version than his predecessors. He employs it sometimes, see i. 23; ii. 17; vi. 45; x. 34; xii. 14, 15; xv. 25; xix. 24, 36; but deserts it sometimes, as xii. 40; xiii. 18; xix. 37; a remarkable passage, to be compared with Rev. i. 7. Thus while he shows his respect for the LXX Version, he also indicates that the final standard of appeal is the Hebrew Original. He writes not only for those who used the LXX, but for all.

He is careful to describe places in Judæa, and to explain the manners and customs of the Jews, and to interpret Hebrew words (see i. 39. 43; ii. 6. 13; iv. 5. 9; v. 1, 2; vi. 4); thus showing that he wrote for persons unacquainted with the country, customs, and language of Palestine.

St. John knew and received the other Gospels as dictated by the Holy Ghost, and was inspired to write his own Gospel as a sequel to them, and as the consummation of the evangelical canon⁶.

In modern times, this uniform consent of Antiquity concerning the design of St. John's Gospel in relation to the other three, has been controverted by some critics. Their objections to it are thus drawn out and propounded by one of the most celebrated among them, Dr. Friedrich Lücke, *Commentar. über das Evang. d. Johannes* i. pp. 197, 198.

Objection 1.—Allowing that the three other Gospels were, as is most likely, anterior to St. John's, we do not know that they were generally circulated, or even known to St. John.

This, like most of the other objections to the witness of Christian Antiquity on the composition of St. John's Gospel, is grounded on disbelief of the Inspiration of the Gospels. If the Gospels are the work of the Holy Ghost writing for the edification of the Christian Church, it is morally certain that they were very early communicated to the Churches of Europe and Asia, according to the divine purpose of Him who wrote them, and in conformity with the commission of Christ to His Apostles to proclaim the Gospel to all nations. And it is incredible that St. John, who had received this charge, and was inspired by the Holy Ghost, should not have known what the Holy Spirit had effected for the execution of the Divine will and command in this respect, by the instrumentality of his brother Apostle St. Matthew, and by the Evangelists St. Mark and St. Luke, who were inspired by the Holy Ghost.

¹ Acts xx. 17.

² 1 Tim. i. 2.

³ *Tertullianus* de præscriptionibus hæretic. c. 36: Habes Romam—ubi Apostolus Johannes, posteaquam in oleum igneum immersus nihil passus est, in insulam relegatur. *Auctor* fragmentorum *Polycarpo* adscriptorum, p. 533, ed. *Jacobson*. Legitur et in dolio ferventis olei pro nomine Christi beatus Johannes fuisse demersus. *Irenæus* adv. Hær. v. 30: ἡμεῖς οὐκ ἀποκινδυνέομεν περὶ τοῦ ὀνόματος τοῦ ἀντιχρίστου ἀναφανόμενοι βεβαιωτικῶς· εἰ γὰρ ἔδει ἀναφανθῆναι ἐν τῇ νῦν καιρῷ κηρύττεσθαι τοῦνομα τοῦτο, δι' ἐκείνου ἂν ἐρρήθη τοῦ καὶ τὴν Ἀποκάλυψιν ἐωρακότος. Οὐδὲ γὰρ πρὸ πολλοῦ χρόνου ἐωράθη, ἀλλὰ σχεδὸν ἐπὶ τῆς ἡμετέρας γενεᾶς, πρὸς τὸ τέλος Δομετιανοῦ ἀρχῆς. *Hieronymus* i. adv. Jovinian. c. 14: Refert *Tertullianus*, quod à Nerone missus in ferventis olei dolium, purior et vegetior exierit, quàm intraverit. *Eusebius* in *Demonstr.* Evang. l. 3, c. 5: καὶ Πέτρος δὲ ἐπὶ Ρώμης κατὰ κεφαλὴς σταυροῦται, Παῦλος τε ἀποτέμενεται, Ἰωάννης τε νῆσῳ παραδίδοται. Cp. *Origen* in *Matth.* tom. xvi. 6; *Victorinus Pictav.* (in *Apoc.*), and *Eusebius* in *Chronico* ad a. 14 Domitiani: Ἰωάννην τὸν θεολόγον ἀπόστολον ἐν Πάτμῳ τῇ νήσῳ περιώρισεν, ἔνθα τὴν ἀποκάλυψιν ἐώρακεν, ὡς δ' ἅγιος Εἰρηναῖος φησὶ. Cp. *Euseb.* iii. 18. 20. *Hieronymus* de *Script. Eccles.* c. 10 scribit: Quarto decimo anno secundam post *Neronem* persecutionem movente *Domitiano* in *Patmum* insulam relegatus scripsit *Apocalypsin*. Id. ib.: interfecto *Domitiano* et actis ejus ob nimiam crudelitatem à senatu rescissis, sub *Nervæ* principe redit *Ephesus*. *Suicerus* in *Thes. Eccl.* p. 1470. *Lampius* in *Prolegg.* t. i. p. 71 sqq. *Lardner*, iii. p. 218—221.

⁴ Rev. i. 9.

⁵ *Irenæus* adv. Hær. iii. 1: ἔπειτα Ἰωάννης ὁ μαθητὴς τοῦ Κυρίου, ὃ καὶ ἐπὶ τῷ στήθος αὐτοῦ ἀναπεσὼν, καὶ αὐτὸς ἐξέδωκε τὸ εὐαγγέλιον ἐν Ἐφέσῳ τῆς Ἀσίας διατρίβων (cf. ii. 22; iii. 23). *Euseb.* H. E. iii. 24: ᾗδεν δὲ Μάρκου καὶ Λουκᾶ τῶν κατ' αὐτοὺς Εὐαγγελίων τὴν ἐκδοσὶν πεποιτημένων Ἰωάννην φασὶ τὸν πάντα

χρόνον ἀγράφῳ κεχρημένον κηρύγματι, τέλος καὶ ἐπὶ τὴν γραφὴν ἐλθεῖν κ.τ.λ. *Clemens Alex.* ap. *Euseb.* H. E. vi. 15. *Hieronymus*, *Catal. Script. Eccles.* c. 9: Johannes novissimus omnium scripsit Evangelium. *Epiphanius*, *Hæres.* li. 12.

De exilio *Johannes* revocatus, per longam annorum seriem, *Ephesinam* aliasque Asiæ ecclesias gubernavit, et in re Christianâ tuendâ atque adaugendâ omne reliquum vitæ tempus consumpsit, v. *Clemens Alex.* ap. *Euseb.* H. E. iii. 23. Mortuus est *Johannes* Ephesi, ut *Origenes* ap. *Eusebium* H. E. iii. 1, c. 31, v. 24, et *Hieronymus* de *Script. Eccl.* 9, testantur. Quoniam autem ætatis anno discesserit, dissentiunt scriptores veteres. Omnes ferè, excepto uno *Isidoro* Hispalensi (qui anno ætatis lxxxix. *Johannem* mortuum esse tradit), eum nonagenario majorem, imperante *Traiano*, placidâ morte obiisse credunt, sed in decernendo *Traiani* anno, *Johannis* emortuali, non conveniunt. Sententias varias congerisserunt *Lampius* l. c. p. 93 sqq. *Wegscheiderus* l. c. p. 59 sqq. (*Kuin*.)

Hieronymus, *Præfat.* in *Matth.*: *Johannes* cùm esset in Asiâ, etiam tum hæreticorum semina pullularent—coactus est ab omnibus pænè tunc Asiæ episcopis et multarum ecclesiarum legationibus de divinitate *Salvatoris* altius scribere. After the death of *Domitian* he returned from *Patmos* to *Ephesus*, where he lived to the reign of *Trajan*, and died at *Ephesus*, in the sixty-eighth year after our Lord's crucifixion. (*Iren.* ii. 22, 5; iii. 3, 4. *Euseb.* iii. 23. *Theophylact*, ex *Sophronio*.)

⁶ *Euseb.* H. E. iii. 24; vi. 14. *Jerome*, *Cat. Scr. Eccl.* 9. *Epiphani.* Hær. ii. 51, as well as for other reasons of a doctrinal nature. Cp. *Aug.* de *Cons. Ev.* ii. 17.

"Liquet," says *Dr. Routh*, *R. Sacr.* i. 407, "Lucæ Evangelium, unâ cum duobus alteris Evangelis, à Joanne Apostolo fuisse comprobatum." Cp. the Editor's Lectures on the *Canon of Scripture*, *Lect.* vi. p. 169, 2nd ed.; and see the authorities cited and the remarks made by *Lee* on *Inspiration*, pp. 317, 388.

Obj. 2. If St. John had desired to authorize and complete the narrative of the three former Evangelists, he would have mentioned them by name, and would have declared his purpose of doing so.

He would have been unlike other inspired writers, and unlike himself, if he had done so.

The later Prophets of the Old Testament enlarge upon, and complete the prophecies of the earlier, but they do not mention their names, or declare their own purpose to do what they do'. St. John's Apocalypse is a sequel and completion of the prophecies of Ezekiel, Daniel, and Zechariah; but he never says that it is so, and never mentions their names.

Obj. 3. If St. John had intended to complete the other Gospels, he would not have *repeated* any thing that they relate, as he does in chaps. vi. and xii.

This also is a groundless allegation. By repeating some portions of the other Gospels, St. John has shown his knowledge of them; and that he adopts, confirms, and authenticates as true and as divinely inspired that history, which he, the beloved disciple, the last surviving Apostle, was (as Christian antiquity affirms) employed by the Holy Ghost, Who inspired him, to complete. By taking up some threads of the synoptical Gospels, as they are called, and by weaving them into his own, he shows that they are all of one texture and tissue, and form one divine work. In his Gospel he does the same thing with the three other Gospels, as he had done in his Apocalypse with the prophecies of Ezekiel, Daniel, and Zechariah. He adopts some of their substance, and confirms it, and adds to it.

Thus he declares the unity and divine authority of the whole. If they are inspired, he who completes their work, claims to be inspired also; if he is inspired, that which he adopts into his own work is not of less authority than that into which it is adopted.

St. John *presupposes* many things which had been recorded by the former Evangelists, and were perfectly well known at the time when St. John wrote; for example, every thing that preceded Christ's Baptism, particularly the place of His birth and of His bringing up: and the name of His Mother's husband; the circumstances of His Baptism, and Temptation in the wilderness; His residence at Capernaum; the names of the Apostles; the name of St. John himself, and his brother's name; the cause of the Baptist's imprisonment and death. The Transfiguration, the Institution of Baptism and of the Holy Eucharist, the Agony, and particularly the Ascension, at each of which St. John himself was present. Although our Lord on the cross commended His Mother to St. John, yet St. John never mentions His Mother's name.

St. John is distinguished from the other Evangelists by *commenting* on the facts which he relates. See ii. 21; v. 18; vi. 64. 71; vii. 39; xi. 51; xii. 33. 37. 43; xiii. 11; xxi. 19. St. John's Gospel is not only an inspired History of Christ, but also an inspired *Commentary* on that History. This also is an indication of later composition. Another evidence that his Gospel is *subsequent* to that of the other three, may be seen in the remarkable use which he makes of the term *οἱ Ἰουδαῖοι*, *the Jews*. Throughout this Gospel, *the Jews*, represented by their leaders, the Priests and Pharisees, are contemplated *ab extra*, and are spoken of in the third person as a separate body; such as they *had become* after the fall of Jerusalem, when those who adhered to Judaism were distinguished by bitter hostility to the Church. St. John, therefore, and the Christians generally, even those like him of Hebrew extraction, had detached themselves from the Jews, and spake of them as a separate body. For this use of *οἱ Ἰουδαῖοι* see John ii. 18. 20; v. 10. 15, 16. 18; vi. 41; vii. 1. 11; viii. 52, 57; ix. 18. 22; x. 24. 31; xi. 8.

Obj. 4. If St. John desired to complete the other Gospels, he would not have *differed* from their narratives in sundry particulars; and he would not have done this without stating the points of difference and the reasons for it.

This objection *assumes* what has not been proved, viz. that St. John differs in certain substantial respects, and not merely in circumstantial additions and the like, from his predecessors. The points in which it is alleged that he differs from them will be considered in the notes in the following pages.

Obj. 5. If St. John had designed to complete the other Gospels, his own Gospel would not be so complete in itself as it is. It would have been like a supplement, and not a whole.

To this it may be replied, that the ancient Christian writers, in saying that St. John's Gospel is supplementary to the other three, never meant to say that it is *only* a supplement. Nor do they, who adopt their testimony, mean this. They regard St. John's Gospel as perfect in itself, as well as

¹ See *Townson's Works*, pp. cxxxiv—cxlvii.

supplementary to the rest, and conducing to their perfection. To adopt the figure by which Christian Antiquity describes the Gospels¹,—each of the Evangelical Cherubim, or *Living Creatures*², is perfect in itself; and each lends its aid in supporting the rest, and in forming the heavenly car on which the Spirit rides. The Eagle, the symbol of St. John, is perfect in himself, and he lends his aid to complete the evange-lic quaternion, and to bear the Living Gospel, in which the Spirit moves, through all ages and into all quarters of the world.

It is well said by Augustine, that “although each of the Four Evangelists appears to have observed a peculiar order of his own, yet none of them designed to write as if he were ignorant of what had been written by his predecessor, nor did any pass over through ignorance what his predecessor had written. But each, according to the Inspiration which he received, added the co-operation of his own work³.” (*Aug. de Consens. Evang. lib. i. cp. Lardner, iii. p. 227.*)

“St. John excels in the depth of divine mysteries. For sixty years after the Ascension he preached orally, till the end of Domitian’s reign; and after the death of Domitian, having returned to Ephesus, he was induced to write (his Gospel) concerning the divinity of Christ, coeternal with the Father; in which he refutes those heretics, *Cerinthus* and the *Nicolaitans* (*Iren. iii. 11. 1; cp. Euseb. iv. 14*) and the *Ebionites*, who denied that Christ had existed before Mary” (*Hieron. Cat. 9*).

“The three former Evangelists had narrated our Lord’s temporal acts and the sayings that were of most avail for regulating the conduct of this present life, and which specially concerned the inculcation of active duties. St. John relates fewer acts of Christ, but is more full and minute in recording His sayings, particularly concerning the Unity of the Ever Blessed Trinity and the felicity of life everlasting, and applies himself to the commendation of contemplative virtue. Hence the three other Living Creatures, by which the three other Evangelists are symbolized in the book of Ezekiel and in the Apocalypse⁴, the Lion, the Man, and the Calf, walk on the earth, because the three other Evangelists were principally occupied in relating those things which Christ wrought in the flesh, and the practical precepts which He delivered to those who are in the flesh; but St. John soars, like the Eagle, above the clouds of human infirmity, and contemplates the light of never-waning truth with the keen and stedfast eye of faith; he gazes at the Divinity of Christ, by which He is equal to the Father, and endeavours to present it in his Gospel.” (*Augustine de Consens. Evang. i. cap. 5, 6, ad Joann. Tract. xxxvi.*)

“Let us listen, therefore, with attention to his Gospel; for he who now presents himself before us is the Son of Thunder⁵, the beloved Disciple of Christ, the Pillar of the Universal Church; he who holds the keys of heaven; he who drank of Christ’s cup, and was baptized with His baptism, and leaned on His breast at supper.” (*Chrysostom, Hom. in S. Joann.*)

The principal ancient commentaries on this Gospel are to be found in *Origen*, vols. i. and ii. ed. Lommatzsch. *S. Cyril Alex.* vol. iv. ed. Aubert. Lutet. 1638. *S. Chrysostom*, vol. ii. ed. Savil. Eton, 1612. *S. Augustine*, vol. iii. ed. Bened. Paris, 1837.

¹ See above, the *Introduction to the Four GOSPELS*.

² Ezek. i. 10; x. 14. Rev. iv. 7.

³ The Table of Eusebian Canons and Ammonian Sections prefixed will show at one glance what St. John has in common with

the other Evangelists, and what is peculiar to his Gospel.

⁴ Ezek. i. 5—10; x. 14. Rev. iv. 6—8.

⁵ Mark iii. 17.

ΕΥΑΓΓΕΛΙΟΝ ΚΑΤΑ ΙΩΑΝΝΗΝ.

a 1 John 1. 1, 2. I. ($\frac{1}{III}$) ¹ a' EN ἀρχῇ ἦν ὁ Λόγος, καὶ ὁ Λόγος ἦν πρὸς τὸν Θεόν, καὶ Θεὸς ἦν ὁ Λόγος. ² Οὗτος ἦν ἐν ἀρχῇ πρὸς τὸν Θεόν. ³ b Πάντα δι' αὐτοῦ ἐγένετο, καὶ Col. 1. 17. Heb. 1. 2. ch. 5. 26. & 8. 12. & 9. 5. & 12. 46. 1 John 5. 11. Ps. 33. 6.

CH. I. 1. 'Εν ἀρχῇ] *In the beginning*, בְּרֵאשִׁית (*brešith*). The Evangelist thus connects the Gospel with the Book of Genesis, and shows that the Author of the New Creation is one with the Author of the Old Creation. *Christus* tam in ipsâ fronte *Genesis*, quæ caput librorum omnium est, non minus quàm in principio Joannis Evangelistæ cœli et terræ Conditor approbatur. (*Jerome* ii. 507.) St. John's Gospel is the Genesis of the New Testament.

The preceding Evangelists, Matthew and Luke, had traced the Genealogy of Christ to Abraham, and to Adam—St. John declares Him from Everlasting. *Epiphan.* Hær. 69.

"It is alleged by some," says *Chrysostom*, "that the words 'In the beginning' do not intimate Eternity; for we read (Gen. i. 1), 'In the beginning God created heaven and earth.' But what is there in common between *created* and *was*? God *created* the world in time; but the Word *was* from eternity. St. John goes back beyond Moses, and speaks not only of the Creation, but of the Creator." *Chrys.* Hom. 2; Hom. 5. *Hilary*, de Trin. ii. *Origen*, Hom. 2.

Moses begins with the Works made; St. John begins with the Maker of the Works. The other Evangelists begin with Christ's Incarnation in time; St. John with His eternal generation. (*Chrys.*)

To be in the beginning signifies to exist before all things. (*Aug.* de Trin. vi. 2.) The Holy Spirit foresaw that some heretics would argue, that, if Christ was begotten, therefore there was a time when He did not exist, and He therefore says, "In the beginning was the Word." (*Basil*, Hom. in princ. Joann. ii. pp. 134—137.)

The Arian assertion on this subject may be seen in the words of Arius himself, cited by *S. Athanas.* (Orat. 1, contr. Arian. § 5, pp. 322—326.) An answer to the principal objections of the Arians, derived from this interpretation of Holy Scripture, may be seen in *Greg. Nazian.* Orat. xxx. pp. 540—556, and in *S. Basil* in Eunomium, i. pp. 249—252. 281. 292—294. 301.

The sense of these words, and the final cause of the Incarnation, is well expressed by *Irenæus* (iii. 18. 1), the scholar of *Poly-carp*, the disciple of *St. John*. "It has been clearly shown, that the WORD existed in the beginning with God; and that by Him all things were made; and that He who had been always present with mankind, was, in the last days, according to the time pre-ordained by the Father, united with His Creature, and became Man, and capable of suffering; and thus all contradictions of Heresies are excluded, which say, If Christ was then born, therefore He did not exist before. For it has been shown, that the Son of God did not then begin to be, but was always existing with the Father, and that when He was Incarnate and made Man, He summed up Humanity in Himself, bestowing salvation on us all, in order that what we had lost in the first Adam—namely, our Creation in the Image and Likeness of God,—we might recover in Christ." See also *Iren.* v. 14.

This Proem. of St. John's Gospel (1—14) was known and admired by ancient Heathen Philosophers—especially Platonists, see *Euseb.* P. E. xi. 18. *Cyril* c. Julian. viii. p. 282. *Aug.* de Civ. Dei x. 29. *Wetstein*. On the admiration expressed by later Platonists for this Prologue, see *Bentley* on Freethinking, xlv.

—ὁ Λόγος] *the Word* מִמְרָא (*mimra*), by which the Chaldee Paraphrases, which were read in the Jewish synagogues, render the name of God (see *Bp. Bull* on the Nicene Creed, i. 1. 19); e. g. Ps. cx. 1, "the Lord said לִמְרָא unto His Word," i. e. to Christ. And thus, as *Bp. Bull* has shown, the LXX had used the term λόγος for Shaddai, the Omnipotent God, Ezek. i. 24.

Besides—the term Λόγος had been previously applied by other Christian Writers to CHRIST, particularly by St. Paul, in his addresses to the Churches of Asia (afterwards governed by St. John) and to the Hebrew Christians. See notes below on Acts xx. 32. Introduction to the Epistle to the Ephesians, p. 277. Tit. i. 3. Heb. iv. 12.

Perhaps also the title "the Word," had been made more familiar by the previous publication of *St. John's* own Epistles and Apocalypse. See 1 John i. 1. Rev. xix. 13. Hence the name "Word" had been prepared for the designation of Christ, who has declared God (ἐξηγήσατο Θεόν, v. 18) in the Gospel, and in the Book of Revelation, xix. 11—16. See *Bp. Pearson* on the Creed, Art. ii. p. 219 and notes; and *Schoettgen*, Hor. p. 321, and the remarks of *Dr. Jackson* on the Creed, vii. 26; xi. 12 and 47, or vols. vii. 224; x. 219; xi. 402.

Christ is called Λόγος by *Justin M.* Apol. i. 32; ii. 6. *Tryph.* 105, and *Athenagoras*, Legat. c. 10: ἔστιν ὁ υἱὸς τοῦ Θεοῦ ὁ Λόγος τοῦ πατρὸς ἐν ἰδέᾳ καὶ ἐνεργείᾳ πρὸς αὐτοῦ γὰρ καὶ δι' αὐτοῦ πάντα ἐγένετο, ἐν δὲ τούτῳ τοῦ πατρὸς καὶ τοῦ υἱοῦ, ὁ υἱὸς δὲ τοῦ υἱοῦ ἐν πατρὶ, καὶ πατὴρ ἐν υἱῷ ἐνότητι καὶ δυνάμει πνεύματος, τοῦ καὶ Λόγος τοῦ πατρὸς, ὁ υἱὸς τοῦ Θεοῦ. For the passages of *Justin*, see below on v. 14. Cp. *Theophil.* Ant. ad Autolyc. ii. 22. *The Word*, i. e. the Son; the Word, the Living Word, never separated from the Father. (*Origen*, in Joann. tom. i.) Cp. *S. Hippolyt.* Philosophum. pp. 334, 335. *Clement Alex.* Strom. i. 29; ii. 15, Potter. *Greg. Naz.* p. 554.

For an English exposition of this term Λόγος (whether ἐν-διδάκτος, or προφορικὸς), with application to the misapprehensions of it by Sabellians, Arians, and Socinians, see *Waterland*, Sermon i. vol. ii. p. 1—23.

—ὁ Λόγος ἦν πρὸς τὸν Θεόν] *the Word was with God*. He says πρὸς, not ἐν, *with* God, not *in*; showing the Word's Eternity, and that the Son was not circumscribed by any limits of space; and that He was without time, but never without God. (*Chrys.* Hom. 3. *Basil*, Hom. in princ. Joann. *Hilary*, de Trin. ii.) Hence we may refute Sabellius, who said that the Father, Son, and Holy Ghost are merely one Person, who showed Himself in various modes; for the Evangelist clearly distinguishes between the Person of God the Father and the Person of God the Son. (*Theophyl.*) πρὸς is the Hebrew לְ. See *Schroeder*, Syntax. Hebr. p. 292. Cp. the use of πρὸς in Matt. xiii. 56; xxvi. 55. Mark vi. 3; ix. 19.

—Θεὸς ἦν ὁ Λόγος] *The Word was God*. Being *with* the Father, the Word was a different Person from the Father; and being God, He is coequal with the Father. (*Theophyl.*) Cp. v. 21, 22; x. 38; xiv. 9.

2. Οὗτος ἦν ἐν ᾧ. π. τ. Θεόν] He was always God with God. (*Theophyl.* Cp. *Aug.* Serm. 117—120 and 127.)

3. Πάντα δι' αὐτοῦ] *all things*, even ὅλην, or matter itself, *were made by Him*;—against the Peripatetic theory, and the later

χωρὶς αὐτοῦ ἐγένετο οὐδὲ ἐν ᾧ γεγενεῖν. ⁴ Ἐν αὐτῷ ζωὴ ἦν, καὶ ἡ ζωὴ ἦν τὸ φῶς τῶν ἀνθρώπων. ⁵ καὶ τὸ φῶς ἐν τῇ σκοτίᾳ φαίνει, καὶ ἡ σκοτία αὐτὸ οὐ κατέλαβεν.

(²/_{III}) ⁶ Ἐγένετο ἄνθρωπος ἀπεσταλμένος παρὰ Θεοῦ, ὄνομα αὐτῷ Ἰωάννης. ⁷ οὗτος ἦλθεν εἰς μαρτυρίαν, ἵνα μαρτυρήσῃ περὶ τοῦ φωτός, ἵνα πάντες πιστεύσωσι δι' αὐτοῦ. ⁸ Οὐκ ἦν ἐκεῖνος τὸ φῶς, ἀλλ' ἵνα μαρτυρήσῃ περὶ τοῦ φωτός. (³/_{III}) ⁹ Ἦν τὸ φῶς τὸ ἀληθινὸν ᾧ φωτίζει πάντα ἄνθρωπον ἐρχόμενον εἰς τὸν κόσμον. ¹⁰ Ἐν τῷ κόσμῳ ἦν, καὶ ὁ κόσμος δι' αὐτοῦ ἐγένετο, καὶ ὁ κόσμος αὐτὸν οὐκ ἔγνω. (⁴/_X) ¹¹ εἰς τὰ ἴδια ἦλθε, καὶ οἱ ἴδιοι αὐτὸν οὐ παρέλαβον. ¹² Ὅσοι δὲ ἔλαβον αὐτὸν, ἔδωκεν αὐτοῖς ἐξουσίαν τέκνα Θεοῦ γενέσθαι, τοῖς πιστεύουσιν εἰς τὸ ὄνομα αὐτοῦ. ¹³ οἳ οὐκ ἐξ αἱμάτων, οὐδὲ ἐκ θελήματος σαρκὸς, οὐδὲ ἐκ θελήματος ἀνδρὸς, ἀλλ' ἐκ Θεοῦ ἐγεννήθησαν.

heresy of Hermogenes. Against also the Valentinians and other Gnostics, who said that the world was made by the agency of Æons. (*Iren.* i. 8. 5.)

Therefore, also, He Himself was from Eternity; and since all things are from Him, Time itself was made by Him, *Hilary* (de Trin. ii.). And *S. Ignatius*, the disciple of St. John (ad Magnesians. 8), speaks of Him thus: εἰς Θεός ἐστιν, ὁ φανερώσας ἑαυτὸν διὰ Ἰησοῦ Χριστοῦ τοῦ υἱοῦ αὐτοῦ, ὃς ἐστὶν αὐτοῦ Λόγος αἰδίου. Cp. *Bp. Pearson*, Vind. Ignat. P. ii. cap. iv. pp. 384—415, ed. Churton.

Since all things were created by Him, He cannot be a creature. *Athanas.* de Decret. Nicen. s. 13, who quotes (p. 327), in evidence of Christ's Divinity, Rev. i. 4. Rom. ix. 5.

The Word could not have been made, since all things were made by Him; and if the Word was not made, He is not a creature; and if not a creature, He is of one substance with the Father. He did not make the world as an *ἰπουργός*, but as *δομῶντιος* τῷ Θεῷ. (*S. Cyril*, who refers to Gen. i. 26. John v. 17; x. 38.) The Arians, indeed, say that the World was made by the Word as by an Instrument, as a door is made by a saw; but this is heretical. Why then did the Evangelist use the preposition *διὰ*, *per*? In order that we may not suppose Him to be unbegotten. (*Theophyl.*) And if you are disturbed by the preposition *διὰ*, remember the words of the Psalmist, "Thou, Lord, in the beginning hast laid the foundation of the earth" (Ps. cii. 25), and that the Apostle applies that Scripture to Christ. (*Heb.* i. 10.) (*Origen.*)

Since all things, even Angels, Archangels, Dominions, Principalities and Powers, were made by Christ, we may infer how great He is, Who made them. (*Aug.*)

On the creative and administrative agency of the Logos, see *Athanas.* ad Gentes, 41, 42, pp. 32, 33, who (p. 36) applies the words of the Psalmist (xxxiii. 6. 9, "By the Word of the Lord were the Heavens made") to Christ; and cp. *Athanas.* de Decret. Nic. Syn. § 16, p. 175, and so *Hippolytus*, adv. Noet. § 12. See also *Waterland's* Exposition of this *Proem.*, with special reference to the Gnostic Heresies confuted by it. (On the Trinity, chap. vi. vol. v. p. 180—185.) Its *antignostic* character is unfolded by *Irenæus*, iii. 11. 1.

3. 4. δ γέγονεν. Ἐν αὐτῷ (ῶή ἦν) This may be pointed thus, with a stop after οὐδὲ ἐν—whatever was made in Him, was life (*Origen*); and *S. Cyril* interprets it, whatsoever was made, its life was in Him. But this interpretation might lead to the error of the Manicheans, who say that life is in all things. It is better to put a stop after 'that was made,' and then to say 'In Him was life.' (*Aug.*)

On the dogmatic and practical uses of these three verses see *Dr. H. Mill's* Sermons at Cambridge, 1848, pp. 1—28.

4. Ἐν αὐτῷ (ῶή) In Him was life, (ῶή = *τῆ* (*chayah*), 'vita,' and therefore He is no other than *τῆ* (*Yehovah*), *Jehovah*, and is so called *Jer.* xxiii. 6; xxxiii. 16. Cp. *Luke* ii. 9.

5. τὸ φῶς ἐν τῇ σκ. φ., καὶ ἡ σκ. αὐτὸ οὐ κατ. The Light shineth in the Darkness; and the Darkness comprehendeth it not. Quoted by *Tatian* adv. Græc. 13. It is supposed by *Dr. Waterland* (on the Trinity, ch. v. p. 183) that in the words οὐ κατέλαβεν, there is a protest against the *Magian* theory of two co-ordinate principles, Good and Evil, Light and Darkness: cp. *Isa.* xlv. 7.

6. Ἐγένετο] Observe the contrast: *John ἐγένετο*; but *Christ ἦν*, v. 1, 2. 4, and see ἐγένετο in v. 4.

— ἄνθρωπος] a man. To distinguish him from Christ, who is God. (*Cyril*.)

— ὄνομα αὐτῷ Ἰωάννης] his name was John, i. e. the Grace of God. See *Luke* i. 13; and as to the construction, see below, iii. 1.

8. Οὐκ ἦν] John was a light enlightened, but had not the enlightening light in himself. (*Aug.*)

9. τὸ φῶς τὸ ἀληθινόν] He was the true Light: the Light not only of Apostles and Prophets, but also of Angels. (*Origen.*)

The true Light is that light which kindles other lights. Our eyes may be called lights, but in vain are they opened unless there is something to illumine them. He is the true Light, which makes us see itself and every thing else. (*Aug.*)

— δ φωτίζει] which enlightens all men, and therefore enlightened John, in order that he might enlighten others to see Christ. (*Aug.*) Hence we may explain what John says below, ἐγὼ (I, of myself) οὐκ ᾔδειν αὐτόν (v. 31. 33).

No man has any being of himself, and no man has any knowledge by himself, and no man is really enlightened, who is not enlightened by Christ. (*Aug.*)

— ἐρχόμενον] Some render this—"the true Light coming into the world, enlightens all."

And it is true, that δ ἐρχόμενος is specially said of Christ. *Matt.* xi. 3. *Luke* vii. 19. See below, iii. 31; iv. 25; vi. 14; vii. 27. But it seems rather to mean that the Word is "the Light which enlightens every man coming into the world."

The position of the words in the sentence appears to require this rendering; and *S. Cyril*, and others of the Fathers, rightly observe that ἐρχόμενον construed with ἄνθρωπον (to which it stands next in the sentence) unfolds an important truth, viz. that no one but Christ had any light before coming into the world, and that all receive light from Him who is the Light of the world. See also *Vorst.* de Hebraism. p. 713, who shows that 'to come into the world' is a common Hebrew idiom for 'to be born.'

10. Ἐν τῷ κόσμῳ ἦν] He was in the world, but prior to it, for the world was made by Him. He was here as God, and came hither as man. (*Aug.*, *Chrys.*)

— δ κόσμος δι' αὐτοῦ] the world was made by Him. The term *World* is used in Scripture in two senses; first, for the universe made by Christ; next, for those who love the world and worldly things, and have not their heart in heaven (*Aug.*); but those who were not of the world knew Christ even before His Incarnation. Thus Abraham saw his day and was glad. (*John* viii. 56.) David in spirit called Him Lord. (*Matt.* xxii. 43. Cp. *Acts* xiii. 22. *Chrys.* Hom. 7. See also *Aug.* *Serm.* 121.)

11. εἰς τὰ ἴδια] to His own, i. e. to the world made by Him, and specially to the Jews. His own peculiar people. (*Cyril*, *Chrys.*, *Aug.*)

Observe the change from the neuter *ἴδια* to the masculine *ἴδιος*: all the world is His own (*ἴδιος*); and His own people (*οἱ ἴδιοι*) rejected Him.

12. Ὅσοι δὲ ἔλαβον] but as many as received Him, to them gave He power to become children of God, even to them that believe in His name. Much vigilance is therefore necessary to preserve the divine image formed in us by adoption in Baptism; and no one can take it from us unless we forfeit it by sin; and God gives grace to those who desire it, and endeavour earnestly after it; and by the concurrence of divine grace with human free-will we are sons of God. (*Chrys.* Hom. x.)

13. οἳ οὐκ ἐξ αἱμάτων] which were born not of blood; literally of bloods; i. e. of human commixtures. Man, as distinguished from God or Angels, is called *ἡ* *ῶν* (*basar vedam*), flesh and blood. (Cp. *Matt.* xvi. 17. *Gal.* i. 16.) He thus contrasts our old natural birth, with our new spiritual birth, and reminds us of

i Matt. 1. 16.
& 17. 2.

Luke 1. 31. & 2. 7.
2 Pet. 1. 17.

Col. 1. 19.
& 2. 3, 9.
Heb. 2. 14, 16.

Isa. 40. 5.

k Matt. 3. 11.

Mark 1. 7.

Luke 3. 16.

ch. ver. 23, et

seqq. & 3. 31.

1 Col. 1. 19.

& 2. 9.

($\frac{5}{III}$)^{14 i} Καὶ ὁ Λόγος σὰρξ ἐγένετο, καὶ ἐσκήνωσεν ἐν ἡμῖν καὶ ἐθεασάμεθα τὴν δόξαν αὐτοῦ, δόξαν ὡς μονογενοῦς παρὰ Πατρὸς, πλήρης χάριτος καὶ ἀληθείας.

($\frac{6}{I}$)^{15 k} Ἰωάννης μαρτυρεῖ περὶ αὐτοῦ καὶ κέκραγε λέγων, Οὗτος ἦν ὃν εἶπον, Ὁ ὀπίσω μου ἐρχόμενος ἔμπροσθέν μου γέγονεν, ὅτι πρῶτός μου ἦν.

($\frac{7}{X}$)^{16 l} Καὶ ἐκ τοῦ πληρώματος αὐτοῦ ἡμεῖς πάντες ἐλάβομεν, καὶ χάριν ἀντὶ

the care with which we ought to cherish the heavenly gift of divine grace. (*Chrys.*)

14. Καὶ ὁ Λόγος σὰρξ ἐγένετο] *The Word became flesh*; not changed into flesh. But ἐγένετο is here used as by the LXX in Gen. ii. 7, ἐγένετο ὁ ἄνθρωπος εἰς ψυχὴν ζῶσαν,—not that he was *changed* into a living soul, but was *endued* with it.

Hence in the Apocalypse (xix. 11—16) the Word of God Who is the Faithful and True, is represented as clad in a vesture dipped in blood,—that is, with a robe of flesh red with His own Blood which He shed for us. (*Origen*, tom. ii.)

A reference seems to be made to these words by *Justin M. c. Tryph. 63.* Cp. *Justin M. Apol. i. 32*, ὁ Λόγος σαρκοποιηθεὶς ἄνθρωπος γέγονεν. *Apol. ii. 6*, ὁ υἱὸς τοῦ Θεοῦ, ὁ μόνος λεγόμενος κυρίως υἱὸς, ὁ Λόγος πρὸ τῶν ποιημάτων καὶ συνῶν καὶ γενόμενος, ὅτε τὴν ἀρχὴν δι' αὐτοῦ πάντα ἐκτίσσε καὶ ἐκόσμησε.

The Word became flesh; that is, He was not a mere *phantasm*, as some Heretics (the Docetæ and others) imagine. By this union the Word and the Flesh became *one Person*; but the *two Natures* were not confounded, nor was the Word changed into Flesh. As our *words* become *voice*, by making themselves to be audible, but our words are not changed into voice; and as the human soul is united to the body, but is not changed into the body; so the eternal Word took our flesh, and was united to it, and made Himself manifest in it, but was not changed into it, or confused with it. (*Aug. de Trin. xv. 11. Chrys.*)

For a beautiful summary on the manifestations of Christ's Humanity, and also of His Divinity in One Person, see *S. Hippolyt. adv. Noet. § 13*, vol. ii. pp. 19, 20. Cp. *S. Cyril Alexandrin.* (Epist. p. 137), ὁράμεν ὅτι δύο φύσεις συνῆλθον ἀλλήλαις καθ' ἑνωσιν ἀδιάσπαστον, ἀσυγχύτως καὶ ἀτρέπτως· ἡ γὰρ σὰρξ σὰρξ ἐστὶ, καὶ οὐ θεότης, εἰ καὶ γέγονε Θεοῦ σὰρξ.

The Word dwells in us as in a temple, which He occupies from us and for us, that He may reconcile us in one body to the Father. (*Cyril.*)

Apollinarius perverted these words into an occasion of heresy,—affirming that the Word took human *flesh* only, and not also a human *soul*, but that the Divine Intelligence was to Him instead of a human soul. But *flesh* is often used in Scripture for *man*, consisting of *body and soul*. (Ps. lxxv. 2. Matt. xxiv. 22. Acts ii. 17. Rom. iii. 20. 1 Cor. i. 29. Gal. ii. 16. *Theophyl. Aug. c. Arian. cap. 9. Vorst. de Hebr. p. 124.*)

Nestorius is also refuted by this Scripture, who said that the Blessed Virgin brought forth a Man endued with every virtue, and that the Man so born had the Incarnate Word joined to Himself. And thus *Nestorius* made two Sons,—one Jesus, the Son of the Virgin, another the Son of God; whereas the Evangelist does not say that the Word of God found a holy *person*, and united Himself to that person, but that the Word became Flesh and dwelt in us. (*Theophyl.*) See the following note.

—ἐσκήνωσεν ἐν ἡμῖν] *pitched His Tent or Tabernacle in us*: i. e. in our nature. ἐσκήνωσε is Hebr. אָהַל (*ahal*), or שָׂכָן (*shachan*). And since the Tabernacle, σκηνή, in which God dwelt in the wilderness, is ὀהל (*ohel*), therefore the sense is, the Word made our nature to be the Tabernacle, in which the divine *Shechinah* ἐσκήνωσε, rested, and showed itself in wonderful and gracious works. See *Buxtorf, Lex. Talm. p. 2394*, in v. שָׂכָן (*Shechina*), “habitation, in specie dicitur de præsentia, gloria, et maiestate divinâ aut divinitate, quando dicitur hominibus esse præsens, aut cum eis conversari, gratiâ et salutari præsentia adesse.”

And this is the more appropriate, because the course of the Church through this present world is often compared to the pilgrimage of the ancient people of God through the wilderness of Sina to Canaan, the type of heaven. The Tabernacle of our Humanity became the Shechinah of Deity. *We saw His glory*, the *Shechinah* of the Divinity, resting on the *Tabernacle* of His Humanity; as the Cloud of the Divine Presence rested on the Tabernacle in the wilderness.

As the Feast of the *Passover* was a type of Christ's *Passion*, and the Feast of *Pentecost* was a figure of the sending of the

Holy Ghost, so the Feast of *Tabernacles* (σκηνοπηγία) seems to have been typical of Christ's *Incarnation*, that mysterious σκηνοπηγία in which He σκηνήν ἐπηξεν, *pitched his tent in our flesh*, ἐσκήνωσεν ἐν ἡμῖν.

Perhaps some confirmation may thence arise to the opinion that our Lord's Birth took place in the autumn, at the Feast of Tabernacles. See *Mede's Works*, i. Dis. 48, p. 266, and above on Luke ii. 8, and below, vii. 2.

Christ pitched not His tent in any particular *person* already existing; but in *us*, i. e. in our *nature*; and became our *Emmanuel*, God with us (Matt. i. 23); God manifest in our *flesh* (see on 1 Tim. iii. 16). He ἐσκήνωσεν in us, as in a Tabernacle. See Amos ix. 11. The Tabernacle of our Nature, which was broken down, Christ alone could raise up, and did raise up by dwelling in it. (*Chrys.*) And thus we see the *two Natures*, our Nature and the Nature of the Word, joined in *one Person*. Hence the Virgin is called Θεοτόκος.

As the reasonable soul and flesh is one man, so God and man is one Christ. Thus Christ is God, and is reasonable soul and flesh. We confess Christ in each one of these. By whom was the world made? By Christ in the form of God. Who was crucified? Christ in the form of a servant. Who was not left in hell? Christ in His human soul. Who rose again to life? Christ, but in His human flesh only. In all these acts we acknowledge one Christ. (*Aug. Tract. lxxxiii.*) God was made man; what may not then man become, for whom God was made man? Let this hope comfort us in our tribulations. If you regard Christ as only God, you refuse the medicine by which you are healed; if you regard Him as only Man, you deny the divine power by which you were made. Receive Him then as both God and Man; God equal with the Father, one with the Father; and Man born of a Virgin, deriving from our nature mortality without sin. (*Aug. ad loc. and Tract. xxxvi.*)

See *Hooker*, E. P. v. lii. for an exposition of the doctrine of this verse, and for a refutation of the various heresies opposed to it, and *Dr. Barrow* on the Creed, Sermon. xxi. and xxiii. Sermons, vol. iv. p. 482—565.

—τὴν δόξαν] *His glory*: כָּבוֹד (*cabod*), Majesty, Divinity, all the attributes of God, especially power and mercy. Col. i. 15. (See *Rosenmüller* here.)

—ὥς] *as*, does not here signify *comparison*, but reality, i. e. what was consonant to, and might be expected from. *Chrys.* Hom. 11, in Joh. *Gloss. Phil. Sacra*, p. 476. We saw this glory,—specially at the Transfiguration, cp. 2 Pet. i. 17. The Israelites were not able to look on the face of *Moses*, but *we saw the glory of the Only-begotten Son*. 1 John i. 1. (*Theoph.*, who quotes Ps. xlv. 3; cp. below, on 2 Cor. iii. 7—18.)

—χάριτος καὶ ἀληθείας] חֶסֶד וְאֱמֶת (*chesed and emeth*), which, as *Rosenmüller* observes, describe the greatest love, characteristic of God alone; cp. Rom. vi. 15. Col. i. 6. 1 Pet. v. 12.

15. Ἰωάννης] *John is witnessing concerning them, and hath cried, saying*. Such is the literal interpretation of the words. The divine Evangelist, full of the Holy Ghost, is, as it were, suddenly transported back in the Spirit to the time of John's preaching, and seems to behold the Baptist preaching in the wilderness, and to have once more the sound of that solemn cry ringing in his ears, at the presence of Christ.

—κέκραγε] is Hebr. קָרָא (*kara*), Angl. *cry*, specially said of a Prophet, or of the voice of an Angel, or of God. Isa. vi. 3. Zech. vii. 13. Cf. Matt. iii. 3.

These words of the Evangelist are referred to by *Justin M. c. Tryph. c. 66*, describing John's address to the people, πρὸς οὓς καὶ αὐτὸς ἐβόα, οὐκ εἰμὶ ὁ Χριστὸς, ἀλλὰ φωνὴ βοῶντος.

—πρῶτός μου] *before Me, and first of all*. See Col. i. 15, and *Bp. Pearson* on the Creed, Art. ii. pp. 180—200. πρῶτος ἀντὶ τοῦ ἀέ. (*Cyril.*) Hence we may refute the Arian, who says that Christ was made; and Paul of Samosata, asserting that He took His beginning from the blessed Virgin. (*Chrys.*, *Theoph.*)

16. ἐκ τοῦ πληρώματος] *out of His fulness we all received*. The Everlasting Word, in whom dwelleth all the *Fulness* of the *Godhead*, took our Nature; and by virtue of His Incarnation, and of our Incorporation in Him, we received of His fulness; we

χάριτος· ¹⁷ ὅτι ὁ νόμος διὰ Μωϋσέως ἐδόθη, ἡ χάρις καὶ ἡ ἀλήθεια διὰ Ἰησοῦ Χριστοῦ ἐγένετο. (⁸/_{III}) ¹⁸ Ἐθὼν οὐδεὶς ἑώρακε πώποτε· ὁ μονογενὴς Υἱὸς, ὁ ὢν εἰς τὸν κόλπον τοῦ Πατρὸς, ἐκείνος ἐξηγήσατο.

(⁹/_X) ¹⁹ Καὶ αὕτη ἐστὶν ἡ μαρτυρία τοῦ Ἰωάννου, ὅτε ἀπέστειλαν οἱ Ἰουδαῖοι ἐξ Ἱεροσολύμων ἱερεῖς καὶ Λευῖτας, ἵνα ἐρωτήσωσιν αὐτόν, Σὺ τίς εἶ; ^p καὶ ὁμολόγησε, καὶ οὐκ ἠρνήσατο, ²⁰ καὶ ὁμολόγησεν, ὅτι οὐκ εἰμὶ ἐγὼ ὁ Χριστός. ²¹ Καὶ ἠρώτησαν αὐτόν, Τί οὖν; Ἠλίας εἶ σύ; καὶ λέγει, Οὐκ εἰμί. Ὁ προφήτης εἶ σύ; καὶ ἀπεκρίθη, Οὐ. ²² Εἶπον οὖν αὐτῷ, Τίς εἶ; ἵνα ἀποκρισὼν δώμεν τοῖς πέμψασιν ἡμᾶς, τί λέγεις περὶ σεαυτοῦ; (¹⁰/_I) ²³ Ἐφη, Ἐγὼ φωνὴ βοῶντος ἐν τῇ ἐρήμῳ, εὐθύνατε τὴν ὁδὸν Κυρίου, καθὼς εἶπεν Ἡσαΐας ὁ προφήτης. (¹¹/_X) ²⁴ Καὶ οἱ ἀπεσταλμένοι ἦσαν ἐκ τῶν Φαρισαίων· ²⁵ καὶ ἠρώτησαν αὐτόν καὶ εἶπον αὐτῷ, Τί οὖν βαπτίζεις, εἰ σὺ οὐκ εἶ ὁ Χριστός,

became partakers of the Divine Nature. 2 Pet. i. 4. See below, on Col. i. 19; ii. 9, and ii. 10. See also *Iren.* iii. 11. 1, who recognizes here a refutation of the Gnostic Theories which would make Christ only an *Æon* or *emanation* from their ideal *Pleroma*, and see *Waterland* on the Trinity, vol. v. p. 185.

— *χάριν ἂντι χάριτος*] *grace for grace*, ἢ *ἔν ἑν* (*chen al chen*), one *grace*, or blessing, in the place of, or upon and after, another: e. g. the grace of the new covenant for that of the old (*Origen*, *Cyril*, *Chrys.*, who quotes Phil. iii. 6. 2 Cor. iii. 11), and the grace or free gift of eternal life for the grace and free gift of faith. This we had *not* under the *Law* (see v. 17. Rom. vi. 14), but we all have it under the *Gospel*; for the Law threatened, but did not assist; it gave a commandment, but not strength to do it. It showed our diseases, but did not heal them; and yet it prepared the way for the Physician Who was to come with grace and truth, and Who gives us the grace or free gift of immortality. Hence, therefore, we are not to imagine that we deserve any thing from God as a due. In giving us the prize of immortal life, He *crowns His own gifts*. (*Aug.*) Therefore, *χάριν ἂντι χάριτος* means *grace, in succession to and addition to grace*; ever growing supplies of grace; and so Bengel, Lücke, Tholuck, Olshausen, Meyer.

John's name means the *Grace of God*, and he was a fit precursor of Him Who gives grace for grace, see Luke i. 14.

17. ὁ νόμος] *The Law* was given by the servant (Heb. iii. 5), and made men guilty. *The Grace* came by the King and freed them from guilt. (*Aug.*) The Law was given, but Grace came, because the one was sent by a servant, the other was brought by the Son.

18. Ἐθὼν οὐδεὶς ἑώρακε] *No man hath seen God at any time*. Cp. 1 Tim. vi. 16. The Patriarchs and Prophets saw Angels who revealed the will of God, but never saw God. (*Chrys.*)

— ὁ ὢν] *the Being, or Existing One*, is the peculiar name of *Jehovah* in the Old Testament, as written in the Septuagint, and therefore familiar to the Jews, and to St. John; so that, "it may very well be doubted whether the phrase, 'which is in the bosom of the Father,' gives it its full force, and whether the *ever-existent* in the bosom of the Father, is not the idea meant to be conveyed. See Coleridge's Remains, vol. iv. p. 234." Blunt, Lectures on the Duties of a Parish Priest, p. 52.

— εἰς τὸν κόλπον] The accusative case with εἰς here is more expressive than "in the bosom" (ἐν τῷ κόλπῳ). It means to be *at, near, consubstantial with*. Cp. πρὸς τὸν Θεὸν (i. 2).

To be "in the bosom" is much more than "to see;" it is to know all the secret thoughts, and participate in all His power and substance. (*Chrys.* Hom. 15, who quotes John x. 15. *Aug.* Tract. iii.)

It was reserved for the beloved Disciple St. John, who leaned on the bosom of Jesus at supper (John xiii. 23; xxi. 20), to declare the mystery of Him Who is in the bosom of the Father. (*Origen*, tom. 32, who quotes Luke xi. 22.)

— ἐξηγήσατο] declared. One who interpreted mysteries, prodigies, ceremonies, was called an ἐξηγητής by ancient writers. See *Welst.*, p. 341.

19—28.] On these verses, see the excellent Homily of *Greg. M. Moral.* in *Evang.* i. 7, p. 1458.

19. οἱ Ἰουδαῖοι] *the Jews*. St. John writes concerning 'the Jews,' as it were *ab extra*. See ii. 6. 13. 20; iii. 1. 25; v. 1. 10. 15, 16, and in numerous other places; and thus he differs widely from St. Matthew and St. Mark; and this circumstance affords another proof that his Gospel was written after theirs, and at a time when the distinction between the Christian Church and the Jews had taken a definite form. See above, p. 208; below, ii. 18.

— ἱερεῖς] *Priests*. More honour was paid by the Jews to

John than to Christ, in the persons sent, and in the place from which they were sent. They esteemed John for his sacerdotal lineage, and sanctity of life. But they despised Christ, saying, "Is not this the carpenter's son?" Matt. xiii. 55. (*Origen*, *Chrys.*, *Theoph.*)

The Evangelist thus intimates the Baptist's firmness and disinterestedness. The Jews, who were expecting the Messiah, and mused in their hearts whether John was the Christ (Luke iii. 15), sent to him, from the capital City, *Priests* and *Levites*, of the *Pharisees* (v. 24), i. e. the chief of the people. Thus they paid homage to John; and tempted him to declare himself the Christ. But he resisted their solicitations, and used them as occasions for preaching to them Jesus. A noble example of faithfulness, disinterestedness, and zeal.

Here, also, is an indirect confirmation of the Evangelical history (recently called in question by *Strauss* and others) concerning the conception and birth of John the Baptist, and the Angelic appearance to his father, Zacharias the Priest, ministering in the Temple, as recorded by St. Luke, chap. i. The deference here paid to the Baptist by the Rulers of the people, and their readiness to accept him as the Messiah, are accounted for by those circumstances, which doubtless were well known to the Priests and Levites ministering in the Temple at Jerusalem.

— *Λευῖτας*] *Levites*; a rare word in the Gospels; occurring only here and Luke x. 32, and serving to show the transitory, subordinate, and manufactory character of the Levitical office to that of Christ; cp. Acts iv. 36, 37. Indeed it was now full time that He should appear Who was to purify the Sons of Levi (Mal. iii. 3), for they who were appointed to keep knowledge and teach others, were now split into sects, see v. 24. Acts xxiii. 6, 7.

20. ὁμολόγησε] *he confessed*; contrary to their expectations; but like a loyal servant he would not usurp the honour of his Master, and declined it when offered to him. The multitude through ignorance might imagine John to be the Christ: the Scribes, Pharisees, Priests, and Levites, flattered John, with a view of drawing him, who belonged to their order, to their own interest; and that they might derive from him a plea for rejecting Jesus of Nazareth. (*Chrys.*, *Theoph.*)

21. Ἠλίας εἶ σύ;] *Art thou Elias?* whom they expected then. Cp. Matt. xi. 11—14; xvii. 10—13.

— Ὁ προφήτης εἶ σύ;] *Art thou the Prophet*, of whom Moses spake (Deut. xviii. 15), and who at this time was not identified by these inquirers with the Messiah? Cp. *Theoph.*, who notes the use of the definitive article. See also Acts iii. 22, where the identity of the Prophet with Christ is shown. The Jews erroneously made a distinction between the Christ and that Prophet; but to us that Prophet is our Christ and God. (*Theoph.*)

23. Ἐγὼ φωνή] *I am the Voice*, of which *Isaiah* spake. (Isa. xl. 3.)

John is the Voice, Christ the eternal Word. John prepares the way for the manifestation of Christ, as the Voice precedes the Word. (*Origen*, *Greg.* Hom. vii.) I am his servant, and am sent to prepare His way in your hearts: the Voice is inarticulate without the Word. (*Theoph.*) John humbled himself, and so became a burning and shining light. John v. 35. (*Aug.*)

25. Τί οὖν βαπτίζεις] *Why then baptizest thou?* They expected the Messiah and his attendants, Elias and Jeremias, to baptize; for Baptism involved a new obligation, such as that which was undertaken by Proselytes. (*Rosenmüller.*) They had first tried to win the Baptist by flattery, and by prompting him to assume a high title; they would now constrain him to it, by allegations of inconsistency. (*Chrys.*) But John resists them in both attempts, and preaches not himself, but Christ.

m Exod. 20. 1, &c.
Deut. 5. 6, &c.
n Exod. 33. 20.
Deut. 4. 12.
ch. 6. 46.
1 John 4. 12.
1 Tim. 6. 16.
Matt. 11. 27.
Luke 10. 22.
Eccles. 43. 31.
o ch. 5. 33.
p ch. 3. 28.
Luke 3. 15.
Acts 13. 25.
q Deut. 18. 15.
r Isa. 40. 3.
Matt. 3. 3.
Mark 1. 3.
Luke 3. 4.
ch. ver. 15.
s Deut. 18. 15.

t Matt. 3. 11.
Mark 1. 7.
Luke 3. 16.
Acts 1. 5.
& 11. 16. & 19. 4.

οὔτε Ἡλίας, οὔτε ὁ προφήτης; ($\frac{12}{1}$)²⁶ Ἐπεκρίθη αὐτοῖς ὁ Ἰωάννης λέγων, Ἐγὼ βαπτίζω ἐν ὕδατι· μέσος δὲ ὑμῶν ἑστηκεν ὃν ὑμεῖς οὐκ οἴδατε. ²⁷ Αὐτός ἐστιν ὁ ὀπίσω μου ἐρχόμενος, ὃς ἔμπροσθέν μου γέγονεν· οὐ ἐγὼ οὐκ εἰμὶ ἄξιος ἵνα λύσω αὐτοῦ τὸν ἱμάντα τοῦ ὑποδήματος.

u Exod. 12. 3.
Isa. 53. 7.
ver. 36.
1 Pet. 1. 19.
& 2. 24.
Acts 8. 32.
x ver. 15.

($\frac{13}{x}$)²⁸ Ταῦτα ἐν Βηθανίᾳ ἐγένετο πέραν τοῦ Ἰορδάνου, ὅπου ἦν Ἰωάννης βαπτίζων.

²⁹ Ὡς ἐπαύριον βλέπει τὸν Ἰησοῦν ἐρχόμενον πρὸς αὐτὸν, καὶ λέγει, Ἴδε ὁ ἄμνος τοῦ Θεοῦ ὁ αἴρων τὴν ἁμαρτίαν τοῦ κόσμου. ($\frac{14}{1}$)³⁰ Οὗτός ἐστι περὶ οὗ

26. Ἐγὼ βαπτίζω ἐν ὕδατι] *I baptize with water*; but not with the *Spirit*: for John was not able to remit sins; he cleansed the body only, not the soul. Why then did he baptize? In order that by his baptism he might prepare the way for the baptism of Christ, as by his preaching he prepared the way for the preaching of Christ. (*Greg. Hom. vii.*) If my baptism (he says) were not imperfect, another would not arise to baptize after me. (*Chrys.*)

27. ἵνα λύσω αὐτοῦ τὸν ἱμάντα] *to loose His shoe-latchet*. I am not worthy to do the most menial office to Him. (*Origen.*) See above on Matt. iii. 11. If this is the case with John, than whom none is greater of those born of women, what is the case with us? (*Chrys.*) There may be a reference to the practice described Ruth iv. 7, 8, whereby a kinsman plucked off the shoe of a kinsman who would not espouse as a bride one to whom he had a right by nearness of kin. Thus the Baptist may be supposed to say, He that hath the Bride is the Bridegroom, John iii. 29. The Church is His Spouse, I do not dare to dispute His claim. (*Greg. Hom. vii.*)

28. ἐν Βηθανίᾳ] *at Bethany*. The reading of A, B, C*, E, F, G, H, K, L, M, S, V, X, Δ, and numerous Cursives and Versions. *βηθανία* (*Bethaniah*), *Domus navis*, the place of the Ferry. Another etymology may be seen in the note on Matt. xxvi. 36. The other reading, *βηθαβαρά*, is not older than *Origen*. This *Bethany* is distinguished by the Evangelist here from the other Bethany, of Martha, Mary, and Lazarus, by the adjunct '*beyond Jordan*.' On this Bethany, see *Patrit.* ii. p. 445. Cp. above, Matt. iv. 15; below, iii. 26; x. 40, 41.

29. Ἴδε ὁ ἄμνος τοῦ Θεοῦ] *Behold the Lamb of God*. The true Paschal Lamb (see xix. 36. 1 Cor. v. 7), who is described by St. John, in the Apocalypse, as the *Lamb slain* (v. 6). He is the '*Lamb of God*,' because He was appointed as a *Piacular Victim by God*; and is accepted as an *all-sufficient Satisfaction* by God.

St. John never calls our Lord ὁ ἄμνος in the Apocalypse, but always τὸ ἄρνιον, and he never calls Him ἄρνιον in the Gospel, but always ἄμνος. The reason of this is considered in the Editor's Lectures on the Apocalypse, p. 380, 2nd edit.

The rest of the people came to John confessing their sins. (*Matt. iii. 6.*) In order that no one might be mistaken as to our Lord's nature, and might imagine, that, because He had been baptized, He had any sins to confess, John declares that He is the *Lamb of God*, pure and spotless, and not only sinless in Himself, but that He *taketh away* the sins of the whole world. (*Chrys. Hom. 17.*)

Christ alone came without sin. He took our flesh without sin, in order to take away our sin. (*Aug.*) Why, then, was He baptized? He submitted to be baptized by His servant, in order that thou mightest not disdain to be baptized by thy Lord: for whatever may be a man's knowledge, and self-denial, and charity, his sins are upon him, unless he comes to the healing waters of baptism, without which he cannot enter into the kingdom of heaven, John iii. 5. (*Aug.*)

Jesus was baptized by John for three reasons; first, that, being born as a man, He might fulfil all the law; next, that He might authorize John's baptism; next, that by sanctifying the water of Jordan, He might show, by the descent of the Dove, the advent of the Holy Ghost in the baptism of believers. (*S. Jerome* in Matt. iii.) Christ had no need to be baptized; but we needed that water should be sanctified for our baptism. St. John testifies that Christ needs not to be baptized, but Christ by His example consummates the Mysteries of our salvation, sanctifying us by His Incarnation and Baptism. (*S. Hilary* in Matt. iii.) See above on Matt. iii. 13.

— ὁ αἴρων τὴν ἁμαρτίαν] *which taketh away the sin of the world*. Cf. 1 John iii. 5, τὰς ἁμαρτίας ἡμῶν ἄρει, and 1 Pet. ii. 24, ὅς τὰς ἁμαρτίας ἡμῶν αὐτὸς ἀνήνεγκεν ἐν τῷ σώματι αὐτοῦ ἐπὶ τὸ ξύλον.

He does not say that *will take*, but that *He does take*. Not that Christ is always being crucified, for He offered one oblation

once for all, but He is ever taking away the sins of the world by that one sacrifice. (*Chrys. Hom. 18. Theoph.*) ὁ αἴρων means *supporting the burden*, something more than *taking away*; it means also, *bearing the weight of*. Accordingly, it is used in about 200 places by the LXX for the Hebr. נָשָׂא (*nasa*), *to carry, to lift, bear a weight*. See *S. Cyril* here, who well expounds it, *καταργῶν θάνατον, ὑπὲρ πάντων ἀποθανόντων, εἰς γὰρ ὑπὲρ πάντων ἀπέθανεν ἄμνος*, as a vicarious offering for sin. See *Isa. liii. 4—6*. 1 Pet. ii. 24, and *Grotius*, de Satisfactione Christi, c. i. p. 24, against the Socinians, and *Archbp. Magee* on the Atonement, i. p. 216. 419, and ii. 335, ed. 1816, and see note on Matt. viii. 17, and *Bloomf.* here, who says: "Jesus is characterized by the designation of a *Lamb*, with allusion to the paschal lamb typifying Him, and the lamb daily offered up at the evening sacrifice, representing Him. Moreover, He is designated as the *Lamb of God*, with reference to His being appointed and approved by God as the all-sufficient sacrifice for the sins of men. In this view John the Baptist must have considered Jesus, when he called Him *Lamb*,—namely, as suffering and dying like a victim; for it is clear that he meant to represent our Lord as one dying, and that in the place of others, by his subjoining the words ὁ αἴρων τὴν ἁμαρτίαν τοῦ κόσμου by way of explication. Now the phrase αἴρειν τὴν ἁμαρτίαν answers to the Hebr. נָשָׂא אֶת חַטֹּאתָם, which never signifies *to remove sins*, i. e. *extirpate iniquity* from the earth (as many recent Interpreters suppose), but to *pay the penalties of sin*, either one's own, or others', as in *Exod. xxviii. 30*. Lev. v. 1; x. 17, where are conjoined, as synonymous, the formulas to *bear the sin* of the people, and *expiate the sins of*, and to *atone for* the people with God. Therefore the formula '*to bear sins*,' must denote '*to be punished because of sins*,' '*to undergo the punishment due to sins*.' Again, as '*to bear one's own sins*' denotes '*to be punished for one's own sins*,' so '*to bear the sins of others*' must mean '*to be punished for the sins of others*,' '*to undergo the punishment which the sins of others have deserved*.' Moreover, Christ is said '*to bear the sin of the whole world*;' and therefore the interpretation above mentioned can have no place. There is, besides, in these formulas a manifest allusion to, and comparison with, a *piacular victim*. For such a victim was brought to the altar, and the Priest put his hands over and upon the head, a symbolical action, signifying that the sins committed by the persons were *laid on the victim*, and when it was slaughtered it was said to *bear* or *carry away* the sins of the expiated, by which it was denoted that the victim paid the penalty of the sins committed, was punished with death in their place, and for the purpose of freeing them from the penalty of sin. Therefore when Christ is called the *Lamb bearing the sins of the world*, we must understand one who should take upon himself the sins of men, so as to pay the penalties of their sins, and in their stead, for the purpose of freeing them from those penalties. In short, αἴρων denotes, in its full sense, '*taking away by bearing*;' and thus it is well adapted to express the *atoning sacrifice* of Christ for the sins of the world."

It has been alleged by some, that it is improbable that John the Baptist should have foreseen that Jesus would die by a violent death like a lamb, as a victim and a sacrifice for sin. And therefore some have rejected the primitive and orthodox interpretation of this passage. And, indeed, if John the Baptist had been a mere ordinary man, it was impossible that he should then have contemplated Christ as such. But John was inspired from his mother's womb; he was the greatest of prophets. (*Matt. xi. 9*. Luke vii. 26.) Hence when he saw Jesus coming to his baptism, he was enabled to proclaim Him as the future Judge of the world (*Matt. iii. 12*. Luke iii. 17), and now he is empowered by the Holy Ghost to discern and to declare Him to be the One sinless, expiatory Sacrifice, and Propitiatory Satisfaction for the sins of the world.

John the Baptist preached the Doctrine of the Atonement before the Sacrifice was offered; and yet some are found to deny the doctrine, now that the Sacrifice has been offered!

On this doctrine see further below, on Rom. iii. 21—26.

ἐγὼ εἶπον, Ὅπισω μου ἔρχεται ἀνὴρ, ὃς ἔμπροσθέν μου γέγονεν, ὅτι πρῶτός μου ἦν· ³¹ καὶ γὰρ οὐκ ᾔδειν αὐτόν· ἀλλ' ἵνα φανερωθῇ τῷ Ἰσραὴλ διὰ τοῦτο ἦλθον ἐγὼ ἐν τῷ ὕδατι βαπτίζων.

(¹⁵/₁) ³² ὧ καὶ ἐμαρτύρησεν Ἰωάννης λέγων, Ὅτι τεθέαμαι τὸ Πνεῦμα καταβαῖνον ὡς περιστερὰν ἐξ οὐρανοῦ, καὶ ἔμεινεν ἐπ' αὐτόν· ³³ καὶ γὰρ οὐκ ᾔδειν αὐτόν· ἀλλ' ὁ πέμψας με βαπτίζειν ἐν ὕδατι ἐκεῖνός μοι εἶπεν, Ἐφ' ὃν ἂν ἴδῃς τὸ Πνεῦμα καταβαῖνον, καὶ μένον ἐπ' αὐτόν, οὗτός ἐστιν ὁ βαπτίζων ἐν Πνεύματι ἁγίῳ· ³⁴ καὶ γὰρ εἶδον, καὶ μεμαρτύρηκα ὅτι οὗτός ἐστιν ὁ Υἱὸς τοῦ Θεοῦ.

(¹⁶/₂) ³⁵ Τῇ ἐπαύριον πάλιν εἰστήκει ὁ Ἰωάννης, καὶ ἐκ τῶν μαθητῶν αὐτοῦ δύο· ³⁶ καὶ ἐμβλέψας τῷ Ἰησοῦ περιπατοῦντι λέγει, Ἴδε ὁ ἄμνος τοῦ Θεοῦ. ³⁷ Καὶ ἤκουσαν αὐτοῦ οἱ δύο μαθηταὶ λαλοῦντος, καὶ ἠκολούθησαν τῷ Ἰησοῦ. ³⁸ Στραφεῖς δὲ ὁ Ἰησοῦς, καὶ θεασάμενος αὐτοὺς ἀκολουθοῦντας, λέγει αὐτοῖς, ³⁹ Τί ζητεῖτε; Οἱ δὲ εἶπον αὐτῷ, Ῥαββί, (ὃ λέγεται ἐρμηνευόμενον διδάσκαλε) ποῦ μένεις; ⁴⁰ Λέγει αὐτοῖς, Ἐρχεσθε καὶ ἴδετε. ἦλθον καὶ εἶδον ποῦ μένει καὶ παρ' αὐτῷ ἔμειναν τὴν ἡμέραν ἐκείνην· ὥρα ἦν ὡς δεκάτη. ⁴¹ Ἦν Ἀνδρέας, ὁ ἀδελφὸς Σίμωνος Πέτρου, εἷς ἐκ τῶν δύο τῶν ἀκουσάντων παρὰ Ἰωάννου καὶ ἀκολουθησάντων αὐτῷ. (¹⁷/₁) ⁴² Εὗρίσκει οὗτος πρῶτος τὸν ἀδελφὸν τὸν ἴδιον Σίμωνα, καὶ λέγει αὐτῷ, Εὗρήκαμεν τὸν Μεσσίαν, ὃ ἐστι μεθερμηνευόμενον Χριστός. ⁴³ Καὶ ἤγαγεν αὐτὸν πρὸς τὸν Ἰησοῦν. ἐμβλέψας αὐτῷ ὁ Ἰησοῦς εἶπε, Σὺ εἶ Σίμων ὁ υἱὸς Ἰωᾶ, σὺ κληθήσῃ Κηφᾶς· ὃ ἐρμηνεύεται Πέτρος.

30. ἔρχεται ἀνὴρ] cometh a man; ἀνὴρ (not ἄνθρωπος). Christ is the Husband of the Church and of every soul, as St. Paul says, "I have espoused you to one man (ἐνὶ ἀνδρὶ), Christ." (2 Cor. xi. 2.) I am the friend of the Bridegroom, He is the Bridegroom.

31. ἵνα φανερωθῇ] in order that He might be manifested. I come not with my baptism to give the Spirit, or to remit sins, but to prepare the way for Him and His manifestation. Hence, it is clear that the histories which are related by some concerning miracles, as if wrought by Christ in His childhood, are fabulous; for if He had wrought miracles, He could not have been unknown in Israel, and have needed manifestation from John. (Chrys., Theoph.) The baptism of John lasted but a short time, being designed to manifest Christ, who submitted to receive the baptism of His servant, in order to encourage us to receive the baptism of our Master, whose baptism was necessary for those who had been baptized with the baptism of His servant. (Aug. Tract. v.)

32. τεθέαμαι τὸ Πνεῦμα] I have seen the Spirit. John's own witness was to be confirmed by the witness of God the Holy Ghost, Whose work it is to declare Christ. (Chrys.) Cp. on Matt. xi. 2.

— ὡς περιστερὰν] as a Dove. The Holy Ghost then manifested Himself as a Dove,—and, at the day of Pentecost, in Tongues of Fire; in order that we may learn to unite fervour with simplicity, and to seek for both from the Holy Ghost. (Aug.)

— ἐπ' αὐτόν] upon Him. The preposition implies motion to, the verb expresses immanence on. Cp. v. 33.

33. καὶ γὰρ οὐκ ᾔδειν αὐτόν] and I knew Him not. It has been objected by some, that it is not possible that John should have been ignorant of Jesus, the son of his mother's kinswoman, and probably intimate with him in his infancy.

But this objection is grounded on a misunderstanding of these words, which mean, "Even I, intimate with Him as I am, did not as yet know Him as He is, and as I now preach Him to you."

Lest it should be supposed, that, from his mother's near connexion with Mary the mother of Jesus, the Baptist might be biassed, either by favour or interest, to bear witness to Christ, he refutes this suspicion by saying, "I knew Him not." (Theoph.) It is not, therefore, from my own personal knowledge, as you may imagine, that I now declare Him to be what He is; for my own knowledge of Him is only earthly and human. But I proclaim Him, because I have received from heaven a revelation concerning Him. Cp. our Lord's saying to St. Peter, Matt. xvi. 17. The Baptist, therefore, shows by these words, that he utters his testimony concerning Christ not from any considerations of human intercourse and personal affection, but from divine revelation. John declared Christ to the people, not from human attachment, but in obedience to the divine will. (Cyril.) As son of the cousin

of our Lord's Mother, he knew Jesus according to the flesh; but it was only by revelation from above that he knew and declared Him as He is, viz. the Lamb of God, the Judge of Quick and Dead, the Bridegroom of the Church, the Son of God, the Saviour of the world.

37. δύο μαθηταί] two disciples. The Baptist, as the friend of the Bridegroom, gives away the Bride to Christ, by presenting the souls of his own disciples to Christ, and espousing them to Him. (Chrys.) See above on Matt. xi. 2 as to John's conduct in this respect when he was in prison, and on the eve of death. His practice is consistent to the last: "servatur ad inum Qualis ab incepto processerat, et sibi constat."

39. ὃ λέγεται ἐρμηνευόμενον] which is to say, being interpreted. A common expression with St. John, who is careful to interpret Hebrew words (cp. i. 42; iv. 25; ix. 7), and is also accustomed to specify original Hebrew names. The word Ἐβραϊστὶ occurs seven times in his Gospel and Apocalypse (John v. 2; xix. 13. 17. 20. Rev. ix. 11; xvi. 16), and no where else in N. T.

40. Ἐρχεσθε καὶ ἴδετε] Come ye, and see. A phrase used by the Holy Spirit, particularly when speaking by St. John, to call attention to some notable thing. See i. 47. Rev. vi. 1. 5. 7. Cp. Rev. xxii. 17. 20.

— ὥρα ἦν ὡς δεκάτῃ] it was about the tenth hour, ten in the morning. On St. John's mode of reckoning the hours, see below, iv. 6. 52; xi. 9; xix. 14. Townson on the Gospels, Disc. viii. pt. i.

41. Σίμωνος Πέτρου] of Simon Peter, not yet mentioned by St. John, but supposed to be known to the reader from the other Gospels. See above, Introduction, p. 268.

42. Εὗρίσκει οὗτος πρῶτος τὸν ἀδελφόν] He first findeth his own brother Simon, and saith to him, We have found the Messiah. The proof of our having really found Christ, is seen in our finding our brother and bringing him to Christ. We find Christ by caring for the souls of our brethren. (Bede, Hom. in Vig. St. Andr.)

— Εὗρήκαμεν τὸν Μεσσίαν] We have found the Messiah. Ἰησοῦς (Messiah). Messiah in Hebrew, and Christ in Greek, the Anointed. See above, Matt. i. 1. Christos signifies unction, and Jesus is specially the Christ, through Whom all Christians derive their unction, and Who is anointed with the oil of gladness above His fellows. Ps. xlv. 8. (Aug. Tract. 7.)

43. Κηφᾶς] Cephas. He is called Petrus, 'a stone,' from Petra, 'the Rock.' (Aug.) Petrus (or Peter) has the same meaning in Greek as Cephas (כֶּפֶס) in Syriac; and the Apostle was called Peter from the firmness of his faith, by which he clave to that Petra, or Rock, of Whom the Apostle Paul speaks,— "That Rock was Christ" (1 Cor. x. 4). (Bede, Hom. i. in Vig. St. Andr.) See notes above on Matt. xvi. 18.

($\frac{18}{x}$) ⁴⁴ Τῇ ἐπαύριον ἠθέλησεν ἐξελθεῖν εἰς τὴν Γαλιλαίαν, καὶ εὐρίσκει Φίλιππον, καὶ λέγει αὐτῷ ὁ Ἰησοῦς, Ἀκολουθεῖ μοι. ^{45 d} Ἦν δὲ ὁ Φίλιππος ἀπὸ Βηθσαϊδᾶ, ἐκ τῆς πόλεως Ἀνδρέου καὶ Πέτρου. ^{46 e} Εὐρίσκει Φίλιππος τὸν Ναθαναὴλ, καὶ λέγει αὐτῷ, Ὁν ἔγραψε Μωϋσῆς ἐν τῷ νόμῳ, καὶ οἱ προφῆται, εὐρήκαμεν, Ἰησοῦν τὸν υἱὸν τοῦ Ἰωσήφ τὸν ἀπὸ Ναζαρέθ. ⁴⁷ Καὶ εἶπεν αὐτῷ Ναθαναὴλ, Ἐκ Ναζαρέθ δύναται τι ἀγαθὸν εἶναι; Λέγει αὐτῷ Φίλιππος, Ἐρχου καὶ ἴδε. ^{48 a} Εἶδεν Ἰησοῦς τὸν Ναθαναὴλ ἐρχόμενον πρὸς αὐτὸν, καὶ λέγει περὶ αὐτοῦ, Ἴδε ἀληθῶς Ἰσραηλῆτης, ἐν ᾧ δόλος οὐκ ἔστι. ⁴⁹ Λέγει αὐτῷ Ναθαναὴλ, Πόθεν με γινώσκεις; ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ, Πρὸ τοῦ σε Φίλιππον φωνῆσαι, ὅντα ὑπὸ τὴν συκὴν εἰδόν σε. ⁵⁰ Ἀπεκρίθη Ναθαναὴλ καὶ λέγει αὐτῷ, Ραββί, σὺ εἶ ὁ Υἱὸς τοῦ Θεοῦ, σὺ εἶ ὁ βασιλεὺς τοῦ Ἰσραὴλ. ⁵¹ Ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ, Ὅτι εἰπὸν σοι, Εἰδόν σε ὑποκάτω τῆς συκῆς, πιστεύεις; μείζω τούτων ὄψῃ. ^{52 h} Καὶ λέγει αὐτῷ, Ἀμὴν ἀμὴν λέγω ὑμῖν, ἀπ' ἄρτι ὄψεσθε τὸν οὐρανὸν ἀνεωγμένον, καὶ τοὺς ἀγγέλους τοῦ Θεοῦ ἀναβαίνοντας καὶ καταβαίνοντας ἐπὶ τὸν Υἱὸν τοῦ ἀνθρώπου.

^{45.} Ἦν δὲ Φίλιππος] *But Philip was of Bethsaida, the city of Andrew.* St. John, also of Galilee, makes other mention of Philip in connexion with Andrew his fellow-townsmen. See below, vi. 6; xii. 21.

^{46.} Ναθαναὴλ] *Nathanael.* $\kappa\alpha\tau\alpha\gamma\alpha\lambda\lambda\alpha\iota$ i. q. Θεόδωρος, 'gift of God.'

^{48.} Ἴδε] *Behold an Israelite indeed, in whom there is no guile.* All men knew Nathanael to be an Israelite. But our Saviour, piercing deeper, giveth further testimony of him than men could have done; "Behold an Israelite indeed, in whom is no guile." He declared that Nathanael belonged not only to the Church Visible (i. e. the Church as seen by man), but to the Church Invisible, i. e. to the Church as seen by God. *Hooker*, iii. 1.

Since *Nathanael* received such a testimony from Christ, why is he not found among the *Apostles*? Perhaps he was a learned man, skilled in the Law; and Christ would choose unlearned men to convert and confound the world. He would not convert fishermen by orators, but orators by fishermen. (*Aug.*) Reasons have been adduced by some, for believing Nathanael to be no other than *Bartholomew the Apostle*; e. g. by *Robert Nelson* on the Feast of St. Bartholomew, and *Meyer* here. Cp. John xxi. 2, where Nathanael is placed before οἱ τοῦ Ζεβεδαίου. But as the writer himself was one of the sons of Zebedee, no argument can thence be drawn that Nathanael was an Apostle. Rather, it would seem, that passage shows that he was not an Apostle, and therefore not the same as Bartholomew; for Nathanael is there placed after Thomas (ὁ λεγόμενος Διδυμος),—whereas, on the contrary, in all the Apostolic Catalogues (Matt. x. 3. Mark iii. 18. Luke vi. 14, 15), except Acts i. 13, Bartholomew is placed before Thomas.

^{49.} Πόθεν με γινώσκεις;] *Whence knowest thou me? Me, so obscure a person.*

— ὄντα ὑπὸ τὴν συκὴν] Something more than ὑπὸ τῇ συκῇ. The *accusative* intimates retirement under the shade of the fig-tree, as well as concealment there, perhaps for purposes of Prayer and Meditation.

The foliage of the fig-tree produces a thick shade; and the Jewish rabbis were accustomed to rise early and to study beneath it. See *Wetstein*, p. 845, and *Winer*, R. W. B. p. 366.

This mention of the fig-tree, under whose shade Nathanael seems to have sought for religious seclusion, indicates that the incident here recorded took place when the fig-tree was in full foliage, and therefore not in the winter or early spring. See Matt. xxiv. 32. *Jahn*, § 72.

Perhaps this circumstance may throw some light on the question concerning the *time of year* of our Lord's Birth. Our Lord was baptized at about the same season of the year as that in which He was born (see Luke iii. 23), and the incidents here mentioned appear to have occurred in the autumn, about the time of the Feast of Tabernacles, when the boughs of trees were in full leaf. (See Levit. xxiii. 40; and above, i. 14; below, vii. 2, and note at the end of the Seventh Chapter.) They must, however, have occurred more than forty days after our Lord's baptism; for the Temptation took place between it and them.

Nathanael inquires as man, Christ replies as God, "I saw thee; thou wast then seen by Me as God,"—that is, from afar, and when no other eye was upon thee. I saw thee under the

fig-tree, before Philip called thee; and I saw thy heart, and pronounce thee to be an Israelite indeed, in whom there is no guile,—that is, who art not indeed free from taint of sin, but who art ready to confess thyself a sinner, and to embrace the truth. (*Chrys. Aug.* Tract. vii. et de Verb. Dom. Sermon. 40.)

We read, in the beginning of the *Old Testament*, that the Eye of God discovered Adam hiding himself among the trees of the garden (Gen. iii. 8); and thence he was brought forth to receive his sentence of condemnation. But in the beginning of the Gospel, the Eye of Christ discovers Nathanael under the fig-tree, and proclaims him an Israelite indeed. In the former case we see the Omniscience of Judgment, in the latter of Love. Adam sewed leaves of the fig-tree together to hide his shame. (Gen. iii. 7.) Christ saw Nathanael in his retirement under the fig-tree, and proclaimed him "an Israelite indeed, in whom was no guile."

At the end of our Lord's Ministry, He discovered Zacchæus amid the leaves of the sycamore-tree, and called him by his name, and abode with him at his house. See Luke xix. 5.

Christ's Eye pierces through the thick leaves of our secret thoughts. We are never less alone than when alone. He sees us in our solitude; let our eye be also on Him, for we must all one day be made manifest before His judgment-seat (see 2 Cor. v. 10); for "all things are naked and open to the eyes of Him with whom we have to do." See on Heb. iv. 13.

^{50.} Ραββί, σὺ εἶ ὁ Υἱὸς τοῦ Θεοῦ] *Rabbi, thou art the Son of God.* How is it that Peter, for his confession afterwards, received such excellent gifts (Matt. xvi. 16), and that those gifts were not now bestowed on Nathanael for his confession of Christ? and that our Lord said, that He would build His Church on Peter's confession as being complete; and that He promised to lead Nathanael to a higher elevation, as if his confession was not perfect? The reason seems to be, that Nathanael did not as yet confess Christ to be the true living God, the Lord of angels; and therefore Christ promises that hereafter he shall see heaven opened, and the angels of God ascending and descending to minister to the Son of Man as their King. (*Chrys.*) Nathanael would not have addressed Christ as *Rabbi* (see Matt. xix. 16, 17) if he had then known Him to be God. But Peter, although he had seen Him in His humiliation as *Son of Man*, yet was not staggered by what he saw, and owned Him as the Christ, the Son of the living God.

^{52.} Ἀμὴν ἀμὴν] *Verily, verily. Amen, amen, or verily* (see Matt. v. 18), occurs twenty five times in St. John's Gospel; always doubled, never used by any one but Christ, and always at the beginning of a sentence. It is never doubled in the other Gospels. It is found at the end of sentences, especially doxologies in the Apocalypse, i. 6, 7; v. 14; vii. 12; xix. 4, in which book CHRIST is called ὁ Ἀμὴν. Rev. iii. 14.

The utterance of the word Ἀμὴν, *Amen*, especially when doubled, was supposed by the Jews to have the solemnity of an adjuration. See the authorities from the *Talmud* in *Wetst.* p. 851.

God is called by Isaiah (lxv. 16) the God of *Amen*, or Truth; and *Amen* is doubled in St. John's Gospel, in which the Word of Truth is solemnly sealed for ever.

— ἀπ' ἄρτι] *henceforth*,—now that I am come and have begun My course as the Messiah.

Π. ¹ Καὶ τῇ ἡμέρᾳ τῇ τρίτῃ γάμος ἐγένετο ἐν Κανᾷ τῆς Γαλιλαίας· καὶ ἦν ἡ μήτηρ τοῦ Ἰησοῦ ἐκεῖ, ² ἐκλήθη δὲ καὶ ὁ Ἰησοὺς καὶ οἱ μαθηταὶ αὐτοῦ εἰς τὸν γάμον. ³ Καὶ ὑστερήσαντος οἴνου, λέγει ἡ μήτηρ τοῦ Ἰησοῦ πρὸς αὐτὸν, Οἶνον οὐκ ἔχουσι. ⁴ Ἀλέγει αὐτῇ ὁ Ἰησοὺς, Τί ἐμοὶ καὶ σοὶ, γύναι; ^a ² Sam. 16. 10. & 19. 22. οὐπω ἤκει ἡ ὥρα μου. ⁵ Λέγει ἡ μήτηρ αὐτοῦ τοῖς διακόνοις, Ὅ τι ἂν λέγῃ ² Kings 3. 13. ὑμῖν, ποιήσατε. ⁶ ^b Ἦσαν δὲ ἐκεῖ ὑδρίαὶ λίθιναι ἑξ̄ κείμεναι, κατὰ τὸν καθ- ^b Mark 7. 3.

— οὐρανὸν ἀνεφώγα] *the heaven, shut by the sin of the first Adam, opened by the obedience of the second Adam.*

— τοὺς ἀγγέλους τοῦ Θεοῦ] *the Angels of God, in the Garden at the Agony, at the Resurrection, and at the Ascension. (Theoph.)*

— ἐπὶ τὸν Υἱὸν τοῦ ἀνθρώπου] *on the Son of Man, and ministering to Him.* Thus ye shall learn the Mystery of the two Natures, of God and Man, united in the Person of Christ. This mention of homage paid by *Angels to Christ* in His Human Nature is appropriately introduced by St. John, as a refutation of the Gnostic error, prevalent in Asia, paying *worship to Angels*, and so disparaging the dignity of Christ. See below on Coloss. ii. 18.

The same truth is suggested by the mention of the *Angel coming down* from time to time, and troubling the water of Bethesda, in order to heal one patient on each occasion (v. 4). Christ heals by a *word* (v. 8); and He has come down from heaven once for all, and healed the whole human race.

CH. II. 1. τῇ ἡμέρᾳ τῇ τρίτῃ γάμος] *on the third day after His return to Galilee (i. 43).* Doubtless something is designed by this precise and exact indication of time;

On the *first day*, John declared Jesus to the Priests and Levites (John i. 19—28), who came from Jerusalem to him at *Bethany* and in *Peræa*. It is probable that this took place soon after our Lord's *Temptation*, which is not described in this Gospel.

On the *second day*, John proclaimed Jesus as the Lamb of God, and referred to his former testimony concerning Him (John i. 29, 30), and to the descent of the Holy Ghost on our Lord at His baptism; which is nowhere mentioned in this Gospel.

On the *third day*, John revealed Jesus especially to Andrew and another of his disciples, who accordingly follow Jesus, and speak of Him as the *Christ*; and He abides with them that day (i. 40), and calls Simon by the name *Cephas*.

On the *fourth day*, Jesus returns to Galilee, and finds Philip of *Bethsaida* in *Galilee*, who finds *Nathanael* of *Cana* in *Galilee*.

On the *third day after this event*, the Marriage of *Cana* takes place, at which was wrought the first Miracle, the Manifestation of His Godhead.

As the Book of Genesis begins with the history of a period of Six Days, so, it would seem, does the Gospel of St. John—the Genesis of the New Testament. (Cp. *Burgon*, p. 38.) In Genesis, the consummation is in the Institution of Marriage in Paradise (see Gen. i. 26—28), where Adam is united to Eve,—a figure of the Mystical Union and Marriage betwixt Christ and His Church. (Eph. v. 22—32.) The consummation is here in the Marriage of *Cana*, where Christ manifests the Union of the two Natures, that of God and Man, in Himself. See on vv. 2, 3.

— γάμος] *a Marriage Feast* (see Matt. xxii. 2. Luke xii. 36), lasting for seven or eight days. See Gen. xxix. 27. Judg. xiv. 15, and *Lightfoot* here.

— Κανᾷ τῆς Γαλιλαίας] Perhaps *Kana-el-Jelil*, or *Kirbet Kana*, about seven miles north of Nazareth, and about ten s.w. of Capernaum. See *Robinson's Palestine*, iii. p. 204. Later Researches, p. 108. *Winer*, Real-Lex. i. p. 648.

2, 3. ἐκλήθη ὁ Ἰησοὺς καὶ οἱ μαθηταὶ—ἡ μήτηρ] *Jesus was bidden, and His disciples, to the marriage; and His Mother was there.* *Joseph*, it would seem, was now dead.

He Who is the Son of God and also the Son of Mary came to the Marriage. He Who, when He was with the Father, had instituted Marriage; He Who came into the world to a Marriage, for He has espoused the Church, which He has redeemed with His own blood, and to which He has given the Holy Spirit as a pledge, and which He first united to Himself in the Virgin's Womb, from which He came forth as a Bridegroom from His chamber, rejoicing to run His course (Ps. xix. 5), when He, the Word of God, married our flesh, and so the Son of God and the Son of Man joined both in one. (*Aug.*) Hence we may learn to reject the heresies of Tatian and Marcion, who disparage Matrimony. (*Bede*, Hom. dom. 1, post Epiph.)

On the honour thus paid by Christ to Holy Matrimony, see the Marriage Office in the Book of Common Prayer.

3. ὑστερήσαντος οἴνου] *when the wine failed*; perhaps at the close of the feast-week.

— ἡ μήτηρ τ. Ἰ.] *the mother of Jesus*; never called *Mary* by St. John.

4. Τί ἐμοὶ καὶ σοὶ] *Woman, what have I to do with thee?* The Hebr. מַה לִּי וְלָךְ (mah lanu valak), *Quid nobis et tibi?* (Josh. xxii. 24. 2 Sam. xvi. 10. Matt. viii. 29; xxvii. 19. Mark i. 24, and *Wetstein's* note.)

The word *γύναι*, *woman*, is not necessarily to be understood as a rebuke. Cp. xix. 26; xx. 15; and see *Kuin*, here, who quotes *Soph.* Trachin. 370, and the words of Augustus to Cleopatra, *Dio Cass.* li. p. 305, θάρσει, γύναι, καὶ θυμὸν ἔχε ἀγαθόν. But yet, as the Fathers observe, it is significantly employed to remind Mary of her *womanhood*, and of her subjection to her Son, as *God*. He does not say *μήτερ*, but *γύναι*.

The sense is, What have I, as *God*, to do with thee, a *woman*? Dost thou suppose that the *divine* power by which I work miracles can be set in motion by thee, because thou art the mother of My *humanity*? *S. Irenæus* says (iii. 16. 7), "Dominus repellens intempestivam ejus festinationem dixit, Quid mihi et tibi, mulier?" Thus He condemns those who pray to the Virgin to command Christ, "*Monstra te esse matrem, Jure matris impera Filio.*"

Hence Christ, Who loved and revered His earthly *Mother* (see Luke ii. 51. John xix. 26), teaches us to *begin* with love and reverence to our *heavenly Father*; and He here rebukes His *Mother*. He had great regard for her, but more for the salvation of souls. (Matt. xii. 48. Luke xi. 27.) He therefore corrects her, and prepares the way for the working of His first miracle with due dignity. (*Chrys.*)

Christ is the Son of Mary, and the Lord of Mary; He was made of Mary and created Mary; for He is the Son of David and the Lord of David. (Ps. cx. 1.) He is both man and God. (*Aug.*)

The miracle which He was now about to work, He was about to work to God. As God He has no mother. And now that He was about to perform a divine work, He ignores, as it were, the human womb, and asks, "*Woman, What have I to do with thee?*" As much as to say, Thou art not the Mother of that in Me which works miracles; thou art not the Mother of My Godhead. *What then have I now to do with thee?* (*Aug.*, see also his Serm. 218.)

Our Lord here and elsewhere displays His Divinity more clearly, by bringing it out in *contrast* with His relationship to His human Mother. Cp. Mark iii. 32. Luke ii. 48.

— οὐπω ἤκει ἡ ὥρα μου] *Mine hour is not yet come*; the hour of My weakness derived from thee is *not yet come*; but it *will come*, and then I will acknowledge thee.

Mine hour is not yet come, but it will come hereafter. When the hour of my *human infirmity* arrives, and when that infirmity, of which thou art the Mother, hangs on the Cross, then I will own thee as My Mother. Accordingly He owned her, when that which was born of her was about to die; then He commended her to His Disciple, and said to him, "Behold thy mother." (*Aug.*) See John xix. 26, 27, the best comment on this text.

As man He had *His hour* (cp. vii. 30; viii. 20; xii. 27; xvii. 1). But as God He has *no hour*. He is the Everlasting Jehovah. He is the Author of all Time. And it was as God that He was now about to work, and to manifest His Godhead; and He calls His hour of suffering "*Mine hour*," because He chose the hour of His own death; He had the power of laying down His life when and as He pleased. (John x. 18.)

6. ἑξ̄] *six*; the number of the days in which God created the world. All things are made new by the Incarnation of Christ. See v. 11, and above, *Introduction*, p. 259.

— κατὰ τὸν καθαρισμόν] *according to the purifying*, for ablution before dinner, and for washing of the vessels. (Matt. xv. 2. Luke xi. 39.) It would appear from v. 7 that these six water-pots had been exhausted of part of their contents before the miracle was wrought.

αρισμόν τῶν Ἰουδαίων, χωροῦσαι ἀνὰ μετρητὰς δύο ἢ τρεῖς. ⁷ Λέγει αὐτοῖς ὁ Ἰησοῦς, Γεμίσατε τὰς ὑδρίας ὕδατος· καὶ ἐγέμισαν αὐτὰς ἕως ἄνω. ⁸ Καὶ λέγει αὐτοῖς, Ἀντλήσατε νῦν καὶ φέρετε τῷ ἀρχιτρικλίνῳ καὶ ἤνεγκαν. ⁹ Ὡς δὲ ἐγεύσατο ὁ ἀρχιτρικλίνος τὸ ὕδωρ οἶνον γεγεννημένον, καὶ οὐκ ᾔδει πόθεν ἐστίν, οἱ δὲ διάκονοι ᾔδεισαν οἱ ἡντληκότες τὸ ὕδωρ, φωνεῖ τὸν νυμφίον ὁ ἀρχιτρικλίνος, ¹⁰ καὶ λέγει αὐτῷ, Πᾶς ἄνθρωπος πρῶτον τὸν καλὸν οἶνον τίθῃσι, καὶ ὅταν μεθυσθῶσι, τότε τὸν ἐλάσσων· σὺ τετήρηκας τὸν καλὸν οἶνον ἕως ἄρτι.

c ch. 1. 14.

¹¹ Ταύτην ἐποίησε τὴν ἀρχὴν τῶν σημείων ὁ Ἰησοῦς ἐν Κανᾷ τῆς Γαλιλαίας, καὶ ἐφάνέρωσε τὴν δόξαν αὐτοῦ· καὶ ἐπίστευσαν εἰς αὐτὸν οἱ μαθηταὶ αὐτοῦ.

(¹⁹/_{vii}) ¹² Μετὰ τοῦτο κατέβη εἰς Καφαρναοὺμ αὐτὸς καὶ ἡ μήτηρ αὐτοῦ, καὶ οἱ ἀδελφοὶ αὐτοῦ, καὶ οἱ μαθηταὶ αὐτοῦ, καὶ ἐκεῖ ἔμειναν οὐ πολλὰς ἡμέρας.

(²⁰/_i) ¹³ Καὶ ἐγγὺς ἦν τὸ πάσχα τῶν Ἰουδαίων, καὶ ἀνέβη εἰς Ἱεροσόλυμα ὁ Ἰησοῦς.

— χωροῦσαι ἀνὰ μετρητὰς] containing two or three firkins apiece. See Matt. xx. 9. Mark vi. 40. μετρητῆς is the Hebr. *ma* (bath). 2 Chron. iv. 5. See on Luke xvi. 6. Joseph. Ant. viii. 2. 9, and Welst. and Kuinoel here.

Since the μετρητῆς held seventy-two sextarii (Joseph. Ant. viii. 2), about nine gallons,—and since these water-pots held two or three μετρητὰ apiece, the quantity of water changed into wine was very great—about 135 gallons.

This large quantity has been perverted by some into an argument against the veracity of St. John's account, and even against the reality of the miracle itself. What use, it is asked, could there be in the supply of so much wine for a single feast? And is it consistent with the divine character of Christ to produce what would only be wasted, and was so disproportionate to the occasion?

To this it has been replied by some (Semler and Kuin.) that it is probable that only a portion of the water in the water-pots was changed. This is against the text. Others reply, that it was an act of divine benevolence to supply a large quantity of wine for the future use of the newly married pair and their friends. (Meyer.)

This may be so. But the true reason of the large surplus beyond the present need, seems to be of a higher spiritual kind,—namely, in order that there might be in this residue,—as in the twelve baskets remaining over and above the barley loaves after the miraculous feeding (Matt. xiv. 20; xvi. 9. John vi. 13),—a visible and abiding proof and record of this mighty work of Christ; and that, whenever the newly married pair brought forth any of this wine, from time to time, to welcome and regale any of their friends, they themselves might be reminded, and they might speak to others, of the divine power and love of Him Who produced it; and so the effects of the Miracle might extend far beyond the time, and place, and other circumstances of its first operation; and that the water, thus made wine, might diffuse the knowledge of the Gospel, and become a well-spring and fountain of living water for the salvation of souls. The bread of the barley loaves could not be kept long; and therefore, in that case, the surplus produced by our Lord was less. But the "good wine" of Cana might be preserved for many years. How many persons may it have afterwards refreshed in body and soul! Perhaps it may have served for many holy Eucharistic celebrations in the infant Church of Galilee.

7. Γεμίσατε τὰς ὑδρίας] fill ye the water-pots. He uses the elements of which the world consists, to show that the world was not made by any power alien from Himself, as some heretics assert. (Chrys.)

— ἕως ἄνω] up to the brim. So that any one might first see the water, and then the wine into which it was changed.

8. ἀρχιτρικλίνῳ] to the ruler of the feast, or συμποσιάρχης, cp. Ecclus. xxxii. 1, where he is called ἡγούμενος. "Convivii Magister, Modimperator." (Varro.) "Arbiter bibendi." (Horat. I. iv. 18.) "Dictator." (Plaut.) It has been supposed by some, that the ἀρχιτρικλίνος was the *τραπέζοποιός*; cf. Julius Pollux (Onom. iii. 41),—a chief servant or butler, whose duty it was to provide wine and food for the guests. But no authority has been quoted for this sense, and the etymology of the word seems to be against it. Besides, his language to the bridegroom (v. 10) shows that he regarded the bridegroom as the purveyor of the feast; and his words to the bridegroom are not those of a servant to a master, but of an equal. He was one of the guests, chosen to taste the wine, and to regulate the order of its consumption.

10. τὸν καλὸν οἶνον] the good wine; that is, the best wine,—a

saying which may be applied spiritually by the Church, and addressed to the Divine Bridegroom Christ, Who has kept the best wine for us until now, and gives it to us here, in this the last Gospel, by His beloved servant St. John. See above, p. 257.

11. Ταύτην ἐποίησε τὴν ἀρχὴν] The beginning which He made was this,—He laid this first stone, or foundation, of the miraculous fabric. Observe, τὴν ἀρχὴν and ἐποίησε. τὴν is omitted by A, B, L, and some Editors, but without reason.

He Who changed the water into wine in the water-pots, at Cana in Galilee, works the same change every year in the rain which descends from the clouds of heaven into the vines. But this gradual operation of change in all the Vineyards of this world attracts no admiration, on account of its continuity. Therefore, the same God sometimes makes, as here, unusual demonstrations of His power, in order to awaken men from their slumber, to a sense of His Omnipotence, and to excite them to worship Him as God. See Aug. and Irenæus, iii. 12. 5,—“He Who changed water into wine thus proved Himself their Creator. He walked on the sea as on dry land, and fed thousands with a few loaves,—in order that He might show us that He is the Lord of the Universe.” (Athanasius, de Incarn. 18, p. 51.)

The whole of the passage, pp. 50, 51, is well worthy of perusal, and very seasonable in an age like the present, when a disposition manifests itself to separate the study of Physics from that of Religion, and to detach the operations and phenomena of the World of Nature from the control and government of Him Who is Supreme in the World of Grace. If we would philosophize aright, let us regard CHRIST as Creator and Lord of the Elements, and as acting in them and by them. Cp. the remarks on Matt. xiv. 20. As we admire the works wrought by the Man Christ Jesus, so let us admire those done by Jesus our God. Let us not turn our faces to the works of creation, and our backs to Him Who made them. (Aug.)

This change of Water into Wine presents a lively figure of the change wrought in our Nature by that great Event, which is the principal theme of this Gospel—the Incarnation of the Son of God. Christ's first Miracle was not an act of Creation, but it was an act of Change of an element from a lower to a better condition. Water is mellowed into Wine by the Sun. Water was changed into Wine by Christ. Christ, the Sun of Righteousness, Who now cometh forth from His chamber, and rejoiceth as a Bridegroom to run His course, has transfigured our Nature by its union with the Divine in Himself. See above, Introduction, pp. 259, 260.

On the change wrought in our Nature by the Incarnation, see Hooker, V. liv. 5.

— ἐπίστευσαν] they believed. They had already some faith (i. 41; see also ii. 23), which was increased by His miracles, but yet was not a clear and firm faith (see vii. 5). And thus we learn that faith, like other graces, is gradual in its growth, and needs continual education and cultivation by those means which God provides for its increase.

12. κατέβη] He went down. The lake of Galilee—on the n.w. shore of which was the great city of Capernaum—is very much lower than the level of the hills of Galilee. Hackett, Illustr. p. 135, cp. ix. 49. 51.

— ἀδελφοί] brethren, 'cousins.' Abraham was the uncle of Lot, and Laban of Jacob, yet Scripture calls them brethren. All the relatives of Mary are called brethren of Christ. (Aug.) See above on Matt. xii. 46; xiii. 55.

13. τὸ πάσχα] the Passover of the Jews. St. John mentions the Passover three times, and always with this addition, "of the

($\frac{21}{1}$)¹⁴ ^d Καὶ εὗρεν ἐν τῷ ἱερῷ τοὺς πωλοῦντας βόας καὶ πρόβατα καὶ περι-
στεράς, καὶ τοὺς κερματιστὰς καθήμενους. ¹⁵ Καὶ ποιήσας φραγέλλιον ἐκ
σχοινίων πάντας ἐξέβαλεν ἐκ τοῦ ἱεροῦ, τὰ τε πρόβατα καὶ τοὺς βόας καὶ τῶν
κολλυβιστῶν ἐξέχεε τὸ κέρμα, καὶ τὰς τραπέζας ἀνέστρεψε ¹⁶ καὶ τοῖς τὰς
περιστεράς πωλοῦσιν εἶπεν, Ἀρατε ταῦτα ἐντεῦθεν μὴ ποιεῖτε τὸν οἶκον τοῦ
Πατρός μου οἶκον ἐμπορίου. ($\frac{22}{x}$) ¹⁷ ^e Ἐμνήσθησαν δὲ οἱ μαθηταὶ αὐτοῦ, ὅτι
γεγραμμένον ἐστίν, Ὁ ζῆλος τοῦ οἴκου σου καταφάγεται με. ^f Matt. 21. 12.
Mark 11. 15.
Luke 19. 45.

($\frac{23}{iv}$)¹⁸ ^f Ἀπεκρίθησαν οὖν οἱ Ἰουδαῖοι καὶ εἶπον αὐτῷ, Τί σημεῖον δεικνύεις
ἡμῖν, ὅτι ταῦτα ποιεῖς; ($\frac{24}{x}$) ¹⁹ ^g Ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτοῖς, Λύσατε
τὸν ναὸν τοῦτον, καὶ ἐν τρισὶν ἡμέραις ἐγερῶ αὐτόν. ²⁰ Εἶπον οὖν οἱ Ἰουδαῖοι,
Τεσσαράκοντα καὶ ἕξ ἔτεσιν ᾠκοδομήθη ὁ ναὸς οὗτος, καὶ σὺ ἐν τρισὶν ἡμέ-
ραις ἐγερεῖς αὐτόν; ²¹ Ἐκείνος δὲ ἔλεγε περὶ τοῦ ναοῦ τοῦ σώματος αὐτοῦ.

Jews" (cp. vi. 4; xi. 55); because he wrote at a time when it was requisite to distinguish it from the *Christian* Passover, and because he wrote for many who were not conversant with Jewish customs. See v. 6, and v. 1, and above, p. 206, and cp. the instances in which St. John translates Hebrew words, i. 38. 42, and cp. iv. 9 and 25; and *Dr. Townson* on the Gospels, Disc. vii. sect. 2, and above, p. 268.

This seems to have been the *first* Passover of our Lord's ministry. If the Feast in ch. v. 1 is the second, or a feast of Pentecost, then that at vi. 4 is the third Passover. And so, with the Passover at which He suffered, there are four Passovers in St. John's Gospel; which was the opinion of *Eusebius*, i. 10. *Theodoret*, ad Dan. ix. tom. ii. p. 1250, ed. Hal. 1770.

On the Passovers in our Lord's Ministry see below, v. 1.
¹⁴ εὗρεν ἐν τῷ ἱερῷ κ.τ.λ.] *He found in the Temple.* Not ἐν τῷ ναῷ, the *Sanctuary*, but ἐν τῷ ἱερῷ, in the *outer courts*. See Matt. xxi. 12.

— βόας—πρόβατα—περιστεράς] *oxen—sheep—doves*, for sacrifices in the Temple; in order that persons who came from far, and could not bring victims with them, might purchase them on the spot. The money-changers were there to facilitate the purchases of the sacrifices. See Matt. xxi. 12. Perhaps, also, to change money, for the payment of the Temple-Rate, due now. See on Matt. xvii. 24.

It might not have seemed to be a great sin to sell in the Temple what was purchased in order to be offered in the Temple. Yet our Lord drove them out. (*Aug.* and *Bede.*)

¹⁵ πάντας ἐξέβαλεν] *He drove them all out.* A fulfilment of the prophecy (Mal. iii. 1—3). Our Lord did this twice, as is evident from the other Gospels. (See Matt. xxi. 12. Mark xi. 15. Luke xix. 45.) The former instance is that described here by St. John. (*Aug.* de Cons. Evang. ii. 67.)

And yet, against the clear testimony of the Gospels, and the concurrent interpretation of antiquity, it has been recently denied by many (*Lücke, De Wette, Strauss*), that there was more than one Cleansing of the Temple by Christ.

Origen (in Joan. tom. x.) dwells on this act as a wonderful proof of Christ's *Divinity felt* by men,—even by the large multitudes who profaned the Temple. See above, *S. Jerome* on Matt. xxi. 12. 16.

¹⁶ μὴ ποιεῖτε] *make ye not My Father's house a house of merchandise.* Sellers in the Temple are they who seek their own things, not those of Jesus Christ. (Phil. ii. 21.) Simon Magus desired to purchase the gift of the Holy Spirit, that he might sell it again. He was among the Sellers of Doves. Divine Grace is so called, because it is given gratuitously. (*Aug., Origen.*) See on Matt. xxi. 12.

Money-Changers in the Temple are they who pursue secular interests in the Church; and God's house is made a house of merchandise, not only by those who seek to obtain money or praise, or honour, by means of holy Orders, but by those also who exercise the sacred ministry, or dispense sacred gifts, with a view to human rewards,—and not with simplicity of intention. (*Bede.*)

¹⁷ γεγραμμένον ἐστίν] Observe this formula of quoting Holy Scripture,—peculiar to St. John. Cp. vi. 31. 45; x. 34; xii. 14. The other formula, *γράφεται*, so common in the other Evangelists occurs only *once* in St. John's Gospel, viii. 17.

— Ὁ ζῆλος, κ.τ.λ.] *The zeal for Thine house shall eat me up.* Let all the members of Christ's Body be consumed with this zeal. Who is he that is eaten up with this zeal? He who never rests, but is ever endeavouring and longing, that what he sees amiss may be corrected; and if he cannot correct it himself, is patient, and mourns inwardly. You see your brother going astray, let the zeal of God's house eat thee up; prevent him if you can; restrain

him if you can; terrify him if you can; persuade him if you can; never cease; do the same in your family; do whatever you can, according to your position in life. Then you will imitate Christ, of Whom it was said, "The zeal of Thine House hath even eaten me up." (*Aug.*)

The quotation here is from Psalm lxi. 9, which the Holy Spirit thus refers to Christ. Let the reader examine the contents of that Psalm; and he will derive comfort from the consideration that the Church in appointing it for use on Good Friday, and in applying its prophecies to Christ, is authorized by the sanction of the Holy Ghost speaking by St. John. And he will have a safeguard against that scepticism which endeavours to wrest these prophecies from Christ.

¹⁸ οἱ Ἰουδαῖοι] *the Jews answered.* Remark St. John's peculiar use of this expression, "*the Jews*" (ii. 20; v. 10. 15, 16. 18; vi. 41; vii. 1; viii. 22. 48; ix. 22; x. 24, and passim), as asserting *distinct* from and *opposed* to Christ and His disciples. The reason of this is (as *Wetstein* observes, p. 847), that St. John wrote last of the Evangelists, at a time when the Jews were known as enemies of Christ's disciples. See above, *Introduction*, p. 268, and below, *Introduction* to the Epistle to the Hebrews, p. 365, note.

¹⁹ Λύσατε] *Destroy ye*; a prophecy that they would do so. Cp. xiii. 27. Matt. xxiii. 32, and *Glass.* Philol. S. pp. 406. 873.

He predicts at His *first* Passover what they would do at His *last* Passover.

And by His act in cleansing the material Temple at this Passover, He foreshadowed His own act in raising the Temple's antitype—His own Body, at the last Passover, and in thus reviving His mystical Body the Church.

— τὸν ναὸν τοῦτον] *this vado, or sanctuary*, in which the Godhead dwells, *valei*—this *Holy Place*. Observe the change of words, and the difference between them. He had purged the *ἱερὸν* or *outer court* of the Temple (see v. 14), of the sordid traffic with which they had defiled it: He would do more than this: they would destroy the *vado* or sanctuary itself of His Holy Body, in which the Deity was enshrined as in a Divine Oracle, but He would raise it again in three days.

Τὸν ναὸν τοῦτον is equivalent to *Myself*. On this use of οἶτος, see on Matt. xvi. 18. Cp. below, vi. 50.

They sought for a miracle from Christ, because He had driven their traffic from the Temple; and He tells them in reply, that the Temple was emblematic of His own Body, and that He by His own divine power would do much more than He had done in purging the type profaned by them. He would raise the antitype, His own Body, destroyed by them. (*Bede.*) As the Body of Christ was crucified and raised again, so will it be with His mystical Body, the Church; and with every true Christian, who is crucified with Christ, and buried with Christ, and rises again with Christ to newness of life in this world, and to eternal glory in the next. (*Origen.*) Compare Ezek. xxvii. 11. Rom. vi. 4. 1 Pet. ii. 5. Ephes. ii. 20; iv. 13. 1 Cor. xii. 12. 27; xv. 22.

On this text see the Sermon of *Bp. Andrewes*, ii. 344.

²⁰ Τεσσαράκοντα καὶ ἕξ ἔτεσιν] *Forty and six years was this Sanctuary in building.* On this use of ᾠκοδομήθη, see Ezra v. 16. It began to be built (or rather rebuilt) by King Herod the Great, forty-six years ago, and is not yet finished. See *Joseph.* Antiq. xv. 11. B. J. i. 21. "Agrippæ II. demum tempore absolutum est totum templi ædificium," ἥδη καὶ τότε τὸ ἱερὸν τετέλεστο, *Joseph.* Ant. xx. 8. (*Kuin.*) *Wieseler* (Chronol. Syn. p. 106) reckons that this period of forty-six years had expired at the Passover, A.U.C. 781.

²¹ ἔλεγε περὶ τοῦ ναοῦ τοῦ σώματος αὐτοῦ] *He was speaking of the sanctuary of His body.* Our Lord often uttered sayings

h Luke 24. 8.

²² h Ὅτε οὖν ἡγέρθη ἐκ νεκρῶν, ἐμνήσθησαν οἱ μαθηταὶ αὐτοῦ ὅτι τοῦτο ἔλεγεν καὶ ἐπίστευσαν τῇ γραφῇ, καὶ τῷ λόγῳ ᾧ εἶπεν ὁ Ἰησοῦς.

i ch. 6. 64.
Acts i. 24.
Rev. 2. 23.

²³ Ὡς δὲ ἦν ἐν τοῖς Ἱεροσολύμοις ἐν τῷ πάσχα ἐν τῇ ἑορτῇ, πολλοὶ ἐπίστευσαν εἰς τὸ ὄνομα αὐτοῦ, θεωροῦντες αὐτοῦ τὰ σημεῖα ἃ ἐποίει. ²⁴ Αὐτὸς δὲ ὁ Ἰησοῦς οὐκ ἐπίστευεν ἑαυτὸν αὐτοῖς, διὰ τὸ αὐτὸν γινώσκειν πάντας, ²⁵ i καὶ ὅτι οὐ χρεῖαν εἶχεν ἵνα τίς μαρτυρήσῃ περὶ τοῦ ἀνθρώπου· αὐτὸς γὰρ ἐγίνωσκε τί ἦν ἐν τῷ ἀνθρώπῳ.

a ch. 7. 50.
& 19. 39.
b ch. 9. 16, 33.
Acts x. 38.

III. ¹ a Ἦν δὲ ἄνθρωπος ἐκ τῶν Φαρισαίων, Νικόδημος ὄνομα αὐτῷ, ἄρχων τῶν Ἰουδαίων. ² b Οὗτος ἦλθε πρὸς αὐτὸν νυκτὸς, καὶ εἶπεν αὐτῷ, Ῥαββί, οἶδαμεν ὅτι ἀπὸ Θεοῦ ἐλήλυθας διδάσκαλος· οὐδεὶς γὰρ ταῦτα τὰ σημεῖα δύναται ποιεῖν ἢ σὺ ποιεῖς, ἐὰν μὴ ᾗ ὁ Θεὸς μετ' αὐτοῦ. ³ c Ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ, Ἀμὴν ἀμὴν λέγω σοι, ἐὰν μὴ τις γεννηθῇ ἄνωθεν, οὐ δύναται ἰδεῖν τὴν βασιλείαν τοῦ Θεοῦ. ⁴ Λέγει πρὸς αὐτὸν ὁ Νικόδημος, Πῶς δύναται ἄνθρωπος γεννηθῆναι γέρον ὢν; μὴ δύναται εἰς τὴν κοιλίαν τῆς μητρὸς αὐτοῦ δευτέρον εἰσελθεῖν καὶ γεννηθῆναι; ⁵ Ἀπεκρίθη Ἰησοῦς, Ἀμὴν ἀμὴν λέγω σοι, ἐὰν μὴ τις γεννηθῇ ἐξ ὕδατος καὶ Πνεύματος, οὐ δύναται

c Tit. 3. 5.
ch. 1. 13.
Gal. 6. 15.
2 Cor. 5. 17.
James 1. 18.
1 Pet. 1. 23.
1 John 3. 9.

d ver. 3.
Eph. 5. 26.
Heb. 10. 23.

which were not intelligible at first to those who heard them, but became clear afterwards; and thus He showed His divine presence. (Chrys.) Cp. St. John's own declaration concerning Christ's disciples (xii. 16).

This observation is of great importance, and answers by anticipation many objections, grounded on the erroneous supposition that Christ could not have meant to say what His words imply; merely because they, to whom He was then speaking, could not understand that meaning. The allegation virtually contravenes the claims of His *Prophetic* office. For it is the essence of *Prophecy* to be obscure when first delivered, and to be explained by the event. Examples of Christ's prophetic language, combined by didactic instruction, may be seen in iii. 5; vi. 53. See the notes there on the *prolepses*, or anticipations, in our Lord's Teaching, to be explained afterwards by the event.

²² εἶπεν ὁ Ἰησοῦς] Elz. has not the article; but it is in A, B, E, G, H, K, L, S, V, X.

²⁴ Αὐτὸς δὲ ὁ Ἰησοῦς, κ.τ.λ.] Yet Jesus Himself did not trust Himself to them, for that He knew all men, and because He had no need that any one should testify of man, for He knew of Himself what was in man. These two verses afford an instance of the peculiar manner in which the Holy Spirit pronounces judgment, in St. John's Gospel, on things and persons. Cf. v. 21; vi. 64. 71; vii. 39; viii. 27; xi. 51; xii. 33. 37. 43; xiii. 11; xxi. 17. This method was very suitable for the last written Gospel, and confirms the testimonials and proof that St. John's Gospel is not only an inspired *History*, but also an inspired *Comment* on that History. See above, p. 268.

²⁵ τῷ ἀνθρώπῳ] the man, generally; i. e. every man. On the force of the article, see iii. 10, and *Winer*, p. 105.

CH. III. 1.] For a synopsis of the contents of this Chapter, see below, p. 284.

Ἦν δὲ ἄνθρωπος] But there was a man. Observe how aptly this sentence coheres with what has just preceded. The Evangelist had just said, that Jesus "had no need that any one should testify to Him concerning man, for of Himself He knew what was τῷ ἀνθρώπῳ, in the man," i. e. in the creature called man, generally; and as an application of this proposition, he adds, but there was a man, of the Pharisees, called Nicodemus, a ruler of the Jews; and the divine insight of Christ into the hearts of all men—His knowledge of human nature, its condition, its desires, and its needs—was signally exemplified in His intercourse with him; which the Evangelist now describes.

—Νικόδημος] Nicodemus. Not only a Greek name (*Demosth.* 549, 23), but also common among the Jews. (*Lightfoot.*) Nicodemus, the son of Gorion, is one of the Rabbis whose name is often cited with great veneration in the Talmud, and is supposed by some to be the Nicodemus here mentioned. See *Wetstein*, p. 850.

—ἄρχων] a ruler. Probably one of the Sanhedrim. See vii. 48.

2. νυκτὸς] by night. Nicodemus was of the number of those who had some faith, but were not yet born again of water and the Spirit. The Apostle says, ye were sometimes darkness, but now are ye light in the Lord. Eph. v. 8. (*Aug.*) Nicodemus came at first by night, through fear, yet he was not rejected by Christ; but was tenderly received and instructed by Him; and grew in

grace and wisdom and courage. He, who at first was only a timid Disciple, became in the end a courageous Confessor. He who came at first to Jesus by night, came at last boldly forward, when the disciples of Jesus had fled. See John vii. 50; xix. 39. (*Chrys.* and *Burgen*. here.)

3. ἐὰν μὴ τις] except a person be born from above; i. e. who-soever is not born from above. See on Phil. iv. 8. Cp. below, vi. 53.

—ἄνωθεν] from above. See v. 12, 13. 31; xix. 11. 23. James i. 17; iii. 15. 17.

Doubtless the word ἄνωθεν also includes the sense of being born again and anew; it declares the need of a new or second birth; and it also declares the heavenly origin of that second birth.

Thou art not yet born again; i. e. of God, by spiritual generation, and therefore the knowledge thou hast of Me is not spiritual and heavenly, but carnal and earthly. But I say to thee, that except thou be born again of God, thou canst not apprehend My glory, but wilt remain a stranger to My Kingdom. (*Aug.*) Cp. *Justin M. Apol.* i. 61, ὁ Χριστὸς εἶπεν, ἂν μὴ ἀναγεννηθῇτε, οὐ μὴ εἰσελθῇτε εἰς τὴν βασιλείαν τῶν οὐρανῶν.

4. Πῶς δύναται] How can a man be born when he is old? This questioning "how?" is of the natural man (1 Cor. ii. 14), and is characteristic of a weak faith and an earthly mind, like that of Sarah when she laughed; and many, by putting such questions as to the manner of God's operations on the soul, have fallen from the faith. If a person ask,—How is a man born again by water? let us ask in return, How was Adam born from the earth? How are our bones and sinews and veins, and all our organs, formed? In both cases the work is God's, Whose the elements are, to work upon them, and by them, according to His will. Cp. *Chrys.*, who quotes Col. ii. 12, Rom. vi. 6.

If the Earth is endued with such power that such marvels as we see every day are produced from it, so, in like manner, when the Holy Spirit is present with the Water, the marvels which exceed our comprehension are easily performed. The element of Water is there; but the whole work is wrought by the grace of the Holy Ghost. By the first creation from Earth, man became a living soul; but by the second creation from Water he is made a quickening spirit; and the old man is buried in the Water as in a tomb, and the new man rises from it. (*Chrys.*)

—μὴ δύναται] can he enter the second time into his mother's womb, and be born? What the maternal womb is to the infant,—that the Baptismal Font is to the Faithful. (*Chrys.*)

Nicodemus knew as yet but one birth,—that from Adam and Eve; he knew not as yet that other birth from Christ and the Church; he knew the first birth which is unto death; he knew not, as yet, the second birth unto life. The one birth is from earth, the other is from heaven; the one is of the flesh, the other of the Spirit; the one is of mortality, the other of eternity; the one is from men and women, the other is from God and the Church. Each of these two births takes place once, and once only. As the birth from the womb cannot be repeated, so neither can baptism. Carnal generation takes place once, so does spiritual regeneration. (*Aug.* Tract. xi. xii.)

—ἐὰν μὴ τις γεννηθῇ ἐξ ὕδατος] except a person be born of water; i. e. whosoever is not born of water. See on v. 3. The

εἰσελθεῖν εἰς τὴν βασιλείαν τοῦ Θεοῦ. ⁶ τὸ γεγεννημένον ἐκ τῆς σαρκὸς ^e Rom. 8. 5. ^f Cor. 2. 14. ^g 15. 47. ^h Eccles. 11. 5. ⁱ Cor. 2. 11. ^j ch. 6. 52, 60. ^k Isa. 49. 21. ^l 66. 8. ^m Jer. 31. 31—34. ⁿ Ezek. 36. 26, 27. ^o 37. 9, 10. ^p 1 ver. 32. ^q 7. 16. ^r 8. 28. ^s 12. 49. ^t 14. 24. ^u k ch. 6. 33, 38, 51, 62. ^v Acts 2. 34. ^w 1 Cor. 15. 47. ^x Prov. 30. 4. ^y Deut. 30. 12. ^z Eph. 4. 9, 10.

σάρξ ἐστι, καὶ τὸ γεγεννημένον ἐκ τοῦ πνεύματος πνεῦμά ἐστι. ⁷ Μὴ θαυμάσης ὅτι εἶπόν σοι, Δεῖ ὑμᾶς γεννηθῆναι ἄνωθεν. ⁸ τὸ πνεῦμα ὅπου θέλει πνεῖ, καὶ τὴν φωνὴν αὐτοῦ ἀκούεις, ἀλλ' οὐκ οἶδας πόθεν ἔρχεται καὶ ποῦ ὑπάγει· οὕτως ἐστὶ πᾶς ὁ γεγεννημένος ἐκ τοῦ Πνεύματος. ⁹ Ἀπεκρίθη Νικοδήμους καὶ εἶπεν αὐτῷ, Πῶς δύναται ταῦτα γενέσθαι; ¹⁰ Ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ, Σὺ εἶ ὁ διδάσκαλος τοῦ Ἰσραὴλ, καὶ ^h ταῦτα οὐ γινώσκεις; ¹¹ Ἀμὴν ἀμὴν λέγω σοι, ὅτι ὁ οὐδαμὲν λαλοῦμεν, καὶ ὁ ἑωράκαμεν μαρτυροῦμεν, καὶ τὴν μαρτυρίαν ἡμῶν οὐ λαμβάνετε. ¹² Εἰ τὰ ἐπίγεια εἶπον ὑμῖν, καὶ οὐ πιστεύετε, πῶς, ἔὰν εἶπω ὑμῖν τὰ ἐπουράνια, πιστεύσετε; ¹³ καὶ οὐδεὶς ἀναβέβηκεν εἰς τὸν οὐρανὸν, εἰ μὴ ὁ ἐκ τοῦ οὐρανοῦ καταβὰς, ὁ Υἱὸς τοῦ

word *tis* is general, and includes *Infants*. Cf. *Jerome* ad *Pelagium*, iii. ad fin. pp. 545, 546, on the Baptism of *Infants*, and especially the Synodical Epistle of *S. Cyprian*, and other African Bishops, to *Fidus* A.D. 253, "de Infantibus baptizandis," with *Routh's* notes, R. S. iii. p. 74.

As the Israelites were not delivered from the Egyptians before they came to the Red Sea, so none can be freed from the pressure of his sins before he comes to the waters of Baptism. And if the Red Sea, the figure of Baptism, had such a virtue as it had, how great is the power of Baptism, of which the Red Sea was a type! (*Aug. Tract.* xi. xlii. and *Serm.* 294.) Cp. *S. Cyril Hieros.* *Cateches.* 3, p. 41, who hence asserts the necessity of Baptism. "He declares the manner of Regeneration in Baptism," says *Theodor. Mopsuest.* "By mentioning the water, He specifies the Element, ἐν ᾧ πληροῦται τὸ ἔργον: by mentioning the Spirit, He speaks of the Agent Who ἐν τῷ ὕδατι τὴν οἰκίαν πληροῖ ἐνέργειαν." (*Meyer*, p. 103.) Cp. notes below on *Titus* iii. 5.

The sense of the primitive Church on this text is thus declared by *Tertullian* (de Baptismo, 13), "*Nisi quis renatus fuerit, &c., obstrinxit fidem ad Baptismi necessitatem. Itaque omnes exinde credentes tinguebantur*" (i.e. *were baptized*); and by *S. Cyprian*, *Epist.* 72 and 73, and as *Hooker* remarks (V. lix.), "of all Ancient Writers there is not one to be named who ever expounded this text otherwise than as implying *external baptism*."

Surely it is a significant circumstance that *St. John's* Gospel abounds with references to the Element of *water*. Here the son of *Zacharias* comes baptizing with water, i. 26. 31. 33. Our Lord's first Miracle is here wrought upon water; water is changed by Him into wine, ii. 7—9. Here he declares to *Nicodemus* that "Except a man be born of water and the Holy Spirit he cannot enter into the kingdom of God," iii. 5. He is in *Judæa* and baptizes with water, iii. 22. Here He sits at the well of water at *Sychar*, and first reveals Himself as the *Messias*, iv. 1. 26. Here He promises the gift of living water, iv. 10—14. Here He comes to *Jerusalem* to the pool of water, called *Bethesda*, and heals the impotent man there, v. 1—8. He walks on the water of the Sea of *Galilee* (vi. 19), and comes to the disciples in the storm. He comes again to *Jerusalem* at the Feast of *Tabernacles*, and cries, "If any man thirst, let him come unto Me and drink. He that believeth in Me, as the Scripture hath said, out of his belly shall flow rivers of living water," vii. 38. Here He sends the blind man to wash in the water of *Siloam*, and the blind man returns seeing, ix. 7. At the *Paschal Supper* He here pours water into a basin and washes His disciples' feet, xiii. 5—10. At His Crucifixion His side is pierced, and "forthwith came there out blood and water," xix. 34. After His Resurrection He shows Himself to His disciples at the Sea of *Galilee*, and the only Miracle which He is recorded to have worked after He was risen was wrought there. As *Tertullian* says, *De Baptismo*, c. 9, "*Nunquam sine aquâ Christus*," and this is specially true of our Lord's acts and speeches as recorded in *St. John's* Gospel. Many of the incidents just noticed are recorded in this Gospel only. This is in harmony with the belief, that the natural element of Water is declared in this Gospel to be made by Christ the means for conveying supernatural grace.

If there are any who doubt whether Christ,—Who knew *what He would do* (*John* vi. 6), and foresaw, not only His own Institution of the Sacrament of Baptism, but every Baptism that has ever been administered in the Church,—referred here to the Holy Sacrament of Baptism, let them read the words of *Hooker*, V. lix., and consider the use made of this Scripture by the Church of England in her Offices for Baptism of Infants and of those of riper years. Let it not be objected that our Lord's words cannot refer to Christian Baptism, because that Sacrament was not then instituted, and because they could not then be understood by

Nicodemus to refer to it. This objection (as before observed on ii. 21) is tantamount to a denial of our Lord's prophetic character and office. And it is remarkable, that a similar *prolepsis*, or anticipation, to be explained *ab eventu*, is observable in our Lord's words concerning the other Sacrament as recorded by *St. John*, vi. 53. See below, p. 284, and on xii. 16, where the Evangelist himself confesses that the *disciples* themselves did not at first understand Christ's saying, but that it was afterwards made clear to them; and above, p. 259, 260.

8. τὸ πνεῦμα] *πνῆ* (*ruach*), used, as *πνεῦμα*, for wind, and also for the Holy Spirit. Gen. i. 2; vi. 3. 17; vii. 15; viii. 1.

If no one can control the wind, much less can any laws of nature constrain the Spirit; and if you cannot trace the path of the wind, whose effects however you hear and see, how can you expect to scrutinize the operation of the Holy Spirit of God? (*Chrys.*) In the Word and Sacraments the Holy Spirit comes to us invisibly, that we may be born again. (*Aug.*)

9. γενέσθαι] *take place*, come to pass.

10. Σὺ εἶ ὁ διδάσκαλος] 'Art thou the teacher of others,—of God's own people, Israel,—and hast not learnt this?' The definite Article is used to bring out more forcibly the word *διδάσκαλος*, the teacher, and distinguished as such from the learners, and who has yet the very elements of divine truth to learn. Cp. *Rom.* ii. 21, ὁ διδάσκων ἕτερον σεαυτὸν οὐ διδάσκει;

This use of the definite Article not specifying any individual of a class, but the class itself, may be seen in the following examples: ii. 25, τῷ ἀνθρώπῳ, *Matt.* xiii. 3, ἐξῆλθεν ὁ σπείρων, not any one sower, but the sower, in the abstract. So *2 Cor.* xii. 12, τὰ σημεῖα τοῦ ἀποστόλου, the miracles which are necessary as credentials for one who is an Apostle. Cp. note on *John* xiii. 10, and *Acts* iv. 11, οἱ οἰκοδομοῦντες. *Gal.* iv. 1, ὁ κληρονόμος, and *Winer*, p. 97.

12. τὰ ἐπίγεια] *earthly things*. If ye do not believe the soul's birth by Baptism, which is ministered on earth, how can you believe in the birth of the Son of God? (*Theoph.*)

Nicodemus had said (iii. 2), "Rabbi, we know that thou art a teacher come from God." Our Lord corrects and elevates his views thus: "True, I am a Teacher sent from God, but not as other teachers or prophets, who are of the earth; but I am from heaven, to which none of the prophets ascended, and I, though on earth, am always in heaven." (*Chrys.*)

13. οὐδεὶς ἀναβέβηκεν] *and no one hath ascended into heaven, but He who came down from heaven, the Son of Man who is in heaven*. Our Lord is here declaring heavenly things. He is revealing the mode by which we, who, by our natural birth from Adam are of the earth earthy, become partakers of the divine nature, and may ascend up to heaven and dwell for ever there. This is effected by means of His Incarnation, and by our baptismal incorporation in Him; by which we become sons of God and heirs of heaven. No one hath ascended up into heaven but He who as Son of God came down from heaven and took our nature, and is become the second Adam, and incorporates us as members of Himself, and thus unites us to God; and Who is the Son of Man, and yet being God is ever in heaven, and being our Head carries us, His members, thither.

He descended from heaven by becoming the Son of Man, and He is in heaven, because, when the Word was made flesh, He did not cease to be the Word. (*Hilary*, de Trin.) He was on earth and in heaven. Here in body, there in Deity. Yea, every where by his Godhead. Born of a human Mother, yet never separated from his Divine Father. He descended to us that we might ascend by Him. They whom He makes children of God by adoption ascend with Him, for He Himself says they will be equal to the Angels. (*Luke* xx. 36.) And one Man, Christ Jesus, ascends; because we are made one in Him, and ascend by Him;

1 Numb. 21. 9.
2 Kings 18. 4.
ch. 8. 28.
& 12. 32.
m ver. 36. & 6. 47.
Luke 19. 10.
1 John 5. 10.
n Rom. 5. 8.
& 8. 32.
1 John 4. 9.
o ch. 9. 39.
& 12. 47.
Luke 9. 56.
1 John 4. 14.
p ch. 5. 24.
& 6. 40, 47.
& 20. 31.
q ch. 1. 5, 10, 11.
& 8. 12.
r Job 24. 13, et
seqq.

s Eph. 5. 8.

t ch. 4. 1.

ἀνθρώπου ὁ ὢν ἐν τῷ οὐρανῷ. ¹⁴ ¹ Καὶ καθὼς Μωϋσῆς ὑψωσε τὸν ὄφιν ἐν τῇ ἐρήμῳ, οὕτως ὑψωθῆναι δεῖ τὸν Υἱὸν τοῦ ἀνθρώπου, ¹⁵ ^m ἵνα πᾶς ὁ πιστεύων εἰς αὐτὸν μὴ ἀπόληται, ἀλλ' ἔχῃ ζωὴν αἰώνιον. ¹⁶ ⁿ οὕτω γὰρ ἠγάπησεν ὁ Θεὸς τὸν κόσμον, ὥστε τὸν Υἱὸν αὐτοῦ τὸν μονογενῆ ἔδωκεν, ἵνα πᾶς ὁ πιστεύων εἰς αὐτὸν μὴ ἀπόληται, ἀλλ' ἔχῃ ζωὴν αἰώνιον. ¹⁷ ^o οὐ γὰρ ἀπέστειλεν ὁ Θεὸς τὸν Υἱὸν αὐτοῦ εἰς τὸν κόσμον, ἵνα κρίνῃ τὸν κόσμον, ἀλλ' ἵνα σωθῇ ὁ κόσμος δι' αὐτοῦ. ¹⁸ ^p ὁ πιστεύων εἰς αὐτὸν οὐ κρίνεται, ὁ δὲ μὴ πιστεύων ἤδη κέκριται, ὅτι μὴ πεπίστευκεν εἰς τὸ ὄνομα τοῦ μονογενοῦς Υἱοῦ τοῦ Θεοῦ. ¹⁹ ^q αὕτη δὲ ἔστιν ἡ κρίσις, ὅτι τὸ φῶς ἐλήλυθεν εἰς τὸν κόσμον, καὶ ἠγάπησαν οἱ ἄνθρωποι μᾶλλον τὸ σκότος ἢ τὸ φῶς· ἦν γὰρ πονηρὰ αὐτῶν τὰ ἔργα. ²⁰ ^r πᾶς γὰρ ὁ φαῦλα πράσσων μισεῖ τὸ φῶς, καὶ οὐκ ἔρχεται πρὸς τὸ φῶς, ἵνα μὴ ἐλεγχθῇ τὰ ἔργα αὐτοῦ. ²¹ ^s ὁ δὲ ποιῶν τὴν ἀλήθειαν ἔρχεται πρὸς τὸ φῶς, ἵνα φανερωθῇ αὐτοῦ τὰ ἔργα, ὅτι ἐν Θεῷ ἔστιν εἰργασμένα. ²² ^t Μετὰ ταῦτα ἦλθεν ὁ Ἰησοῦς καὶ οἱ μαθηταὶ αὐτοῦ εἰς τὴν Ἰουδαίαν γῆν, καὶ ἐκεῖ διέτριβε μετ' αὐτῶν, καὶ ἐβάπτιζεν.

as St. Paul says, "Our conversation is in heaven." Phil. iii. 20. (*Aug.*) See also Ephes. ii. 6.

This is spiritual generation, by which men from earthly become heavenly; a condition which they cannot attain, unless they become members of Christ, Who regards His Body the Church as no other than Himself. (*Aug. de Pecc. mer. et remiss. c. 31. Cp. Hippolyt. adv. Noet. § 4.*)

Christ ascended, before His bodily Ascension, because the Son of Man was not in heaven before His conception in the Virgin's womb; but after His conception, by virtue of the hypostatical union, was in heaven, and therefore, speaking after the manner of men, He might well say that He had ascended into heaven, because whatsoever was first on earth and then in heaven, ascended into heaven. See *Bp. Pearson* on the Creed, Art. vi. p. 507.

On what is called the *communicatio idiomatum*, "wherein are attributed to Man such things as properly belong to the Deity of Christ Jesus," and *vice versa*, see *Hooker*, V. liii. 4, and V. liv.

14. καθὼς Μωϋσῆς] as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up, that whosoever believeth in Him might not perish, but have everlasting life. Having described the necessity and benefits of the new and heavenly birth in Baptism, our Lord proceeds to mention the source of those benefits. The Death of Christ, God manifest in the Flesh, is the cause of the grace in Baptism. (*Chrys.*)

And by reference to Moses and the Serpent, He shows, that the Gospel is not contrary to the Law, but is a fulfilment of it, and thus He refutes Marcion and the Manichæans. (*Theophyl.*)

He thus answers the objection of Nicodemus and other Teachers of the Law. They looked only for a conquering and reigning, and not for a suffering and dying, Messiah. Our Lord teaches them, that, even according to their own Law, Christ was to conquer and to reign, and to be a cause of Life and Health, by means of suffering and death. Cp. Luke xxiv. 26.

Many died of the bite of the fiery serpents in the wilderness; and Moses, by God's command, lifted up the Serpent of brass, and they who looked on it were healed. The Serpent thus lifted up was the figure of Christ dying on the Cross, according to that mode of signification, by which that which is done is signified by that which does it; for death came from the Serpent who tempted man to sin, whose wages are death: and our Lord transferred to His own Body, not *sin* which is the venom of the Serpent, but death; so that in the likeness of sinful flesh (Rom. viii. 3) there might be the penalty of sin without the guilt of sin; and thus in our sinful flesh both the penalty of sin and the guilt might be done away. (Cp. *Aug. de Pecc. mer. c. 32.*)

Compare notes below, on Gal. iii. 13.

Justin Martyr, a very early witness to the doctrine of the Atonement, says (Dial. c. 94), that by the Serpent on the pole or cross, in the wilderness, it was declared, that the power of the Serpent, which wrought the Fall of Man, was destroyed, and that there is salvation from the wounds of the old Serpent, for those who believe in Him whom the sign in the wilderness typified, and who was to be crucified.

What did the fiery Serpents typify? Sins, from our mortal flesh. Why is the Serpent lifted up? To signify the death of Christ on the Cross. The brazen Serpent, looked at by the eye of the Israelite, saved from temporal death; Christ lifted up on the Cross, looked at by the eye of faith, saves the true Israelite

from everlasting death. For since death came from the Serpent, it was figured by the Serpent. The bite of the Serpent brought death. The death of Christ brings life. Look at the Serpent; that the Serpent may not harm you. Look at death, that death may not hurt you. But at whose death? At the death of Him Who is the Life. Christ our Life died on the Cross, and in His death, Death died; Life by dying destroyed death; Life by dying swallowed up death; Death died in Christ; so that we may now say, "O Death, where is thy Sting, O Grave, where is thy Victory?" (*Aug.*)

As the Serpent killed and the Serpent healed, so Death killed and Death healed. The brazen Serpent resembled a Serpent, but had not the venom of a Serpent, so Christ was made in the likeness of sinful flesh, but without sin. (Cp. *Chrys.*) As the Israelite, who looked at the Serpent which was lifted up, was healed from the venomous bite of the Serpent, so now he, who is conformed to the likeness of Christ's death, by Faith and Baptism into Christ, is delivered from sin by Justification. (*Aug. de Peccat.*)

On the typical character of the Brazen Serpent, in illustration of the doctrine of divine grace, flowing from Christ's death by means of Sacraments, see *Hooker*, V. lvii. 4.

— ὑψωθῆναι δεῖ τὸν Υἱὸν τοῦ ἀνθρώπου] the Son of Man must be lifted up. His enemies designed that He should be lifted up in shame, but God overruled their designs, and made the lifting up in shame to be a lifting up in glory. On this double sense of ὑψωθῆναι, cp. Acts ii. 33; v. 31. They who crucified Him, lifted Him up in ignominy; but the Cross is the glory of Christ; for where He seemed to be condemned and executed as a slave, He condemned and conquered and slew him who condemned Him. Cp. on Matt. xxvii. 28. Col. ii. 15.

16. τὸν κόσμον] the world. Here is another answer to the surmises of Nicodemus and the Jewish Teachers. They would have confined the graces and glories of the Messiah's reign to the Jews; Christ declares that they are for the World.

18. ὁ δὲ μὴ πιστεύων] he who believeth not is condemned already; as he who commits murder is condemned by the nature of his act, before he receives the sentence of his judge. As it is said of Adam, "on the day thou eatest thereof thou shalt surely die," Gen. ii. 17. (*Chrys.*) Cf. Titus iii. 11, and the ancient proverb, "Illo nocens se damnat, quo peccat, die."

19. αὕτη ἡ κρίσις] Men are condemned, in that they preferred to remain in darkness and in sin when the light came to them. They prefer darkness to light, because their deeds are evil. This explains what would otherwise be unaccountable.

21. ἔρχεται πρὸς τὸ φῶς] cometh to the Light—a gentle expostulation with Nicodemus, coming by night: he afterwards boldly professed himself a disciple of Christ, see xix. 39.

22. Ἰουδαίαν γῆν] The country of Judæa, as distinguished from Jerusalem the city. See on iv. 3, and cp. Acts i. 8; x. 39.

— ἐβάπτιζεν] was baptizing. And by baptizing He explained what He had said before to Nicodemus concerning the necessity of being born again of water and the Holy Ghost (v. 5).

It is a rule of great use in interpreting Scripture, that sayings of our Lord are often explained by immediately subsequent acts; or by our Lord's acts, mentioned immediately by the Holy Ghost in Scripture.

On the question—Why it is said that Jesus baptized, although He did not baptize in person? see note on iv. 2.

The true nature of Christ's Baptism is brought out more

(²⁵/_{III}) ²³ ^u Ἦν δὲ καὶ Ἰωάννης βαπτίζων ἐν Αἰνὼν ἐγγὺς τοῦ Σαλείμ, ὅτι ὕδατα u Matt. 3. 6, 16. Mark 1. 5. Luke 3. 7. 1 Sam. 9. 4. x Matt. 14. 3. πολλά ἦν ἐκεῖ καὶ παρεγίνοντο καὶ ἐβαπτίζοντο· (²⁶/_{IV}) ²⁴ ^x οὐπω γὰρ ἦν βεβλη- μένος εἰς τὴν φυλακὴν ὁ Ἰωάννης.

(²⁷/_X) ²⁵ Ἐγένετο οὖν ζήτησις ἐκ τῶν μαθητῶν Ἰωάννου μετὰ Ἰουδαίου περὶ καθαρισμοῦ. ²⁶ ^y Καὶ ἦλθον πρὸς τὸν Ἰωάννην καὶ εἶπον αὐτῷ, Ῥαββί, ὃς ἦν y ch. 1. 7, 15, 26, 34. μετὰ σοῦ πέραν τοῦ Ἰορδάνου, ᾧ σὺ μεμαρτύρηκας, ἵδε οὗτος βαπτίζει, καὶ Matt. 3. 11. Mark 1. 7. πάντες ἔρχονται πρὸς αὐτόν. ²⁷ ^z Ἀπεκρίθη Ἰωάννης καὶ εἶπεν, Οὐ δύναται Luke 3. 16. z 1 Cor. 4. 7. ἄνθρωπος λαμβάνειν οὐδὲν, ἐὰν μὴ ᾗ δεδομένος αὐτῷ ἐκ τοῦ οὐρανοῦ. James 1. 17. Heb. 5. 4. (²⁸/_I) ²⁸ ^a Αὐτοὶ ὑμεῖς μοι μαρτυρεῖτε ὅτι εἶπον, Οὐκ εἰμὶ ἐγὼ ὁ Χριστὸς, ἀλλ' ὅτι a ch. 1. 20, 30. Mal. 3. 1. ἀπεσταλμένος εἰμὶ ἔμπροσθεν ἐκείνου. (²⁹/_X) ²⁹ Ὁ ἔχων τὴν νύμφην νυμφίος Matt. 11. 10. Mark 1. 2. ἐστίν· ὁ δὲ φίλος τοῦ νυμφίου, ὁ ἐστηκὼς καὶ ἀκούων αὐτοῦ, χαρᾷ χαίρει διὰ Luke 1. 17. & 7. 27. τὴν φωνὴν τοῦ νυμφίου· αὕτη οὖν ἡ χαρὰ ἡ ἐμὴ πεπλήρωται. ³⁰ Ἐκείνον δεῖ b ch. 8. 23. & 17. 2. αὐξάνειν, ἐμὲ δὲ ἐλαττοῦσθαι. ³¹ ^b Ὁ ἄνωθεν ἐρχόμενος ἐπάνω πάντων ἐστίν· ὁ Matt. 28. 18. Eph. 1. 21. ὢν ἐκ τῆς γῆς ἐκ τῆς γῆς ἐστι, καὶ ἐκ τῆς γῆς λαλεῖ· ὁ ἐκ τοῦ οὐρανοῦ ἐρχόμενος 1 Pet. 3. 22. Rom. 9. 5. ἐπάνω πάντων ἐστί· ³² ^c καὶ ὁ ἐώρακε καὶ ἤκουσε τοῦτο μαρτυρεῖ, καὶ τὴν μαρ- c ch. 5. 20. & 8. 26. τυρίαν αὐτοῦ οὐδεὶς λαμβάνει. ³³ ^d Ὁ λαβὼν αὐτοῦ τὴν μαρτυρίαν ἐσφράγισεν d 1 John 5. 10. Rom. 3. 4.

clearly here by being contrasted with the Baptism of John. Cp. Acts xix. 4. Tit. iii. 5.

23. Αἰνὼν] *Ænon*. Probably so called from *ᾠν* (*ayin*), *oculus*, fons. [Reland, Pal. ii. c. 12]; hence ὕδατα πολλά, 'springs of water.'

— Σαλείμ] *Salim*, west of Jordan; in the northern part of Samaria, eight miles S. of Scythopolis. *Euseb.*, *Jerome*, *Patrit.* ii. p. 447.

Hence it would appear that John exercised his ministry in three distinct places at least,—

First, in the wilderness of Judæa, where he preached, and afterwards baptized (Matt. iii. 1. Mark i. 1—5. Luke iii. 3). Secondly, in *Peræa*, east of Jordan, at *Bethany*. See i. 28. Thirdly, at *Ænon*, near *Salim*. In all these places he proclaimed Christ. In the first, by preannouncing Him as the great Baptizer, and Judge of all (Matt. iii. 11, 12). In the second, by pointing Him out as the Lamb of God (John i. 19—28; iii. 26). In the third, by declaring Him to be the Bridegroom of the Church, and by delivering the illustrious testimony which St. John the Evangelist now records (iii. 27—36).

Thus he was Christ's *πρόδρομος* and *κήρυξ* in the Holy Land, even to the Samaritans; and it is probable that the reception of our Lord by the Samaritans (see ch. iv. 37—42) was due in some measure to St. John's preaching.

— ὕδατα πολλά] *many waters*. Not said of the river Jordan; indeed, this would have been superfluous; but spoken of the springs at *Ænon*, near *Salim*.

24. οὐπω γὰρ ἦν βεβλημένος] *for John had not yet been cast into prison*.

The Evangelist takes for granted that the circumstances of the Baptist's imprisonment are already known to the reader from the other Gospels. Cp. above, p. 268.

This is the only mention of the Baptist's imprisonment in this Gospel; and the brief, parenthetical character of this notice may be regarded as one of the evidences, that this Gospel was written after, and designed to be supplementary to, the other Gospels, in which the circumstances of that imprisonment had been described. Matt. iv. 12; xi. 2; xiv. 3—10. Mark i. 14; vi. 14—30. Luke iii. 20; vii. 19; ix. 9.

John's early death seems to have been permitted by God, that there might be no distraction in the people's minds between him and Christ. (*Theoph.*)

25. μετὰ Ἰουδαίου] *with a Jew*. So the best MSS.—*Elz.* has Ἰουδαίων, *Jews*. The reason why a *Jew* is here mentioned seems to be, because John was now in or near *Samaria*, and it might otherwise have been supposed, that the objection was made by the *inhabitants* of that country. But though made in *Samaria*, it was not made by *Samaritans*, but by a *Jew*: a contrast favourable to the Samaritans, as in other parts of this Gospel. See iv. 40; v. 16.

— περὶ καθαρισμοῦ] *concerning purifying*. The Evangelist never calls St. John, "the Baptist." He was no longer 'the Baptist' when St. John wrote; his Baptism had passed away.

It is observable, that "Jesus baptized not, but His disciples" (iv. 2); but we never hear that any of John's disciples baptized—his Baptism died with him. Christ's Baptism remains to the end.

26. ὃς ἦν μετὰ σοῦ] *who was with thee*. They wish to excite

the Baptist to jealousy (*Chrys.*, compare John v. 33, 34); as much as to say, All are forsaking thee, and flocking to the baptism of Him Who was baptized by thee. (*Chrys.*) Observe their words of disparagement, *ὅς, οὗτος*. (*Weist.*)

— πέραν] *beyond Jordan*, i. e. at *Bethany* (i. 28), on the east of Jordan, in *Peræa*. *Ænon* and *Salim* were on the west.

29. Ὁ ἔχων τὴν νύμφην] *He that hath the Bride*. The Church, collected from all nations, which is in faith a virgin, and is espoused to Christ in Baptism. No one is the Bridegroom of the Christian soul but Christ. The Font of Baptism is the Bride-chamber, and Christ's Ministers are the Friends of the Bridegroom, who rejoice to hear His voice.

— ὁ φίλος τοῦ νυμφίου] *the friend of the Bridegroom*. Christ is the Bridegroom, and as a Bridegroom He comes to the Bride; and, therefore, when about to wed our nature, and to espouse to Himself a Church, He descended from heaven,—and, having espoused it, He carries His Bride to His own home to heaven. And John was the friend of the Bridegroom in bringing the Bride to Christ,—i. e. in leading the souls of others, especially his own disciples, to Jesus. (*Theoph.* on i. 30. 35.)

For a learned disquisition on the office of *Paranymphs* amongst the Jews, see *Weist.* here, p. 855.

— ὁ ἐστηκὼς] *he that standeth*. I stand still, while He marches onward. I, His friend and *Paranymph*, stand and look, admire and love, while the Divine Bridegroom "rejoiceth as a giant to run His course." My ministry will soon be at an end, His is everlasting.

— ἡ χαρὰ ἡ ἐμὴ πεπλήρωται] *my joy has been fulfilled*. He who desires to rejoice in himself is miserable; but he who loves to rejoice in God will rejoice for evermore. (*Aug.*)

30. Ἐκείνον δεῖ αὐξάνειν] *He must increase*. As the day-star which precedes the sun appears to be eclipsed by the rising sun, so the Precursor of Christ seemed to decrease when Christ arose on the world. Christ might be said to increase according as He manifested Himself by miracles; not that He increased in the power of His deity, but in the revelation of it to the world. (*Theophyl.*) Cp. on Luke ii. 52, and see *Glass*. Phil. Sac. p. 700. The Baptist was not diminished by the increase of Christ; for his ministry was perfected in Christ's Messiahship, which he came to announce. But he answers them according to their own notions: "As far as this world's fame is concerned (which you propose to my ambition), I am now nothing;" and yet he was about to be perfected by dying a martyr's death. His light seemed to wane and go out in the prison of *Machærus*, but it shines for ever in heaven, as a star, in glory.

Here is a mystery. God is not capable of increase or diminution. Let the glory of God increase in us, and let our own glory diminish,—so that our glory in God may increase. The more thou understandest of God, the more God will seem to increase in thee. God does not increase in Himself, but is ever perfect; our inward man increases in God, and God appears to increase in us; and as we decline in ourselves, we ascend in the glory of God. (*Aug.*)

32. τὴν μαρτυρίαν αὐτοῦ οὐδεὶς λαμβάνει] *no man receiveth His testimony*. The Baptist saw, in the Spirit, mankind divided into two classes,—unbelievers and believers; he first speaks of those on the left hand, and says this of them; how he then turns from

e Eph. 4. 7.

f Matt. 11. 27.
& 28. 18.
Luke 10. 32.
& 17. 2.
Heb. 2. 8.
g vv. 15, 16.
ch. 6. 47.
1 John 5. 11.

a ch. 3. 22, 26.

ὅτι ὁ Θεὸς ἀληθὴς ἐστίν. ³⁴ ^e Ὁν γὰρ ἀπέστειλεν ὁ Θεὸς, τὰ ῥήματα τοῦ Θεοῦ λαλεῖ, οὐ γὰρ ἐκ μέτρου δίδωσιν ὁ Θεὸς τὸ Πνεῦμα. (⁸⁰/_{III}) ³⁵ ^f Ὁ Πατὴρ ἀγαπᾷ τὸν Υἱόν, καὶ πάντα δέδωκεν ἐν τῇ χειρὶ αὐτοῦ. (⁸¹/_X) ³⁶ ^g Ὁ πιστεύων εἰς τὸν Υἱὸν ἔχει ζωὴν αἰώνιον, ὁ δὲ ἀπειθῶν τῷ Υἱῷ οὐκ ὄψεται ζωὴν, ἀλλ' ἡ ὀργὴ τοῦ Θεοῦ μένει ἐπ' αὐτόν.

IV. ¹ ^a Ὡς οὖν ἔγνω ὁ Κύριος, ὅτι ἤκουσαν οἱ Φαρισαῖοι ὅτι Ἰησοῦς πλείονας μαθητὰς ποιεῖ καὶ βαπτίζει ἢ Ἰωάννης,—² καίτοιγε Ἰησοῦς αὐτὸς οὐκ ἐβάπτιζεν, ἀλλ' οἱ μαθηταὶ αὐτοῦ,—(⁸²/_{VIII}) ³ ἀφῆκε τὴν Ἰουδαίαν, καὶ ἀπῆλθε πάλιν εἰς τὴν Γαλιλαίαν.

them to those on the right, and says, "he that receiveth His testimony —" (*Aug.*)

³³. ἐσφράγισεν] *set his seal*; shows, owns, and attests, as by the affixing of a seal (*vi. 27. Rev. vii. 3*). Cp. *Wetstein*.

³⁴. οὐ γὰρ ἐκ μέτρου] *for God gives the Spirit without stint or limit to Him*. *Cyril* reads this verse thus, οὐ γὰρ ἐκ μέτρου δίδωσιν, without *Θεός*, which is omitted in B, C, L. Οὐκ ἐκ μέτρου means "non modicè, sed largissimè" (*Wetst., Rosenmüller*); and this, because His power is not limited by measure, but infinite, and because the recipient is the only begotten Son of God, and He receives the Spirit in order to give it to others; for of His fulness we all receive, *i. 16*.

³⁶. ἡ ὀργὴ τοῦ Θεοῦ] He does not say the *wrath of God cometh* on him, but it *abideth*; for all who are born of Adam are children of wrath, as the Apostle says (*Eph. ii. 3*); he, therefore, that will not believe on Christ (who came into the world without sin, and, having taken our mortality, died, that we might live for ever), the wrath of God *remaineth* on him (*Aug.*); it remaineth, because the death which it brings is eternal.

REVIEW of the contents of the foregoing Chapter.

The Evangelist had begun his Gospel by declaring the *eternal Godhead* of Christ (*i. 1—10*), and His *Incarnation* (*i. 14*), and the reasons of it, namely, that by our adoption into Him and union with Him, we might become sons of God (*i. 12*). He had described the *Epiphany* (or *Manifestation*) of Christ's *Divinity* (*ii. 1—10*) made more striking by its contrast with His *Humanity*, derived from the Virgin Mary (*v. 4*); and he had shown Christ cleansing His Father's house by the Majesty of His presence and power, and foretelling that He would *die as man*, and *raise Himself as God* (*v. 19*).

He then proceeds to describe His conversation with Nicodemus the Pharisee, who had been led by Christ's miracles to acknowledge that our Lord was "a Teacher come from God" (*iii. 2*). But Nicodemus, not being as yet enlightened by Divine Grace, had no faith in His *Divinity*, and did not feel his own need of *Regeneration*.

Our Lord, desiring to elevate him to a higher degree of faith, tells him that he must be *born again* by a birth *from above*, if he would see the kingdom of God,—*i. e.* if he would hope to *understand* its true nature, and to *enjoy* its bliss hereafter. And He proceeds to teach him that this new birth from above is to be effected by *Water* and the *Holy Ghost*. Do not be surprised because you do not understand *how* this is to be. You do not see whence the wind comes, but you see its *effects*. So in spiritual things; you do not see how *Regeneration* takes place, but you may see its fruits.

It ought to be enough for you, that I declare to you that you *must be born again from above* by means of *Water* and the *Holy Ghost*. I alone am able to teach you on these matters. For no one on earth has been in heaven except Myself, Who am in heaven as God, while I speak to you on earth as Man; and you cannot ascend to heaven but by union with Me, who am Son of *Man*, and so join all men to Myself, and am also Son of *God*, and so carry them to heaven.

This process of your elevation to life is to be effected by My *Death*; the Law of Moses, of which you are an appointed teacher, may instruct you here. It may show you that *Life* flows from My *Death*. The Brazen Serpent was a type of Me. (See notes *v. 14*.) From Me, lifted up for all as man, and giving life to all as God, *Regeneration* and *Salvation* flow to all who look with the eye of Faith on Me lifted up by death. And do not be staggered, when you see Me rejected by your brother Pharisees and the world. Men will not come to the Light, not because it is not clear, but because their deeds are evil, and because they are condemned by the Light; and thus, by shunning the Light, they condemn themselves.

The Evangelist, by a natural transition, then passes on to speak of the difference of the *Baptism* instituted by *Christ* and

that administered by *John* (*v. 26*). And he brings forward the Baptist himself, proclaiming that his own office is now at an end, and declaring Christ to be the Bridegroom, who, by the Sacrament of Baptism, espouses souls to Himself (see *Eph. v. 25, 26*); and that He in His Baptism gives the *Holy Spirit*, which the Baptist confesses that he himself could not do.

Hence the Evangelist is led in the *following* chapter to speak of Christ baptizing those who are baptized by the instrumentality of His disciples (see on *iv. 2*), and as extending the blessings of the Gospel from Judæa to *Samaritæ*; and as revealing Himself as the expected Messiah, to a Samaritan woman, a remarkable type of the Heathen World (*v. 7*) coming from its manifold harlotry of false religions (*iv. 18*) to Christ. He relates that this Revelation took place at *Sychar*, *Sichem*, *Shechem*, in *Samaria*—the very same place as that in which *Jehovah* had revealed Himself first in *Canaan* to *Abraham*, the Father of the Faithful, in whose promised Seed *all Nations of the earth* were to be *blessed* (*Gen. xii. 3; xviii. 18; xxii. 18; xxvi. 4; xxviii. 14*); and therefore a very appropriate spot for the manifestation of the Messiah (*v. 26*) to those who were counted strangers by the Jews, and with whom the Jews had no dealings (*v. 9*), and who acknowledged Him by faith, and so became children of *faithful Abraham* (*Gal. iii. 9*); and for the divine declaration that in all places men should worship the Father (*v. 21*), and as promising *living water* to those who ask Him for it; that living water which will become in them a well of water springing up to everlasting life (*v. 14*).

The attentive reader will not fail to compare what is said in this chapter concerning the Holy Sacrament of Baptism with the words of our Blessed Lord, in the sixth chapter, on the other Sacrament—that of the Lord's Supper. These two chapters are, as it were, two Divine Sermons on the two Sacraments; and mutually illustrate each other. This will be further shown in the note at the end of the sixth chapter, to which the reader is now referred.

CH. IV.—On the connexion of this chapter with the foregoing, see the preceding note.

1, 2. Ἰησοῦς—βαπτίζει—καίτοιγε Ἰησοῦς αὐτὸς οὐκ ἐβάπτισεν] *Jesus baptizeth—and yet Jesus Himself was not baptizing*. Both are true; for Jesus did baptize, in that He *cleansed* those who were baptized; and He did *not baptize*, in that He did not administer Baptism with *His own hands*. The Apostles were the *human instruments* by which His Divine Majesty worked in His Baptism, ministered by *their hands*. (*Aug.*)

John the Baptist, a human minister, had a baptism, which was called by his name—the baptism of *John*. (*Matt. xxi. 25*.) But our Lord would not allow *His own* baptism to be called by *any man's name*, in order that He Himself might always baptize, and might be rightly said to baptize those whom He does not baptize by His own hands, but by His Ministers; and that we might understand that whosoever is baptized by His Ministers, is baptized by Christ. If He had committed His baptism to any one person like John, His baptism might have been called the baptism of Peter, or of Paul; but now it is the baptism of CHRIST, in Whom all, who are baptized, must place their hope and trust. (*Aug.*)

Judas was among the disciples, and they who were baptized by Judas were not baptized again; for they whom even Judas, who was Christ's Apostle, baptized, were baptized by Christ.

If Christian baptism is ministered by an evil Minister, yet it is still the baptism of Christ. So that we may always say with St. John the Baptist (*Matt. iii. 11*), He it is who *baptizeth* with the Holy Ghost. (*Aug.*)

It may be asked, whether the Holy Spirit was given in the Baptism now ministered by His disciples, since we read (*chap. vii. 39*), the *Holy Ghost was not yet given, because that Jesus was not yet glorified*? To which it may be replied, that the Holy Spirit was bestowed by their baptism, but not with that plenary manifestation, in which He was afterwards given at and after the Day of Pentecost.

($\frac{33}{x}$) ⁴ *Εδει δὲ αὐτὸν διέρχεσθαι διὰ τῆς Σαμαρείας.

⁵ ^b *Ερχεται οὖν εἰς πόλιν τῆς Σαμαρείας λεγομένην Συχάρ, πλησίον τοῦ χαωρίου ὃ ἔδωκεν Ἰακώβ Ἰωσήφ τῷ υἱῷ αὐτοῦ. ⁶ ἦν δὲ ἐκεῖ πηγή τοῦ Ἰακώβ. ^b Gen. 33. 19. & 48. 22. Josh. 24. 32.

Ὁ οὖν Ἰησοῦς κεκοπιακῶς ἐκ τῆς ὁδοιπορίας ἐκαθέζετο οὕτως ἐπὶ τῇ πηγῇ ὥρα

5. εἰς πόλιν τῆς Σαμαρείας] to a city of Samaria, called *Sychar*. *Sichem* (Gen. xxxiv. 2), between Mount Ebal and Mount Gerizim (Judg. ix. 7), afterwards called Νεάπολις, now *Nablous*, thus described by *Josephus*, Ant. v. 7. 2, τὸ ὅρος τὸ Γαριζὲν ὑπέρκειται τῆς Σικίμων πόλεως. iv. 8. 45, οὐ πόρρω τῆς Σικίμων πόλεως, μεταξὺ δυοῖν ὁρῶν, Γαριζαίου μὲν τοῦ ἐκ δεξιῶν κειμένου, τοῦ δὲ ἐκ λαῶν Γιβάλου (Ἰζῆ) προσαγορευμένου. xi. 8. 6, Σαμαρεῖται μητρόπολιν τότε (tempore Alexandri M.) ἔχοντες, κειμένην πρὸς τῷ Γαριζίν ὄρει καὶ κατὰ κλημένην ὑπὸ τῶν ἀποστατών τοῦ Ἰουδαίων ἔθνους. For a modern description, see note below on v. 6; *Robinson*, iii. 104, and *Later Researches*, p. 129, and *G. Williams* in *Smith's Dict. v. Neapolis*.

The change of the name to *Sychar* is due to the contempt shown for the Samaritans by the Jews, who charged the Samaritans with the worshipping of an *Idol* (ἱδῶλ), *sheker*, or falsehood, from ἡψ (shakar), *sefellit*. (See *Habak. ii. 18*.) Cp. *Wetst. Light-foot* derives it from ἡψ, *inebriavit*. *Bengel* and *Wieseler* (*Chronol. Synops.* p. 256, 8) suppose the name *Sychar* to be connected with *sachar*, 'to purchase,' with reference to Gen. xxxiii. 19.

The Samaritans were called in derision by the Jews ὁ λαὸς ὁ μαρὸς ὁ κατοικῶν ἐν Σικίμοις; perhaps (as *Wetst.* suggests, p. 858) with an allusion to *Moreh*, the ancient name of *Sychem*. Our Lord's prohibition (*Matt. v. 22*) may refer to this sarcastic appellation.

Sichem was a remarkable place in patriarchal History. It was the national sanctuary of Israel. There, God first appeared to Abraham (Gen. xii. 6). There, Jacob spread his tent and built an altar (Gen. xxxiii. 18—20). There, Joseph was buried (*Josh. xxiv. 32*), and all the Patriarchs (see on *Acts vii. 16*). There the people were assembled by Joshua to hear the blessings and the curses of the Law (*Josh. viii. 33*). Hence the Jews could not deny that, on the ground of local sanctity, *Sichem* had strong claims.

Christ the Incarnate Word now comes to the spot where God had appeared to Abraham, and where He had been worshipped by Jacob, and where the bodies of Joseph and the Patriarchs lay. God had promised unto Abraham, *Unto thy seed I will give this land*; and now Christ is there, Who is the seed of Abraham, and in Whom all nations are blessed. See *Burgon*, here, for an excellent note, and on v. 40.

On the history of *Sichem*, see also the preliminary note below, on *Acts vii.*, and note on *Heb. vii. 2*.

6. πηγή τοῦ Ἰακώβ] *Jacob's well*, probably only a λάκκος, or cistern for rain water; the water that Christ gives, *living water*, is ὕδωρ ζωῆς. Cp. *Jer. ii. 13*. *Zech. xiv. 8*. *John vii. 38*.

The following description of the spot is from the pen of a recent traveller, *Dr. Robinson*, *Researches in Palestine*, sect. xiv. p. 107—112:—

"We met a Muhammedan, who acknowledged the tradition respecting *Jacob's well* and Joseph's tomb. He led us by the latter, which stands in the middle of the mouth of the valley; and then to the well, situated a little south of the tomb and just at the base of *Gerizim*. We were thirty-five minutes in coming to it from the city of *Nablus*, which lies nearly due east towards *Salim*. The well bears evident marks of antiquity, but was now dry and deserted. A large stone was laid loosely over, or rather in its mouth; by dropping in stones, we could perceive that it was deep (*John iv. 11*). Adjacent to the well are the ruins of an ancient church, forming mounds of rubbish, among which we remarked three granite columns.

The tradition respecting both Jacob's well and Joseph's tomb, in which by a singular tradition Jews and Samaritans, Christians and Muhammedans, all agree, goes back at least to the time of *Eusebius* in the early part of the fourth century.

I am not aware of any thing in the nature of the case, that goes to contradict the common tradition; but on the other hand I see much in the circumstances tending to confirm the supposition, that this is actually the spot where our Lord held his conversation with the Samaritan woman. Jesus was journeying from Jerusalem to Galilee, and rested at the well, while His disciples were gone away into the city to buy meat (*John iv. 3. 8*). The well, therefore, lay apparently before the city, and at some distance from it. In passing along the eastern plain, Jesus had halted at the well, and sent His disciples to the city situated in the narrow

valley, intending on their return to proceed along the plain on this way to Galilee, without Himself visiting the city. All this corresponds exactly to the present character of the ground. The well too was Jacob's well, of high antiquity, a known and venerated spot; which, after having already lived for so many ages in tradition, would not be likely to be forgotten in the two and a half centuries, intervening between *St. John* and *Eusebius*.

This is probably the actual well of the patriarch; and was dug by him in some connexion with the possession of the "parcel of ground," bought of *Hamor*, the father of *Shechem*, which he gave to his son *Joseph* (Gen. xxxiii. 19), and near which *Joseph* and his brethren were buried, in a parcel of ground purchased by *Abraham* of another, *Hamor* the son of *Shechem*. See on *Acts vii. 16*. The practice of the patriarchs to dig wells wherever they sojourned, is well known; and if Jacob's field, as it would seem, was here before the mouth of the valley of *Shechem*, he might prefer not to be dependent for water on fountains, which lay up that valley and were not his own.

I think we may thus rest with confidence in the opinion, that this is Jacob's well, and here the parcel of ground which Jacob gave to his son *Joseph*. Here the Saviour, wearied with his journey, sat upon the well and taught the poor Samaritan woman those great truths which have broken down the separating wall between Jews and Gentiles. God is a spirit, and they that worship Him must worship Him in spirit and in truth."

— Ἰησοῦς κεκοπιακῶς] Jesus is weary. He is both strong and weak; strong, because "In the beginning was the Word" (i. 1); and weak, because "the Word was made flesh," i. 14. (*Aug.*)

— ἐκαθέζετο οὕτως] οὕτως, 'thus,' i.e. in all simplicity, ἀπλῶς, ὡς ἔπρεπε, He was sitting thus on the well. (*Chrys., Euthym., Theoph.*); οὕτως (cp. xiii. 25. *Acts xxvii. 17*). He in whom is the fullness of the Godhead sat thus, as any one among men.

The well was probably shaded with trees, and a place of resort. He would have an audience there.

— ὥρα ἕκτη] the sixth hour, six in the evening. It is not likely that this was at noon; that was not an usual hour for drawing water; but six in the evening was. In *Gen. xxiv. 11*, the evening is described as the time that women go out to draw water.

The woman, after a short discourse, leaves her water-pot, and goes to the City, where she finds the men of *Sychar*, as usual in the evening, collected for conversation, and brings them to Jesus; and they entreat Him to remain that night.

Among other things, in which *St. John* is distinguished from the Jews and from the earlier Evangelists, is, it would seem, his mode of reckoning time. He specifies hours oftener than any of the Evangelists, and he appears to calculate them according to a different mode of computation. That method is identical with our own. It has been shown from the history of the martyrdom of *S. Polycarp*, the scholar of *St. John*, in one of the seven Churches of Asia, that this mode of reckoning the hours was there received. See *Polycarp*, Martyr. c. 21, p. 635, ed. *Jacobson*, who says, "Non enim de Romanâ, sed de Asiaticâ horas computandi ratione, hic est sermo; eadem scilicet quâ nos hodie utimur." Cp. *Greswell*, *Dissertat. i. 260*; ii. 216; iii. 229; iv. 627. The same mode of calculation is employed in the account of another martyrdom in Asia, at *Smyrna*, that of *Pionius*. (*Ruinart, Acta Martyrum*, p. 137. *Townson* on the Gospels, i. p. 26.)

This then was, it seems, the mode of reckoning received by the Asiatic Churches of the second century. *St. John* wrote his Gospel in Asia (see above, *Introduction*, p. 267), and for the use of those Churches. It is therefore probable, that *St. John* found such a mode of reckoning in the country where and for which he wrote his Gospel, and adapted his narrative to it. Such a method of reckoning was not unknown in other countries. "Ipsum diem," says *Plin. N. H. ii. 79*, "alii aliter observare. Cimbri à meridie ad meridiem. Ægyptiî et Hipparchus à mediâ nocte in mediam."

St. John, in his Gospel, speaks of the Jews (οἱ Ἰουδαῖοι) as separated from the Christian Church (see above, p. 268, and on i. 19). He is specially careful to record those acts and sayings of Christ which indicate the true character of the Jewish Sabbath (v. 9—18; vii. 22, 23; ix. 14. 16). He remarks the appearances of Christ after His Resurrection, as taking place on the first day

e Luke 9. 52, 53.
ch. 8. 48.
Acts 10. 28.
2 Kings 17. 24.
d Ps. 36. 8, 9.
Isa. 12. 3.
& 41. 17, 18.
Jer. 2. 13.
Zech. 14. 8.
ch. 6. 35.
& 7. 38, 39.
& 14. 16, 17.
Rev. 7. 16.
& 21. 6.
& 22. 1, 17.
e Jer. 2. 13.
f ch. 6. 58.
g ch. 6. 27, 35.
& 7. 38, 39.
& 14. 16, 17.
Rom. 8. 10, 11.
15—17, 23.
1 Cor. 15. 44, 45.
Gal. 6. 8.
Eph. 1. 13, 14.
Isa. 12. 3.
& 41. 17, 18.
Ps. 36. 8, 9.
Zech. 14. 8.
Rev. 7. 16, 17.
& 21. 6.
& 22. 1, 17.
h ch. 6. 14.
Luke 7. 16.
& 24. 19.
i Gen. 12. 6, 7.
& 23. 18—20.
Deut. 11. 29, 30.
& 12. 5, 11.
1 Kings 9. 3.
2 Chron. 7. 12.

ἦν ὡς ἔκτη. ⁷ Ἐρχεται γυνή ἐκ τῆς Σαμαρείας ἀντλήσαι ὕδωρ. Λέγει αὐτῇ ὁ Ἰησοῦς, Δός μοι πιεῖν ⁸ οἱ γὰρ μαθηταὶ αὐτοῦ ἀπεληλύθεισαν εἰς τὴν πόλιν, ἵνα τροφὰς ἀγοράσωσι ⁹ λέγει οὖν αὐτῇ ἡ γυνή ἡ Σαμαρεῖτις, Πῶς σὺ Ἰουδαῖος ἂν παρ' ἐμοῦ πιεῖν αἰτεῖς οὔσης γυναικὸς Σαμαρεῖτιδος; οὐ γὰρ συγχρῶνται Ἰουδαῖοι Σαμαρεῖταις. ¹⁰ ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῇ, Εἰ ᾗδεις τὴν δωρεὰν τοῦ Θεοῦ, καὶ τίς ἐστιν ὁ λέγων σοι, Δός μοι πιεῖν, σὺ ἂν ᾗτησας αὐτόν, καὶ ἔδωκεν αὐν σοι ὕδωρ ζῶν. ¹¹ Λέγει αὐτῇ ἡ γυνή, Κύριε, οὔτε ἀντλημα ἔχεις, καὶ τὸ φρέαρ ἐστὶ βαθύ· πόθεν οὖν ἔχεις τὸ ὕδωρ τὸ ζῶν; ¹² Μὴ σὺ μέλλων εἶ τοῦ πατρὸς ἡμῶν Ἰακώβ, ὃς ἔδωκεν ἡμῖν τὸ φρέαρ, καὶ αὐτὸς ἐξ αὐτοῦ ἔπινε, καὶ οἱ υἱοὶ αὐτοῦ, καὶ τὰ θρέμματα αὐτοῦ; ¹³ ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῇ, Πᾶς ὁ πίνων ἐκ τοῦ ὕδατος τούτου διψήσει πάλιν ¹⁴ ὃς δ' ἂν πῖνῃ ἐκ τοῦ ὕδατος, οὐ ἐγὼ δώσω αὐτῷ, οὐ μὴ διψήσῃ εἰς τὸν αἰῶνα· ἀλλὰ τὸ ὕδωρ ὃ δώσω αὐτῷ γενήσεται ἐν αὐτῷ πηγὴ ὕδατος ἀλλομένου εἰς ζωὴν αἰώνιον. ¹⁵ Λέγει πρὸς αὐτόν ἡ γυνή, Κύριε, δός μοι τοῦτο τὸ ὕδωρ ἵνα μὴ διψῶ, μηδὲ ἔρχωμαι ἐνθάδε ἀντλεῖν. ¹⁶ Λέγει αὐτῇ ὁ Ἰησοῦς, Ὑπαγε, φώνησον τὸν ἄνδρα σου, καὶ ἐλθὲ ἐνθάδε. ¹⁷ ἀπεκρίθη ἡ γυνή καὶ εἶπεν, Οὐκ ἔχω ἄνδρα. Λέγει αὐτῇ ὁ Ἰησοῦς, Καλῶς εἶπας, Ὅτι ἄνδρα οὐκ ἔχω. ¹⁸ πέντε γὰρ ἄνδρας ἔσχες· καὶ νῦν ὃν ἔχεις οὐκ ἔστι σοῦ ἀνὴρ· τοῦτο ἀληθὲς εἶρηκας. ¹⁹ λέγει αὐτῇ ἡ γυνή, Κύριε, θεωρῶ ὅτι προφήτης εἶ σύ. ²⁰ οἱ

of the week (xx. 1. 19. 26). He alone mentions the *Lord's Day* by name (Rev. i. 10). And, perhaps, by the peculiar method he employs of reckoning *hours*, he might desire to mark the *separation* of the Christian Church from the *Jews*, in *hours* as well as in *days*, and to break her off entirely from the observance of *Jewish seasons* as such; and to put the *Christian seasons* on a footing of their own. It would manifestly have been inconvenient that the Day of Christ's *Resurrection*, the great annual and weekly festival of the Church, should have been supposed to begin with the *sunset* of the seventh day, and *end* with the sunset of the first. These are arguments *à priori*, in favour of the above opinion concerning St. John's reckoning. An argument *à posteriori* may be recognized in the fact, that this mode of reckoning has been adopted, and is now used, by the principal nations of the Christian World.

For further illustration of this subject, see i. 40; iv. 52; xix. 14. See also note on 1 Thess. ii. 9, as showing that St. John's usage in speaking of *day* and *night* was different from the *Hebrew* use of St. Paul.

7. γυνή ἐκ τῆς Σαμαρείας] *a woman of Samaria*. Cp. ἀπὸ (xi. 1). The Samaritans were of foreign extraction (Luke xvii. 18), and were regarded as aliens by the Jews. And this Samaritan woman is a figure of the Church, coming from foreign lands; not as yet justified, but to be justified in Christ. (*Aug.*) See v. 18.

It was the *sixth hour*, the *evening* of the day, *our* six o'clock. It was the evening of the World, shown in a figure, and now the harvest of the earth was, in a figure, ripe (v. 35). How fitting was it, that at that hour of the day, and at that season of the year, and at that spot of the Holy Land, our Saviour Christ should have begun to gather in the fruits of His spiritual Harvest! . . . As Isaac's servant meets Rebekah—as Jacob himself meets Rachel—as Moses encounters Zipporah—at a well; what more fitting than that He, of whom all these were shadows, the Bridegroom, as He loved to call Himself, should meet *His* alien spouse, the Samaritan Church, at a well of water likewise? Verily, here was Jacob's remote descendant at last fulfilling the dying Patriarch's prophecy. It was beside Jacob's well that He sat; and in "the parcel of ground that Jacob gave to his son Joseph" that He discoursed with the woman of Samaria: and lo, Joseph becomes at once a "fruitful bough," even that "fruitful bough of a well" (Gen. xlix. 22), of which the dying Patriarch made prophetic mention,—"whose branches run over the wall," which heretofore had severed Jew and Gentile! *Burton*. (Serm. on John iv. 35—38).

— Δός μοι πιεῖν] *Give Me to drink*. Our Lord was athirst for water, but was more athirst for the salvation of her soul, from whom He asked it, and therefore He desired to *give* her living water, and to make her *athirst* for it. (*Aug.*)

9. οὐ γὰρ συγχρῶνται] *for the Jews have no dealings with Samaritans*. It is not said that Samaritans declined all dealings with Jews; and though our Lord said, "Enter not into a city of

the Samaritans" (Matt. x. 5), He did not command them to *repel* the Samaritans. (*Chrys., Theoph.*) And He propounds Samaritans as examples to the Jews, Luke x. 33; xvii. 16.

The following are passages from Rabbinical works, on the relations of the Jews to the Samaritans: *Rasche ad Sota* p. 515, edit. Wagens., Samaritani panem comedere, aut vinum bibere, prohibitum est. *Sanhedrin* fol. 104, 1, Si quis Cuthæum (*Samaritanum*) in domum suam recipit, eique ministrat, ille caussa est, ut filii ipsius in exilium abire cogantur. *Tanchuma* fol. 43, 1, Dicunt, qui edit frustum Samaritani, est ut edens carnem porci et non proselytus fit Samaritanus in Israël, nec est ipsis pars in resurrectione mortuorum. *Hieros. Avodah Zara* fol. 44, 4, R. Jacob Bar Acha, nomine R. Lazar dicit, victualia Cuthæorum permissa sunt, si non immisceatur iis aliquid vini eorum aut aceti. *Bab. Kiddushin* fol. 76, 1, Azyma Cuthæorum sunt permissa, et per ea homo præstat officium suum in Paschate. (*Kuin.*)

10. ὕδωρ ζῶν] *living water*, literally, perennially flowing from a natural spring; as distinguished from water in an artificial cistern. See *Weist.* p. 859. So aqua *viva*, aqua *saliens* in Latin. Cp. *Justin M. c. Tryph.* 114, where he says that Christians joyfully die διὰ τὸ ὄνομα τῆς καλῆς πέτρας, καὶ ζῶν ὕδωρ ταῖς καρδίαις τῶν δι' αὐτοῦ ἀγαπῶσάντων τὸν πατέρα τῶν ὅλων βρυούσης, καὶ ποτιζούσης τοὺς βουλομένους τὸ τῆς ζωῆς ὕδωρ.

14. ἐκ τοῦ ὕδατος, ὃ ἐγὼ δώσω] *the water that I will give*; the Holy Spirit (*Chrys.*), which he calls living water, because the Spirit is not like a stagnant pool, but a gushing spring, ever stirring the soul to good works. (*Theoph.*)

— οὐ μὴ διψήσῃ] Some Editors have adopted διψήσῃ, from A, B, D, L, M, Δ. But διψήσῃ, which is in E, F, G, H, K, S, U, V, Δ, seems preferable, as intimating that he shall be preserved from thirst by divine power.

Οὐ μὴ διψήσῃ would signify only 'he will not thirst;' but Christ says that he *shall* not thirst; I will give him living water, by which he shall be preserved from thirst. Cp. vi. 35, where the same observation is applicable. Cp. viii. 51, 52, θάνατον οὐ μὴ θεωρήσῃ—οὐ μὴ γεύσῃται θανάτου: he shall never see, never taste death. I, Who alone can, will preserve him from it. The future is rightly preserved by the Editors in viii. 12, where the sense is 'he will not walk in darkness.'

18. πέντε ἄνδρας ἔσχες] *thou hadst five husbands*—a true picture of the spiritual condition of the Heathen World, which was typified by this woman (see v. 7), and which had violated its conjugal faith to the One true God, and committed the spiritual harlotry and fornication of idolatry with many lovers. Cp. Isa. xxiii. 17. Jer. iii. 1; xxii. 20. Ezek. xvi. 36. Hos. ii. 10—12.

— σοῦ ἀνὴρ] he is not the husband of thee; but he is the husband of *some other woman*: σοῦ is placed emphatically. See on Matt. xvi. 18.

19. θεωρῶ ὅτι προφήτης εἶ σύ] *I perceive that thou art a prophet*.

The woman does not excuse herself, but confesses Christ,

πατέρες ἡμῶν ἐν τῷ ὄρει τούτῳ προσεκύνησαν· καὶ ὑμεῖς λέγετε, ὅτι ἐν Ἱερο-
 σολύμοις ἐστὶν ὁ τόπος, ὅπου προσκυνεῖν δεῖ. ²¹ ^k Λέγει αὐτῇ ὁ Ἰησοῦς, ^k Mal. 1. 11.
 Γύναι, πίστευσόν μοι, ὅτι ἔρχεται ὥρα, ὅτε οὔτε ἐν τῷ ὄρει τούτῳ οὔτε ἐν
 Ἱεροσολύμοις προσκυνήσετε τῷ Πατρὶ. ²² ¹ Ὑμεῖς προσκυνεῖτε ὁ οὐκ οἴδατε· ¹ 2 Kings 17. 29.
 ἡμεῖς προσκυνούμεν ὁ οἴδαμεν, ὅτι ἡ σωτηρία ἐκ τῶν Ἰουδαίων ἐστίν. ^{Isa. 2. 3.}
²³ ^m Ἀλλὰ ἔρχεται ὥρα, καὶ νῦν ἐστίν, ὅτε οἱ ἀληθινοὶ προσκυνηταὶ προσκυνή- ^{Luke 24. 47.}
 σουσι τῷ Πατρὶ ἐν πνεύματι καὶ ἀληθείᾳ· καὶ γὰρ ὁ Πατὴρ τοιούτους ζητεῖ ^{Rom. 3. 2, & 9. 4.}
 τοὺς προσκυνούντας αὐτόν. ²⁴ ^a Πνεῦμα ὁ Θεός· καὶ τοὺς προσκυνούντας αὐτόν ^{n 2 Cor. 3. 17.}
 ἐν πνεύματι καὶ ἀληθείᾳ δεῖ προσκυνεῖν. ²⁵ Λέγει αὐτῷ ἡ γυνή, Οἶδα ὅτι
 Μεσσίας ἔρχεται (ὁ λεγόμενος Χριστός)· ὅταν ἔλθῃ ἐκεῖνος, ἀναγγελεῖ ἡμῖν
 πάντα. ²⁶ ^o Λέγει αὐτῇ ὁ Ἰησοῦς, Ἐγὼ εἰμι, ὁ λαλῶν σοι. ²⁷ Καὶ ἐπὶ τούτῳ ^{o ch. 9. 37.}
 ἦλθον οἱ μαθηταὶ αὐτοῦ, καὶ ἐθαύμαζον ὅτι μετὰ γυναικὸς ἐλάλει· οὐδεὶς μέντοι
 εἶπε, Τί ζητεῖς; ἢ τί λαλεῖς μετ' αὐτῆς; ²⁸ Ἀφῆκεν οὖν τὴν ὑδρίαν αὐτῆς
 ἡ γυνή, καὶ ἀπῆλθεν εἰς τὴν πόλιν, καὶ λέγει τοῖς ἀνθρώποις, ²⁹ Δεῦτε, ἴδετε
 ἄνθρωπον ὃς εἶπέ μοι πάντα ὅσα ἐποίησα· μήτι οὗτός ἐστιν ὁ Χριστός;
³⁰ Ἐξῆλθον ἐκ τῆς πόλεως, καὶ ἤρχοντο πρὸς αὐτόν.
³¹ Ἐν δὲ τῷ μεταξύ ἡρώτων αὐτὸν οἱ μαθηταὶ λέγοντες, Ῥαββί, φάγε.
³² Ὁ δὲ εἶπεν αὐτοῖς, Ἐγὼ βρώσω ἔχω φαγεῖν ἣν ὑμεῖς οὐκ οἴδατε. ³³ Ἐλεγον
 οἱ μαθηταὶ πρὸς ἀλλήλους, Μή τις ἤνεγκεν αὐτῷ φαγεῖν; ³⁴ ^p Λέγει αὐτοῖς ^{p Job 23. 12.}
 ὁ Ἰησοῦς, Ἐμὸν βρώμᾳ ἐστίν· ἵνα ποιῶ τὸ θέλημα τοῦ πέμψαντός με, καὶ ^{ch. 17. 4.}
 τελειώσω αὐτοῦ τὸ ἔργον. ³⁵ ^q Οὐχ ὑμεῖς λέγετε, ὅτι ἐτι τετράμηνός ἐστι, ^{q Matt. 9. 37.}
^{Luke 10. 2.}

Chrys., who dwells on the particulars in which this Samaritan woman in her intercourse with Christ affords profitable instruction to Christians.

20. τῷ ὄρει τούτῳ] on this mountain. On the rivalry between Gerizim and Jerusalem, see *Joseph. Ant.* xiii. 3, 4. *Reland, Pal.* p. 503, and the authorities from the Talmud in *Welstein*, p. 861. The coins of Samaria exhibit a Temple on the summit of a mountain. *Akermann*, p. 29.

21. ἔρχεται ὥρα] the hour cometh. He removes the notion of any special privileges guaranteed to either of the two rival Cities and Mountains, and says, The hour is coming of evangelical doctrine, when the words of the Prophets will be fulfilled, and the shadows of types will pass away, and all local distinctions be abolished, and the Truth will illumine the hearts of all believers with its pure light in the true Sion, the universal Church of Christ, where true spiritual worship is offered to God. (*Origen.*, *Chrys.*)

Not only has the spiritual worship of God been now diffused generally, but the special worship offered at Jerusalem and Gerizim was soon afterwards interrupted by the destruction of the Temples there, and by the expulsion of Jews and Samaritans from their own cities. See *Jerome* in *Sophon.* i. 15. *Euseb.* iv. 6. *Tertulian*, c. Jud. 15. *Procopius*, v. 7. *Welstein*.

22. Ἦ προσκυνεῖτε ὁ οὐκ οἴδατε] Ye worship what ye know not. Because ye regard God as local and particular; and mingle His worship with that of Idols; but we worship the One Lord of all. (*Chrys.*)

On the heathen Origin, History, and idolatrous Worship of the Samaritans, see an excellent essay in *Mede's Works*, i. Disc. xii. p. 46, and *Lücke* here, i. pp. 592—596.

— ἡ σωτηρία ἐκ τῶν Ἰουδαίων] the salvation is of the Jews. Obs. ἡ σωτηρία, the promised salvation, the only salvation, for the Saviour of the World—He by Whom alone man can be saved (*Acts* iv. 12)—arises from Judæa. See also *Rom.* ix. 1—6.

24. Πνεῦμα ὁ Θεός] God is a Spirit. Hence they are refuted who understand literally the figurative expressions of Scripture concerning the Lord; e. g. the arm, the eyes, the feet, the wings of God, Who is a Spirit. (*Origen.*) God is a Spirit. He thus condemns the formal and carnal worship of the Jews, and teaches men to offer themselves a living sacrifice to God. (*Chrys.*)

— ἐν πνεύματι καὶ ἀληθείᾳ] in spirit and in truth. The Samaritans regarded God as limited by space, and the Jews were studious mainly of external forms in worship, and neglected the spirit: they dwelt on types and figures which were only images of truth; but the true worshippers differ from both, because they worship God in Spirit and in Truth; in Spirit, that is, in holiness and righteousness of life; and in Truth, that is, not in heresy, but in soundness of faith. There will not only be a change in the

place (τόπος), but in the mode (τρόπος) of worship. And the hour of this change now is. (*Theoph.*)

25. Μεσσίας ἔρχεται] *Messias cometh.* The Jews contend for their temple, on Moriah, we for our mountain, Gerizim. The Messiah will come and teach us how to worship. (*Aug.*) That the Samaritans expected a Messiah appears from the fact, that *Dositheus* arose among them, and pretended to be the Christ. Cp. *Origen* (tom. 13).

This woman, who only knew the Five Books of Moses, expected the Messiah. This knowledge of the Samaritans was probably derived from the first prophecy of Holy Writ, *Gen.* iii. 15, and from the prophecies of *Jacob*, *Gen.* xlix. 10, and of *Balaam*, *Numb.* xxiv. 7—9. 17, and the words in *Deut.* xviii. 15. Hence our Lord said to the Jews, If ye had believed *Moses*, ye would have believed Me. (*John* v. 46.)

26. Ἐγὼ εἰμι, ὁ λαλῶν σοι] I that am speaking unto thee am He. The Jews said to Christ (*John* x. 24), If thou be the Christ, tell us plainly, and He did not reveal Himself to them; and yet He says to the woman, "I am He." Whence this difference? Because they asked in malice, she in simplicity; and because there were no Pharisees and Chief Priests in Samaria, who would pervert this knowledge into an occasion of hatred against Him; and because He foreknew that the Samaritans would believe in Him. Cp. *Matt.* xvi. 20.

27. ἐθαύμαζον] were wondering; the reading of A, B, C, D, G, K, L, M. *Elz.* has ἐθαύμασαν, which is less expressive.

— μετὰ γυναικός] with a woman; which the Jewish Rabbis, who despised women, did not willingly do. *Lightfoot*, *Schoettgen* here.

— οὐδεὶς μέντοι] yet no one said, What seekest Thou? A silent intimation of awe for their Master. See on *Mark* x. 32. *Luke* v. 7. *John* xii. 21, 22.

28. Ἀφῆκεν τὴν ὑδρίαν] She left her water-pot and went her way into the city. Our Lord employed this woman as an Apostle to her own city. (*Origen.*) And she would not have them trust implicitly in her own report of Him, but she said to them, Come and see. And she did not tell them that He had declared Himself to be the Christ, lest perhaps they might refuse to come, but she said, Come and see a man, &c. Is not this the Christ? (*Chrys.*)

29. Δεῦτε, ἴδετε] Come ye and see. This woman of Samaria was wiser and more courageous than the master of Israel, *Nicomachus*, with whom Jesus had discoursed on the same subject. He did not fetch others, or declare himself openly as a disciple; but she brought a City to Christ. (*Chrys.* on v. 13.)

32. Ἐγὼ βρώσω ἔχω φαγεῖν] I have meat to eat. Our salvation is the meat for which Christ hungers. (*Chrys.*, *Theoph.*)

35. τετράμηνος] sc. χρόνος. (*Lobeck*, *Phryn.* p. 549.) So the best MSS. *Elz.* has τετράμηνον.

καὶ ὁ θερισμὸς ἔρχεται; ἰδοὺ λέγω ὑμῖν, ἐπάρατε τοὺς ὀφθαλμοὺς ὑμῶν, καὶ θεάσασθε τὰς χώρας, ὅτι λευκαὶ εἰσι πρὸς θερισμὸν ἤδη. ³⁶ Καὶ ὁ θερίζων μισθὸν λαμβάνει, καὶ συνάγει καρπὸν εἰς ζωὴν αἰώνιον, ἵνα καὶ ὁ σπείρων ὁμοῦ χαίρῃ καὶ ὁ θερίζων. ³⁷ Ἐν γὰρ τούτῳ ὁ λόγος ἐστὶν ὁ ἀληθινός, ὅτι ἄλλος ἐστὶν ὁ σπείρων, καὶ ἄλλος ὁ θερίζων. ³⁸ Ἐγὼ ἀπέστειλα ὑμᾶς θερίζειν ὃ οὐχ ὑμεῖς κεκοπιάκατε· ἄλλοι κεκοπιάκασιν, καὶ ὑμεῖς εἰς τὸν κόπον αὐτῶν εἰσεληλύθατε.

³⁹ Ἐκ δὲ τῆς πόλεως ἐκείνης πολλοὶ ἐπίστευσαν εἰς αὐτὸν τῶν Σαμαρειτῶν, διὰ τὸν λόγον τῆς γυναικὸς μαρτυρούσης, ὅτι εἶπέ μοι πάντα ὅσα ἐποίησα.

⁴⁰ Ὡς οὖν ἦλθον πρὸς αὐτὸν οἱ Σαμαρεῖται, ἡρώτων αὐτὸν μέναι παρ' αὐτοῖς· καὶ ἔμεινεν ἐκεῖ δύο ἡμέρας. ⁴¹ Καὶ πολλῶ πλείους ἐπίστευσαν διὰ τὸν λόγον αὐτοῦ, ⁴² τῇ τε γυναικὶ ἔλεγον, ὅτι οὐκέτι διὰ τὴν σὴν λαλίαν πιστεύομεν· αὐτοὶ γὰρ ἀκηκόαμεν, καὶ οἶδαμεν ὅτι οὗτός ἐστιν ἀληθῶς ὁ σωτὴρ τοῦ κόσμου, ὁ Χριστός.

(³⁴ VII) ⁴³ Μετὰ δὲ τὰς δύο ἡμέρας ἐξῆλθεν ἐκεῖθεν, καὶ ἀπῆλθεν εἰς τὴν Γαλιλαίαν· (³⁵ I) ⁴⁴ αὐτὸς γὰρ Ἰησοῦς ἐμαρτύρησεν, ὅτι προφήτης ἐν τῇ

r ch. 17. 8.

s Matt. 13. 57.
ch. 7. 1.
Mark 6. 4.
Luke 4. 24.

It would seem that this was late in November or early in December. The sowing of barley was at that time, i. e. in the month Cisleu. And in *four months* after that time—in the month Nisan or Abib—the *barley* harvest began,—namely, at the *Pass-over*. And fifty days after that,—namely, at *Pentecost*, the *wheat* harvest commenced. Levit. xxiii. 10—17. *Joseph*. Ant. iii. 105. *Walchii* Calend. Palest. p. 25. *Buhl* Cal. p. 23. *Kuinoel's* note here; and *Meyer*, p. 133; and *Wieseler*, Synops. p. 214. *Robinson*, Palest. ii. p. 99. *Jahn*, Arch. § 62. *Winer*, R. W. B. p. 340 v. Erndte.

—ἐπάρατε τοὺς ὀφθαλμούς] *lift ye up your eyes and see*. You can calculate by the aspect of the fields how many months it wants to the *natural* harvest; but I say to you, Lift up the eyes of your heart, and behold the *spiritual* harvest present before you. Christ sees a multitude of the Samaritans coming to hear Him, and He calls them *fields while to Harvest*. (*Chrys., Theoph.*)

Christ's divine Eye had also a *prophetic* view of the spiritual Harvest to be gathered in Samaria, soon after His Ascension, on which see Acts viii. 1—14, and note there, and on Acts viii. 17. Cp. note on John xii. 20. 24.

³⁶ ὁμοῦ χαίρῃ] *may rejoice together*; at the Great Day. Their labours were at different times, the reward will be given at once. (*Origen.*)

³⁷ ἄλλος δὲ σπείρων] *one is he who soweth, another he who reapeth*. The Patriarchs and Moses, and the Prophets of the Old Testament had sown the seed; the Apostles of the New reap the harvest. (*Origen*, who quotes Isa. xxix. 11. Dan. viii. 27. Matt. xii. 42; xiii. 17. Eph. iii. 5. Cp. *Cyril*, *Chrys.*, *Aug.*, *Theophyl.*)

Hence we see that the *New Testament* is *not contrary* to the *Old* (as the Marcionites and Manichæans vainly say), but the *Old* preparatory to the *New*, and the *New* the fulfilment of the *Old*. (*Chrys.*, *Aug.*, *Theophyl.*) And finally the *World's Harvest* will be reaped by the Angels of heaven, who will gather in the sheaves of good wheat from the field of the Church, tilled by Christ's Ministers from the beginning; and many will come from the East and from the West, and will sit down with Abraham, Isaac, and Jacob, in the Kingdom of Heaven. (Matt. viii. 11.) Cp. *Aug.* here.

Our Lord Himself, it is probable, was now reaping in fields prepared for the harvest by the preaching of His forerunner, John the Baptist, now in prison. See on iii. 25.

³⁸ θερίζειν] *to reap*. Our Lord, by His example in this chapter, teaches us to spiritualize all the ordinary incidents of life. He sits at a well-side, and He makes it an occasion for speaking of living water. The disciples ask Him to eat. His meat and drink is to do the will of God. It wants four months to harvest. He sees the Samaritans coming to Him; He foresees that they will believe in Him; they are fields whitening to the harvest, yielding a crop from the seed sown by Moses 1500 years before.

This duty of Christianizing every occasion of life is well illustrated in the *Rev. Robert Cooke's* Exhortation to Ejaculatory Prayer, edited by *W. Jones* of Nayland, Lond. 1797.

⁴⁰ ἡρώτων αὐτόν] *they* (the Samaritans) *were entreating* Him.

The Jews, although they saw His miracles, rejected Him in pride, malice, and vain-glory; but the Samaritans, among whom He wrought no miracle, desired Him to remain with them, and believed on Him.

—ἐμεινεν] *He abode*. Jesus remains with those who desire Him to stay with them, particularly if they come forth out of the city, and pray Him to enter and abide with them. (*Origen.*)

Observe how these Samaritans were blessed in their subsequent history. See the honourable notice of this place (Sychar) in St. Stephen's speech (Acts vii. 16), and the mission of Philip the Deacon, to preach (Acts viii. 5), and of the Apostles Peter and John to confirm, in Samaria. (Acts viii. 14.)

To "him that hath shall be given." (Matt. xiii. 12.) And it is remarkable, that the site of *Sychar* is still well known, and its condition fruitful and prosperous; and its scenery is, perhaps, the most beautiful of any region in Palestine (cp. *Burton's* note),—while the great city of the thankless Capernaum has vanished, and no one can accurately tell the sites of Chorazin and Bethsaida. See Matt. xi. 21—23. Luke x. 15.

⁴² λαλίαν] *speech*. In a good sense. Cp. viii. 43, and see on Mark xvi. 19, and *Winer*, p. 21.

—πιστεύομεν] *we believe*. At first they had some belief from the woman's testimony (John iv. 39), *now* they *believe* because they *had heard* Him themselves. So it is with those who are brought to Christ by Christian friends, and by the preaching of the Christian Church. They believe through that report, then Christ abides with them, and He gives them the precepts of love; they are convinced, and know, by their own experience, that He is indeed the Saviour of the world. (*Aug.*)

The Visible Church of God, even from the beginning, exercises a *manuductory* office—like that of this Samaritan woman—in bringing the world to Christ in Holy Scripture, where He abides with us, and confirms, settles, and establishes us in the faith. Compare *Hooker*, II. iv. 3, and III. viii. 14; and the Editor's remarks on the Canon of Scripture, Lect. i. pp. 21—26.

⁴³ ⁴⁴ εἰς τὴν Γαλιλαίαν—αὐτὸς γὰρ Ἰησοῦς] The interpretation of *S. Cyril* here, and others of the ancients, is that our Lord went away (ἀπῆλθεν) into *Galilee*, passing by (παράτρεχων) His own πατρίδα, *Nazareth*,—see Matt. xiii. 54. 57. Mark vi. 1. 4. Luke iv. 23, 24, where *Nazareth* is designated the πατρίς of Christ; for even Jesus Himself (αὐτὸς), the greatest of all Prophets, witnessed that a Prophet hath not honour in his own country. Thus we find Him at *Cana*, which is *north* of *Nazareth*, so that our Lord in coming from Samaria must have *avoided* *Nazareth*. *Cana* had profited doubtless by His first miracle there, while the Nazarenes had been offended at Him. (Luke iv. 23, 24.) Cp. *Townson*, i. 220. St. John takes for granted that *Nazareth* was already known by his readers as the πατρίς, or *country*, of Christ, from the earlier Gospels (Matt. xiii. 54. Mark vi. 1. Luke iv. 23). *Nazareth* in Galilee is contrasted here with *Galilee* generally,—as *Jerusalem*, the capital of Judæa, is contrasted by St. John with *Judæa*, iii. 22.

This interpretation is confirmed by what follows: "When He came to Galilee the Galilæans *received* Him;" they held Him *in honour*. But, on the other hand, we read, that the men of His *own country* (πατρίς)—so the Evangelists, St. Matthew and

ιδία πατρίδι τιμὴν οὐκ ἔχει. ⁽³⁶⁾_x 45 Ὅτε οὖν ἦλθεν εἰς τὴν Γαλιλαίαν, ἐδέξαντο αὐτὸν οἱ Γαλιλαῖοι πάντα ἑωρακότες ἃ ἐποίησεν ἐν Ἱεροσολύμοις ἐν τῇ ἑορτῇ· καὶ αὐτοὶ γὰρ ἦλθον εἰς τὴν ἑορτὴν.

⁽³⁷⁾_π 46 Ἦλθεν οὖν πάλιν ὁ Ἰησοῦς εἰς τὴν Κανὰ τῆς Γαλιλαίας, ὅπου ^{t ch. 12. 1, 11.} ἐποίησε τὸ ὕδωρ οἶνον. Καὶ ἦν τις βασιλικὸς οὗ ὁ υἱὸς ἡσθένει ἐν Καφarnaούμ. 47 Οὗτος ἀκούσας ὅτι Ἰησοῦς ἦκει ἐκ τῆς Ἰουδαίας εἰς τὴν Γαλιλαίαν ἀπῆλθε πρὸς αὐτὸν, καὶ ἡρώτα αὐτὸν ἵνα καταβῇ καὶ ἰάσῃται αὐτοῦ τὸν υἱόν, ἥμελλε γὰρ ἀποθνήσκειν. 48 Ἐπεὶ οὖν ὁ Ἰησοῦς πρὸς αὐτόν, Ἐὰν μὴ σημεία ^{u 1 Cor. 1. 22.} καὶ τέρατα ἴδῃτε, οὐ μὴ πιστεύσητε. 49 Λέγει πρὸς αὐτὸν ὁ βασιλικός, Κύριε, κατάβηθι πρὶν ἀποθανεῖν τὸ παιδίον μου. 50 Λέγει αὐτῷ ὁ Ἰησοῦς, Πορεύου ὁ υἱός σου ζῇ. Καὶ ἐπίστευσεν ὁ ἄνθρωπος τῷ λόγῳ ᾧ εἶπεν αὐτῷ ὁ Ἰησοῦς, καὶ ἐπορεύετο. 51 Ἦδη δὲ αὐτοῦ καταβαίνοντος, οἱ δούλοι αὐτοῦ ἀπήντησαν αὐτῷ, καὶ ἀπήγγειλαν λέγοντες, Ὅτι ὁ παῖς σου ζῇ. 52 Ἐπύθετο οὖν παρ' αὐτῶν τὴν ὥραν ἐν ᾗ κομψότερον ἔσχε· καὶ εἶπον αὐτῷ, Ὅτι ἐχθὲς ὥραν ἐβδόμην ἀφήκεν αὐτὸν ὁ πυρετός. 53 Ἐγὼ οὖν ὁ πατὴρ ὅτι ἐν ἐκείνῃ τῇ ὥρᾳ ἐν ᾗ εἶπεν αὐτῷ ὁ Ἰησοῦς, Ὅτι ὁ υἱός σου ζῇ· καὶ ἐπίστευσεν αὐτὸς καὶ ἡ οἰκία αὐτοῦ ὅλη. 54 Τοῦτο πάλιν δεύτερον σημείον ἐποίησεν ὁ Ἰησοῦς ἐλθὼν ἐκ τῆς Ἰουδαίας εἰς τὴν Γαλιλαίαν.

V. ⁽³⁸⁾_i 1 Ἀ Μετὰ ταῦτα ἦν ἑορτὴ τῶν Ἰουδαίων, καὶ ἀνέβη Ἰησοῦς εἰς ^{a ch. 2. 13.} Ἱεροσόλυμα. ^{Lev. 23. 2.} ^{Deut. 16. 1.}

St. Luke, call *Nazareth*—asked in scorn, “Is not this the carpenter’s Son? and is not His mother called Mary; and His brethren and sisters, are they not all with us? And they were offended at Him.” (Matt. xiii. 54—56) And He said to them, “Ye will surely say unto Me this proverb, Physician, heal thyself. Whatsoever we have heard done in Capernaum (*in Galilee*) do in *thy own country*. And He said, Verily I say unto you, No Prophet is accepted in *his own country*.” (Luke iv. 23, 24.) And again we read, Jesus said, A Prophet is not without honour save in *his own country*. (Matt. xiii. 57.)

Thus the words of *St. John* in *this* place are explained by the words of *Christ* as recorded in the former Gospels; and doubtless *St. John* takes for granted that his own readers are acquainted with the other Gospels, and will compare and elucidate his own narrative by theirs. Cp. above, *Introduction*, p. 268.

46—53.] For a Homily on these verses see *Greg. Mag. Hom.* in *Evang.* 28.

46. Ἦλθεν οὖν] *Jesus came again unto Cana of Galilee, where He made the water wine. And there was a certain nobleman, &c.* *St. John*, in pursuance of his design to unfold in his Gospel the proofs of Christ’s Godhead, proceeds to recount a Miracle which exhibits Him as possessing the Divine Attributes of Omnipresence, Omniscience, and Omnipotence. In His first Miracle at Cana, Christ had shown His Divine Power. Without the utterance of a word, He had changed the water into wine by the silent fiat of His will. And now, while visible at Cana as man, He is present at Capernaum as God; He restores the sick there, and reveals what is done in that city. *Go thy way, thy son liveth.* The Evangelist thus teaches the necessity and blessedness of faith in the Divinity of Christ.

— βασιλικός] Probably a courtier, or officer of Herod Antipas. See the passages from *Josephus* in the notes of *Krebs*, *Rosenmüller*, and *Kuin*.

47. καταβῇ] *come down*, i. e. to the shore of the Sea of Galilee. See ii. 12.

The nobleman had some faith, but it was feeble, in that he did not think that Christ could give health to his son after his son’s death, or unless Christ *came down* in person (*Chrys.*); yet Christ did not reject him, but did more than he asked.

— ἥμελλε] As to the augment in this word see xi. 51; xii. 33. *Winer*, p. 65.

50. Πορεύου] *go thy way. Set out on thy journey.* I, Whom thou desirest to *come down*, will remain where I am; but when thou arrivest at Capernaum, thou wilt find there the effect wrought already by My Divine Power; for *thy son liveth*. Contrast the faith of the centurion (Luke vii. 2) with that of this courtier, and Christ’s conduct to each. Our Lord would not *go down* at the desire of the nobleman to heal his son, but He offered to go down to heal the servant of the centurion. (Matt. viii. 7.) He thus teaches us, that what is lofty in man’s sight is low in His eyes, and the reverse.

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52. κομψότερον ἔσχε] *began to amend.* “κομψότερον *Theophylactus* interpretatus est βέλτιον καὶ εὐρωστώτερον, et apud *Arrian*. *Epictet.* iii. 10, sibi invicem opponuntur formulæ κομψῶς ἔχειν atque κακῶς ἔχειν; verba ibi sunt, ὅταν ὁ ἱατρὸς εἰσέρχεται μὴ φοβέσθαι τί εἴπῃ μὴδ’ ἂν εἴπῃ, κομψῶς ἔχεις, ὑπερχαίρειν μὴδ’ ἂν εἴπῃ, κακῶς ἔχεις, ἀθυμεῖν.” (*Kuin*.)

— ἐχθὲς] So A, B*, C, D, K, L. “*Mæris*: χθὲς—*Ἀττικῶς*, ἐχθὲς—*Ἑλληνικῶς* v. ibi *Pierseus* p. 402. *Etymol. M.* ἐχθὲς καὶ χθὲς. Οἱ Ἀττικοὶ χθὲς, οἱ δὲ κοινοὶ ἐχθὲς. *Hesych.* χθὲς, ἐχθὲς. Sed nec Attici alterā formā ἐχθὲς, quā cæteri Græci usi sunt, planè abstinerunt, vid. *Aristoph.* *Plut.* v. 883. 1047, et interpp. ad *Thom. Mag.* p. 913, sq.” (*Kuin*.)

— ὥραν ἐβδόμην] *the seventh hour*; seven in the evening. It is not probable that the father should have delayed so long as he would have done if it was *one o’clock* p.m. ἐπορεύετο, he was setting out, immediately after our Lord’s speech to him, v. 50. Cana and Capernaum were not more than twenty-five miles apart. As this *seventh hour* was seven in the evening, we need not be surprised that the father did not arrive till the next day (χθὲς). Besides, the season was late in the autumn or early in the winter, when travelling was not easy. See v. 35.

On the reckoning of *hours* of *St. John’s Gospel*, see above on v. 6.

53. ἐπίστευσεν] *he believed.* There are degrees in faith as in other virtues; the nobleman’s faith began, when he came to Christ, it increased when our Lord said, “Thy son liveth,” it was completed when his servants told him, “yesterday at the seventh hour the fever left him.” (*Bede*.)

CH. V. 1. ἦν ἑορτὴ] *there was a feast of the Jews.* What Feast was this? That it was one of the *three great Feasts*, seems to be implied in the words, “and *Jesus went up to Jerusalem.*” The incidents related in the Chapter immediately preceding occurred in an autumn or winter (iv. 35). The events narrated in the Chapter next after the present, occurred just before a *Passover* (vi. 1—4). At that season Our Lord was in Galilee (vi. 1—4), but He is now at *Jerusalem*. At that season also, a *Passover* was near at hand, but now a Feast is actually going on. Therefore this Feast cannot be the same as the *Passover* mentioned in the next Chapter.

The Feast here specified took place in an interval of time limited *a parte ante* by the winter at Sychar, and *a parte post* by the *Passover* in the next Chapter (vi. 1—4). That *Passover* could not have been the next after that winter; for, as we here see, a *Feast of the Jews*, at which *Jesus went up to Jerusalem*, took place in the interval between that winter and that *Passover*.

But none of the three great Feasts of the Jews fall between the winter month Cisleu, and the spring month Abib, when the *Passover* took place. Therefore this interval, dating from a Winter and reaching to that *Passover*, consisted of about sixteen months. The Feast here mentioned was, probably, as has been

² Ἔστι δὲ ἐν τοῖς Ἱεροσολύμοις ἐπὶ τῇ προβατικῇ κολυμβήθρα, ἣ ἐπιλεγόμενη Ἑβραϊστὶ Βηθεσδὰ, πέντε στοὰς ἔχουσα. ³ Ἐν ταύταις κατέκειτο πλήθος πολὺ τῶν ἀσθενούντων, τυφλῶν, χωλῶν, ξηρῶν, ἐκδεχομένων τὴν τοῦ ὕδατος κίνησιν. ⁴ Ἀγγελος γὰρ κατὰ καιρὸν κατέβαινεν ἐν τῇ κολυμβήθρα, καὶ ἐτάρασσε τὸ ὕδωρ· ὁ οὖν πρῶτος ἐμβὰς μετὰ τὴν ταραχὴν τοῦ ὕδατος ὑγίης ἐγένετο, ᾧ δὴποτε κατείχετο νοσήματι. ⁵ Ἦν δέ τις ἄνθρωπος ἐκεῖ

already observed, one of the three Great Annual Festivals. It was the Passover, the Pentecost, or the Feast of Tabernacles, which fell in that interval.

It is not easy to determine which of these three Festivals it was. The ancient Expositors are divided in opinion on this subject. *Irenæus* (ii. 22. 3) calls it a *Passover*. He asserts that our Lord went up to Jerusalem for the *Passover* every year: first, to the Passover mentioned in John ii. 23; then, a second time, when He healed the paralytic, viz. at the Feast mentioned in this Chapter (v. 1—14); thirdly, after He had multiplied the loaves in Galilee (vi. 1); and fourthly, and lastly, when He was Crucified. This opinion is also maintained by *Theodoret*, ad Dan. ix. p. 1250. And this opinion has been adopted by *Luther*, *Scaliger*, *Grotius*, *Lightfoot*, *Le Clerc*, *Hengstenberg* (*Christol.* 176), *Greswell*, and *Robinson*: and on the whole, seems most probable. *S. Cyril*, *Chrysostom* and his followers, *Euthymius*, and *Theophylact*, supposed it to be a Pentecost.

The question is not very material to the Chronology of our Lord's Ministry. For, since there was an interval of sixteen months between the winter when He was at Sychar, and the Passover mentioned below in vi. 1—4, it is evident that a Passover must have occurred in that interval, and it is not of much importance to determine, whether that Passover is specified here by St. John. It is enough to know that St. John's narrative of our Lord's Ministry comprises a time in which there were *Four Passovers*, viz.

A Passover when He cleansed the Temple, ii. 13.

A Passover (after a winter, see note on iv. 35) following the Passover of chap. ii. 13, and before

A third Passover connected with the miraculous feeding, and preceding the discourse on the Eucharist, vi. 4.

The fourth Passover, at which He suffered, xiii. 1.

On the prophetic intimations of this fact, see below on vii. 8. Hence it appears that our Lord's Ministry lasted about *three years and a half*: and this is the result arrived at not only by *Irenæus* and *Theodoret*, arguing from these *Four Passovers*, but also by *Eusebius*, reasoning on other grounds, H. E. i. 10. See also below on vii. 14.

Jesus went up to the Feasts at Jerusalem to show His reverence for the Law of Moses, and in order to preach to the multitudes who were then assembled at Jerusalem. (*Chrys.*)

² Ἔστι] *there is*: this expression does not show that this Gospel was *not* written (as all Christian Antiquity believed it to have been) after the destruction of Jerusalem; as has been alleged by some in more recent times. The Pool, and even its Porches, might have continued to exist after the fall of the City. Some part of the City itself survived the siege; and they were in the suburbs. The Pool is described by *Eusebius* and *Jerome* as existing in their age: and it is probable, that the Romans, who were accustomed to *ereci* Baths wherever they settled themselves, would be disposed to *preserve* a Bath, celebrated for its medicinal properties, for the use of their own Garrison, quartered at Jerusalem: cp. *Lardner*, iii. p. 236. *Townson*, p. 223. *Davidson*, i. p. 230.

— τοῖς Ἱεροσολύμοις] St. John alone of the Evangelists uses the *oblique* cases of Ἱεροσόλυμα with the article, see x. 22; xi. 18. *Winer*, p. 102.

— τῇ προβατικῇ] Some ancient Interpreters joined this word with κολυμβήθρα thus, προβατικὴ κολυμβήθρα, probatika piscina, a *sheep-pool* (*Chrys.*, *Theophyl.*), in which the entrails of the sheep which had been sacrificed were washed (*Theophyl.* v. 1). But modern Expositors supply πύλη, gate, after προβατικῇ. See *Nehem.* iii. 1. 32; xii. 39. *Lightfoot*, i. p. 666. *West.*, p. 868. *Winer*, p. 522.

For a Homily on this miracle see *S. Cyril Hieros.* pp. 336—344.

— κολυμβήθρα] a pool—piscina. Water of itself has no power of healing either body or soul. But this pool, stirred by an Angel, was endued with curative power. It may be regarded as a figure of Christian Baptism, which derives its energy from God, and heals the diseases of the soul. And by the cures visibly wrought on the *body* with water when stirred by an Angel, by the operation of Divine power, Christ leads us to believe in the operations which He assures us are wrought by the Lord of

Angels on the *soul*, in the Sacrament of Baptism by Water. To this pool of Baptism all mankind is invited, and every one may step in and be healed, and its virtue is never exhausted. (*Chrys. Aug.* *Serm.* 124, 125. *Theoph.*)

— Ἑβραϊστὶ] See above on i. 39.

— Βηθεσδὰ] *Bethesda*, house of mercy; *בֵּית* (*beth*), 'domus et *חַסֵּד* (*chesed*), *beneficentia*.' See *Lightfoot*, *Chorog.* and *Harmony* on John v. 2, vol. i. pp. 666. 670.

Bethesda seems to be what is now called the "Fount of the Virgin," and is connected by a subterranean channel with *Siloam*. See on ix. 7, and *Robinson*, *Palestine*, i. p. 490—507, and *Later Researches*, p. 249.

— πέντε στοὰς] *five arcades*; probably the whole building was of a pentagonal form, the pool being in the middle, to which there was access from the five sides, covered with roofs, supported on columns. See v. 13.

The porch of Bethesda, with its five arcades, has been regarded as emblematic of the Jewish nation, lying sick and impotent in the porch of the Pentateuch; when Christ came to give them health in the *living waters* of the Gospel. (Cp. *Aug.*) See on v. 5.

3. πλῆθος] *a multitude*. The work of Christ, in healing the soul, is far greater than that which He wrought in healing men's bodies. But because the soul of man did not as yet know Christ, by whom she was to be healed; and because man has eyes in the body so as to be able to see bodily acts, and had not as yet eyes in the heart, so as to see God, therefore Christ wrought works of healing that were visible, on the body, in order that the soul, which could not as yet see Him, might be healed by Him. He therefore entered the porch where a great multitude lay, and chose one (who had been long there, and had no one to put him into the pool), and healed him. (*Aug.*)

He restored him to vigour *immediately*; and gave a public proof of the miracle. How great is the difference in the health restored by Christ, and that which we receive by the ministry of Physicians! (*Bede*, *Theoph.*) See above on Matt. viii. 15.

— ἐκδεχομένων—κίνησιν is omitted by A*, B, C*, L, a few cursive MSS., and the ancient *Cureton Syriac*.

As to the words ἐκδεχομένων τὴν τοῦ ὕδατος κίνησιν, they state nothing which is not known from v. 7. And no good reason can be assigned for which they should have been omitted, if they had been in the original text of the Gospel. But they may have been left out inadvertently from some ancient copy, and so never have found their way into the transcripts from it.

This seems more probable than that these words should have been added as a gloss to some early copy, and from that one source have been diffused into the immense majority of copies where they are now found.

4. Ἀγγελος—νοσήματι] These words are not found in MSS. B, C*, D, nor in a few cursive MSS., nor in the *Cureton Syriac*, but they were in copies of this Gospel in the time of *Tertullian* (de Bapt. 5, adv. Jud. 13), and are quoted by *Chrys.*, *Cyril*, *Aug.*, and others, and they exist in A, C***, E, F, G, H, I, K, L, M, U, V, Δ, and Lr. See the evidence on the subject in *Tregelles*, *Act.* of MSS. pp. 243—246, and in *Scholz*, *Tisch.*, and *Alf.* here.

As to this verse, which is found in the vast majority of copies, some reasons might be alleged why it should have been inserted by transcribers. They might have been desirous to assign a cause for the phenomenon. On the other hand, reasons no less valid might weigh with them for its omission. Who had seen the Angel? What Jewish writer had recorded his appearance and operation? These are questions which might have been urged by sceptics of old, as now, and the easiest way of removing the objections might seem to be to omit the words. We know that this feeling operated so strongly with some critics of old, as to lead them not only to omit a few words, but even to reject entire Books of the Sacred Canon, e. g. the Epistle to the Hebrews and the Apocalypse. See the editor's *Lectures* on the Canon, pp. 213. 246. 330, 2nd edit.

The evidence of the MSS. being, on the whole, so strong in favour of the words, it seems rash to reject them. They are retained by *Lachmann*; but rejected, as "a legendary interpolation," by *Meyer*.

τριάκοντα καὶ ὀκτὼ ἔτη ἔχων ἐν τῇ ἀσθενείᾳ· ⁶ τοῦτον ἰδὼν ὁ Ἰησοῦς κατα-
κείμενον, καὶ γνοὺς ὅτι πολὺν ἤδη χρόνον ἔχει λέγει αὐτῷ, Θέλεις ὑγιῆς
γενέσθαι; ⁷ Ἀπεκρίθη αὐτῷ ὁ ἀσθενῶν, Κύριε, ἄνθρωπον οὐκ ἔχω, ἵνα, ὅταν
ταραχθῇ τὸ ὕδωρ, βάλλῃ με εἰς τὴν κολυμβήθραν· ἐν ᾧ δὲ ἔρχομαι ἐγὼ, ἄλλος
πρὸ ἐμοῦ καταβαίνει. ⁸ ^b Λέγει αὐτῷ ὁ Ἰησοῦς, Ἐγειρε, ἄρον τὸν κράβαττόν σου, καὶ περιπάτει. ⁹ ^c Καὶ εὐθέως ἐγένετο ὑγιῆς ὁ ἄνθρωπος, καὶ ἦρε τὸν
κράβαττον αὐτοῦ, καὶ περιεπάτει. Ἦν δὲ σάββατον ἐν ἐκείνῃ τῇ ἡμέρᾳ.
¹⁰ ^d Ἐλεγον οὖν οἱ Ἰουδαῖοι τῷ τεθεραπευμένῳ, Σάββατόν ἐστιν, οὐκ ἔξεστὶ
σοι ἄραι τὸν κράβαττον. (³⁹/_x) ¹¹ Ἀπεκρίθη αὐτοῖς, Ὁ ποιήσας με ὑγιᾶ
ἐκεῖνός μοι εἶπεν, Ἄρον τὸν κράβαττόν σου, καὶ περιπάτει. ¹² Ἡρώτησαν
οὖν αὐτόν, Τίς ἐστὶν ὁ ἄνθρωπος ὁ εἰπὼν σοι, Ἄρον τὸν κράβαττόν σου, καὶ
περιπάτει; ¹³ Ὁ δὲ ἰαθεὶς οὐκ ᾔδει τίς ἐστιν· ὁ γὰρ Ἰησοῦς ἐξένευσεν, ὅχλου
ὄντος ἐν τῷ τόπῳ.

^b Matt. 9. 6.
Mark 2. 11.
Luke 5. 24.
^c ch. 9. 14.

^d Exod. 20. 16.
Deut. 5. 13.
Neh. 13. 19.
Jer. 17. 21, &c.
Matt. 12. 2.
Mark 2. 24.
Luke 6. 2.

¹⁴ ^e Μετὰ ταῦτα εὐρίσκει αὐτὸν ὁ Ἰησοῦς ἐν τῷ ἱερῷ, καὶ εἶπεν αὐτῷ, Ἴδε,
ὑγιῆς γέγονας· μηκέτι ἀμάρτανε, ἵνα μὴ χεῖρόν σοί τι γένηται.

^e Matt. 12. 45.
ver. 21.
ch. 8. 11.

¹⁵ Ἀπῆλθεν ὁ ἄνθρωπος, καὶ ἀνήγγειλε τοῖς Ἰουδαίοις, ὅτι Ἰησοῦς ἐστὶν ὁ
ποιήσας αὐτὸν ὑγιᾶ. ¹⁶ Καὶ διὰ τοῦτο ἐδίωκόν τὸν Ἰησοῦν οἱ Ἰουδαῖοι, καὶ
ἐζήτουν αὐτὸν ἀποκτεῖναι, ὅτι ταῦτα ἐποίει ἐν σαββάτῳ. ¹⁷ ^f Ὁ δὲ Ἰησοῦς
ἀπεκρίνατο αὐτοῖς, Ὁ Πατήρ μου ἕως ἄρτι ἐργάζεται, καὶ γὰρ ἐργάζομαι. ¹⁸ ^g Διὰ

^f ch. 14. 10.
^g ch. 7. 19.
& 10. 33.
Phil. 2. 6.

As to the internal teaching of the verse, it will be observed that it does not say that the Angel was *visible*; and therefore no objection against its insertion can be grounded on the *silence* of profane writers.

It seems also a worthy exercise of Divine Revelation, to lead human Philosophy to regard what are Physical Phenomena, as being not produced *by* natural Laws, though they may be regulated *according* to them, but as effected by divine Agency; in a word, to elevate the human mind from the lower level of material Mechanics to the higher region of spiritual Dynamics.

Here also we have a true view of the dignity of the Medical Profession. We see the ministry of the Physician, and the visible means and appliances used by him for the restoration of health. But by such Scriptures as these, the Holy Spirit teaches us to look at the invisible power of the Great Physician acting by their instrumentality; and to ascribe all its success to Him,—"Jesus Christ maketh thee whole." (Acts ix. 34.)

So it is also in the World of Grace. We see the Bread and Wine in the Holy Eucharist; and we see the Water in the Sacrament of Baptism. But the Holy Spirit in Holy Scripture lifts up the veil which separates us from the unseen world, and discovers to us the ministry of Angels, and even His own ministry, in the spiritual Bethesda, which God has provided for the palsied and withered soul.

Hence Tertullian (de Baptismo, c. 5) speaking of the pool of Bethesda says, "That figure of corporal healing typified spiritual medicine. In proportion as God's grace towards men was increased, more honour accrued to the element of Water. What thus conveyed temporal health now bestows spiritual; what was then salutary only to a few, is now made the means of dispensing everlasting health to whole Nations, by the abolition of death in the washing away of sin."

On the spiritual uses of this narrative, as an antidote to the erroneous practice of *Angel worship*, see above, i. 52.

—κατέβαιεν] was wont to descend.

5. τριάκοντα—ὀκτώ] *Thirty-eight*. Perhaps there is a spiritual meaning and typical sense in the number specified here by the Blessed Evangelist. Cp. Hengstenberg, Christol. 765. *Forty years* is a term of probation: see below Chronol. Synopsis of the Acts of the Apostles; and the number here is *thirty-eight* (40—2); and it is probable that just two years after this cure, Christ suffered, and the time of trial of the Jewish Nation was over. Did the man (as the Fathers say, see v. 2) represent the Jewish Nation? and did his cure represent Christ's desire for their salvation?

He had no one to put him in, he was prevented by others, and yet he continued there. What a reproof to our languor and despondency, and weariness in prayer, and in other spiritual exercises for the impetration of divine grace and eternal good! (Chrys.)

8. κράβαττον] 'grabatun,' used only by St. Mark and St. John in the Gospels. See Mark ii. 4. 9. 11, 12; vi. 55.

9. σάββατον] a sabbath. The day of Rest was specially chosen by Christ as the fittest season for Divine acts of Mercy. Thus He fulfilled the Law, and showed His Oneness with the Father. (Mark iii. 1. Luke iv. 31—36. 38, 39. John ix. 14.) God rested on that day from all His works of creation; but on that Day of Rest He specially works, in doing acts of mercy to the souls of His Creatures, in the public religious exercises of His Church.

13. Ὁ δὲ ἰαθεὶς] A multitude of impotent folk lay in the porch, and one was healed by Him Who could have healed them all by a word. Why was this, but that Christ wrought rather with a view to the healing of the soul than of the body? For the health of the body, though once restored, failed again in death; but the soul once healed passes to life eternal. And to show the blessing promised to patient endurance, and faith, and resignation, He healed this one.

—ἐξένευσε] glided out of, "emersit, enatavit à turbâ tanquam à fluctibus maris;" from ἐκένειν, enatare. ἐκνεύσας = ἐκκολυμβήσας, Hesych. See Eurip. Hippol. 471, εἰς δὲ τὴν τύχην πεσοῦσ' ὅσην οὐ πῶς ἂν ἐκνεύσαι δοκεῖς; and LXX in Jud. xviii. 26. There is something beautifully significant in this word as here applied to Christ. He emerged, glided, dived forth invisibly from the waves of the crowd, and reappeared in the quiet harbour of the House of God. He thus also proved that when arrested at Gethsemane it was by His own will. See also Luke iv. 29, 30. John vii. 59.

This incident is also important as an evidence of the *reality* of His *human body* after His Resurrection, see below on xx. 19.

Our Lord has now withdrawn His bodily presence from the crowd of this world, in order that we may see Him with the eye of Faith. He has dived through the clouds of this lower world of sin and sorrow, and has emerged into the pure, crystal, empyrean of Heaven; and to the eye of Faith He is visible there, and He is there touched by the hand of Faith, see on xx. 17.

14. εὐρίσκει αὐτὸν ὁ Ἰησοῦς] Jesus seeks for and finds him; see i. 42; xii. 14. The man when healed went not to the market, but to the Temple; and there Jesus, who had conveyed Himself away from the crowd, met him who had not known Him in the crowd. Jesus escapes from the crowd; but He is found by us, and finds us, in the Temple; God is seen in solitude; the multitude makes a din around us and hides Him from us; the divine vision demands religious retirement and holy peace in His house, apart from the strife of tongues. Ps. xxxi. 20.

—μηκέτι ἀμάρτανε] sin no more. Bodily infirmities are therefore the effects of sin; and if we suffer for our sins, and fall again into the same sins, we may expect that our sufferings will be worse. (Chrys.)

—ἵνα μὴ χεῖρόν σοί τι γ.] So A, B, C, G, H, L, M, S, V.—Elz. τί σοι; but σοι is emphatic, and is rightly placed first,—"to thee who hast been healed."

16. ἐποίη] was doing, 'facitabat.'

17. Ὁ Πατήρ μου ἕως ἄρτι ἐργάζεται] My Father worketh

τοῦτο οὖν μᾶλλον ἐξήτουν αὐτὸν οἱ Ἰουδαῖοι ἀποκτείνειν, ὅτι οὐ μόνον ἔλκε τὸ σάββατον, ἀλλὰ καὶ πατέρα ἰδίον ἔλεγε τὸν Θεὸν, ἴσον ἑαυτὸν ποιῶν τῷ Θεῷ.
 19 ἡ Ἀπεκρίνατο οὖν ὁ Ἰησοῦς καὶ εἶπεν αὐτοῖς, Ἀμὴν ἀμὴν λέγω ὑμῖν, οὐ δύναται ὁ Υἱὸς ποιεῖν ἄφ' ἑαυτοῦ οὐδέν, ἐὰν μὴ τι βλέπῃ τὸν Πατέρα ποιούντα· ἃ γὰρ ἂν ἐκεῖνος ποιῇ, ταῦτα καὶ ὁ Υἱὸς ὁμοίως ποιεῖ. 20 ἱ Ὁ γὰρ Πατὴρ φιλεῖ τὸν Υἱὸν, καὶ πάντα δείκνυσιν αὐτῷ ἃ αὐτὸς ποιεῖ καὶ μείζονα τούτων δείξει αὐτῷ ἔργα, ἵνα ὑμεῖς θαυμάζητε. 21 Ὡς περ γὰρ ὁ Πατὴρ ἐγείρει τοὺς νεκροὺς καὶ ζωοποιεῖ, οὕτως καὶ ὁ Υἱὸς οὓς θέλει ζωοποιεῖ. 22 κ Οὐδὲ γὰρ ὁ Πατὴρ κρίνει

h ver. 30.
 & 8. 38. & 14. 10.

i ch. 3. 35.
 Matt. 3. 17.
 Luke 9. 35.
 k Matt. 11. 27.
 & 28. 18.
 ch. 3. 35.
 & 17. 2.
 Acts 17. 31.

hitherto. τὸ ἕως ἄρτι δείκνυσιν τὸ αἰδίως. (*Athanas.* adv. Arian. ii. p. 386.)—*ἕως ἄρτι* from the Creation. (*Bengel.*) In His reasonings on the Sabbath, our Lord sometimes speaks as Man, as a human teacher (e.g. Matt. xii. 3), sometimes as God. Here He speaks as God, who makes His Sun to rise and His rain to fall, and clothes the grass of the field on the seventh day as well as on the other six. (*Chrys.*)

Our Lord says, "My Father *worketh* hitherto," because though He no longer maketh new creatures, yet He works in governing the Creation which was finished on the sixth day. And because the whole fabric of the Universe would be dissolved, if God's operative power and administrative rule were ever withdrawn. (*Aug.* super Gen. iv. 12.)

As *Bengel* says, "What would become of the Sabbath, unless God worked on the Sabbath?"

The man who was healed was seen by the Jews to be doing a corporal work on the Sabbath,—he *carried his bed*. Christ, therefore, who had commanded him to do so, teaches them thereby, that the ordinance of their Sabbath was temporary, and that its substance had now appeared in Himself, and He therefore says, "My Father *worketh* hitherto, and I *work*."

The Jews, understanding the law of the Sabbath in a carnal sense, imagined that God was wearied by the labour of Creation, and was *resting from fatigue*. Think not that My Father so rested on the Sabbath as not to work any more; but as He *worketh* without labour, so I *work*. But it is said that *God rested*, because He made no more creatures after that all things were finished. (Gen. ii. 1, 2.)

God gave the precept of the Sabbath to be a shadow of the future, and to signify the spiritual rest which *remaineth to the people of God* (Heb. iv. 9); that is, to the faithful who have done good works in this present state of existence; and this Rest will begin when the six ages of the world (like the six days of creation) are past; and our Lord Himself confirmed the mystery of this rest by resting on the seventh day in the Grave, after He had completed His work, and had exclaimed, "It is finished" (John xix. 30). See also note on Matt. xxviii. 1.

—*καὶ γὰρ ἐργάζομαι* and *I also am working*. The Law of the Sabbath is the law of a Being who *never rests from doing good*. (*Theoph.*) See on Luke xiii. 16. What my Father made, He made without fatigue, by Me, Who work without labour; and when He governs, He governs by Me. Thus while He works I work. (*Aug.*, *Hilary* de Trinit. vii.) The Father does not work except by the power and wisdom of the Son. (*Cyril.*) You think that the honour of the Sabbath has been disparaged by Me; but I never should have done what I have now done, unless I saw that the Father acts in like manner as I have now done; He does every thing which appertains to the constitution of the world and to the Sabbath, and does it all by Me. (*Cyril.*)

19. οὐ δύναται ὁ Υἱὸς ποιεῖν ἄφ' ἑαυτοῦ οὐδέν] *the Son can do nothing of Himself save what He seeth the Father do*. The substance of the Son is from the Father, and therefore the power of the Son is of the Father. His essence and power are synonymous. He can do nothing but what He *sees* the Father do; but this act of *seeing* is His eternal generation from the Father. As fire is to light, so is the Father to the Son; the Son who is begotten is co-eternal with the Father who begat Him. (*Aug.* See also Sermon. 126.) *Athanas.* adv. Gentes, 46, p. 37; also p. 226. The Word is the essential Wisdom, Reason, and Power of the Father. (Cp. 1 Cor. i. 24.)

For God does not see by bodily eyes, but His faculty of sight is in the virtue of His nature. (*Hilary.*)

When Christ says He can do nothing of Himself, He means nothing contrary to His Father's will; for He took our nature of Himself (Phil. ii. 6, 7), and died, and raised Himself (John x. 17, 18). (*Chrys.*)

—*ἃ γὰρ ἂν ἐκεῖνος ποιῇ, ταῦτα καὶ κ.τ.λ.*] *whatsoever He doeth, these also doeth the Son in like manner*. I work His Works as being ever from Him. The Son is the Virtue by which the Father works all things, and ever is in the Father, and declares His will by act. (*Cyril.*)

We are not to imagine that the two Persons of the Trinity are as it were two Artificers—the one a Master workman, the other his Scholar, so that according as the former makes a chest, the other makes another after him. Therefore our Lord does not say, whatever the Father does, the Son does other things like what the Father does; but He says that the Son does the *same things*. The Father made the world, the Son made the world, and the Holy Ghost made the world; one and the same world was made by the Father, through the Son, by the Holy Spirit.

We are not to suppose that Christ's power of working comes by increments of strength, supplied to Him from time to time, but from consciousness; and not so from consciousness, that the Son does *subsequently* what He has *previously* seen the Father do. But since the Son is begotten of the Father by a consciousness of His Father's power and nature in Himself, He testifies that the Son can do nothing but what He sees the Father do. (Cp. *Aug.* here.)

He adds the word *ὁμοίως*, *in like manner*, lest another error should rise in our minds. A servant does some things at the command of his master, the same thing is done by both, but is it done *likewise*? No. Therefore the Father and the Son are not in the relation of master and servant to each other. But the Son does the same things as the Father, and He does them in like manner, that is, with the same power as the Father. The Son therefore is equal to the Father. (*Aug.*; and see *Greg. Nazian.* p. 547.) It is necessary to guard the reader against the errors here noticed; which are found in a note, on this passage, derived from one of the subtlet of modern Arians, *Dr. Samuel Clarke*, and circulated in one of the most popular Commentaries in the English language. "I do every thing in *imitation* of Him and by His direction and appointment." See also the same writer's note on John xi. 41. The same caution must be given against the tendency of some notes from *Dr. Whitby*, whose antitrinitarian bias, afterwards openly declared in his opposition to *Bp. Bull*, and refuted by *Waterland*, is sometimes visible in them, e.g. on v. 17, "I, after His example, work that which is good." The teaching of *S. Hilary*, *S. Athanasius*, *S. Cyril*, and *S. Augustine* may serve as a corrective of these erroneous notions.

20. Ὁ Πατὴρ φιλεῖ τὸν Υἱόν, καὶ πάντα δείκνυσιν αὐτῷ] *The Father loveth the Son, and sheweth Him all things that He Himself doeth*. Not that the Father shows every thing to the Son by His own working, but He works through the Son by showing what He does. For the Son sees the Father showing what He does, before any thing is done; and whatever is done by the Father through the Son, is done from the Father's demonstration, and from the Son seeing what is shown. (*Aug.*) We are not to suppose that the only-begotten Word, Who is God, receives any teaching by demonstration. The demonstration of works inculcates here a faith in Christ's eternal generation. (*Hilary*, de Trin. vii.) Christ sees God by being born of God. (*Aug.*)

—*μεῖζονα τούτων δείξει αὐτῷ ἔργα*] *He will show Him greater works than these*. He will show Him the Resurrection of the Body and the Regeneration of the Soul. But how can He be said to show these things to the Son, co-eternal with the Father? He shows them to Him as Man; for the body will be raised at the general resurrection by the voice of the Son of Man. (*Aug.*)

22. ὁ Πατὴρ κρίνει οὐδένα] *the Father judgeth no man*. In that the Father begat the Son co-equal with Himself, and has given all judgment to the Son, the Father will judge the World with the Son; but *the Father judgeth no man*, because the form of God will not be visible at the Judgment-day, but the form of the Son of Man, which He received from us. At the Judgment-day no one will see the Father; but every one will see the Son; because He is the Son of Man. Those on the right hand will see Him, and those on the left hand will see Him; and both will hear His voice. But *after* the Judgment the righteous shall see God; for "blessed are the pure in heart, for they shall see God" (Matt. v. 8). (*Aug.*) See also below, note on v. 27, and *Bp. Pearson* on the Creed, Art. vii. pp. 554—5, 60 and notes.

οὐδένα, ἀλλ' τὴν κρίσιν πᾶσαν δέδωκε τῷ Τίῳ, ²³ ἵνα πάντες τιμῶσι τὸν Τῖον, ¹¹ John 2. 23. καθὼς τιμῶσι τὸν Πατέρα. Ὁ μὴ τιμῶν τὸν Τῖον οὐ τιμᾷ τὸν Πατέρα τὸν πέμψαντα αὐτόν.

($\frac{40}{1}$) ²⁴ Ἀμὴν ἀμὴν λέγω ὑμῖν, ὅτι ὁ τὸν λόγον μου ἀκούων καὶ πιστεύων τῷ πέμψαντί με ἔχει ζωὴν αἰώνιον, καὶ εἰς κρίσιν οὐκ ἔρχεται, ἀλλὰ μεταβέβηκεν ἐκ τοῦ θανάτου εἰς τὴν ζωὴν.

($\frac{41}{x}$) ²⁵ Ἀμὴν ἀμὴν λέγω ὑμῖν, ὅτι ἔρχεται ὥρα, καὶ νῦν ἐστίν, ὅτε οἱ νεκροὶ ἀκούσονται τῆς φωνῆς τοῦ Τῖου τοῦ Θεοῦ, καὶ οἱ ἀκούσαντες ζήσονται. ²⁶ ὥσπερ γὰρ ὁ Πατὴρ ἔχει ζωὴν ἐν ἑαυτῷ, οὕτως ἔδωκε καὶ τῷ Τίῳ ζωὴν ἔχειν ἐν ἑαυτῷ. ²⁷ καὶ ἔξουσιν αὐτῷ καὶ κρίσιν ποιεῖν, ὅτι Τῖος ἀνθρώπου ἐστί. ²⁸ Μὴ θαυμάζετε τοῦτο· ὅτι ἔρχεται ὥρα, ἐν ᾗ πάντες οἱ ἐν τοῖς μνημείοις ἀκούσονται τῆς φωνῆς αὐτοῦ, ²⁹ καὶ ἐκπορεύσονται· οἱ τὰ ἀγαθὰ ποιήσαντες εἰς ἀνάστασιν ζῶσι, οἱ δὲ τὰ φαῦλα πράξαντες εἰς ἀνάστασιν κρίσεως.

($\frac{42}{1}$) ³⁰ Οὐ δύναμαι ἐγὼ ποιεῖν ἀπ' ἑμαντοῦ οὐδέν· καθὼς ἀκούω, κρίνω· καὶ

— τὴν κρίσιν πᾶσαν δέδωκε] He hath delivered the work of Judging, totally, to the Son—*totam Ei soli dedit*.

²³ ἵνα πάντες τιμῶσι τὸν Τῖον] in order that all may honour the Son even as they honour the Father. This Scripture refutes various forms of Heresy. It shows that Christ is the Son, because He does nothing of Himself, and that He is God, because whatever the Father does He does; and that He is One with the Father, because all must honour Him as they honour the Father; and that He is not the Father, because He is sent by the Father. (*Hilary, de Trin. vii.*) They despise the Father of Heaven, who do not give equal honour to the Son; and we must honour the Son as we honour the Father, if we desire to honour the Father and the Son. (*Aug., Chrys.*)

²⁴ μεταβέβηκεν ἐκ τοῦ θανάτου] He does not say *will* pass, but is *already passed*; that is, he *has passed* from the death, the death of unbelief, to the life of faith; and from the death of sin to the life of righteousness.

— εἰς τὴν [ζωὴν] to the life; i. e. to life eternal; for this present life on earth does not deserve to be called life; there is no true life but what is eternal.

²⁵ ἔρχεται ὥρα, καὶ νῦν ἐστίν] the hour cometh and now is. Our Lord is about to speak of two Resurrections;

The first Resurrection is that which is not universal; it is the Resurrection of the soul from the death of sin.

The second Resurrection is that of all bodies from their graves at the last day.

If we believe the Gospel, and have been baptized, we have already risen by the first resurrection; and we, who have so risen, have risen to eternal life, if we endure in faith to the end, we have passed from the death unto the life, i. e. from that which is indeed death—sin—to that which is indeed life—the life of Christ. And then we shall rise hereafter and be equal to the Angels in Heaven. Luke xx. 36.

Let us therefore so live now as they who have already risen from the grave of sin, that we may rise hereafter with joy in our bodies to life everlasting. (*Cp. Aug.*)

See also *Aug. Sermon* 127, on the Two Resurrections here described by our blessed Lord. See also *Macarius* (*Hom. xxxvi. p. 193*), who says, “the Resurrection of dead souls now is; the Resurrection of dead bodies will be at the Great Day;” and *Bp. Andrewes, Sermon* xvi.

So the Church of England speaks in the *Book of Common Prayer*, “Baptism doth represent unto us our profession, which is to follow the example of our Saviour Christ, and to be made like unto Him; that as He died and rose again, so should we, who are baptized, die unto sin and rise again unto righteousness, continually mortifying all our evil and corrupt affections, and daily proceeding in all virtue and godliness of living.” See also the Collect for *Easter Even*, and compare notes below on Rom. vi. 3—11, and Col. iii. 1—5, and Rev. xx. 5, 6.

— οἱ νεκροὶ] the dead shall hear the voice of the Son of God; the dead in trespasses and sins (see Eph. ii. 1. 3 6; v. 14. Rom. vi. 4, 5), for we are buried with Him by Baptism into Death. (*Col. ii. 13; iii. 1. 3.*)

They who do not believe, or who, believing, do not live holy lives, and have not charity, are dead. Some of them shall hear; that is, shall hearken to the voice of the Son of God in the Gospel; and they that hear, i. e. that obey (‘qui audierint’), shall live. (*Aug.*)

— τοῦ Τῖου τοῦ Θεοῦ] of the Son of God. He does not here say

the Son of Man, because He is representing to us that in which He is equal to the Father. By our incorporation in Him we are reconciled and united to God; and we, who by nature were children of the old Adam and sons of wrath (Eph. ii. 3), become sons of God (i. 12). See v. 26. (*Aug.*)

²⁷ ἐξουσιν αὐτῷ] He gave Him authority. He gave it to Him as Son of Man: for as Son of God He possessed it from eternity. God now raises the soul by Christ as Son of God (v. 25). He will raise all the bodies of men at the general resurrection by Christ as Son of Man. (*Aug.*)

— κρίσιν ποιεῖν, ὅτι Τῖος ἀνθρώπου ἐστί] to execute judgment also, because He is the Son of Man. For the form of Man will come visibly to judge; that form of Man which was once judged will judge; He who once stood before the judge will sit as Judge of all; He who was once falsely condemned as guilty will justly condemn the guilty. It is fit that they who are to be judged should behold their Judge; and both the good and wicked must be judged. It follows as a consequence, that in the Judgment, the form of a servant which Christ bore should be shown both to the good and wicked; but the Form of God will be manifested to the good alone. (*Aug. Sermon* lxi.)

²⁸ ἔρχεται ὥρα] the hour cometh. See above, note on v. 25. He does not add *now is*, because the Resurrection of which He is about to speak is future,—i. e. is the General Resurrection of the Body at the end of the world, at the last trump. (*Aug.*)

— πάντες οἱ ἐν τοῖς μνημείοις] all they that are in the graves. The bodies of men are in the graves, and not their souls. The souls of the righteous departed are now in Abraham's bosom, and those of the wicked are now in misery. See above on Luke xvi. 23.

He had before spoken of men's souls (v. 25), and then He did not say that all who are dead shall hear the voice of the Son of God; i. e. obey it and believe; for some would remain in unbelief.

But He now says, that all who are in the graves will rise; He does not say here that all will live, as He had said before of all who believe, and by believing have passed from death to life; because some who come forth from their graves will not rise to life eternal, but will go into the resurrection of damnation. (*Aug.*)

Our Lord here guards by anticipation against the error of Hymenæus and Philetus, who took occasion from the doctrine of the First Resurrection by faith, to deny the Second Resurrection, or General Resurrection of the Body. 2 Tim. ii. 17, 18. (*Aug.*)

Consider also the words of the Athanasian Creed, declaring the sense of the Church concerning this passage of Scripture,—“At Whose Coming all men shall rise again with their bodies,” &c.; and examine the bearing of these words on the opinion that at Christ's second Advent the righteous only will rise with their bodies, and that He will reign with them for a thousand years upon earth. See below on Rev. xx. 1—7.

²⁹ ποιήσαντες—πράξαντες] Observe ποιεῖν applied to good, πράσσειν to evil. Good which is made and done has permanence for ever. Evil practised upon earth produces no good fruit for eternity.

³⁰ καθὼς ἀκούω, κρίνω] As the Father in Me speaks, so I hear, and pronounce judgment. (*Aug.*)

— τοῦ πεμψαντός με] Πατὴρ is added by some MSS., but it is not in A, B, D, K, L, Δ, Δ, and many Versions and Fathers.

ἡ κρίσις ἡ ἐμὴ δικαία ἐστίν· ὅτι οὐ ζητῶ τὸ θέλημα τὸ ἐμὸν, ἀλλὰ τὸ θέλημα τοῦ πέμψαντός με. ⁽⁴³⁾ ^x 31 Ἐὰν ἐγὼ μαρτυρῶ περὶ ἑαυτοῦ, ἡ μαρτυρία μου οὐκ ἔστιν ἀληθής. ³² Ἄλλος ἐστὶν ὁ μαρτυρῶν περὶ ἐμοῦ, καὶ οἶδα ὅτι ἀληθής ἐστὶν ἡ μαρτυρία ἣν μαρτυρεῖ περὶ ἐμοῦ. ³³ Ὑμεῖς ἀπεστάλκατε πρὸς Ἰωάννην, καὶ μεμαρτύρηκε τῇ ἀληθείᾳ· ³⁴ ἐγὼ δὲ οὐ παρὰ ἀνθρώπου τὴν μαρτυρίαν λαμβάνω· ἀλλὰ ταῦτα λέγω ἵνα ὑμεῖς σωθῆτε. ³⁵ Ἐκεῖνος ἦν ὁ λύχνος ὁ καίόμενος καὶ φαίνων, ὑμεῖς δὲ ἠθελήσατε ἀγαλλιαθῆναι πρὸς ὥραν ἐν τῷ φωτὶ αὐτοῦ. ³⁶ Ἐγὼ δὲ ἔχω τὴν μαρτυρίαν μείζω τοῦ Ἰωάννου· τὰ γὰρ ἔργα αὐτοῦ ἐδωκέ μοι ὁ Πατὴρ ἵνα τελειώσω αὐτὰ, αὐτὰ τὰ ἔργα αὐτοῦ ἐγὼ ποιῶ, μαρτυρεῖ περὶ ἐμοῦ, ὅτι ὁ Πατὴρ με ἀπέσταλκε· ³⁷ καὶ ὁ πέμψας με Πατὴρ αὐτὸς μεμαρτύρηκε περὶ ἐμοῦ. ⁽⁴⁴⁾ ⁱⁱⁱ Οὐτε φωνὴν αὐτοῦ πρόποτε ἀκηκόατε, οὐτε εἶδος αὐτοῦ ἐωράκατε· ⁽⁴⁵⁾ ^x ³⁸ καὶ τὸν λόγον αὐτοῦ οὐκ ἔχετε μένοντα ἐν ὑμῖν, ὅτι ὃν ἀπέστειλεν ἐκεῖνος τούτῳ ὑμεῖς οὐ πιστεύετε. ³⁹ Ἐρευνᾶτε τὰς γραφὰς, ὅτι ὑμεῖς δοκεῖτε ἐν αὐταῖς ζωὴν αἰώνιον ἔχειν, καὶ ἐκεῖναί εἰσιν αἱ μαρτυροῦσαι περὶ ἐμοῦ· ⁴⁰ καὶ οὐ θέλετε ἐλθεῖν πρὸς με, ἵνα ζωὴν ἔχητε. ⁴¹ Δόξαν παρὰ ἀνθρώπων οὐ λαμβάνω· ⁴² ἀλλὰ ἔγνωκα ὑμᾶς, ὅτι τὴν ἀγάπην τοῦ Θεοῦ οὐκ ἔχετε ἐν ἑαυτοῖς. ⁴³ Ἐγὼ ἐλήλυθα ἐν τῷ ὀνόματι τοῦ Πατρὸς μου, καὶ οὐ λαμβάνετε με· ἐὰν ἄλλος ἔλθῃ ἐν τῷ ὀνόματι τῷ ἰδίῳ ἐκεῖνον λήψεσθε. ⁴⁴ Πῶς δύνασθε ὑμεῖς πιστεῦσαι δόξαν παρὰ ἀλλήλων λαμβάνοντες, καὶ τὴν δόξαν τὴν παρὰ τοῦ μόνου Θεοῦ οὐ ζητεῖτε; ⁴⁵ Μὴ δοκεῖτε ὅτι ἐγὼ κατηγορήσω ὑμῶν πρὸς τὸν Πατέρα· ἔστιν ὁ κατηγορῶν ὑμῶν Μωϋσῆς.

31. Ἐὰν ἐγὼ μαρτυρῶ περὶ ἑαυτοῦ, ἡ μαρτυρία μου οὐκ ἔστιν ἀληθής] *If I bear witness of Myself, My witness is not true*; that is, would be liable to suspicion from you; for no one is regarded as a credible witness in his own behalf; He therefore appeals to three several other testimonies,—the witness of John the Baptist, His miracles, and the testimony of His Father. (*Chrys., Aug.*)

33. Ὑμεῖς ἀπεστάλκατε] *Ye have sent to John, and he hath borne witness*. That is done, and it ought to have convinced you. You yourselves, yea, even your greatest men, Priests and Pharisees, have sent to John; you have thus proved your reverence for his testimony, and you even sent to ask his witness concerning himself,—“Who art thou?” (John i. 19.) and he then bare witness of Me. (*Chrys.*)

34. τὴν μαρτυρίαν] *My testimony; the witness on which I rely*.

35. Ἐκεῖνος ἦν ὁ λύχνος] *He was that lamp (λύχνος) that was kindled and shone*,—that greatest of Prophets. (Matt. xi. 11. Luke vii. 28.) All the Prophets were lamps (λύχνοι) kindled from heaven. The phrase κατεῖν λύχνον is in Matt. v. 15. Luke xii. 35. But Christ is the Light itself (τὸ φῶς). He is the true Light—the Light of the World—from which these lamps were kindled; and when the Light shone forth in the full lustre of mighty words and deeds, then the lamps disappeared. (*Aug.*) “*Lychnus orto soli non foenerat lucem.*” (*Bengel.*)

—ἀγαλλιαθῆναι] You were willing enough to rejoice in his light, but not to walk in the way which he showed you. Cp. Ezek. xxxiii. 32.

36. τὰ γὰρ ἔργα—μαρτυρεῖ] *for the works which the Father gave Me to finish, the very works which I am doing bear witness of Me*. Moses bare witness to Christ, so did John and the other Prophets; but Christ prefers the testimony of His works to all their testimonies, because God did indeed give witness to His Son by Moses and by John; but by His works, God in the Son manifests the Son; and when we come to the Son we need go no further. We want no lamps, when we come to the Light. We need not dig deeper when we come to the Rock. (*Aug.*)

37. Οὐτε φωνὴν αὐτοῦ πρόποτε ἀκηκόατε] *Ye have never heard His voice*. A reply to the plea of the Jews,—“We know that God spake unto Moses” (John ix. 29). Ye boast of your knowledge of God, but ye know nothing of Him. Ye reject Him Whom God hath sent. He answers their thoughts, and so proves Himself God, Equal and One with the Father. (*Cyril.*)

39. Ἐρευνᾶτε τὰς γραφὰς] *Search ye the Scriptures*. ἐρευνᾶτε used by LXX for Hebr. חָפַץ (*chaphas*), ‘rimari, perscrutari.’ (Gen. xxxi. 35; xlv. 12.) It is probably the imperative mood. Cp. vii. 52.

—τὰς γραφὰς] ‘your Scriptures.’ The Son of God, there-

fore, Who knows all things, acknowledged the Holy Scriptures in the hands of the Jews. They received them as the pure and inspired Word of God, and He acknowledged the Scriptures to be what they accounted them to be, and He appealed to them as such. Whosoever therefore denies the Integrity and Inspiration of the Old Testament, rejects the testimony of Christ, the Son of God, and Judge of all. See on Luke xvi. 31.

And lest the Jews should ask, *When hath the Father borne witness of thee?* He refers them to the Scriptures, which they acknowledged to be from God. But observe, He commends the Scriptures to them not only for reading, but for diligent search. He did not say *Read*, but *Search*; search as for a treasure hidden in the earth. So let us Christians, when we contend with heretics, arm ourselves with weapons from thence. *For all Scripture inspired by God is also profitable for doctrine, for reproof* (or refutation of error), *that the man of God may be perfect* (2 Tim. iii. 16). (*Chrys. Hom. 40, 41.*)

—ὕμεῖς δοκεῖτε] *ye think that in them ye have eternal life*; but it is a vain imagination, if ye merely admire the Scriptures, and read the Scriptures, but do not search the Scriptures and believe the Scriptures, which testify of Me. (*Chrys.*) What is the use of having the Scriptures, if you do not believe in Him of Whom they testify? (*Cyril.*) *Search the Scriptures*, in order that your opinion that in them ye have eternal life may not be a mere empty theory; and in order that ye may find Me in the Scriptures which testify of Me, and declare that the Eternal Life of which they speak is to be found in Me, and only in Me.

40. οὐ θέλετε] *ye are not willing*. If therefore a man perishes, it is not by God’s will, but by his own sin. See 1 Tim. ii. 4. 2 Pet. iii. 9. Ezek. xxxiii. 11.

43. ἐὰν ἄλλος] *if another come in his own name, him ye will receive*. The Jews rejected the true Messiah, and now more than sixty false Messiahs have arisen among them from time to time, who have come in their own name, and whom they have received. (*Bengel.*)

The Fathers generally held an opinion, grounded on this passage, that Antichrist would be received by the Jews.

44. παρὰ τοῦ μόνου Θεοῦ] *from the Only God*. (1 Tim. i. 17.) Lest the Jews should imagine that He was contravening their Law which says (Deut. vi. 4), “the Lord our God is One Lord,” because He had spoken of Himself and the Father as Two Persons (vv. 17—23), He here affirms the Divine Unity, and teaches them that they who profess zeal for the ONE God do not honour Him aright (see v. 23), unless they honour the Son even as they honour the Father. A warning to those who claim for themselves the title of Unitarians, and deny the Divinity of Christ. No one can be said to believe in the Divine Unity who rejects the doctrine of the Trinity.

εἰς ὃν ὑμεῖς ἠλπικάτε. ⁴⁶ ^a Εἰ γὰρ ἐπιστεύετε Μωϋσῇ, ἐπιστεύετε ἂν ἐμοί· περὶ γὰρ ἐμοῦ ἐκείνος ἔγραψεν. ⁴⁷ Εἰ δὲ τοῖς ἐκείνου γράμμασιν οὐ πιστεύετε, πῶς τοῖς ἐμοῖς ῥήμασι πιστεύσετε ;

VI. (⁴⁶/_I) ¹ Μετὰ ταῦτα ἀπῆλθεν ὁ Ἰησοῦς πέραν τῆς θαλάσσης τῆς Γαλιλαίας τῆς Τιβεριάδος· ² καὶ ἠκολούθει αὐτῷ ὄχλος πολὺς, ὅτι ἐώρων τὰ σημεῖα ἃ ἐποίει ἐπὶ τῶν ἀσθενούντων.

(⁴⁷/_{III}) ³ Ἀνῆλθε δὲ εἰς τὸ ὄρος ὁ Ἰησοῦς, καὶ ἐκεῖ ἐκάθητο μετὰ τῶν μαθητῶν αὐτοῦ.

(⁴⁸/_I) ⁴ ^a Ἦν δὲ ἐγγὺς τὸ πάσχα, ἡ ἑορτὴ τῶν Ἰουδαίων.

(⁴⁹/_I) ⁵ ^b Ἐπάρας οὖν τοὺς ὀφθαλμοὺς ὁ Ἰησοῦς, καὶ θεασάμενος ὅτι πολὺς ὄχλος ἔρχεται πρὸς αὐτὸν λέγει πρὸς τὸν Φίλιππον, Πόθεν ἀγοράσωμεν ἄρτους, ἵνα φάγωσιν οὗτοι ; ⁶ τοῦτο δὲ ἔλεγε πειράζων αὐτόν· αὐτὸς γὰρ ᾔδει τί ἔμελλε ποιεῖν. ⁷ Ἀπεκρίθη αὐτῷ Φίλιππος, Διακοσίων δηναρίων ἄρτοι οὐκ ἀρκούσιν αὐτοῖς, ἵνα ἕκαστος αὐτῶν βραχύ τι λάβῃ. ⁸ Λέγει αὐτῷ εἰς ἐκ τῶν μαθητῶν αὐτοῦ, Ἀνδρέας ὁ ἀδελφὸς Σίμωνος Πέτρου, ⁹ ^c Ἔστι παιδάριον ἐν ᾧδε, ὃς ἔχει ^c 2 Kings 4. 43. πέντε ἄρτους κριθίνους καὶ δύο ὀψάρια· ἀλλὰ ταῦτα τί ἔστιν εἰς τοσούτους ; ¹⁰ Εἶπε δὲ ὁ Ἰησοῦς, Ποιήσατε τοὺς ἀνθρώπους ἀναπεσεῖν· ἦν δὲ χόρτος πολὺς ἐν τῷ τόπῳ· ἀνέπεσον οὖν οἱ ἄνδρες τὸν ἀριθμὸν ὥστε πεντακισχίλιοι. ¹¹ ^d Ἐλαβε δὲ τοὺς ἄρτους ὁ Ἰησοῦς, καὶ εὐχαριστήσας διέδωκε τοῖς μαθηταῖς, ^d 1 Sam. 9. 13.

CH. VI. 1. Μετὰ ταῦτα] After these things. See on Matt. xiv. 13—21, and cp. Mark vi. 30—44. Luke ix. 10—17. This is one of the few points at which all the narratives of the Four Evangelists touch one another and meet. This was just before the last Passover but one (v. 4). There is a similar coincidence just before the last Passover (xii. 12).

St. John by his silence, where he is silent, confirms what had been already said by the other three Evangelists. Here, where he speaks, he also confirms what they had said, by his agreement with it, and by adding to it. "Hoc unicum miraculum inter baptismum et passionem Christi, Johannes unā cum reliquis Evangelistis describit, *narrativum eorum hoc ipso confirmans.*" (Bengel.) See above, Introduction, p. 258.

For a Summary of the contents of this chapter and their connexion, see below, the note at end of this chapter, p. 302.

—Τιβεριάδος] Tiberias, on the western coast of the Sea of Galilee; built by Herod Antipas, Tetrarch of Galilee, and named after Tiberius Cæsar. Joseph. Ant. xviii. 3. 3. Relandi Palestina p. 259 sq. Now Tabaria (Robinson, Pal. iii. 500. Winer, p. 620). Cp. John xxi. 1. St. John alone of the Evangelists uses the word Tiberias. Hence an argument arises for the genuineness of ch. xxi.

2. ἐώρων τὰ σημεῖα] they were seeing the miracles; which the Evangelist passes by without further description (Chrys., cp. xxi. 25), and because many of them had been related in the other Gospels.

3. τὸ ὄρος] the Mountain Region. See above on Matt. v. 1, and v. 15. There it is the mountain region on the N.E. of the lake near Bethsaida. Luke ix. 10.

4. πάσχα] the Passover. And therefore there was an ὄχλος πολὺς, a great multitude going to Jerusalem.

The Passover.—The mention of a great multitude is significant here. He was about to work a Miracle—that of the Feeding of the Five Thousand—which was figurative and prophetic of that other Feeding, of which He afterwards speaks (vi. 53), and which was to date from the next ensuing Passover, when He who is the true Bread that came down from heaven (as He declares in this chapter, vv. 33. 48. 50) was about to institute the Holy Sacrament of His own Body and Blood, by which He offers to feed all men in all ages and nations of the World, in the Universal Church, even unto the end; and at which Passover He was about to give His Body to be broken and His Blood to be shed on the Cross, by which He gave divine efficacy and virtue to that Sacrament for the preservation of their souls and bodies unto everlasting Life.

See Burgon's Commentary, for some excellent remarks on this chapter.

5. ἀγοράσωμεν] So A, B, E, H, L, S, and others. Elz. has ἀγοράσομεν, which would imply an intention of buying.

6. ἔλεγε πειράζων] He put the question not in order to learn, but to teach the disciple his ignorance. Chrys., who compares the case of Abraham, Gen. xxi. This mention of Philip here,

and of Andrew in v. 8, is peculiar to the narrative of St. John; and he alone mentions that the loaves were of barley. He thus shows his own independent and minute knowledge of the circumstances of this miracle. St. John has other notices, peculiar to his Gospel, of Philip and Andrew his fellow-townsmen. See i. 40. 43, and xii. 21, 22; and of Philip, xiv. 8, 9.

9. παιδάριον ἐν] one person, and he a child; and he has only five loaves; and they of barley; and two fishes, and they small. The loaves are of barley; yet all eat and are filled. In the eyes of unregenerate Reason, the visible elements of the Sacraments are simple and mean, and despised by man—mere 'barley loaves,' brought by the childish simplicity of a παιδάριον. But all they who receive them with faith are filled with food from heaven by the hand of Christ.

—κριθίνους] barley; i. e. of the homeliest kind. Panibus hordeaceis apud veteres, homines plerumque vilioris sortis utebantur, v. 2 Regg. vii. 1. 16. 18. Ezech. iv. 12. Pesachim fol. iii. 2, Jochanan dixit: hordeum factum est pulchrum. Dixerunt: Nuntia hoc equis et asinis. Seneca ep. 18, non enim jucunda res est aqua, et potentia, et fructum hordeacei panis. Augustus, ut Sueton. V. Aug. c. 24, tradit, cohortes, si quæ cessissent, decimatas hordeo pavit. Frontinus iv. 1, 37, legatum cum ignominia dimisit, reliquis ex legionibus hordeum dari jussit. Liv. xxvii. 13, cohortibus, quæ signa amiserant, hordeum dari jussit, v. Wetsten. p. 876, Lamp. (Kuin.) Cp. Rev. vi. 6, where κριθῆ is contrasted with σίτος.

—ὀψάρια] A word peculiar to St. John (vi. 9. 11; xxi. 9, 10. 13), dim. from ὕψον. Hence ψαρί, the modern Greek word for fish.

All the other three Evangelists use the word ἰχθύες here. (Matt. xiv. 17. Mark vi. 38. Luke ix. 13.)

Ὀψάριον (from ὕψον, from ὀπτᾶω, ἔψω, to cook) is literally any thing cooked, and eaten as an adjunct to bread; and since fish was commonly used for this purpose, therefore ὕψον, ὀψάριον, signify fish.

Suidas: ὀψάριον τὸ ἰχθύδιον. Phavorinus: ὕψον ἰστέον δὲ καὶ ὡς οἱ ὕστερον ἐπὶ μόνου ἰχθύος τὴν λέξιν ὤρισαν—ὕβεν καὶ ὀψάριον. Eustath. in Hom. Il. λ'. p. 814, ὕψον ἀπλῶς φασι οἱ παλαιοὶ πᾶν τὸ σῖναμα σιτίους ἐσθιόμενον—ιστέον δὲ καὶ ὡς οἱ ὕστερον ἐπὶ μόνου ἰχθύος τὴν λέξιν ὤρισαν. Terent. Andr. ii. 2, paululum obsoni—pisciculos minutos. Kuin. Welst. p. 877.

10. ἦν δὲ χόρτος πολὺς ἐν τῷ τόπῳ] there was much grass in the place, and it was green, for it was the season of Spring, the Passover being near. (Theoph.) A beautiful figure also of the "green pastures" (Ps. xxiii. 2), in which Christ feeds His people in the ministry of His Word and Sacraments, where He "prepares a Table for them in the wilderness" (v. 5).

11. Ἐλαβε δὲ τοὺς ἄρτους] And Jesus took the loaves. Hence we may confute the Marcionites and the Manichæans, who condemn the visible creation, and say that it was made by an Evil Principle. Christ, who is God, might have made bread from nothing; but He designed to show that the creatures are good; for

a Exod. 12. 18.
Lev. 23. 5.
Numb. 28. 16.
Deut. 16. 1.
b Matt. 14. 15.
Mark 6. 35.
Luke 9. 12.

οἱ δὲ μαθηταὶ τοῖς ἀνακειμένοις· ὁμοίως καὶ ἐκ τῶν ὀψαρίων ὅσον ᾗθελον.
 12 Ὡς δὲ ἐνεπλήσθησαν, λέγει τοῖς μαθηταῖς αὐτοῦ, Συναγάγετε τὰ περισσεύ-
 σαντα κλάσματα, ἵνα μὴ τι ἀπολήται. 13 Συνήγαγον οὖν, καὶ ἐγένισαν δώδεκα
 κοφίνους κλασμάτων ἐκ τῶν πέντε ἄρτων τῶν κριθίνων, ἃ ἐπερίσσευσεν τοῖς
 βεβρωκόσιν. ($\frac{50}{x}$) 14 Ὁ οὖν ἄνθρωποι ἰδόντες ὃ ἐποίησε σημεῖον ὁ Ἰησοῦς
 ἔλεγον, Ὅτι οὗτός ἐστιν ἀληθῶς ὁ προφήτης ὁ ἐρχόμενος εἰς τὸν κόσμον.
 15 Ἰησοῦς οὖν γνοὺς ὅτι μέλλουσιν ἔρχεσθαι καὶ ἀρπάξαι αὐτὸν, ἵνα ποι-
 ῇσωσιν αὐτὸν βασιλέα, ἀνεχώρησε πάλιν εἰς τὸ ὄρος αὐτὸς μόνος. ($\frac{51}{iv}$) 16 Ὡς
 δὲ ὀψία ἐγένετο, κατέβησαν οἱ μαθηταὶ αὐτοῦ ἐπὶ τὴν θάλασσαν· καὶ ἐμβάντες
 εἰς τὸ πλοῖον ἤρχοντο πέραν τῆς θαλάσσης εἰς Καφαρναούμ. 17 Καὶ σκοτία
 ἦδη ἐγεγόνει, καὶ οὐκ ἐληλύθει πρὸς αὐτοὺς ὁ Ἰησοῦς. 18 Ἥ τε θάλασσα ἀνέμου
 μεγάλου πνέοντος διηγείρετο. 19 Ἑλληκαότες οὖν ὡς σταδίους εἰκοσιπέντε ἢ
 τριάκοντα θεωροῦσι τὸν Ἰησοῦν περιπατοῦντα ἐπὶ τῆς θαλάσσης, καὶ ἐγγὺς τοῦ
 πλοίου γινόμενον· καὶ ἐφοβήθησαν. 20 Ὁ δὲ λέγει αὐτοῖς, Ἐγὼ εἰμι· μὴ φο-

e Deut. 18. 15.
 Luke 7. 16.
 & 24. 19.
 ch. i. 21. & 4. 19.
 & 7. 40.

f Matt. 14. 22.
 Mark 6. 47.

He who is good would never have multiplied that which is evil. (*Theoph.*)

— εὐχαριστήσας] *having given thanks.* Cp. v. 23, εὐχαριστήσαντος τοῦ Κυρίου. The other Evangelists (who all use εὐλογεῖν here) use *this* word in relating the Institution of the Eucharist (Matt. xxvi. 26, 27. Mark xiv. 22. Luke xxii. 19), to which this Miracle was preparatory. See above, v. 4, and below, v. 23, and see on 1 Cor. xiv. 16.

— διέδωκε] *He distributed.* By the same divine power as that with which He multiplies the ears of corn from the grain sown in the fields, He now multiplies in His own hands the loaves, which were like unto seed—not indeed committed to the earth, but multiplied by Him who made it. (*Aug.*) See above, on the Miracle of changing Water to Wine, ii. 11.

13. δώδεκα κοφίνους] *twelve baskets.* See on Matt. xiv. 20; xvi. 9. Why did He not give the fragments to the Multitude, but to the Disciples? In order to teach the Apostles who were to be the teachers of the world. Let us admire not only the greatness of the miracle, but the *exact precision* of the residue; *twelve baskets*, neither more nor less, according to the number of the Apostles. (*Chrys.*) We may also see the use of the baskets as a memento of the miracle to the Apostles; and therefore He afterwards refers to them, “How many baskets full took ye up?” (Matt. xvi. 9.) See above on ii. 6.

This Miracle was introductory to our Lord’s discourse at Capernaum concerning the Holy Sacrament of the Lord’s Supper, in which He Who is the true Bread of Life from Heaven, is ever distributing Himself by the hands of the *Apostles*, and an *Apostolic Ministry*, to the hungry and weary multitudes who are in this “desert place”—the wilderness of this world, and are going up to the heavenly Jerusalem to celebrate an everlasting festival. See on Matt. xiv. 20, and note below at the end of this Chapter.

14. οὗτός ἐστιν ἀληθῶς ὁ προφήτης] *this is of a truth the Prophet.* They had not yet learnt to acknowledge Him as *God*. Christ is a Prophet, and an Angel or Messenger, and the Lord of Prophets and of Angels, because He is the Word. (*Aug., Alcuin.*)

It is a greater thing to rule the world, than to multiply five loaves into food for five thousand; and yet men do not admire and adore and obey Christ, in His continual government of the Universe. We ought not so to regard Christ’s miracles, as to confine our eyes to Him on the mountains of earth. He is enthroned King of Kings and Lord of Lords in heaven (cp. *Aug.*); and sustains all things by His Providence and Power. See Matt. xiv. 20, and on Col. i. 16, 17.

15. ἐρχεσθαι καὶ ἀρπάξαι—βασιλέα] *to come and take Him by force and make Him a King.* Christ is indeed a King, the Prince of the Kings of the Earth. (Rev. i. 5.) His faithful people are His Kingdom, which He has purchased with His precious blood. And hereafter His kingdom will be manifest, and the glory of His saints will appear. But the Disciples and the multitude imagined that He had come into the world in order to reign over it in person. This was to take Christ by *force* and *make* Him King. (Cp. *Aug.*)

— ἀνεχώρησε—αὐτὸς μόνος] *He withdrew again to the mountain Himself alone.* Christ has now withdrawn Himself from this world, and has gone up by Himself alone to the highest heaven to pray for us; and thence He looks down upon us, struggling in the storms of the world, and rowing in the bark of His Church; and in His own due time, after a trial of our faith

and obedience, He will come to us walking on the waves of this world; and will save us when we seem to be perishing in the waterflood. See above on Matt. xiv. 23.

16. ὀψία] *evening*; soon succeeded by σκοτία (v. 17).

— ἤρχοντο] *were going in the ship*, on their passage across the Sea.

17. οὐκ ἐληλύθει—ὁ Ἰησοῦς] *Jesus had not come to them.* Christ in His love leaves His disciples, and is absent from them, even when they are in the sea, and in the storm and in the night; in order to exercise their faith, and quicken their desire for His presence and aid, and to show His knowledge of their needs, and to prove His power to help them. (Cp. *Chrys., Cyril.*)

19. σταδίους εἰκοσιπέντε ἢ τριάκοντα] *five-and-twenty or thirty furlongs.* The Holy Spirit inspires the Evangelists, but does not annihilate their human faculties, or destroy their personal identity. He reveals to them heavenly things beyond the range of time and space, but leaves them to calculate distances on earth and water by human measurement. He gives them *Inspiration*—but not *Omniscience*. Cp. Luke i. 56; iii. 23; ix. 14. 28; xxii. 59. John iv. 6; xi. 18; xix. 39. Acts i. 15; ii. 41; xix. 7; xxv. 6; and *Lee’s* Lectures on Inspiration, Lect. i. London, 1854.

— θεωροῦσι τὸν Ἰησοῦν περιπατοῦντα ἐπὶ τῆς θαλάσσης] *they behold Jesus walking on the sea.* Our Lord had returned to the mountain, and the disciples were rowing in the storm and in the darkness. The Ship in which they were, was an emblem of the Church. The waves and winds are the troubles that assail her; and the Ship is tossed in the storm. In proportion as the End of the World approaches, errors will increase, terrors will multiply, iniquity will abound, infidelity will prevail, the light of love will wane and be nearly extinct. The darkness will become more thick; and *Jesus does not yet arrive.* All this is going on, as Time proceeds, and as the world grows old, tribulation and calamities increase. But in due time, Christ, Who is the true Light, will come, walking on the waves; that is, treading beneath His feet all the proud billows and tumultuous swellings of this World. (Cp. *Aug.*)

Moses, as a servant, by the power of God divided the sea; but Christ, as Lord of all, by His own power walked on the sea. (*Theoph.*)

20. Ἐγὼ εἰμι] *I am*, the Everliving One, Jehovah, the Author of Life. I am always at hand and never pass by you, therefore be not afraid; but trust in Me. Our Lord allows us to be in trial and danger, to struggle in the storm, to endure for a long time, in order that our patience and perseverance and faith may be proved, and that we may resort to Him Who alone can save us. We are often in darkness and in storms, and the Devil and evil men assail and affright us: but let us listen to Christ’s voice, Ἐγὼ εἰμι, μὴ φοβείσθε, and when human help fails, then divine aid will come. Terrors pass by, but Christ never passes by. He ever says, “It is I.” I am He who always *am*, who ever *remain*; therefore have faith in Me. And if we are rowing in the Apostolic Ship of the Church, doing our duty there in our respective callings, and if we desire to receive Christ into the Ship, He will not only quell the storm, but give us a fair breeze, and we shall soon be at the harbour where we would be—the calm harbour of heavenly peace. They who are in the Ship, and are rowing in the storm; they who labour in the Church, and continue in good works to the end, will receive Christ, and will at length arrive at the waveless haven of everlasting life. (Cp. *Aug.* here.)

βεῖσθε. ²¹ *Ἦθελον οὖν λαβεῖν αὐτὸν εἰς τὸ πλοῖον, καὶ εὐθὺς τὸ πλοῖον ἐγένετο ἐπὶ τῆς γῆς εἰς ἣν ὑπῆγον.

($\frac{52}{x}$) ²² Τῇ ἐπαύριον ὁ ὄχλος ὁ ἐστηκὼς πέραν τῆς θαλάσσης, ἰδὼν ὅτι πλοῖάριον ἄλλο οὐκ ἦν ἐκεῖ εἰ μὴ ἐν ἐκείνῳ εἰς ὃ ἐνέβησαν οἱ μαθηταὶ αὐτοῦ, καὶ ὅτι οὐ συνεισηῆλθε τοῖς μαθηταῖς αὐτοῦ ὁ Ἰησοῦς εἰς τὸ πλοῖάριον, ἀλλὰ μόνοι οἱ μαθηταὶ αὐτοῦ ἀπῆλθον· ²³ ἄλλα δὲ ἦλθε πλοῖάρια ἐκ Τιβεριάδος ἐγγὺς τοῦ τόπου ὅπου ἔφαγον τὸν ἄρτον εὐχαριστήσαντος τοῦ Κυρίου· ²⁴ ὅτε οὖν εἶδεν ὁ ὄχλος ὅτι Ἰησοῦς οὐκ ἔστιν ἐκεῖ, οὐδὲ οἱ μαθηταὶ αὐτοῦ, ἐνέβησαν αὐτοὶ εἰς τὰ πλοῖα, καὶ ἦλθον εἰς Καφαρναοὺμ ζητοῦντες τὸν Ἰησοῦν.

²⁵ Καὶ εὐρόντες αὐτὸν πέραν τῆς θαλάσσης εἶπον αὐτῷ, Ῥαββί, πότε ᾤδε

²¹. *Ἦθελον λαβεῖν] *they were desirous to receive Him*. It is said by some Interpreters (e.g. Meyer here), that this is irreconcilable with the narrative of the other Evangelists, who say that our Lord *was received* into the Ship (see Matt. xiv. 32. Mark vi. 54), whereas it is alleged that St. John says here that they were only *desirous* to receive Him, but before He could enter the ship, the ship was at the shore.

But this allegation rests on an erroneous translation of St. John's words, *ἤθελον λαβεῖν*. They do not mean, that they *desired* to receive Him, and did *not* receive Him; but the sense is, they were willing and desirous to receive Him, and *did* receive Him; and then, *after* they had received Him, the ship was at land, by the divine power of Him Whom they had received.

The word *ἤθελον* is to be explained by what St. John knew, but did not record, because it had been related by the former Evangelists. At first the disciples were panic-struck, thinking He was a Spirit (Matt. xiv. 26), and cried out for fear (Mark vi. 49), and then they were *not willing* to receive Him. But Peter went on the water and was upheld by Christ (Matt. xiv. 28). And then they were *no longer afraid*, but were *willing and desirous* to receive Him. On this use of *θέλω*, see on viii. 44.

²². πλοῖάριον] *A small ship*; the greater the danger.

²³. ἐγγὺς] *to the neighbourhood of the place, &c.*

These other boats are mentioned, in order to explain how the people came to Capernaum.

— εὐχαριστήσαντος τοῦ Κυρίου] *when the Lord had given thanks*. Observe, *εὐχαριστήσαντος* and *Κυρίου*, both words appropriate here, in connexion with the *Eucharist* or *Lord's Supper* (*εὐχαριστία*, δέεινον Κυριακόν). The word *Κύριος*, *Lord*, is not often used in the *Gospels* when speaking of Christ; and, when it is used, it has a special significance. Cp. on Luke ii. 9; x. 1.

²⁵. Ῥαββί, πότε ᾤδε γέγονας:] *Rabbi, when camest Thou, and how art Thou now, here?* Jesus had come on the sea to the ship, and had brought the ship to land.

Our Lord had fed the multitude with bread; and in that miraculous Feeding He typified the distribution of the Bread of Life in the Holy Eucharist, even unto the end of the world; and He had thus prepared His hearers for His discourse on the Holy Eucharist in the Synagogue at Capernaum. Reason cannot understand *how* He is present there. And where Reason is weak, there Faith is strong. He gives no answer to the question concerning His presence—*When camest Thou hither, and how art Thou here?* He was there present, to be seen and heard; but as to the *time* and *manner* of his presence, which was miraculous, He says nothing. "His way is in the sea, and His paths in the great waters, and His footsteps are *not known*." (Ps. lxxvii. 19.)

By walking on the sea, invisibly to the eyes of the multitude, and suddenly presenting Himself to them in the synagogue at Capernaum, in a manner unintelligible to them, He instructs us, that, though He does indeed come by Water in Holy Baptism, and is verily and indeed present in the Holy Eucharist,—yet the *manner* of His presence is not to be scrutinized by us. Faith believes that He is present, and rejoices in His presence; and is satisfied with the pleasures of His presence, and craves nothing more. Let us not speculate inquisitively into the *time* and *manner* in which He is present in the Holy Eucharist, but let us receive Him joyfully in our hearts, as the disciples received Him into the ship; and then we shall soon be at the haven of peace, where we would be.

The words of Hooker on this subject (V. lxxvii.) deserve careful consideration:—"All things considered and compared with that success which truth hath hitherto had by so bitter conflicts with errors in this point (i.e. the *nature* and *mode* of Christ's presence in the Holy Eucharist), shall I wish that men would more give themselves to meditate with silence *what we have* by the Sacrament, and less to dispute of the *manner how?*"

"If any man suppose that this were too great stupidity and dullness, let us see whether the Apostles of our Lord themselves

have not done the like. It appeareth by many examples, that they, of their own disposition, were very scrupulous and inquisitive,—yea, in other cases of less importance and less difficulty, always apt to move questions. How cometh it to pass that so few words of so high a mystery being uttered, they receive with gladness the gift of Christ, and make no show of doubt or scruple? The reason hereof is not dark to them who have any thing at all observed how the powers of the mind are wont to stir, when that which we infinitely long for presenteth itself above and besides expectation. Curious and intricate speculations do hinder, they abate, they quench such inflamed notions of delight and joy as divine graces use to raise when extraordinarily they are present. The mind, therefore, feeling present joy, is always marvellous unwilling to admit any other cogitation, and in that case casteth off those disputes whereunto the intellectual part at other times easily draweth.

"A manifest effect whereof may be noted, if we compare with our *Lord's disciples*, the people that are said in John vi. 24 to have gone after Him to Capernaum. These leaving Him on the one side of the sea of Tiberias, and finding Him again as soon as themselves by ship were arrived on the country side, whither they knew that by ship He came not, and by land the journey was longer than, according to the time, He could have travelled,—as they wondered, so they asked also, '*Rabbi, when camest thou hither?*'"

"The *disciples*, when Christ appeared to them in far more strange and miraculous manner, *moved no question, but rejoiced greatly in what they saw* (John xx. 20). For why? The one sought and beheld only that in Christ which they knew was more than natural; but yet their affection was not rapt therewith through any great extraordinary gladness. The other, when they looked on Christ, were not ignorant that they saw the well-spring of their own everlasting felicity. The one, because they enjoyed not, disputed; the other disputed not, because they enjoyed.

"If, then, the presence of Christ with them did so much move, judge what their thoughts and affections were at the time of this new presentation of Christ, not before their eyes, but within their souls. They had learned before that His flesh and blood are the true cause of eternal life; that this they are not by the bare force of their own substance, but through the dignity and worth of His Person, which offered them up by way of sacrifice for the life of the whole world, and doth make them still effectual thereunto; finally, that to us they are life in particular, by being particularly received.

"Thus much they knew, although as yet they understood not perfectly to what effect or issue the same would come,—till at the length, being assembled for no other cause which they could imagine but to have eaten the Passover only that Moses appointeth, when they saw their Lord and Master, with hands and eyes lifted up to heaven, first bless and consecrate for the endless good of all generations till the world's end, the chosen elements of bread and wine,—which elements made for ever the instruments of life by virtue of His divine benediction, they being the first that were commanded to receive from Him,—the first which were warranted by His promise, that not only unto them at the present time, but to whomsoever they and their successors after them did duly administer the same, those mysteries should serve as conducts of life and conveyances of His body and blood unto them, was it possible they should hear that voice,—'*Take eat, this is My body; drink ye all of this, this is My blood;*' possible, that doing what was required, and believing what was promised, the same should have present effect in them, and not fill them with a kind of fearful admiration at the heaven which they saw in themselves? They had at that time a sea of comfort and joy to wade in; and we by that which they did are taught that this heavenly food is given for the satisfying of our empty souls, and not for the exercising of our curious and subtle wits.

g ch. 1. 32.
& 4. 14. & 5. 37.
& vv. 40, 54.
& 18. 8.
Matt. 3. 17.
& 17. 5.
Mark 1. 11.
& 9. 7.
Luke 3. 22.
& 9. 35.
2 Pet. 1. 17.
h 1 John 3. 23.
i Matt. 12. 38.
& 16. 1.
Mark 8. 11.
Luke 11. 29.
1 Cor. 1. 22.
k Exod. 16. 4, 15.
Numb. 11. 7.
Ps. 78. 24.
Wisd. 16. 20.
1 Cor. 10. 3.

l Isa. 55. 1.
ch. 4. 14.
& 7. 37.

γέγονας; ²⁶ Ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς καὶ εἶπεν, Ἀμὴν ἀμὴν λέγω ὑμῖν, ζητεῖτέ με, οὐχ ὅτι εἴδετε σημεῖα, ἀλλ' ὅτι ἐφάγετε ἐκ τῶν ἄρτων καὶ ἐχορτάσθητε. ²⁷ Ἔργάζεσθε μὴ τὴν βρῶσιν τὴν ἀπολλυμένην, ἀλλὰ τὴν βρῶσιν τὴν μένουσαν εἰς ζωὴν αἰώνιον, ἣν ὁ Τὸς τοῦ ἀνθρώπου ὑμῖν δώσειν· τοῦτον γὰρ ὁ Πατήρ ἐσφράγισεν ὁ Θεός. ²⁸ Εἶπον οὖν πρὸς αὐτὸν, Τί ποιῶμεν, ἵνα ἐργαζώμεθα τὰ ἔργα τοῦ Θεοῦ; ²⁹ Ἀπεκρίθη ὁ Ἰησοῦς καὶ εἶπεν αὐτοῖς, Τοῦτο ἐστὶ τὸ ἔργον τοῦ Θεοῦ, ἵνα πιστεύσητε εἰς ὃν ἀπέστειλεν ἐκεῖνος.

(⁵³/_{IV}) ³⁰ Εἶπον οὖν αὐτῷ, Τί οὖν ποιεῖς σὺ σημεῖον, ἵνα ἴδωμεν καὶ πιστεύσωμεν σοι; τί ἐργάζῃ; (⁵⁴/_X) ³¹ Οἱ πατέρες ἡμῶν τὸ μάννα ἔφαγον ἐν τῇ ἐρήμῳ, καθὼς ἐστὶ γεγραμμένον, Ἄρτον ἐκ τοῦ οὐρανοῦ ἔδωκεν αὐτοῖς φαγεῖν.

³² Εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς, Ἀμὴν ἀμὴν λέγω ὑμῖν, Οὐ Μωϋσῆς δέδωκεν ὑμῖν τὸν ἄρτον ἐκ τοῦ οὐρανοῦ, ἀλλ' ὁ Πατήρ μου δίδωσιν ὑμῖν τὸν ἄρτον ἐκ τοῦ οὐρανοῦ τὸν ἀληθινόν. ³³ Ὁ γὰρ ἄρτος τοῦ Θεοῦ ἐστὶν ὁ καταβαίνων ἐκ τοῦ οὐρανοῦ, καὶ ζωὴν διδόνς τῷ κόσμῳ. ³⁴ Εἶπον οὖν πρὸς αὐτὸν, Κύριε, πάντοτε δὸς ἡμῖν τὸν ἄρτον τοῦτον. (⁵⁵/_I) ³⁵ Εἶπε δὲ αὐτοῖς ὁ Ἰησοῦς, Ἐγὼ εἰμι ὁ ἄρτος τῆς ζωῆς· ὁ ἐρχόμενος πρὸς με οὐ μὴ πεινάσῃ, καὶ ὁ πιστεύων εἰς ἐμὲ οὐ μὴ

"If we doubt what those admirable words may import, let him be our teacher for the meaning of Christ, to whom Christ was Himself a Schoolmaster. Let our Lord's Apostle be His interpreter, content we ourselves with His explication (1 Cor. x. 16),—*My body, the communion of My body; My blood, the communion of My blood.* Is there any thing more expedite, clear, and easy, than that as Christ is termed our life, so the parts of this sacrament are His body and blood, for that they are so to us, who, receiving them, receive that by them which they are termed? The bread and cup are His body and blood, because they are causes instrumental upon the receipt whereof the participation of His body and blood ensueth; for that which produceth any certain effect is not vainly or improperly said to be that very effect whereunto it tendeth. Every cause is in the effect which groweth from it. Our souls and bodies, quickened to eternal life, are effects, the cause whereof is the Person of Christ; His body and blood are the true well-spring out of which this life floweth. So that His body and blood are in that very subject whereunto they minister life, not only by effect or operation, even as the influence of the heavens is in plants, beasts, men, and in every thing which they quicken, but also by a far more divine and mystical kind of union which maketh us one with Him, even as He and the Father are one."

²⁶ Ἀπεκρίθη αὐτ. ὁ Ἰησοῦς καὶ εἶπεν] He who had retired to the mountains now preaches to the crowd. After the Mystery of the Miracle He delivers a Sermon on that Sacrament which was specially typified by the Miracle; and satiates with doctrine the souls of those whose bodies He had refreshed with food.

—(ζητεῖτέ με—ὅτι ἐφάγετε) ye seek Me—because ye ate of the loaves and were filled. How few seek Jesus for the sake of Jesus! (Aug.)

²⁷ Ἔργάζεσθε μὴ] Work, for labour is necessary; but work not for the meat that perisheth.

Ye seek me carnally, and not spiritually; ye seek temporal sustenance, and I have given you bodily sustenance, in order that ye may learn to seek that sustenance which nourishes the soul unto eternal life. (Chrys., Aug.)

—ἣν ὁ Τὸς τοῦ ἀνθρώπου ὑμῖν δώσει] which the Son of Man will give you. When you receive the Lord's Supper from the hands of Christ's Minister, look with the eye of faith at Him whom you do not see with the bodily eye. Look at Christ. The Priest is the dispenser of the food, but not its maker. The Son of Man gives Himself in it to us, that we may dwell in Him and He in us. And do not imagine that this Son of Man is like other sons of men; for Him hath God the Father sealed, and He contains in Himself the fulness of God Who has sealed Him to be the image and impress of Himself. (Heb. i. 1—3. Cp. Hilary, de Trin. viii.) And He gives us of His own divine fulness in that Holy Communion.

²⁹ Τοῦτο ἐ. τὸ ἔργον τοῦ Θεοῦ, ἵνα πιστεύσητε] This is the work of God (which He requires and enables you by His grace to perform), that ye should believe in Him whom He hath sent. It is one thing to believe Christ, and another to believe in Christ. The Devils believe Christ, but not in Him. We believe Paul, but not in him. To believe in Him is to love Him by faith, by faith to be incorporated into Him. This is the faith which God

requires of us, the faith which *worketh by love*. (Gal. v. 6. Cp. on Matt. xviii. 6.)

There are works which *seem* to be good, and yet are *not* good, because they are not done with an eye to Him, as an end, from Whom all good comes, for "Christ is the end of the law to every one that believeth" (Rom. x. 4); therefore Christ does not separate *works from faith*, but says that *faith is the work of God*. (Aug.)

As Hooker says (I. xi. 6) on this text—"Not that God doth require nothing at the hands of men, saving only a naked *Belief* (for, Hope and Charity we may not exclude), but that without *Belief* all other things are as nothing, and it is the ground of those other divine Virtues."

³¹ Οἱ πατέρες ἡμῶν] Our fathers; more than half a million of persons ate manna, supplied miraculously for forty years in the wilderness. Thou hast only fed 5000 once, and not from heaven, but from earth.

—τὸ μάννα] the manna. See v. 49.

³² Οὐ Μωϋσῆς δέδωκεν ὑμῖν τὸν ἄρτον ἐκ τοῦ οὐρανοῦ] Moses hath not given to you the bread, the true bread, from Heaven; i. e. the true bread was not given in his days to your fathers: the bread which he gave was "meat that perisheth," and only typical of the true bread (1 Cor. x. 3), which Moses could not give; it could not be given but by Me alone, and it is now given by Me.

Compare Ignatius, ad Rom. 7, who seems to have had these words in his mind: οὐχ ἡδύμαι τροφὴ φθορᾶς οὐδὲ ἡδοναὶς τοῦ βίου τούτου Ἄρτον Θεοῦ θέλω, ὅς ἐστι σὰρξ Ἰησοῦ Χριστοῦ, τοῦ υἱοῦ τοῦ Θεοῦ, τοῦ ἐκ γένους Δαβὶδ, καὶ πόμα θέλω, τὸ αἶμα αὐτοῦ, ὃ ἐστὶν ἀγάπη ἀφθαρτος.

³³ Ὁ γὰρ ἄρτος τοῦ Θεοῦ ἐστὶν ὁ καταβαίνων] Because the bread of God is He that cometh down from heaven, and giveth life to the world. After the passage of the Red Sea, which is a figure of Baptism, the people were fed with manna, which is the figure of Christ's body and blood, Who is the Living Bread that came down from Heaven. So after our Lord has walked invisibly on the sea, the type of His presence in Baptism, He speaks of the heavenly manna which He gives in the other Sacrament to those who have been baptized. Thus Christ's passage over the sea connects His two Discourses on the two Sacraments,—that with Nicodemus and that at Capernaum.

He is the true Manna. The word Manna signifies "what is it?" and we are lost in devout admiration, when we meditate on this divine Manna, what is He? How is He the Son of God and the Son of Man? "Who shall declare His generation?" How is He given to us in this Holy Sacrament?

—καταβαίνων] coming down of its own accord (see v. 38), and not for the food of one people in the wilderness for forty years, but for the World.

³⁵ πρὸς—εἰς] Observe the difference of these two prepositions. We must come to (πρὸς) Christ, and be incorporated into (εἰς) Him by faith. Cp. v. 37.

—οὐ μὴ πεινάσῃ—διψήσῃ] Not πεινάσει—διψήσει, the reading of a few MSS. and some editions. See on iv. 14. He does not say, they will not hunger or thirst, but they shall not. He will preserve them from it. He only can.

διψήσῃ πάποτε. ³⁶ Ἄλλ' εἶπον ὑμῖν, ὅτι καὶ ἐωράκατέ με, καὶ οὐ πιστεύετε. (⁵⁶/_x) ³⁷ Πάν ὃ δίδωσί μοι ὁ Πατήρ, πρὸς ἐμέ ἤξει· καὶ τὸν ἐρχόμενον πρὸς με οὐ μὴ ἐκβάλω ἔξω. (⁵⁷/₁) ³⁸ ὅτι καταβέβηκα ἐκ τοῦ οὐρανοῦ, οὐχ ἵνα ποιῶ τὸ θέλημα τὸ ἐμὸν, ἀλλὰ τὸ θέλημα τοῦ πέμψαντός με. ³⁹ Τοῦτο δέ ἐστι τὸ θέλημα τοῦ πέμψαντός με, ἵνα πάν ὃ δέδωκέ μοι μὴ ἀπολέσω ἐξ αὐτοῦ, ἀλλὰ ἀναστήσω αὐτὸ ἐν τῇ ἐσχάτῃ ἡμέρᾳ. (⁵⁸/_x) ⁴⁰ Τοῦτο γάρ ἐστι τὸ θέλημα τοῦ πέμψαντός με, ἵνα πᾶς ὃ θεωρῶν τὸν Υἱὸν καὶ πιστεύων εἰς αὐτὸν ἔχῃ ζωὴν αἰώνιον, καὶ ἀναστήσω αὐτὸν ἐγὼ τῇ ἐσχάτῃ ἡμέρᾳ.

(⁵⁹/₁) ⁴¹ Ἐγόγγυζον οὖν οἱ Ἰουδαῖοι περὶ αὐτοῦ ὅτι εἶπεν, Ἐγὼ εἰμι ὁ ἄρτος ὃ καταβάς ἐκ τοῦ οὐρανοῦ, ⁴² καὶ ἔλεγον, Οὐχ οὗτός ἐστιν Ἰησοῦς ὁ υἱὸς Ἰωσήφ, οὐ ἡμεῖς οἶδαμεν τὸν πατέρα καὶ τὴν μητέρα; πῶς οὖν λέγει οὗτος, Ὅτι ἐκ τοῦ οὐρανοῦ καταβέβηκα; (⁶⁰/_x) ⁴³ Ἀπεκριθὼν ὁ Ἰησοῦς καὶ εἶπεν αὐτοῖς, Μὴ γογγύζετε μετ' ἀλλήλων· ⁴⁴ οὐδεὶς δύναται ἐλθεῖν πρὸς με, ἐὰν μὴ ὁ Πατήρ ὃ πέμψας με ἐλκύσῃ αὐτόν· καὶ ἐγὼ ἀναστήσω αὐτὸν ἐν τῇ ἐσχάτῃ ἡμέρᾳ.

⁴⁵ Ἔστι γεγραμμένον ἐν τοῖς προφήταις, Καὶ ἔσονται πάντες διδασκατοὶ Θεοῦ. Πᾶς οὖν ὃ ἀκούσας παρὰ τοῦ Πατρὸς καὶ μαθὼν ἔρχεται πρὸς ἐμέ. (⁶¹/_{III}) ⁴⁶ Οὐχ ὅτι τὸν Πατέρα ἐώρακέ τις, εἰ μὴ ὃ ὦν παρὰ τοῦ Θεοῦ, οὗτος ἐώρακε τὸν Πατέρα.

(⁶²/_x) ⁴⁷ Ἀμὴν ἀμὴν λέγω ὑμῖν, ὃ πιστεύων εἰς ἐμέ ἔχει ζωὴν αἰώνιον. ⁴⁸ Ἐγὼ εἰμι ὁ ἄρτος τῆς ζωῆς. (⁶³/₁) ⁴⁹ Οἱ πατέρες ὑμῶν ἔφαγον τὸ μάννα ἐν τῇ ἐρήμῳ καὶ ἀπέθανον· (⁶⁴/_x) ⁵⁰ οὗτός ἐστιν ὁ ἄρτος ὃ ἐκ τοῦ οὐρανοῦ καταβαίνων, ἵνα τις ἐξ αὐτοῦ φάγῃ καὶ μὴ ἀποθάνῃ. (⁶⁵/₁) ⁵¹ Ἐγὼ εἰμι ὁ ἄρτος ὃ ζῶν, ὃ ἐκ τοῦ

m Matt. 26. 39.
Mark 14. 36.
Luke 22. 42.
ch. 4. 34. & 5. 30.
n ch. 10. 28.
& 17. 12.
& 18. 9.
o ch. 3. 15, 16.

p Matt. 13. 55.
Mark 6. 3.
Luke 4. 22.

q Isa. 54. 13.
Jer. 31. 34.
Heb. 8. 10.
& 10. 16.

r ch. 1. 18.
Matt. 11. 27.
Luke 10. 22.

s ch. 3. 16, 18, 36.

t Exod. 16. 15.
Numb. 11. 7.
Ps. 78. 24.
1 Cor. 10. 5.
Heb. 3. 16, 19.
u ch. 3. 13.

37. οὐ μὴ ἐκβάλω ἔξω] *I shall not cast out.* He who cometh to Me is incorporated with Me, and becomes like Me, and therefore will not do his own will, but God's will; and so will never be cast out, for that which is cast out of Heaven is Pride. (*Aug.*)

38. καταβέβηκα ἐκ τοῦ οὐρανοῦ, οὐχ ἵνα ποιῶ τὸ θέλημα τὸ ἐμὸν] *I have come down from heaven not to do mine own will, but the will of Him that sent Me.* In order that Pride (the root of all our diseases) might be cured, the Son of God came down from heaven and humbled himself. Therefore, O man, why art thou proud? The Son of God was made humble for thy sake. Perhaps thou mayest be ashamed to imitate a man in humility; imitate God, who humbled Himself, and sets you an example of humility. *I came not to do mine own will. Humility does the will of God.* (*Aug. Cp. Greg. Nazian. p. 548.*)

39. πάν—μή] *that I should lose nothing; πᾶν μὴ, a Hebraism, ὅλην (holo-).* Exod. xii. 43. Lev. iv. 2. Matt. xxiv. 22. Luke i. 37. (*Vorst. Hebr. 531.*)

40. Τοῦτο γάρ] So A, B, C, D, K, L.—τοῦτο δέ. *Elz.* — ὃ θεωρῶν] *he that looketh on, contemplateth.* Hebr. חָזַק (chazak). On the difference between θεωρῶ and ὁπτομαι, see below on xvi. 16.

41. Ἐγόγγυζον οὖν οἱ Ἰουδαῖοι] *The Jews therefore were murmuring, because He said I am the bread that came down from out of (ἐκ not ἀπὸ) heaven.* They were estranged from that living bread that came down from heaven, and had not learned to feel hunger for it. That bread seeks for the craving of the inner man, and satisfies it. (*Aug.*)

44. οὐδεὶς δύναται—αὐτόν] *no one can come to Me except the Father who sent Me draw him.* ἐλκύω is used by LXX for Hebrew מָשַׁח (mashah), which does not imply violence, as Jer. xxxi. 3. (*Rosenmüller.*)

See the power of Divine Grace. No one can come except He is drawn. If thou dost not desire to err, do not seek to determine whom God draws, and whom He does not draw; nor why He draws one man and not another. But if thou thyself art not drawn by God, pray to Him that thou mayest be drawn. God is ready to draw every man, for He says, It is written in the Prophets, they shall all be taught of God (Isa. liv. 13). And, again, Every one that hath heard and learned of the Father cometh to me (John vi. 45), and Him that cometh to me *I will in no wise cast out* (John vi. 37). Besides, Christ says, that He will draw all, πάντας ἐλκύσω, John xii. 32. (*Aug.*)

This saying does not deny our free-will, which is the error of the Manichæans, but proves our need of divine grace; it does not say that the unwilling comes, but that he comes who receives

grace; and we have a Teacher who is willing to give His blessing to all (as is evident from v. 45), and pours out His heavenly teaching upon all. God draws all who are willing to be drawn; but He does not draw others; as the magnet draws not every thing, but it draws iron. (*Chrys., Theoph.*) You are not drawn against your will. God draws by love, not by force, but “by the cords of a man,” Hos. xi. 4.

45. ἔσονται πάντες διδασκατοὶ Θεοῦ] *all shall be taught of God.* On the phrase διδασκατοὶ Θεοῦ, see 1 Cor. ii. 13. *Vorst. Hebr. pp. 408, 409. Winer, p. 170. Cf. θεοδιδασκατοὶ, 1 Thess. iv. 9.*

I may utter words that sound in your ears, but unless your minds are enlightened by God, how can you know Me? (*Aug., Chrys.*)

— Πᾶς ὃ ἀκούσας—ἐρχεται] *Every one that hath hearkened to what is said from the Father, and hath learnt, cometh unto Me.* Where true hearing is, there is obedience; for faith is not of necessity, but by persuasion. And that understanding, by way of assistance, rather than of force, which is in Christ, is supplied from the Father. For the truth of Christian doctrine teaches that the Free-will of the human soul is preserved entire. (*Cyrl.*) See below, Introduction to the Epistle to the Romans, p. 194.

48. Ἐγὼ εἰμι ὁ ἄρτος τῆς ζωῆς] *I am the bread of life.* The multitudes followed Him seeking food for their bodies, and remembering the manna which had been given to their fathers; but our Lord teaches them that these things were figures emblematic of the Truth now present to their eyes, and therefore proceeds to speak of spiritual food, “*I am the bread of life*,” which is given in the mystical Communion of His own Body. (*Chrys., Theoph.*)

50. οὗτος] *this is the bread that cometh down from heaven; i. e. I myself.* See Matt. xvi. 18, and below, v. 58.

— ἵνα τις ἐξ αὐτοῦ φάγῃ καὶ μὴ ἀποθάνῃ] *that a man may eat thereof and not die.* Moses ate the manna, and many who pleased God ate it, and did not die, because they received the visible food spiritually, and tasted it spiritually, that they might be satiated spiritually. We also now receive visible food. But the Sacrament is one thing, and the *Virtue* of the Sacrament is another; for many receive at the altar, and perish in receiving. Whence the Apostle says (1 Cor. xi. 29), “He that eateth and drinketh unworthily, eateth and drinketh damnation.” To eat this heavenly food spiritually, is to wash our hands in innocence, and so to come to the altar (Ps. xxvi. 6): though we sin daily, let not our sin be deadly; and before we come to the altar let us reflect on the prayer, “Forgive us our trespasses, as we forgive them that trespass against us.” If you forgive, you will be forgiven. Come, then, with confidence. If any man eateth of this

οὐρανοῦ καταβάς· ἂν τις φάγη ἐκ τούτου τοῦ ἄρτου, ζήσεται εἰς τὸν αἰῶνα. (66/x) Καὶ ὁ ἄρτος δὲ ὃν ἐγὼ δώσω ἢ σὰρξ μου ἐστίν, ἣν ἐγὼ δώσω ὑπὲρ τῆς τοῦ κόσμου ζωῆς.

x ch. 3. 9.

y Matt. 26. 26.
1 Cor. 11. 23, &c.

z ch. 4. 14.

52 x Ἐμάχοντο οὖν πρὸς ἀλλήλους οἱ Ἰουδαῖοι λέγοντες, Πῶς δύναται οὗτος ἡμῶν δοῦναι τὴν σάρκα φαγεῖν; 53 y Εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς, Ἀμὴν ἀμὴν λέγω ὑμῖν, ἂν μὴ φάγητε τὴν σάρκα τοῦ Υἱοῦ τοῦ ἀνθρώπου, καὶ πίνητε αὐτοῦ τὸ αἷμα, οὐκ ἔχετε ζωὴν ἐν ἑαυτοῖς. 54 z Ὁ τρώγων μου τὴν σάρκα καὶ πίνων μου

bread he shall not die; that is, if he eats what belongs to the *Virtue* of the Sacrament, not what belongs only to the visible Sacrament; if he feeds upon it *internally*; feeds upon it in his heart, not only presses upon it with his teeth. (*Aug.*)

51. ὁ ἄρτος δὲ ὃν ἐγὼ δώσω] the bread which I will give is *My flesh*. He thus shows His power and freewill. He was crucified; He was given by His Father, but He gave *Himself*. (*Theoph.*) Our Lord gave this Bread when He delivered the Sacrament of His Body and Blood to His disciples, and when He offered Himself to the Father on the Altar of the Cross. (*Bede.*)

I die for all, that I may quicken all by My death; and I offer My flesh as a ransom (*ἀντίλυτρον*) for the flesh of all. Death will die in My death; and the nature of Man which has fallen in Adam will rise again in Me. I am therefore made like you, of the seed of Abraham. Death could not otherwise have been destroyed, except Christ had given Himself a ransom for all. As the Psalmist says, "Sacrifice and burnt-offering thou wouldest not, but a body thou hast prepared Me. Then said I, Lo, I come" (Ps. xl. 8, 9). "He bare our sins in His own Body on the tree, and by His stripes we are healed" (1 Pet. ii. 24). Therefore He says (John xvii. 19), I sanctify Myself, that is, I consecrate Myself, and offer Myself as an Immaculate Victim, for the life of all. And this redemption is effected by the Union of the two Natures. For after that the Life-giving Word of God made His dwelling in our Flesh, He transformed it to His own *Virtue*, that is, to Life; and, by the ineffable mystery of His union with us, He quickened us and made us to be like what He is in Himself. Therefore the body of Christ quickens those who partake in it. (*Cyril.*)

The Fathers combat the *Eutychian* Heresy by arguments drawn from what our Lord says concerning the Lord's Supper.

The Sacraments which we receive of the Body and Blood of Christ are a divine thing, because through them we are made partakers of the divine nature. And yet there does not cease to exist in them the substance of bread and wine. And an image and similitude of the Body and Blood of Christ is seen and solemnized in the celebration of these mysteries; and we must have the same belief concerning Christ our Lord as we profess concerning His image (in the Sacrament), viz. that as the elements pass into a divine substance, by the operation of the Holy Spirit, and yet remain in the properties of their own nature, so they show that the principal mystery, whose efficacy and virtue they truly represent to us—namely, Christ—remains One, because entire and true; while these things (i.e. the two natures), of which Christ consists, remain in their true properties. (*Gelasius*, Bp. of Rome, A.D. 492—496, 'De duabus naturis in Christo.' Bibl. Patr. Lat. v. p. 671.) The bread and wine even after Consecration lose not their own nature, but remain in their proper substance, shape, and form. (*Theodoret*, Eranist. iv. p. 85.) See Bp. Pearson on the Creed, Art. iii. p. 306, who says, "hence it is observable that the Church in those days understood no such doctrine as that of *Transubstantiation*." See below on vv. 53, 54.

— ἡ σὰρξ μου ἐστίν] *is My flesh*. They who heard that saying shuddered at it, and thought it to be impossible. But the faithful people of Christ know the body of Christ, if they themselves take heed to be His Body. Let them be indeed the body of Christ, if they desire to live by the Spirit of Christ. The body of Christ cannot live but by the Spirit of Christ. Hence the Apostle says, "we are one bread and one body" (1 Cor. x. 17).

O Sacrament of Piety! O Symbol of Unity! O Bond of Charity! He who desires to have life, has a place where he may have it, and a source whence he may receive it. Let him draw near, let him have faith, let him be in the body of Christ, that he may derive life from it. And let him be a living and sound member in the body; let him cleave to the body; let him live from God to God; let him now labour on earth that he may reign in heaven. (*Aug.*)

— Πῶς δύναται] *How can He give us His flesh to eat?* A like question to that of Nicodemus, when Christ spoke to him of the other Sacrament (John iii. 9). *How did He feed the five*

thousand? The answer is the same in both cases—by His divine Power. (*Cp. Chrys.*)

53, 54. Ἀμὴν ἀμὴν—ἂν μὴ φάγητε] *Verily, verily, I say unto you, Except ye eat the flesh of the Son of Man, and drink His blood, ye have no life in you.* A form of speech parallel to that used prophetically by Christ to Nicodemus concerning the other Sacrament, that of Baptism (John iii. 5). Observe also that the *ἂν μὴ*, *except*, is, in the two cases, introduced by Ἀμὴν ἀμὴν, *Verily, verily* (used twice in both cases, iii. 3. 5; vi. 47. 53), and makes the parallel more solemn.

Our Lord did not as yet explain, how they were to eat His flesh and drink His blood; for they were not as yet ripe for the intelligence of this mystery. But He tells them what inestimable blessings were to be gained from that eating and drinking, and so quickens a more vehement desire in their minds to believe it. He would first teach them to believe Him, and would afterwards reward their faith by fruition of Himself. He afterwards explained His words, at the Institution of the Holy Eucharist (Matt. xxvi. 26, 27. Mark xiv. 22, 23. Luke xxii. 19, 20), by saying, "Take eat, this is My body," and "Drink ye all of this."

Let all hearken to Christ, who says, "*Except ye eat the flesh of the Son of Man ye have no life in you.*" They cannot taste that life which is in holiness and felicity, who do not receive the Son of Man in the Holy Communion.

Since Christ is the bread of life, and we have no life in us, except we eat His flesh and drink His blood, let those take heed who have been baptized, and yet rarely resort to Church to receive the Holy Communion, under a pretence of fear and reverence, and so exclude themselves from eternal life. This pretext, though it seems to be religious, is a trap and snare. Rather, they ought to strive to be cleansed from sin, and amend their lives. Satan has various devices, and when he has tempted us to sin, he then makes us shrink from divine grace. But let us break his chains, and shake off his tyrannical yoke, and serve God, and come to divine and heavenly grace, and approach the Holy Communion of Christ. So we shall conquer Satan, and be partakers of the Divine Nature, and rise to life and immortality. (*Cyril.*)

The mention of *blood* here as well as *body* contains a prophecy, i.e. that our Lord would not die by a natural death, but be slain and pierced; and that by this body slain and blood shed He would give life to the world. Men may have temporal life without eating that bread and drinking that blood, but *eternal* life they cannot have. By this food and drink He means the communion of His own Body. Our Lord therefore presented His Body and Blood in those things which are made of *many* into *one*. For the one element (the Bread, *ἄρτος*, or *loaf*) is made of many grains; the other (the Wine) flows together into one from many grapes. The Sacrament of this Unity of Christ's Body and Blood is prepared in some places daily; and in other places at stated intervals, on the Lord's Table; and by some it is received unto life, and by others it is received unto death. But the *thing itself*, of which it is a Sacrament, is unto life to every man, and is not to death to any one that partakes of it. (*Aug.*)

Before the bread is consecrated, we call it *bread*; but when by the ministry of the priest the divine grace sanctifies the bread, it is reputed worthy to be called the Body of Christ, although the nature of bread remains in it. (*Chrys.*, as is generally supposed, ad Cæsar. ap. *Routh*, Script. Eccl. ii. 126, ed. 1840, where other ancient testimonies to the same effect may be seen.) See above, on v. 52, and below, on 1 Cor. x. 16.

54. τρώγων] *he that eateth My flesh, and drinketh My blood, hath life eternal.* There is a gradual ascent in the language of this Discourse, from one spiritual altitude to another. Each sentence in succession is an exercise of faith, and invites it to rise higher, and to surmount new difficulties.

First He speaks of *ἄρτος*, *bread*, what He Himself had just multiplied, to feed the bodies of the five thousand, and so connects His Sermon with the Miracle (v. 26). Then of bread from *heaven* (v. 32); then of the bread of *God* (v. 33); then of the bread of *life* (v. 35); then of *living* bread (v. 51); and then He says that this is *Himself* (v. 51); and then, that it is His *flesh* (v. 51); and then, that it is necessary to *eat* (*φαγεῖν*) that flesh and drink

τὸ αἷμα ἔχει ζωὴν αἰώνιον, καὶ ἐγὼ ἀναστήσω αὐτὸν τῇ ἐσχάτῃ ἡμέρᾳ· (⁶⁷/₁) ⁵⁵ ἡ γὰρ σὰρξ μου ἀληθῶς ἐστὶ βρώσις, καὶ τὸ αἷμά μου ἀληθῶς ἐστὶ πόσις. (⁶⁸/_x) ⁵⁶ Ὁ τρώγων μου τὴν σάρκα καὶ πίνων μου τὸ αἷμα ἐν ἐμοὶ μένει, καὶ γὰρ ἐν αὐτῷ. ⁵⁷ Καθὼς ἀπέστειλέ με ὁ ζῶν Πατὴρ, καὶ γὰρ ζῶ διὰ τὸν Πατέρα, καὶ ὁ τρώγων με καὶ ἐμὸς ζήσεται δι' ἐμέ. ⁵⁸ Ὁ οὗτός ἐστιν ὁ ἄρτος ὁ ἐκ τοῦ οὐρανοῦ ^{a ch. 3. 13.} καταβάς· οὐ καθὼς ἔφαγον οἱ πατέρες ὑμῶν τὸ μάννα καὶ ἀπέθανον. Ὁ τρώγων τοῦτον τὸν ἄρτον ζήσεται εἰς τὸν αἰῶνα.

⁵⁹ Ταῦτα εἶπεν ἐν συναγωγῇ διδασκων ἐν Καφαρναούμ.

⁶⁰ Πολλοὶ οὖν ἀκούσαντες ἐκ τῶν μαθητῶν αὐτοῦ εἶπον, Σκληρός ἐστὶν οὗτος ὁ λόγος· τίς δύναται αὐτοῦ ἀκοῦειν; ⁶¹ Εἰδὼς δὲ ὁ Ἰησοῦς ἐν ἑαυτῷ, ὅτι γογγύζουσιν περὶ τούτου οἱ μαθηταὶ αὐτοῦ, εἶπεν αὐτοῖς, Τοῦτο ὑμᾶς σκανδαλίζει; (⁶⁹/₁) ⁶² Ἐὰν οὖν θεωρῇτε τὸν Υἱὸν τοῦ ἀνθρώπου ἀναβαίνοντα ὅπου ἦν τὸ πρότερον; (⁷⁰/₁) ⁶³ Ὁ πνευμά ἐστι τὸ ζωοποιούν, ἡ σὰρξ οὐκ ὠφελεῖ οὐδέν· ^{b ch. 3. 13. Mark 16. 19. Luke 24. 51. Acts 1. 9. Eph. 4. 8. c 2 Cor. 3. 6.}

His blood (v. 53); and then He adopts a *new word* for eating—a remarkable one—*τρώγω*. Here, in this word, is the climax of difficulty. It is repeated no less than four times in relation to this subject (vv. 54, 56—58); and it only occurs in two other places of the N. T.—John xiii. 18. Matt. xxiv. 38. It seems to be intentionally chosen as a *hard saying*. It means something more than mere *φαγεῖν*. Etymologically it is connected with *τρώω* and *τρώω*, to pierce. Properly it is not applied to food prepared by man; and it signifies the eager appetite with which animals fix on their food and devour it. Compare the words of Christ concerning Christians as likened to birds of prey—*eagles*—hastening to their food (Matt. xxiv. 28. Luke xvii. 37). It shows the need of coming to Christ in the Holy Communion with spiritual hunger and with devout cravings and earnest longings and yearnings of a famished soul for heavenly food. Cp. on xiii. 18.

—*ἀναστήσω*] *I will raise him up in the last day*. I will raise him up in his *body*. Thus the gift of *Resurrection* to eternal life in a glorified *body* is connected with the reception of the body of Christ in the Holy Communion. And this is what the Church of England declares when she says, “The Body of our Lord Jesus Christ, which was given for thee, preserve thy *body* and soul unto everlasting life.” See further below, on 1 Cor. x. 16—20.

⁵⁵ ἡ γὰρ σὰρξ μου ἀληθῶς ἐστὶ βρώσις] *for My Flesh is meat indeed, and My Blood is drink indeed*. Being the flesh of Him Who is God,—not that Christ's flesh has been changed into the nature of God. No; but as iron when heated retains the nature of iron, and exercises the energy of fire, so His flesh remains flesh and vivifies us,—being the flesh of Him Who is God. (*Theoph.*)

We are called members of Christ because we receive the Son Himself, in the Holy Communion. His Blood is the Blood of Him Who is the Life. (*Cyrl.*)

—*ἀληθῶς*] Some MSS. (e. g. B, C, D, K, L, T) have *ἀληθῆς* here, but the preponderance of authority is for *ἀληθῶς*.

⁵⁶ Ὁ τρώγων μου τὴν σάρκα] Observe the position of the pronoun *μου*; in both cases it is emphatic,—*The flesh of Me, Who am God, and by My divine power quicken whom I will.*

Christ is the Life, being generated from the Living Father of all. And His human Body is Life-giving, in that it is united to the Life-giving Word in one Person. For, after the Incarnation, the two Natures of God and Man were indissolubly joined in Him. Wherefore by communion in His Body we have life in ourselves, being united to that Body, as it is united to the Word Who dwells in it. (*Cyrl.*)

These words of our Lord are to be referred to the Holy Eucharist, in which we partake of the Body and Blood of Christ. (*Chrys.*)

See also *Clemens Alexandrin.* *Pædagog* c. 6. *Blunt* on the Early Fathers, p. 564.

By these mystical words our Lord taught us to be in His body, under Himself the Head, eating His flesh, not forsaking His Unity. But many who were present did not understand His meaning, and were offended; for they thought of nothing but the flesh, which they themselves were (i. e. they received His words carnally, being themselves carnal). But the Apostle says, *to be carnally minded is death* (Rom. viii. 6). Therefore we ought not to taste Christ's flesh carnally, as some did who said, “This is a hard saying; who can hear it?” (v. 60) (*Aug.*) and He therefore replied to them in v. 62.

He who does not dwell in Christ, nor Christ in him, without doubt neither eats His flesh nor drinks His blood, but rather eats and drinks to his own condemnation the Sacrament of

so great a thing. (*Aug.* Cp. the MSS. collations in the last Benedictine edition, vol. iii. p. 1987, and p. lxxvii, on the words from *Augustine* in our 29th Article.)

⁵⁹ Καφαρναούμ] *Capernaum*; i. e. city of comfort (see on Matt. iv. 13),—a fit place for this discourse on those benefits which by His precious blood-shedding He has obtained to us, and on those holy “mysteries which He has instituted as pledges of His love, and for a continual remembrance of His death, to our great and endless comfort.”

⁶⁰ Σκληρός ἐστὶν οὗτος ὁ λόγος] *A hard saying*, to those who are hard; incredible to the incredulous. (*Aug.* *Serm.* 131.)

Because they had heard Him speak of flesh, they thought He wished to make them eaters of flesh; but we, who understand these words spiritually, are not devourers of flesh, but are spiritualized by this food. (*Theophyl.*)

⁶² Ἐὰν οὖν θεωρῇτε] *What then if ye should behold the Son of Man ascending up where He was before?* If you are staggered by the assertion that My flesh can give you life, and that it is necessary for you to eat it, if you would live indeed, how can it, like a winged bird, soar up to heaven? But if, as your own eyes will see, it raises itself to heaven, cannot it also raise you? cannot it vivify you? It is not, however, the flesh, as flesh, that will vivify you, but it is the Flesh united to the Word; it is the Flesh in which “dwelleth all the fulness of the Godhead bodily” (Col. ii. 9). It is the Spirit that dwelleth in it that quickeneth; and “the Lord is that Spirit” (2 Cor. iii. 17). (*Cp. Cyril* on St. Luke, p. 666, ed. *Smith.*)

They thought He would give them His body to eat, but He said that He, in His body entire, would *ascend* to heaven. Then you will perceive that He does not give His body in the way you imagine, and that His *Grace* is not to be fed upon by the *teeth*. “*Gratia Ejus non consumitur morsibus.*” (*Aug.*)

—*ὅπου ἦν τὸ πρότερον*] *where He was before*. Not that the human body of Christ came down from heaven (for that is the heresy of *Marcion* and *Apollinarius*), but because the Son of Man and the Son of God are one Christ. (*Theoph.*) Our Lord answers their murmurs by these words: “You imagine that I am about to give you My Body to divide as it were into parts for you to eat. What if you see Me *ascend*?” Certainly He Who *ascended bodily*, could not be eaten bodily. Let them eat and drink Him Who is our Life; and the Body and Blood of Christ will be Life to us, if that which is visibly taken in the Sacrament is indeed spiritually eaten and spiritually drunken. For our Lord proceeds to say (v. 63), “It is the *Spirit* that quickeneth.” (*Aug.* *Serm.* cxxxi.)

⁶³ Τὸ πνευμά ἐστι τὸ ζωοποιούν] *It is the Spirit that quickeneth*. Cp. 1 Cor. xv. 45, “The first man Adam was made a living soul; the last Adam was made a *quickeneth spirit*,”—*εἰς πνεῦμα ζωοποιούν*,—i. e. by union of flesh with deity; the flesh which Christ took became by His assumption of it the flesh of Him Who is God,—and Who, as the universal and everlasting *I am*, quickens all. It is not by participating in His flesh as flesh, but by faith in His Divinity dwelling in that flesh, and by it communicating itself to us, that we are profited in the reception of the Holy Communion of His Body and Blood. Not that His flesh profits nothing; for our only hope of life eternal in body and soul is through His Incarnation; but what profits nothing, is to think of His flesh *merely* as flesh. So the Apostle says (2 Cor. iii. 6), “The letter killeth, but the Spirit giveth life;” not that the letter is nothing; but the letter *alone*, *without* the Spirit, killeth. Cp. *Cyrl* here. We must not say that Christ's

d ch. 2. 25.
& 13. 11.

e ver. 44.

f Acts 5. 20.

g Matt. 16. 16.
Mark 8. 29.
Luke 9. 20.
ch. 11. 27.
h Luke 6. 13.
ch. 8. 44

τὰ ῥήματα, ἃ ἐγὼ λελάληκα ὑμῖν, πνεῦμά ἐστι καὶ ζωὴ ἐστιν. ($\frac{71}{x}$) ^{64 d} Ἀλλὰ εἰσὶν ἐξ ὑμῶν τινες οἱ οὐ πιστεύουσιν. ($\frac{72}{iv}$) Ἦιδει γὰρ ἐξ ἀρχῆς ὁ Ἰησοῦς, τίνες εἰσὶν οἱ μὴ πιστεύοντες, καὶ τίς ἐστιν ὁ παραδώσω αὐτόν ($\frac{73}{x}$) ^{65 e} καὶ ἔλεγε, Διὰ τοῦτο εἶρηκα ὑμῖν, ὅτι οὐδεὶς δύναται ἐλθεῖν πρὸς με, ἐὰν μὴ ᾗ δεδομένον αὐτῷ ἐκ τοῦ Πατρὸς μου.

⁶⁶ Ἐκ τούτου πολλοὶ ἀπῆλθον τῶν μαθητῶν αὐτοῦ εἰς τὰ ὀπίσω, καὶ οὐκέτι μετ' αὐτοῦ περιεπάτουν.

⁶⁷ Εἶπεν οὖν ὁ Ἰησοῦς τοῖς δώδεκα, Μὴ καὶ ὑμεῖς θέλετε ὑπάγειν; ($\frac{74}{i}$) ^{68 f} Ἀπεκρίθη οὖν αὐτῷ Σίμων Πέτρος, Κύριε, πρὸς τίνα ἀπελευσόμεθα; ῥήματα ζωῆς αἰωνίου ἔχεις. ^{69 g} καὶ ἡμεῖς πεπιστεύκαμεν καὶ ἐγνώκαμεν, ὅτι σὺ εἶ ὁ Χριστὸς, ὁ Υἱὸς τοῦ Θεοῦ τοῦ ζῶντος. ($\frac{75}{x}$) ^{70 h} Ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς, Οὐκ ἐγὼ ὑμᾶς τοὺς δώδεκα ἐξελεξάμην, καὶ ἐξ ὑμῶν εἷς διάβολός ἐστιν; ⁷¹ Ἐλεγε δὲ τὸν Ἰούδαν Σίμωνος Ἰσκαριώτην· οὗτος γὰρ ἤμελλεν αὐτὸν παραδιδόναι, εἰς ὃν ἐκ τῶν δώδεκα.

flesh or body profiteth nothing (see v. 53, 54), but to understand these things merely in a carnal way profiteth nothing. (*Chrys.*)

Why did He say, "Except ye eat the flesh," &c.? Because the flesh considered carnally, as ye consider it, profiteth nothing. But the flesh must be quickened by the Spirit, and then the Spirit, in the flesh, and by the flesh, profits much. Your soul quickens only the members which are in your body; if you take a limb away, it is not quickened by your soul. This we say, that we may love unity and fear separation. A Christian ought not to fear any thing so much as to be separated from Christ's Body; for if he is separated from the Body of Christ, he is not a member of Christ, and if not a member of Christ, he is not quickened by His Spirit. (*Aug.*)

— πνεῦμα καὶ [ζωή] they are Spirit and they are Life. "Spiritualiter intelligenda." Cp. *Aug.* in Ps. xcvi. 9, a strong passage against Transubstantiation; and *Hooker*, V. lxvii. 9, who says, 'His words were spirit, that is, had reference to a mystical participation!' which mystical participation giveth life.

— ὁ παραδῶσων] he who would betray Him. The betrayal took place at the season of the Passover, and soon after the Institution of the Holy Eucharist; and so the treachery of Judas was connected with these words, concerning the Holy Eucharist, and spoken before at a Passover.

67. δώδεκα] the Twelve. That these were the Apostles, St. John supposes to be known from the other Gospels.

69. ὁ Χριστὸς, ὁ Υἱὸς] the Christ, the Son of God. B, C, D, L have ὁ ἅγιος τοῦ Θεοῦ, the Holy One of God.

— τοῦ ζῶντος] the living. Cancelled by some on the authority of a very few MSS., e.g. B, C, D, L, and six cursive copies, but confirmed by most of the Versions and Fathers; and very expressive and relevant to this place in connexion with ῥήματα ζωῆς (v. 68).

70. ἐξελεξάμην] I chose—and one of you is a devil. There is therefore an election of grace, from which men may fall. (*Bengel.*)

71. Ἰσκαριώτην] B, C, G, L have Ἰσκαριώτου.

REVIEW OF THE CONTENTS OF THE FOREGOING CHAPTER. —It is said by the Holy Spirit in v. 6 of this chapter, that "Christ Himself knew what He would do;" and this saying may be taken as a clue to the whole; for all our Lord's sayings and actions in it are *prophetical*.

St. John in his Gospel does not describe the Institution of either Sacrament. That had been done by the preceding Evangelists. But he alone records our Lord's prophetic discourses concerning both Sacraments; first, in the third chapter, concerning Baptism; and secondly, in the sixth chapter, concerning the Lord's Supper. And there is a striking resemblance in the manner in which each of the Sacraments is treated by Our Lord in this Gospel. (See, for instance, v. 53, compared with iii. 3.)

The Blessed Evangelist St. John had begun his Gospel, by proclaiming Christ's Everlasting Godhead, "In the beginning was the Word" (i. 1); He had then declared His Incarnation. "The Word was made Flesh and dwelt in us" (i. 14). He pitched His tent in the Nature of us all, became our Emmanuel, God with us, God manifest in the Flesh. He had affirmed that we all have received of His fulness, and that He has given to us, who receive Him, and believe on His Name, power to become children of God (i. 11, 12, 16).

He then introduces this Divine Personage Himself teaching

us, what the instruments and means are, by which the union of each one of us with Him Who is the Life, is first formed, and afterwards maintained. This the Evangelist does by recording first Our Lord's conversation with Nicodemus, on the necessity of Regeneration, or New Birth in Himself, and of the instrument of that New Birth, namely, the Holy Sacrament of Baptism; and secondly, by relating the Miraculous Feeding on the Mountain on the N.E. of the sea of Galilee, and the miraculous passage of our Lord in the darkness and storm over the sea, and His Sermon preached on the morrow in the Synagogue at Capernaum, in which He comments on the Miraculous Feeding, and takes occasion therefrom to teach the doctrine of the other Sacrament, that of the Holy Eucharist, by which He continually strengthens the union which was begun with Himself in Baptism; and sustains the divine life which He communicated to His Members at their baptismal incorporation in Him.

Thus it is shown that there is an analogy between the two Sacraments, and that they occupy a place peculiar to themselves in the Christian Dispensation.

In a word, the Third Chapter and the Sixth Chapter of St. John's Gospel may be said to contain two Sermons upon the Sacraments, from the Divine lips of Him Who instituted them.

Our Lord employs the same method in speaking of the Second Sacrament, that of His Body and Blood, in the sixth Chapter, as He had done in speaking of the First—the Sacrament of Baptism, in the third Chapter.

The reader is requested to refer here to the Note at the end of that chapter, page 284.

If it be alleged, that Christ's Words could not refer to the Sacraments, because they were not so understood by those who then heard them; this objection, it must be replied, is grounded on a misconception of our Lord's Nature and Teaching.

He knew what He would do; and He knew that His Words would be recorded by the Holy Spirit in Holy Scripture, for the teaching and comfort of all future ages of the world. Such language as was not intelligible at the time when, and to the persons to whom, it was first uttered, was most appropriate in the mouth of Him Who foreknows all things, and spake to all men in all time. See below on xii. 16.

Its subsequent explanation by what afterwards took place proves His Divinity: it is an evidence of the truth of the Gospel, and confirms our faith in Christ.

His Teaching was *prophetical*. It proceeded from His foreknowledge. It was also *probationary*; it tried the faith of His hearers. Some would be staggered and fall away, and would no more walk with Him (v. 66). But they who meekly and lovingly trusted in Him would abide with Him in patience, because they had seen His miracles and knew that He hath the words of eternal life; and they would wait till what were at first hard sayings would be cleared up by visible actions and by spiritual illuminations.

So it was with regard to our Lord's Teaching concerning both the Sacraments. Those very persons, who at first may have been perplexed by that teaching, were afterwards enlightened by receiving those Sacraments, and by becoming Ministers of those Sacraments to others.

Consider the historical Narrative of the foregoing Chapter. Our Lord, at the approach of a Passover, goes up with His disciples to a hill on the North-eastern side of the Lake of

VII. ¹ Καὶ μετὰ ταῦτα περιεπάτει ὁ Ἰησοῦς ἐν τῇ Γαλιλαίᾳ· οὐ γὰρ ᾔθελεν ἐν τῇ Ἰουδαίᾳ περιπατεῖν, ὅτι ἐζήτουν αὐτὸν οἱ Ἰουδαῖοι ἀποκτεῖναι.

² ^a Ἦν δὲ ἐγγὺς ἡ ἑορτὴ τῶν Ἰουδαίων, ἡ σκηνοπηγία.

a Lev. 23. 34.

³ ^b Ἐπὶ οὖν πρὸς αὐτὸν οἱ ἀδελφοὶ αὐτοῦ, Μετάβηθι ἐντεύθεν, καὶ ὕπαγε εἰς τὴν Ἰουδαίαν, ἵνα καὶ οἱ μαθηταί σου θεωρήσωσι τὰ ἔργα σου ἃ ποιεῖς·

b Matt. 12. 46.
Mark 3. 31.
Acts 1. 14.

Galilee; and the Multitudes who had seen His miracles of healing, and were going up to Jerusalem, follow Him (vi. 1—5). He preaches to them, and heals some of them (cp. Luke ix. 2).

It is probable that this Miracle of feeding the Five Thousand was wrought on a Friday, the day of our Lord's Passion; for, we find that the next day our Lord is preaching in a Synagogue (v. 22. 59), probably on the Jewish Sabbath (Luke iv. 16), or Saturday. He seems to have delivered the food to the Five Thousand at the same season of the year, and on the same day of the week as that in which He gave His body and blood as food to the world.

It was now afternoon, and He commands His disciples to arrange the multitude of five thousand men, besides women and children, in companies of fifties; and having blessed and broken the five barley loaves and two fishes, He delivers them to the disciples to deliver to the multitude; and they were all filled; and the fragments that remain are gathered up by the disciples and fill twelve baskets.

The multitude would have taken Him and made Him their King; but He retires to the mountain, and commands the disciples to embark in the ship, and pass over to the western side of the Lake. A storm arises and darkness comes on, and He sees them toiling in rowing, and comes to them walking on the sea. They are affrighted at the sight, but He says, "I AM, be not afraid," and they gladly receive Him into the ship, which was immediately at the land where they were going.

The next day, many of the people who had partaken of the loaves, came over the sea to Capernaum, and asked Jesus, *Rabbi, when camest thou hither* (v. 25)? He does not give a direct reply to that question; but, while teaching in the Synagogue at Capernaum (v. 59), proceeds to apply the Miracle of the loaves to their spiritual instruction concerning that Divine Food which was typified by it.

They had compared Him to Moses, and He teaches them that He is greater than Moses, in that He gives the true bread, —not manna for forty years only and for the bodies of one people, who die (v. 58), but the true living bread for the eternal life of immortal souls, as well as for the glorious resurrection of the bodies, of all Mankind (vv. 33. 39); and He tells them that *He Himself is this Bread* (vv. 35—41), and that it is necessary to partake of it; and further, that *except they eat His Flesh and drink His Blood, they have no Life in them* (v. 53); and that they who obey this command will have everlasting life, and He will raise them up at the last day (v. 54).

These were then hard sayings (v. 60); they sifted His hearers; some murmured at them (vv. 41, 42); but He said, "What if they should look with their bodily eye on Him ascending to where He was before?" and that the words he had spoken were spirit and were life, and must be received with faith in His Divinity; and then they would believe that He is the Bread that descends from heaven.

They would not indeed be able to understand how He is present in the Holy Eucharist, any more than the people could understand how He had come over the sea (vv. 19. 24). Nor should they curiously inquire, but joyfully receive Him with faith (see v. 25); and remember that He, by His Divine Power, had fed the bodies of five thousand without a word, and that He Who promised to be with them would ascend in their sight to where He was before in His Divine Nature, and He could therefore do what He promised to perform.

The hard sayings at Capernaum, like those concerning Regeneration and Baptism to Nicodemus, became easy to those who, like St. Peter (v. 68), remained with Christ in faith and patience. For all this was done when a Passover was nigh (see on v. 5); and, at the very next Passover after it, He explained this saying, in act as well as word, by instituting the Holy Sacrament of His Body and Blood, when He said, "Take, eat; this is my Body;" and "Drink ye all of this: this is My Blood which is shed for you and for many for the remission of sins." (Matt. xxvi. 26. Mark xiv. 22. Luke xxii. 19.)

Those words were spiritual, and must be received with faith. This was then made evident from the case of Judas, who received the Holy Sacrament of the Body and Blood of Christ from the hands of Christ Himself, but received it carnally, and not with faith and love, and went and betrayed his Master, and so fulfilled the prophecy here uttered by Christ concerning him (v. 70).

These hard sayings became still more easy, when the Apostles saw Christ's body slain and His blood poured out at that same Passover. And they became more easy yet, when they saw that by His Divine Power He raised His own Body at that Passover as He promised to raise them (v. 54). And they became more easy still, when they beheld Christ ascend in His Human Body to where He was before in His Divinity. And they believed that by reason of the union of the Humanity with the Divinity, He, though in Heaven in His Humanity, can ever communicate the vivifying Virtue of His Body offered and of His Blood poured out, once for all, on the Cross, to the strengthening and refreshing of the souls of those who receive them in faith and love, and to the preservation of their souls and bodies unto everlasting life. And the hard sayings at Capernaum became more easy still, when the same Apostles, who had been employed by Christ to dispense the bread and the fishes which He had blessed and broken on the mountain of Bethsaida to the weary multitudes journeying to Jerusalem, were commissioned to bless in His Name the Bread and Cup of the Eucharist (which would remind them even by its name, of Christ's act and miraculous power, see on v. 11. 23), and to break the Bread, and to dispense, and to authorize and ordain others to dispense, even till the Lord come (1 Cor. xi. 26), the Sacrament of His blessed Body and Blood, to all true Israelites journeying as travellers and pilgrims in the wilderness of this world, in their march to the rest of their spiritual Canaan, and weary of their sins, and hungering for the Bread of Life, and made to sit down on the green grass of the Lord's holy mountain, where He prepares them a Table, and anoints their head with the holy oil of His grace, and fills their cup (Ps. xxiii. 2. 5), and refreshes and cheers them on their way to an Eternal Festival in the heavenly Jerusalem, the City of the Living God.

CH. VII. 1. οὐ γὰρ ᾔθελεν for He was not willing to walk in Judaea, because the Jews sought to kill Him. Our Lord in His charity for His enemies often declined their conspiracies against Him, see Matt. ii. 13. Luke iv. 30. John viii. 59. He was accustomed, on fit occasions, to flee from His enemies as man, that He might manifest Himself as God. (Chrys.)

2. σκηνοπηγία the feast of Tabernacles; literally, the fixing of booths or tents. This Feast lasted from the 15th to 23rd of Tisri (October). On the Feast of Tabernacles, see below, note on v. 37, and Lightfoot's treatise on the Temple Service, ch. xvi. vol. i. pp. 974—979, and his Hebrew Exercitation on this Chapter, Works, ii. pp. 554—560. Mede's Works, i. p. 266, and Jahn, Archæol. § 356. It was called חג-חג (ha-chag), τὸ ἄγιον, ἡ ἑορτή, the Feast, and μεγίστη, or greatest, by Jewish writers.

It was the Feast of Ingathering of Fruits, (Exod. xxiii. 16; xxxiv. 22,) and it commemorated the dwelling in Booths in the Wilderness (Levit. xxiii. 34—43. Nehem. viii. 15). And on each day of the feast the Jews went round the Altar with shouts of Hosanna, and bearing in their hands palm branches. (2 Mac. x. 6, 7.) Hence the Hosannas in Matt. xxi. 9. 15. Some of its ceremonies also were commemorative of the gushing forth and flowing of water from the rock in the wilderness, see below on v. 37. It seems to have been typical of our Lord's Incarnation (see on i. 14, and note at end of this chapter) and sojourn in the Tabernacle of our Flesh on Earth; and of the effusion of the Holy Spirit, as a result of His Humanity, Death, Resurrection, and Ascension into heaven; see on v. 37, and note at end of this chapter.

It celebrated the Ingathering of the Fruits of the Earth, and so was typical of the Spiritual Fruits to be gathered into the Church, after the effusion of the Holy Ghost.

Occurring, as it did, in the Seventh or Sabbatical Month, and being continued for seven days, during which they dwelt in booths, and having a Great Sabbath on the Eighth day, which was the last festive day of the Jewish sacred year (see note on v. 37), it exhibited the Mystery of the Incarnation in its beginning and fulness. Cp. on Luke xxiv. 1.

3. ὕπαγε εἰς τὴν Ἰουδαίαν go into Judaea. Thou doest miracles; show Thyself to men, that thou mayest be praised by them. Because, in thus speaking, they had regard to human glory, therefore the Evangelist adds, "not even His brethren were believing on Him." (Aug.)

c Mark 3. 21.

d ch. 3. 19.
& 14. 17.
& 15. 18.
e ch. 8. 20.

f ch. 11. 46.

g ver. 40.
& 6. 14. & 9. 16.
& 10. 19.
Matt. 21. 46.
Luke 7. 16.
h ch. 9. 22.
& 12. 42.
& 19. 38.

⁴ οὐδεὶς γὰρ ἐν κρυπτῷ τὶ ποιεῖ, καὶ ζητεῖ αὐτὸς ἐν παρρησίᾳ εἶναι εἰ ταῦτα ποιεῖς, φανέρωσον σεαυτὸν τῷ κόσμῳ. ⁵ ^c Οὐδὲ γὰρ οἱ ἀδελφοὶ αὐτοῦ ἐπίστευον εἰς αὐτόν·

⁶ Λέγει οὖν αὐτοῖς ὁ Ἰησοῦς, Ὁ καιρὸς ὁ ἐμὸς οὐπω πάρεστιν· ὁ δὲ καιρὸς ὁ ὑμέτερος πάντοτε ἐστὶν ἑτοιμος. ⁷ ^d Οὐ δύναται ὁ κόσμος μισεῖν ὑμᾶς· ἐμὲ δὲ μισεῖ, ὅτι ἐγὼ μαρτυρῶ περὶ αὐτοῦ, ὅτι τὰ ἔργα αὐτοῦ πονηρὰ ἐστὶν. ⁸ ^e Ὑμεῖς ἀνάβητε εἰς τὴν ἑορτὴν· ἐγὼ οὐπω ἀναβαίνω εἰς τὴν ἑορτὴν ταύτην, ὅτι ὁ καιρὸς ὁ ἐμὸς οὐπω πεπλήρωται.

⁹ Ταῦτα δὲ εἰπὼν αὐτοῖς ἔμεινεν ἐν τῇ Γαλιλαίᾳ.

¹⁰ ^f Ὡς δὲ ἀνέβησαν οἱ ἀδελφοὶ αὐτοῦ, τότε καὶ αὐτὸς ἀνέβη εἰς τὴν ἑορτὴν, οὐ φανερώς, ἀλλ' ὡς ἐν κρυπτῷ. ¹¹ ^g Οἱ οὖν Ἰουδαῖοι ἐζήτουν αὐτὸν ἐν τῇ ἑορτῇ καὶ ἔλεγον, Ποῦ ἐστὶν ἐκεῖνος; ¹² ^h Καὶ γογγυσμὸς πολλὸς περὶ αὐτοῦ ἦν ἐν τοῖς ὄχλοις. Οἱ μὲν ἔλεγον, Ὅτι ἀγαθὸς ἐστὶν· ἄλλοι ἔλεγον, Οὐ· ἀλλὰ πλανᾷ τὸν ὄχλον. ¹³ ^h Οὐδεὶς μέντοι παρρησίᾳ ἐλάλει περὶ αὐτοῦ διὰ τὸν φόβον τῶν Ἰουδαίων.

4. καὶ [ζητεῖ] On this use of καὶ, see Luke xxiv. 18.

5. Οὐδὲ γὰρ οἱ ἀδελφοὶ αὐτοῦ ἐπίστευον] *For even His brethren were not believing on Him.* Observe, ἐπίστευον, the imperfect: *they were not believing in Him.* They had made, as it were, an act of faith at Caana; there they believed, ἐπίστευσαν (ii. 11), when they saw His miracles; but it had not ripened into a habit of faith, which could stand the trial of difficulties.

They knew Christ as their kinsman in the flesh, but they were not believing in Him as God; they even charged Him with cowardice, "no man doeth any thing in secret;" and they intimated that they had suspicions as to the truth of His miracles; and they offered Him advice, dictated by carnal affection, and exciting Him to seek for worldly fame.

Observe, also, that the Evangelist does not decline to relate what at first might seem to bring disparagement on Christ and the Gospel; viz. that His brethren (i. e. His Cousins), were not believing in Him. An evidence of truth. And see how mildly their divine Master replies to their injurious speeches and mean counsels—thus teaching by His example, meekness, and forbearance to others. (Cp. *Aug.* and *Chrys.*)

6. Ὁ καιρὸς ὁ ἐμὸς] *My season is not yet come.* Remark the word καιρὸς, season for gathering fruit. See Matt. xiii. 30; xxi. 34. 41. Mark xi. 13. They had counselled Him to gather the fruit of fame by earthly means. He resolved to obtain Glory by Humility. The hour of My glory is not yet arrived, of that glory which I shall gain by suffering (xiii. 21. Phil. ii. 8, 9). I will manifest it when I come to judge. But *your season* is always ready, i. e. the season of earthly glory. That glory is always ripe. You may always gather it from the trees of this world's prairie.

We are members of the Lord's body; and whenever the lovers of this world triumph over us, let us say to them, *Your season* is always present; *our season is not yet come.* Our Country is on high, our path to it is lowly. Our vintage, our harvest, is not in the fields of earth, but it is in heaven. Cp. *Aug.*

There may also be a reference to the Festival then in course of celebration. *My Festive Season of Ingathering* is not yet come; the Festival of My Glory is not yet come. Go ye up to this Feast, ye who seek a worldly glory. I shall celebrate a Festival hereafter, a Festival not of a few days, but an everlasting Festival; joy without end, eternity without toil, serenity without a cloud. (Cp. *Aug.*)

Besides, in another sense, our Lord's Feast of Ingathering of Fruits was not yet come. But it would come when "He was glorified," and the Spirit was given (v. 39). Then He would celebrate a great Feast of Ingathering; for He would gather in a Harvest of Souls from all Nations. Acts ii. 5. 13. 41.

— ὁ δὲ καιρὸς ὁ ὑμέτερος] *but your season is always ready.* They who are friends with the world are never out of season in this life. Their season lasts as long as this world lasts. But when the fashion of this world has passed away, then they will be out of season, and then will be the season of Christ, and of all His true disciples. The *Harvest* is the end of the world. (Matt. xiii. 39.)

8. οὐπω ἀναβαίνω] *I am not going up yet.* This is the reading of the majority of MSS.—B, E, F, G, H, L, S, T, U, V, X, Γ, Δ, Λρ.—and is retained by *Lachmann*. Other recent Editors have received οὐκ, *not*, on the authority of D, K, M, and a few cursive MSS., and also of some Versions and Fathers. *Chrys.*, who is

quoted in favour of οὐκ, has οὐκ—ἄρτι, which is equivalent to οὐπω.

That οὐκ is a very ancient reading cannot be doubted (see *Jerome*, adv. Pelag. iv. p. 521, and *August.* Tract. 28, and Serm. 133). But the evidence of the MSS. being what it is, it would seem too bold a step to introduce it in the text. It is also somewhat rash to affirm, that οὐπω (*not yet*) has been introduced here into so many MSS. in order to meet the sceptical objection of *Porphry* (see *Jerome* l. c.), that Our Blessed Lord's conduct as recorded in v. 10, is not consistent with His saying here, οὐκ ἀναβαίνω, *I am not going up*. It is at least as probable, that οὐκ may have found its way into some early copies by inadvertence, and thence have passed into various Versions.

If οὐκ is the true reading, then the meaning appears to be, *I am not now going up to the feast, because My season is not yet fulfilled.* And when His brethren had gone up, then He went up to the feast, not, however, like one who set his face to Jerusalem for that purpose, and with a festal company, but privately; and so as not to arrive there till the Feast was half over; and then (it must be inferred) His season was come.

He did not manifest Himself till the midst of the Feast (see v. 14), which lasted a week. Doubtless there was a spiritual meaning in that act, and in those words of our Lord;

The Feast of Tabernacles, or dwelling in tents, commemorative of the sojourning of the Israelites in the desert, was figurative of our Lord's Incarnation, by which He pitched His tent in our Nature (see i. 14), and dwelt among us for a time in the wilderness of this world. See the note at the end of this chapter.

Our Lord's earthly Ministry (as seen in this Gospel, v. 1) lasted *three years and a half*. This appears to have been intimated by the Prophet Daniel saying that Messiah, the Prince, should confirm the covenant with many for *one week*, and that in the *midst of the week* He should cause the sacrifice and oblation to cease. (Dan. ix. 26.)

Christ fulfilled this prophecy by preaching and confirming the covenant with many for *three years and a half*, and by making the Sacrifices of the Temple to cease by the Sacrifice of Himself on the Cross, which was typified by those sacrifices, and was the fulfilment of them all; and by that suffering in the midst of the week *His season was fulfilled*. He was made perfect by suffering. (Heb. ii. 10.) All then was finished. (John xix. 30.) And as Daniel had prophesied, the sin of the Jews in killing Messiah, their Prince, would be the cause of the destruction of their city. Dan. ix. 26, 27.

10. ἀνέβη εἰς τὴν ἑορτὴν, οὐ φανερώς] It is not said that He remained concealed in Jerusalem, but that He went up privately. For *three days* the Jews sought Him in vain, for He was absent. And it was not till the fourth day of the Feast that He went up to the Temple (v. 14).

He would not go openly, lest by the concourse of people which His appearance and progress to Jerusalem would attract, He might give occasion to the cavils of His enemies that He was stirring up the people, and endeavouring to make Himself a King, and might so exasperate the Rulers against Him.

He went not up for temporal glory, but to teach wholesome doctrine. He went up privately, and, as it were, secretly. The Evangelical Truth of Christ lay long concealed in the figurative shadows of the Levitical law; "the body of them is of Christ," Col. ii. 17. (Cp. *Aug.*)

¹⁴ Ἡδη δὲ τῆς ἑορτῆς μεσουσσης ἀνέβη ὁ Ἰησοῦς εἰς τὸ ἱερὸν καὶ ἐδίδασκε. ¹⁵ Ἐθαύμαζον οὖν οἱ Ἰουδαῖοι λέγοντες, ἰ Πῶς οὗτος γράμματα οἶδε μὴ μεμαθηκώς; ¹⁶ ^k Ἀπεκρίθη οὖν αὐτοῖς ὁ Ἰησοῦς καὶ εἶπεν, Ἡ ἐμὴ διδασχὴ οὐκ ἔστιν ἐμῇ, ἀλλὰ τοῦ πέμψαντός με. ¹⁷ ^m Ἐάν τις θέλῃ τὸ θέλημα αὐτοῦ ποιεῖν, γνώσεται περὶ τῆς διδασχῆς, πότερον ἐκ τοῦ Θεοῦ ἔστιν, ἢ ἐγὼ ἀπ' ἐμαντοῦ λαλῶ. ¹⁸ ⁿ Ὁ ἀφ' ἐαυτοῦ λαλῶν τὴν δόξαν τὴν ἰδίαν ζητεῖ ὁ δὲ ζητῶν τὴν δόξαν τοῦ πέμψαντος αὐτὸν οὗτος ἀληθής ἐστι, καὶ ἀδικία ἐν αὐτῷ οὐκ ἔστιν. ¹⁹ ^o Οὐ Μωϋσῆς δέδωκεν ὑμῖν τὸν νόμον; καὶ οὐδεὶς ἐξ ὑμῶν ποιεῖ τὸν νόμον. τί με ζητεῖτε ἀποκτεῖναι; ²⁰ ^p Ἀπεκρίθη ὁ ὄχλος καὶ εἶπε, Δαιμόνιον ἔχεις· τίς σε ζητεῖ ἀποκτεῖναι; ²¹ Ἀπεκρίθη ὁ Ἰησοῦς καὶ εἶπεν αὐτοῖς, Ἐν ἔργον ἐποίησα, καὶ πάντες θαυμάζετε διὰ τοῦτο. ²² Μωϋσῆς δέδωκεν ὑμῖν τὴν περιτομήν· οὐχ ὅτι ἐκ τοῦ Μωϋσεώς ἐστὶν ἀλλ' ἐκ τῶν πατέρων· καὶ ἐν σαββάτῳ περιτέμνετε ἄνθρωπον. ²³ Εἰ περιτομὴν λαμβάνει ἄνθρωπος ἐν σαββάτῳ, ἵνα μὴ λυθῇ ὁ νόμος Μωϋσεώς, ἐμοὶ χολάτε ὅτι ὅλον ἄνθρωπον ὑγιῇ ἐποίησα ἐν σαββάτῳ; ²⁴ ^u Μὴ κρίνετε κατ' ὄψιν, ἀλλὰ τὴν δικαίαν κρίσιν κρίνατε. ²⁵ Ἐλεγον οὖν τινὲς ἐκ τῶν Ἱεροσολυμιτῶν, Οὐχ οὗτός ἐστιν ὃν ζητοῦσιν ἀποκτεῖναι; ²⁶ καὶ ἶδε ^v παρρησίᾳ λαλεῖ καὶ οὐδὲν αὐτῷ λέγουσι· μήποτε ἀληθῶς ἔγνωσαν οἱ ἄρχοντες, ὅτι οὗτός ἐστιν ὁ Χριστός; ²⁷ ^w ἀλλὰ τοῦτον οἶδαμεν

i Matt. 13. 54. & 7. 28, 29. k ch. 3. 11. & 8. 28. & 12. 49. & 14. 10, 24. & 17. 8. l ch. 12. 24. m Isa. 50. 10. Hos. 6. 1—3. Matt. 6. 22. & 13. 12. Acts 8. 27—29. & 10. 1—6. Luke 8. 15. n ch. 5. 41, 43. & 8. 49, 50. Phil. 2. 3—8. o Exod. 20. 1. & 24. 3. Acts 7. 53. Matt. 12. 14. Mark 3. 6. ch. 5. 16, 18. & 10. 39. & 11. 53. p ch. 8. 48, 52. & 10. 20. q ch. 5. 1—9. ver. 23. r Gen. 17. 10. Lev. 12. 3. s Luke 13. 15, 16. & 14. 1—6. t Deut. 1. 16, 17. & 16. 19. ch. 8. 15. Prov. 24. 23. 2 Cor. 10. 7. James 2. 1. u ver. 4, 13. ch. 18. 20. v Matt. 13. 55. Mark 6. 3. Luke 4. 22.

¹⁴. τῆς ἑορτῆς μεσουσσης] *when the feast was now half over He went up into the Temple and was teaching.* The fourth day of the feast. He had made them more expectant by delay (see v. 11), and He had withdrawn Himself from their rage against Him; and so had endeavoured to calm them, and make them more attentive to His words. (*Chrys.*)

— ἐδίδασκε] *was teaching*: and, it is added, οἱ Ἰουδαῖοι ἐθαύμαζον, *the Jews were wondering.* For further explanation of this verse, see the note at end of the chapter, p. 308.

¹⁵. Πῶς οὗτος γράμματα οἶδε] *How knoweth this man letters?* This question ought to have led them to recognize that His wisdom was *from above*. And therefore Christ conducts them to this conclusion by saying “My doctrine is not Mine.” (*Chrys.*)

¹⁶. Ἡ ἐμὴ διδασχὴ οὐκ ἔστιν ἐμῇ] He again answers their *thoughts*. (*Chrys.*) “I am not from Myself;” thus also supplying a refutation of the Sabellian heresy, which says that the Father and the Son are One, being only two names of the same Essence. (*Aug.*)

¹⁷. Ἐάν τις θέλῃ τὸ θέλημα αὐτοῦ ποιεῖν] *Whosoever wills it to do God's will, he shall know of the doctrine.* Our Lord says, “If any one wills God's will, and not his own will, he shall know of the doctrine.” *Self-will* is the root of unbelief. Obedience to God's will is the root of Divine knowledge. (See John viii. 31, 32. 43.) For, “the fear of the Lord is the beginning of wisdom (Ps. cxi. 10. Prov. ix. 10), and Mysteries are revealed to the meek (Ecclus. iii. 19), and he that keepeth the law getteth the understanding thereof” (Ecclus. xxi. 11). “Intellectus merces fidei est.” (*Ambrose.*)

¹⁹. Οὐ Μωϋσῆς δέδωκεν] *Hath not Moses given you the Law?* have you not the Law now in your hands? See next note.

— οὐδεὶς ἐξ ὑμῶν ποιεῖ τὸν νόμον] *none of you keepeth the Law.* If you kept the Law, you would recognize Him, of Whom the Law speaks; and you would not seek to break the Law which says, “Thou shalt not kill.” (*Chrys., Aug.*)

Our Lord refers to the *Law* three times in this chapter (vv. 19. 23), and the *Law* is mentioned also at vv. 49. 51. At the Feast of Tabernacles, in the seventh month in every seventh year, the *Law* was to be read publicly. (Deut. xxxi. 10. Nehem. viii. 13—16.) Hence the reference to the *Law* was pertinent now. Perhaps also this year, in which our Lord came to Jerusalem, was the Sabbatical year.

²¹. Ἐν ἔργον ἐποίησα, καὶ πάντες θαυμάζετε] *I wrought one work and ye all marvel at it.* I healed a man on the Sabbath-day (above, ch. v. 9); and ye do not reflect that this is *not a mere single act*, but *part of a system* of that Divine government which regulates the World; and that whosoever recovers his health on the Sabbath, is restored by no other power than that of Him with Whom you are offended because He healed a man on the Sabbath.

— διὰ τοῦτο] *on account of this work.* τοῦτο is emphatic; *this one work* as contrasted with Christ's ordinary government of the world. See preceding note. Ye marvel at one of My works,

which is but a single specimen of My Power, and yet ye do not receive Me, Who prove My mission by My Works.

Therefore διὰ τοῦτο is to be best joined with what precedes, and not with what follows.

²². Μωϋσῆς δέδωκεν ὑμῖν τὴν περιτομήν] *Moses hath given you circumcision.* Christ thus proves that His act of healing on the Sabbath was not a violation of the Law. There are many things paramount to the law of the Sabbath,—things, by the observance of which the Law is *not broken, but fulfilled*. Moses himself acknowledged even a ceremonial (how much more a *moral*) commandment (that of Circumcision) to be superior to the law of the Sabbath, as these Jews understood it; for *Circumcision is not of Moses, but of the Fathers*; and I have done something superior and better than Circumcision,—i. e. I have *made a man every whit whole*. (Cp. *Chrys.* here.) Therefore Moses himself convicts you. For by the Law of Moses ye are taught to keep the Sabbath; and by the same Law ye circumcise a man on the eighth day; and if this eighth day falls on the Sabbath, ye administer Circumcision; which was given to Abraham *before the Law*, and is, as it were, a seal of salvation; and men ought not to rest from works of salvation on the Sabbath. (*Aug.*)

It was a precept of the Rabbis, that “Circumcisio pellit Sabbatum.” See the authorities from the *Talmud* in *Welst.* p. 837.

The *non-observance* of the Sabbath in the case of Circumcision, is in fact the *observance of the Law*. If the Sabbath is not broken in this case, the Law is broken. So I, in *healing a man on the Sabbath, have kept the Law*. You, who are not the Lawgivers, defend the Law amiss; but Moses, who gave the Law, commands the Law to be broken for the keeping of a commandment (that of Circumcision) which is not from the Law, but from the Fathers. (*Chrys.*)

²³. ὅλον ἄνθρωπον ὑγιῇ] *I healed a whole man, not only a part* (see xiii. 10, καθὰρὸς ὅλος. Cp. ix. 34); whereas Circumcision *inflicts a wound*. And that is to be performed on the Sabbath. Which work is the more sabbatical of the two?

The administration of Circumcision was attended with wounding of the flesh, and required the performance of certain “opera chirurgica et medicinalia, ne morbus ex vulnere ingrueret.”

Circumcision, which produces pain, is administered by you on the Sabbath, and yet ye condemn Me Who have freed a whole man from pain on the Sabbath. (*Theoph.*)

This saying illustrates the question of the relation of the *Seventh-Day Sabbath* to the Lord's Day. The Law of the *Seventh-Day Sabbath* gave way to the Rite of *Circumcision*, which took place on the *Eighth Day*. Circumcision was the typical forerunner of Christian Baptism, which is the Sacrament of Spiritual Resurrection from the grave of sin to newness of Life. Well, therefore, may the Jewish *Seventh-Day Sabbath* give way to the festival of Christ's Resurrection, which was on the *Eighth Day*; i. e. on the Octave of the First. See on Luke xiii. 56.

²⁴. Μὴ κρίνετε — κρίνατε] Observe the difference between κρίνετε and κρίνατε,—the one expressing *habit*, the other an *act*.

κ Matt. 24. 23.

x ch. 8. 26, 42, 55.
Rom. 3. 4.

y ch. 5. 43.
z ch. 9. 33.
& 8. 26. 33.
a Matt. 11. 27.
ch. 10. 15.

b ch. 8. 20, 37.
Mark 11. 18.
Luke 19. 47.
& 20. 19.
ver. 19.
c ch. 8. 20.
d ch. 8. 30.

e ch. 13. 33.

& 16. 16.
f ch. 12. 35.
& 13. 33.
& 16. 16.
g ch. 6. 62.
& 13. 1. 3.
& 14. 12.
& 16. 5. 10, 28.
& 17. 11.
h ch. 8. 21.
& 13. 33.
Matt. 23. 39.
Luke 13. 13.
i ch. 4. 14.
& 6. 35.
Lev. 23. 36.
Isa. 55. 1.
Rev. 22. 17.
j Isa. 12. 3.
& 44. 3.

πόθεν ἐστὶν ὁ δὲ Χριστὸς ὅταν ἔρχηται ὡς οὐδεὶς γινώσκει πόθεν ἐστὶν. ^(76/III) 28 * Ἐκραξεν οὖν ἐν τῷ ἱερῷ διδασκων ὁ Ἰησοῦς καὶ λέγων, Καμὲ οἴδατε, καὶ οἴδατε πόθεν εἰμί ὃ καὶ ἀπ' ἐμαντοῦ οὐκ ἐλήλυθα, ἀλλ' ὅτι ἐστὶν ἀληθινὸς ὁ πέμψας με, ὃν ὑμεῖς οὐκ οἴδατε. ^{29 a} Ἐγὼ οἶδα αὐτὸν, ὅτι παρ' αὐτοῦ εἰμί, κακὴν δὲ με ἀπέστειλεν.

^(77/I) 30 b Ἐζήτουν οὖν αὐτὸν πιάσαι καὶ οὐδεὶς ἐπέβαλεν ἐπ' αὐτὸν τὴν χεῖρα, ὅτι οὐπω ἐληλύθει ἡ ὥρα αὐτοῦ. ^(78/X) 31 d Πολλοὶ δὲ ἐκ τοῦ ὄχλου ἐπίστευσαν εἰς αὐτὸν, καὶ ἔλεγον, Ὅτι ὁ Χριστὸς ὅταν ἔλθῃ, μῆτι πλείονα σημεῖα ποιήσῃ ὧν οὗτος ἐποίησεν;

^(79/I) 32 * Ἦκουσαν οἱ Φαρισαῖοι τοῦ ὄχλου γογγύζοντος περὶ αὐτοῦ ταῦτα καὶ ἀπέστειλαν οἱ Ἀρχιερεῖς καὶ οἱ Φαρισαῖοι ὑπηρέτας, ἵνα πιάσωσιν αὐτόν. ^(80/X) 33 e Εἶπεν οὖν ὁ Ἰησοῦς, Ἔτι μικρὸν χρόνον μεθ' ὑμῶν εἰμι, καὶ ὑπάγω πρὸς τὸν πέμψαντά με. ^(81/X) 34 h ζήτήσετέ με, καὶ οὐχ εὑρήσετε καὶ ὅπου εἰμί ἐγὼ ὑμεῖς οὐ δύνασθε ἐλθεῖν. ³⁵ Εἶπον οὖν οἱ Ἰουδαῖοι πρὸς ἑαυτοὺς, Ποῦ οὗτος μέλλει πορεύεσθαι, ὅτι ἡμεῖς οὐχ εὑρήσομεν αὐτόν; μὴ εἰς τὴν διασπορὰν τῶν Ἑλλήνων μέλλει πορεύεσθαι, καὶ διδάσκειν τοὺς Ἕλληνας; ³⁶ Τίς ἐστὶν οὗτος ὁ λόγος ὃν εἶπε, Ζητήσετέ με, καὶ οὐχ εὑρήσετε, καὶ ὅπου εἰμί ἐγὼ ὑμεῖς οὐ δύνασθε ἐλθεῖν;

^{37 i} Ἐν δὲ τῇ ἐσχάτῃ ἡμέρᾳ τῇ μεγάλῃ τῆς ἑορτῆς εἰστήκει ὁ Ἰησοῦς, καὶ ἔκραξε λέγων, Ἐάν τις διψᾷ, ἐρχέσθω πρὸς με καὶ πινέτω. ^{38 j} Ὁ πιστεύων

27. ὁ δὲ Χριστὸς ὅταν ἔρχηται οὐδεὶς γινώσκει] *but when the Christ cometh no one knoweth whence He is.* Yet the Scribes had answered from the Prophet Micah that He would be born in Bethlehem. (Matt. ii. 1—6.) Why then did they say, “no one knoweth,” &c.? Because the Scripture had prophesied this also,—“Who shall declare His generation?” (Isa. liii. 8.) The Scriptures had foreshown the place of His birth as Man,—but as God He was hidden from the evil, and sought the good. Hence our Lord said,—“Ye know whence I am” (v. 28).

28. Ἐκραξεν] *He cried aloud*, as a Prophet. (See on i. 15, and below, v. 37.) Contrast this with *ὡς ἐν κρυπτῷ, in secret*, v. 10. Here was the promulgation of His Divine Message; here His public manifestation. He was now at Jerusalem, the capital City, in the Temple, at the great final Festival of the Jewish year, and He cried aloud twice; once in the middle of the Festival, once at the end (v. 37). Cp. also xii. 44, and His last Cry with a loud voice on the cross (Matt. xxvii. 50. Mark xv. 37).

—οἴδατε πόθεν εἰμί] *ye know whence I am*; i. e. as Man; but in that I am God, “I am not come of myself, but He that sent Me is true, Whom *ye know not*.” (Origen, tom. xix.) And in this respect ye neither know Me nor my Father. (John viii. 19.) Ye know Me, and therefore your responsibility is greater, and your sin is heavier. But ye do not know Me spiritually and morally, so as to confess Me and obey Me; as it is said of the sons of Eli, “they knew not the Lord.” 1 Sam. ii. 12, and compare Isa. i. 3. Titus i. 16. (Chrys., Theoph.)

30. οὐπω ἐληλύθει ἡ ὥρα] *His hour was not yet come*; i. e. because it was not His will to be then taken. Our hour is His will; what is His hour but His own will? By His hour He means the time when He deigned to be slain,—not any time when He was compelled to die. (Aug.) See on ii. 4.

33. Ἔτι μικρὸν χρόνον μεθ' ὑμῶν εἰμι] *Yet a little while I am with you.* Why are you in haste to kill Me? Wait a little, and I will depart from you. (Chrys., Aug.)

34. ζήτήσετέ με] *ye will seek Me.* Ye will weep over Me when ye have slain Me. (Chrys., Aug.)

—ὅπου εἰμί ἐγὼ] He does not say where I shall be, but where I am; and He does not say *ye will not be able*, but *ye are not able to come*; thus showing, that though on earth according to His visible Body, He is both in heaven and earth, according to His invisible Majesty. (See iii. 13.) But He would not drive them to despair; and, therefore, when He had said, “Whither I go, ye cannot come” (John xiii. 33), He said in His prayer, “Father, I will that they be with Me where I am” (John xvii. 24); and to Peter He said, “Whither I go, thou canst not follow Me now, but thou shalt follow Me afterwards” (John xiii. 36).

35. τὴν διασπορὰν τῶν Ἑλλήνων] Will He go to the Jews scattered among the Heathen, and teach them, and the Heathen by them? ἡ διασπορά means the tribes of the dispersion (James i.

1); the Jews dispersed among the Gentiles. (Chrys. Winer, p. 169.)

διασπορά is the word used by the LXX for the dispersion of the Jews. See Deut. xxx. 4. Nehem. i. 9. 2 Macc. i. 27, οἱ διασπαρέντες ἐν τοῖς Ἑλλήσι.

The question is one of incredulous mockery. Will He leave us who inhabit the Holy Land and Holy City, and go to strange and heathen Countries, in quest of those who are scattered like seeds strewn broadcast over the world? And yet this sceptical question (like many others of the same kind) was partly answered in the affirmative on the Day of Pentecost, when three thousand of the various Dispersions from all lands believed; and it will be completely answered, when the dry bones of Israel, scattered every where in the valley of this world, are revived by the breath of Christ. (Ezek. xxxvii. 1—11.)

On the various διασποράι, Dispersions, of the Jews among the Ἕλληνας, see on Acts ii. 9.

37. τῇ ἐσχάτῃ ἡμέρᾳ τῇ μεγάλῃ] *on the last day, the great day of the Feast*; i. e. the eighth. See Levit. xxiii. 36. 39. Nehem. viii. 18. 2 Macc. x. 6, μετ' εὐφοροσύνης ἦγον ἡμέρας δέκτῳ σκηνωμάτων τρόπον, μνημονεύοντες ὡς πρὸ μικροῦ τὴν τῶν σκηνῶν ἑορτὴν ἐν τοῖς ὕρσι καὶ ἐν τοῖς σπηλαίοις θηρίων τρόπον ἦσαν νεμόμενοι. Joseph. Ant. iii. 10, ἐφ' ἡμέρας δέκτῳ ἑορτὴν ἔχοντας κ.τ.λ.: ἀνένται δὲ ἀπὸ παντὸς ἔργου κατὰ τὴν ὁδοδὴν ἡμέραν—καὶ ταῦτα μὲν Ἑβραίοις τὰς σκηνὰς πηγνύουσιν ἐπιτελεῖν ἐστὶ πάτριον.

The Feast of Tabernacles was itself called *μεγίστη*, the greatest feast, by the Jews (see Lightfoot, Jahn, as cited above, v. 2), and this was the greatest day of the greatest Festival. On this the eighth day only one bullock was to be offered; whereas on the first day thirteen bullocks, and on the second day twelve bullocks were to be offered; and so on, in a decreasing series. (Numb. xxix. 13—36.) The victim of the eighth, or greatest day of the Feast, seems to have been typical of the one Sacrifice offered on the Cross, to which all others were preparatory. Cp. Maithon on Types, p. 425.

—Ἐάν τις διψᾷ] *If any one thirst, let him come to Me and drink.* An allusion to the water drawn in a golden vase from the pool of Siloam, at the foot of Mount Zion, by the Priests, and poured on the Great Altar in the Temple, when the people sang the great Hallel (Psalms 113—118); according to the words of Isaiah, “With joy shall ye draw water out of the wells of salvation” (Isa. xli. 3); as a memorial of the water from the Rock smitten in the wilderness, and typical of the living water of the Spirit, which would be poured forth, when the true Rock (1 Cor. x. 4) had been smitten. Cp. Zech. xiv. 8. 14, a prophecy read at the Feast of Tabernacles (Bengel) concerning the living water to flow in the spiritual Jerusalem to all Nations from Him whose Incarnation was indeed the Feast of Tabernacles, (see on John i. 14, and Surenhus., p. 356,) and Who says to all in the Gospel,

εἰς ἐμὲ, καθὼς εἶπεν ἡ γραφή, ποταμοὶ ἐκ τῆς κοιλίας αὐτοῦ ρεύσουσιν ὕδατος ζῶντος. ³⁹ ^k Τοῦτο δὲ εἶπε περὶ τοῦ Πνεύματος οὗ ἐμελλον λαμβάνειν οἱ πιστεύοντες εἰς αὐτόν· οὕτω γὰρ ἦν Πνεῦμα ἅγιον, ὅτι Ἰησοῦς οὐδέπω ἐδοξάσθη.

(⁸²/_{vii}) ⁴⁰ ^l Πολλοὶ οὖν ἐκ τοῦ ὄχλου ἀκούσαντες τῶν λόγων ἔλεγον, Οὗτός ἐστιν ἀληθῶς ὁ προφήτης. ⁴¹ ^m Ἄλλοι ἔλεγον, Οὗτός ἐστιν ὁ Χριστός· (⁸³/_{vii}) ἄλλοι δὲ ἔλεγον, Μὴ γὰρ ἐκ τῆς Γαλιλαίας ὁ Χριστὸς ἔρχεται; ⁴² ⁿ οὐχὶ ἡ γραφή εἶπεν, ὅτι ἐκ τοῦ σπέρματος Δαυὶδ, καὶ ἀπὸ Βηθλεὲμ τῆς κώμης ὅπου ἦν Δαυὶδ, ὁ Χριστὸς ἔρχεται; (⁸⁴/_x) ⁴³ ^o σχίσμα οὖν ἐν τῷ ὄχλῳ ἐγένετο δι' αὐτόν. (⁸⁵/_i) ⁴⁴ ^t Τινὲς δὲ ᾔθελον ἐξ αὐτῶν πιάσαι αὐτόν, ἀλλ' οὐδεὶς ἐπέβαλεν ἐπ' αὐτόν τὰς χεῖρας. (⁸⁶/_x) ⁴⁵ ^s Ἦλθον οὖν οἱ ὑπηρέται πρὸς τοὺς Ἀρχιερεῖς καὶ Φαρισαίους· καὶ εἶπον αὐτοῖς ἐκεῖνοι, Διὰ τί οὐκ ἡγάγετε αὐτόν; ⁴⁶ ^p Ἀπεκρίθησαν οἱ ὑπηρέται, ^p Οὐδέποτε οὕτως ἐλάλησεν ἄνθρωπος ὡς οὗτος ὁ ἄνθρωπος. ⁴⁷ ^q Ἀπεκρίθησαν οὖν αὐτοῖς οἱ Φαρισαῖοι, ⁴⁸ ^q Μὴ καὶ ὑμεῖς πεπλάνησθε; ^q μή τις ἐκ τῶν ἀρχόντων ἐπίστευσεν εἰς αὐτόν, ἢ ἐκ τῶν Φαρισαίων; ⁴⁹ ^r ἀλλὰ ὁ ὄχλος οὗτος ὁ μὴ γινώσκων τὸν νόμον ἐπικατάρατοί εἰσι. ⁵⁰ ^s Λέγει Νικόδημος πρὸς αὐτοὺς, ὁ ἐλθὼν νυκτὸς πρὸς αὐτόν, εἰς ὧν ἐξ αὐτῶν, ⁵¹ ^t Μὴ ὁ νόμος ἡμῶν κρίνει τὸν ἄνθρωπον, ἐὰν μὴ ἀκούσῃ παρ' αὐτοῦ πρότερον, καὶ γινῶ τί ποιεῖ; ⁵² ^u Ἀπεκρίθησαν καὶ εἶπον αὐτῷ, Μὴ καὶ σὺ ἐκ τῆς Γαλιλαίας εἶ; ἐρεύνησον καὶ ἴδε, ^v ὅτι προφήτης ἐκ τῆς Γαλιλαίας οὐκ ἐγγίγεται. ⁵³ ^v Καὶ ἐπορεύθη ἕκαστος εἰς τὸν οἶκον αὐτοῦ.

“Ho! every one that thirsteth, come ye to the waters.” (Isa. lv. 1.)

When the water from Siloam was poured out upon the Altar, solemn Prayers were recited for a due supply of *Rain* in the year. See the citations from Jewish writers in *Welst.* p. 888, 9.

This the eighth day, or consummation of the feast, was prophetic of the full outpouring of the Blessings consequent on the Incarnation of Christ. See note at end of the chapter, p. 308.

38. καθὼς εἶπεν ἡ γραφή] as the Scripture saith. These words introduce a saying which is nowhere literally in Scripture. But it is found in spirit and in substance in several places of Scripture (Isa. xii. 3; xxxv. 6, 7; xlii. 19; xlv. 3. Joel ii. 28. Zech. xii. 10; xiv. 8. Cp. John iv. 14). And the Holy Spirit often quotes Scripture in this way. See on Matt. ii. 23. And thus Christ appropriates Scripture to Himself, and declares its sense. See *Cyril* here, who well says, εἰδέναι καλὸν, ὅτι περ οὗ τὸ ρητὸν οὕτως ἔχον ὡς προεφήνευται παρὰ τῇ θεῇ γραφῇ τοῖς αὐτοῦ λόγοις ἐνέθηκεν ὁ Σωτὴρ, ἐρμηνεύσας δὲ μάλλον πρὸς διάνοιαν.

— ἐκ τῆς κοιλίας] out of his belly shall flow rivers of living water. κοιλία = Hebr. *beten* (Ps. cxxi. 10, where it is used with *soul*. (Cp. Job xv. 35.) The LXX often interchange καρδία and κοιλία. (See the passages in *Kuin*, here.) They will flow from his conscience and from his heart, for which the word *belly* is sometimes employed by a Hebrew figure. (*Theoph.* Cp. *Glass.* Phil. 5, p. 795.)

Or perhaps the sense is, even the κοιλία itself, or seat of natural appetites, will be changed and spiritualized by the grace of God, so as to become a fountain of holiness. Cp. Mark vii. 19, where the κοιλία is contrasted with the καρδία. Drink of this water, and the inward parts will be cleansed and become a fountain, and flow for others. They drink who believe. But if he who drinks deems that he ought to minister only to himself, the fountain does not flow; but if he is eager for his neighbour's good, it is not dry, but flows. (*Aug.*) Christ speaks of rivers, not of one river only; and thus intimates the richness and abundance of divine grace. The Holy Spirit, having been poured forth into the heart, flows forth more copiously than any stream, and never fails, nor is stagnant. Witness the wisdom of Stephen, the eloquence of Peter, the impetuosity of Paul. Nothing was able to resist them; they flowed like torrents in their course, and carried every thing with them. (*Chrys.*)

Thus our Lord explains the character of the water of *Siloam* as figurative of the illuminating graces of the Holy Spirit, sent by Him Who is ὁ ἀπεσταλμένος. (See ix. 7.)

39. οὕτω γὰρ ἦν Πνεῦμα ἅγιον] the Holy Spirit was not yet; i. e. was not yet given. Cp. Acts xix. 2. B adds δεδομένον, but

this is probably only a gloss. The waters could not flow from the Rock, which is Christ, till the Rock had been smitten.

How then is it that we read that John the Baptist was filled with the Holy Ghost from his mother's womb, and that Zacharias, Mary, Simeon, and Anna were filled with the Holy Ghost? Because the gift of the Holy Ghost after the glorification of Christ was distinguished by certain peculiar characteristics from all previous bestowals of the Spirit. (*Aug. de Trin.* iv. 20.) But why now that Christ is glorified do not men speak with tongues, by the operation of the same Spirit who came at *Pentecost*? Because the Church herself, being diffused every where, speaks now with the tongues of all nations. You may ask me, Do I speak with tongues? Yes; because I am a member of Christ's body the Church, which speaks in every language of the world. (*Aug.*)

— ὅτι Ἰησοῦς οὐδέπω ἐδοξάσθη] because Jesus was not yet glorified; as He was afterwards by His Death, Resurrection, and finally by His Ascension into heaven. But now that Jesus has been glorified, the gift of the Holy Ghost has been bestowed. Hence we may refute the Montanists and Manichæans, who pretend to have received the promise of the Holy Ghost, as if the gift had not been given to any before them. (*Aug.*) Cp. note below, Acts ii. 1—33. 36; iv. 10.

40. τῶν λόγων] His words. So Twelve Uncials.—*Elz.* τὸν λόγον.

41. Μὴ γὰρ ἐκ τῆς Γαλιλαίας ὁ Χριστός;] Doth then Christ come out of Galilee? They knew what the prophets had foretold of Christ; they knew where Jesus had been brought up, but did not pay attention to the place of His birth. But did they not know that He was of the seed of David? They were wilfully blind, and would not inquire into the evidence; they were not like Nathanael, who at first had asked, “Can any good thing come out of Nazareth?” (John i. 46,) but He was an Israelite indeed, in whom there was no guile, and therefore he came and saw. (*Chrys., Alcuin.*)

49. ὁ ὄχλος οὗτος] this multitude which knoweth not the Law are cursed. And yet they, of whom these Rulers said that they knew not the Law, believe in Him who had given the Law, whereas they, who professed to teach it, condemned Him, so that our Lord's saying might be fulfilled, “I have come that they who see not may see, and they who see may be made blind.” John ix. 39. (*Aug.*) Here is their condemnation; the People believed, and the Rulers did not believe; they who were Teachers of the Law, disobeyed the Law (for, as Nicodemus says, “Doth the Law judge any one before it know what he doeth?”); they who know not the Law, obey the Law. (*Chrys.*, who quotes Isa. i. 10. Mic. iii. 1.)

52. προφήτης ἐκ τῆς Γαλιλαίας οὐκ ἐγγίγεται] out of Galilee hath arisen no Prophet. Yet Jonah and Nahum, and perhaps

k Joel 2. 28.
Acts 2. 17.
& 19. 20, 44.
ch. 16. 7.

l ch. 1. 21.
& 4. 42. & 6. 14.
Deut. 18. 15.
Matt. 21. 46.
Luke 7. 16.
m ch. 1. 46.
ver. 52.
n Ps. 132. 11.
Micah 5. 2.
Matt. 2. 5.
Luke 2. 4.
l Sam. 16. 1, 4.
o ch. 9. 16.
& 10. 19.

p Matt. 7. 28, 29
q ch. 12. 42.
l Cor. 1. 20, 26—
29. & 2. 7, 8.
Acts 6. 7.
r Mark 12. 37.
s ch. 3. 2.

t Exod. 23. 1
Lev. 19. 15.
Deut. 1. 17.
& 17. 4. 8.
& 19. 15—19.
u Isa. 9. 1, 2.
Matt. 4. 15.
ch. 1. 46.
v ver. 41.
ch. 1. 46.

VIII. ¹ Ἰησοῦς δὲ ἐπορεύθη εἰς τὸ ὄρος τῶν Ἐλαιῶν. ² Ὁρβρου δὲ πάλιν παρεγένετο εἰς τὸ ἱερὸν, καὶ πᾶς ὁ λαὸς ἤρχετο πρὸς αὐτόν· καὶ καθίσας ἐδίδασκεν αὐτούς.

Elijah, did arise from Galilee. So that they prove themselves ignorant of their own History, while they condemn Christ. Some MSS. (B, D, K, T, Γ, Δ) have *ἐγείρεται, ariseth*; a reading worthy of consideration.

REVIEW OF THE CONTENTS OF THE FOREGOING CHAPTER.—The Gospel of St. John is eminently a *πνευματικὸν εὐαγγέλιον*, and to be interpreted spiritually. (See *Clemens Alex. ap. Euseb. vi. 14.*) Especially does it dwell on the Mystery of the Incarnation of the Eternal Word, and on the blessed results of that great Mystery to the World.

In this Gospel, the Holy Spirit says that the Eternal Word became Flesh, and pitched His *Tabernacle* in Human Nature, *ἐσκήνωσεν ἐν ἡμῖν* (i. 14). And now, in this Chapter, He describes the Incarnate Word coming up and preaching in the Temple at Jerusalem, at the *Feast of Tabernacles*, the *Σκηνοπηγία*.

There were three Great Yearly Festivals, on which all the male adults of God's people were commanded to appear before God. (Exod. xxiii. 14—17. Levit. xxiii. 4—18. Deut. xvi. 16.)

The two Great Festivals, the Feast of Passover and the Feast of Pentecost, were figures of things to come, and had a typical reference to the Blessings of the Gospel in Christ, Who is the substance of the Law. (Col. ii. 17.)

It is therefore reasonable to suppose, that the third Great Annual Festival of the Ancient People of God,—viz. the Feast of Tabernacles,—had also a symbolical relation to Christ.

What relation was that?

St. John seems to have suggested the answer to that question by saying, *ὁ Λόγος ἐσκήνωσεν ἐν ἡμῖν* (i. 14), 'the Word tabernacled in us.' The Incarnation of Christ is the Evangelical *Scenopagia*, or Feast of Tabernacles.

This conclusion is confirmed by other considerations. The Greek word *σκηνή*, as used by the LXX, represents two things,—

The Tabernacle, *מִשְׁכָּן* (*mishcan*), in which the Divine Presence, or *Shechinah* dwelt, *שָׁכַן* (*shachan*). (See above, on i. 14.)

The *Tents*, or *Booths*, or *Tabernacula*, *סֻכּוֹת* (*succoth*), in which the Ancient People of God dwelt in the Wilderness. And these tents were represented in the *Feast of Tabernacles*, when the people dwelt in booths. It also commemorated the *overshadowing* of the People with the Pillar of the Cloud, or heavenly Tabernacle of the Divine Glory, in their course through the Desert. See *Buxtorf*, *Synag. Jud. cap. xxi.*

The word *Σκηνή*, therefore, represents both a divine and human habitation. And *ἐσκήνωσε* fitly describes the sojourn of our Lord in His Divine and human Nature in this lower world. He *pitched His tent* (*σκηνήν ἔπηξε*) at His Incarnation in our Nature, and became our *Emmanuel*, *God with us*; and the *Shechinah* of Deity was enshrined in the *Σκηνή* of our humanity.

The *Σκηνοπηγία* was pre-eminently the *Feast of the Jews*. It is called *μεγίστη, the greatest*, by *Philo* (de Septenario, p. 1193). See above, on v. 2. And the Feast of our Lord's Nativity in our Flesh, is the Queen and Mother of all Festivals. Without it, no Christian Passover, no Christian Pentecost.

The Holy Spirit speaks of the Israelites coming forth from Egypt as typical of Christ. (Matt. ii. 15.)

Solomon's Temple was dedicated at the *Feast of Tabernacles*. (2 Chron. v. 2, 3, 7.) And the Temple of God was a type of Christ's Body, in which the Fulness of the Godhead dwells. (John ii. 19, 21.)

At the Feast of Tabernacles, water from Siloam was poured forth upon the Altar. This was typical of the outpouring of the Holy Ghost (v. 37). The first effusion of the Holy Ghost upon our Nature was in the Incarnation of Him Who as Man was conceived by the Holy Ghost. (Luke i. 35.) A fresh effusion took place at His Baptism (Matt. iii. 16), and the final consummation was at Pentecost; but all were due to the condescension of the Son of God taking our Flesh.

At the Feast of Tabernacles, there was special joy and exultation in the *Court of the Women* in the Temple. There lights were kindled (see below on viii. 12), while the Priests sung the Songs of Degrees, i. e. of the Pilgrims going up to Jerusalem. (Ps. cxx.—cxxxiv.) At the Incarnation of Christ, the promised seed of the Woman was born (Gen. iii. 15), and then Woman, who had been the cause of man's expulsion from Paradise, became in God's hands the instrument of His restoration (see on 1 Tim. ii. 15); and by her Seed we ascend to the Jerusalem that is above, which is the Mother of us all. (Gal. iv. 26.)

Supposing, then, the Feast of Tabernacles to be typical of our Lord's Incarnation, and sojourn in this world, we may thence see some fresh light reflected on the incidents of this chapter, describing our Lord's ascent to this Feast at Jerusalem.

Our Lord went up to this Feast (v. 10), *not openly, but as it were in secret*; His *Nativity* was private, in a poor inn. He spent a great part of His Life in obscurity at Nazareth. The Evangelist's words here are literally true of that time, before His Manifestation to the world, *He abode in Galilee* (v. 9).

But when His season was come, He went up and taught publicly at Jerusalem in the Temple (see Luke xix. 47; xx. 1; xxi. 37; xxii. 53). Especially did He manifest Himself twice with power in the Temple, in His Ministry, at the beginning of it and the end; when He cleansed the Temple. (John ii. 14, 15. Matt. xxi. 12.)

His sojourn upon Earth divides itself into two parts; the first part when He was in obscurity, the latter part when He came forth publicly and taught in Jerusalem.

Accordingly, we find that He came up to the Temple in the *midst of the week* of the Feast of Tabernacles (v. 14), *ἐορτῆς μεσούσης*, i. e. when three and a half days remained to its close. And it may be worthy of notice, that in all probability His public Ministry lasted *three and a half years*. See Dan. ix. 27, and above on v. 14.

During His teaching in the Temple, as here recorded by St. John (v. 35), the Jews asked whether He would go to the dispersion among the Gentiles? He did go to them by His Apostles; and they came to Him at the outpouring of the Holy Ghost at Pentecost, to which He refers v. 39; and by means of which His Gospel was preached in all tongues to those who were scattered abroad. (Acts ii. 9—12.)

On the *eighth day* of the Feast (v. 37), He cried, "If any one thirst, let him come unto Me and drink." This spake He of the SPIRIT, which they who should believe in Him would receive after He was glorified.

The Feast of Tabernacles, properly speaking, lasted for *seven days*. That is, they dwelt in tents for a week. See Levit. xxiii. 34—42. Numb. xxix. 12—35. Deut. xvi. 13. Neh. viii. 14—18. The *eighth day*, or Great Day, was a Feast by itself; it was the consummation of that Feast, and of all the Feasts of the year. The outpouring of the Holy Spirit was the crowning boon, and final gift which Christ bestowed on the Church, after that the week of His sojourn in His fleshly Tabernacle on earth was over, and when He was glorified (v. 39), and the Tabernacle of our Nature was carried up by Him into Heaven. It was the consummation of all the Blessings of the Incarnation.

The Jews omitted to keep the Feast of Tabernacles for many centuries, even from Joshua to Ezra. (Nehem. viii. 13.) And now, for many centuries, they have refused to receive the Eternal Word, Who became Flesh and tabernacled in us. (John i. 14.)

It is prophesied that all Nations will come up to keep the *Feast of Tabernacles*. (Zech. xiv. 16—19.) Is not this a prediction of the universal preaching of Christ, as Emmanuel, God with us?

It is said at the close of this narrative (viii. 1), that Jesus went to the Mount of *Olives*,—the place of His future Ascension into Heaven; whence He would send the gift of the Holy Ghost.

The Law of Moses was read at this Feast (see note on v. 19), and the cycle of the Jewish Calendar of Lessons of the Law to be read in the Synagogues commenced with this Feast. And our Lord defends His own practice from the Law, and compares His own beneficent miracles with the ceremonies of the Law to which He appeals. He came not to destroy the Law, but to fulfil. (Matt. v. 17.) The Law was given by Moses, but Grace and Truth came by Jesus Christ (i. 17).

A question arises (v. 27, 41, 42) concerning the *place* at which Christ was to be *born*, i. e. to become *Incarnate*, or pitch His Tabernacle in our Nature; it was very appropriate at the *Σκηνοπηγία*; and our Lord tells the Jews that the time of His *sojourn* with them on earth is short (v. 33). His bodily *Σκηνή* would soon be removed from them.

At the Feast of Tabernacles, water from Siloam was poured forth on the Altar of Burnt Sacrifices in the Temple (see on v. 37). This water was commemorative of the water miraculously flowing from the Rock smitten in the wilderness, to refresh the Israelites on their journey; and *that Rock was Christ* (1 Cor. x.

³ Ἀγοῦσι δὲ οἱ Γραμματεῖς καὶ οἱ Φαρισαῖοι πρὸς αὐτὸν γυναῖκα ἐν μοιχείᾳ κατεilhμμένην, καὶ στήσαντες αὐτὴν ἐν μέσῳ ⁴ λέγουσιν αὐτῷ, Διδάσκαλε, αὕτη

4), smitten for the sins of the world, and pouring out His Life for the supply of living streams to the soul; and for the hallowing of all sacrifices of prayer and praise to God. He is the true foot of *Siloam*, "which is by interpretation *sent*" (ix. 7), for He was *sent* to save the world, and He is true who *sent* Him (v. 28), and He will return to Him that *sent* Him (v. 33). The water poured on the Altar was also figurative of the effusion of the Holy Spirit, which He *sent*, and which they who believed in the Incarnation of the Eternal Word should receive, after He was glorified (v. 39).

It has been affirmed by some learned writers that the Feast of Tabernacles was also prophetic of Christ's Incarnation in another respect, namely, in *time*; and that our Lord's Nativity coincided with it in the *season of the year* in which this Festival was celebrated, see *Mede's Works*, pp. 266—270. *Mather* on Types, pp. 424—428. This opinion deserves consideration. Many in ancient times believed that our Lord's Ministry lasted *three years and a half*; see above on v. 1, and vii. 8 and 14. If this belief is sound, then since His Ministry ended at a Passover, it must have commenced in the fourth year before that Passover at or about the Feast of Tabernacles in that year. His Baptism must have taken place at or about that season. And the season of His Baptism seems to have been nearly contemporaneous with that of His *Birth*; see Luke iii. 23, and above, i. 49.

NOTE on ch. vii. 53—viii. 1—11.—This passage, from ch. vii. 53, to ch. viii. 1—11 inclusive, is rejected as spurious by many Editors, on the following grounds ¹.

It is not found in some of the oldest and best *Manuscripts*, viz. A, B, C, L, T, X, Δ, nor in the *Leicester MS.* (Scriv. p. 394), and above fifty cursive copies.

It is not found in many Ancient *Versions*; particularly the *Old Latin* (Codd. *Vercel.* and *Brixian.*), the *Old Syriac* (Curretton), the *Peschito* and *Harclean Syriac*, the *Armenian* and other *Versions*.

It is not commented on by *Origen*, *Cyril*, *Chrysostom*, *Theophylact*, and others, in their Expositions of this Gospel; nor is it quoted by *Tertullian* and *Cyprian* on occasions when they could hardly have failed to notice it; nor by any Father of the second century.

It is not found in any consistent form in those MSS. where it exists, but in a variety of diverse recensions, with many discrepancies of various readings. (*Lücke*, 254. *Davidson*, p. 359. *Alf.*, p. 708. *Tisch.*, p. 602.)

It differs in style from the rest of St. John's Gospel, e. g. *παρεβόμαι* with *ἐἰς* is not found in this Gospel; nor *ὄρθρον*, nor *παραβόμαι* *ἐἰς*, nor *ὁ λαὸς* in this sense, but *ὁ ὄχλος*; nor such an expression as *ἐδίδασκον αὐτοὺς*, nor *οἱ γραμματεῖς* as the adversaries of our Lord; nor does St. John usually connect his

sentences by means of *δέ*, as here, *vv.* 1—3. 5—7. 9—11, but *οὖν*. See *Lücke*, ii. p. 256. *Alf.*, p. 710. *Meyer*, p. 214.

It is said that it was derived from a narrative of *Papias*, a scholar of St. John, which was first inserted in the Gospel of the Hebrews (*Euseb.* iii. 39), and thence passed into this Gospel. Cp. *Routh*, R. S. i. 39.

On the other hand, it is found in D, E, F, G, H, K, M, S, U, T, and in more than 300 cursive MSS.

It is, however, to be observed, that in E it is marked with asterisks in the margin, and in sixteen cursive copies. In S it is marked with obeli, and in forty cursive copies. It is placed at the end of the Gospel in ten cursive copies. In some MSS. (e. g. *Gr.*) it is placed at the end of St. Luke xxi.

It is found in some MSS. of the Old Latin *Version*, and in the Vulgate, and in the Arabic, Persian, Coptic, Philoxenian Syriac, and *Æthiopic Versions*.

It is commented on by *Augustine*, in his Exposition of the Gospel (Tract. xxxiii.); and he adverts in another place (de Conj. Adulterii. ii. 6, 7) to its omission from some MSS. "Hoc infidelium sensus exhorret, ut nonnulli modicæ, vel potius inimici veræ fidei, credo, metuentes peccandi impunitatem dari mulieribus suis, illud quod de Adulteræ indulgentiâ Dominus fecit (Joh. viii. 3—11) auferrent de Codicibus suis; quasi permissionem peccandi tribuerit Qui dixit 'Deinceps noli peccare.'" Cp. *Aug.* de Cons. Evang. iv. 17. De verâ Pœnit. c. 13.

It is also quoted by *S. Ambrose* (Apol. David. ii. 1), who refers to the scruple which the hearing of this Chapter read in the Church might cause in some minds. "Non mediocrem scrupulum movere potuit imperitis Evangelii lectio, quæ decursa est, in quo advertitis Adulteram Christo oblatam, eamque sine damnatione dimissam. Nam profectò si quis ea auribus acceperit otiosis, incentum erroris incurrit, cum legit . . . Adulteræ absolutionem. Lubrica igitur ad lapsum via." See also *Ambrose*, de Spiritu Sanc. iii. 3. Epist. vii. 58; ix. 76.

It is also adduced by *S. Jerome*, in his argument against the Pelagians (ii. 6), with an assertion that it is found "in Evangelio secundum Joannem, in multis et Græcis et Latinis Codicibus."

It is treated as genuine in the *Apostolic Constitutions*, ii. 24. Some assert that it was in the MSS. of the Armenians, and that they *expunged* it, *βλαβεράν εἶναι λέγοντες τοῖς πολλοῖς τὴν τοιαύτην ἀκρόασιν.* (*Nicon* in *Cotelier*. Patr. Apostol. i. p. 238.)

The various readings of this passage are indeed very numerous. But they may be reduced on the whole to three main Recensions:—that of the 'Textus Receptus,' that of the Codex D (Codex Bezae), which is a somewhat abridged form of the narrative; and that of other MSS. differing from those on which the 'Textus Receptus' is grounded.

These Recensions are printed below ².

Wotstein, Semler, Wegscheider, Paulus, Tittman, Knapp, Lücke, Credner, Tholuck, Olshausen, Davidson, Bleek, De Wette, Tischendorf, Lachmann, Tregelles, Meyer, and others; and defended as genuine by *Muldner, à Lapide, Mill, Whately, Fabricius, Wolf, Lampe, Bengel, Michaelis, Storr, Stuedlein, Hug, Kuinoel, Scholz*, and others.

¹ Cp. *Lücke*, Commentar. vol. ii. pp. 243—279. *Davidson's* Introduction, pp. 356—367. *Tregelles* on the Text of the Greek Test., pp. 236—243; and the Notes and Collations of *Griesbach, Kuinoel, Scholz, Bloomfield, Tischendorf, Alfard, and Meyer*. The passage has been regarded as an interpolation by *Erasmus, Calvin, Beza, Grotius*,

² *Textus receptus* à *Scholzio emendatus*.

Καὶ ἐπορεύθη ἕκαστος εἰς τὸν οἶκον αὐτοῦ. Ἰησοῦς δὲ ἐπορεύθη εἰς τὸ ὄρος τῶν ἐλαιῶν. Ὁρῶν δὲ πάλιν παρεγένετο εἰς τὸ ἱερὸν, καὶ πᾶς ὁ λαὸς ἤρχετο πρὸς αὐτὸν, καὶ καθίσας ἐδίδασκεν αὐτούς. Ἀγοῦσι δὲ οἱ μοιχεῖς κατεilhμμένην, καὶ στήσαντες αὐτὴν ἐν μέσῳ λέγουσιν αὐτῷ, διδάσκαλε, αὕτη ἡ γυνὴ κατεilhμμένη ἐπ' αὐτοφώρῳ μοιχομενῇ. Ἐν δὲ τῷ νόμῳ Μωσῆς ἡμῖν ἐτελείατο τὰς τοιαύτας λιβάσεις· σὺ οὖν τί λέγεις περὶ αὐτῆς; Τοῦτο δὲ ἔλεγον περὶ αὐτῆς αὐτὴν, ἵνα ἔχουσιν κατηγορίαν κατ' αὐτοῦ. ὁ δὲ Ἰησοῦς κῆρας κῆρας τῷ δακτύλῳ ἔγραφεν εἰς τὴν γῆν. Ὅς δὲ ἐπέμενον ἐρωτῶντες αὐτὸν, ἀνακίψας εἶπε πρὸς αὐτούς· ὁ ἀναμάρτητος ἡμῶν πρῶτος τὸν λίθον ἐπ' αὐτὴν βαλέτω. Καὶ πάλιν κῆρας κῆρας ἔγραφεν εἰς τὴν γῆν. Οἱ δὲ ἀκούσαντες καὶ ὑπὸ τῆς συνεδίσσεως ἐλεγχόμενοι ἐξήρχοντο εἰς αὐτὴν, ἵνα ἔρξονται ἀπὸ τῶν πρεσβυτέρων ἕως τῶν ἐσχάτων, καὶ κατεilhμμένη μόνος ὁ Ἰησοῦς καὶ ἡ γυνὴ ἐν μέσῳ οὖσα. Ἀνακίψας δὲ ὁ Ἰησοῦς καὶ κηδένα θεασάμενος πλὴν τῆς γυναῖκος εἶπεν αὐτῇ· γύναι, ποῦ εἰσιν ἐκεῖνοι οἱ κατηγοροὶ σου; οὐδεὶς σε κατέκρινεν; Ἡ δὲ εἶπεν· οὐδεὶς, κύριε. εἶπε δὲ αὐτῇ ὁ Ἰησοῦς· οὐδὲ ἐγὼ σε κατακρίνω· πορεύου καὶ μηκέτι ἀμάρτανε.

Textus codicis D.

Καὶ ἐπορεύθησαν ἕκαστος εἰς τὸν οἶκον αὐτοῦ. Ἰησοῦς δὲ ἐπορεύθη εἰς τὸ ὄρος τῶν ἐλαιῶν. Ὁρῶν δὲ πάλιν παρεγίνετο εἰς τὸ ἱερὸν, καὶ πᾶς ὁ λαὸς ἤρχετο πρὸς αὐτόν. Ἀγοῦσι δὲ οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι ἐπὶ ἀμαρτίᾳ γυναῖκα εἰλημμένην καὶ στήσαντες αὐτὴν ἐν μέσῳ, λέγουσιν αὐτῷ ἐκτεπείζοντες αὐτὸν οἱ ἱερεῖς, ἵνα ἔχουσιν κατηγορίαν αὐτοῦ· διδάσκαλε, αὕτη ἡ γυνὴ κατεilhμμένη ἐπαυτοφώρῳ μοιχομενῇ Μωσῆς δὲ ἐν τῷ νόμῳ ἐκέλευσε τὰς τοιαύτας λιβάσεις· σὺ δὲ νῦν τί λέγεις; Ὁ δὲ Ἰησοῦς κῆρας κῆρας τῷ δακτύλῳ κατέγραφεν εἰς τὴν γῆν. Ὅς δὲ ἐπέμενον ἐρωτῶντες, ἀνέκλυσε καὶ εἶπεν αὐτοῖς· ὁ ἀναμάρτητος ἡμῶν πρῶτος ἐπ' αὐτὴν βαλέτω λίθον. Καὶ πάλιν κατακίψας τῷ δακτύλῳ κατέγραφεν εἰς τὴν γῆν. Ἐκαστος δὲ τῶν Ἰουδαίων ἐξήρχοντο, ἀρξάμενοι ἀπὸ τῶν πρεσβυτέρων· ὥστε πάντας ἐξελεῖν καὶ κατεilhμμένη μόνος, καὶ ἡ γυνὴ ἐν μέσῳ οὖσα. Ἀνακίψας δὲ ὁ Ἰησοῦς, εἶπεν τῇ γυναῖκι· ποῦ εἰσιν; οὐδεὶς σε κατέκρινεν; Κάκειντι εἶπεν αὐτῷ· οὐδεὶς, κύριε. ὁ δὲ εἶπεν· οὐδὲ ἐγὼ σε κατακρίνω· ὑπάγε, ἀπὸ τοῦ νῦν μηκέτι ἀμάρτανε.

Textus codicum multorum.

Καὶ ἀπῆλθεν ἕκαστος εἰς τὸν οἶκον αὐτοῦ. Καὶ ὁ Ἰησοῦς ἐπορεύθη εἰς τὸ ὄρος τῶν ἐλαιῶν. Ὁρῶν δὲ πάλιν βαθεῖος ἦλθεν (ὁ Ἰησοῦς) εἰς τὸ ἱερὸν, καὶ πᾶς ὁ ὄχλος ἤρχετο· καὶ καθίσας ἐδίδασκεν αὐτούς. Φέρονται πρὸς αὐτὸν (αἱ καὶ προσήνεγκαν αὐτῷ) οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι γυναῖκα ἐπὶ μοιχείᾳ καταληβθεῖσαν· καὶ στήσαντες αὐτὴν ἐπὶ τῷ μέσῳ. Εἶπον περὶ αὐτῆς διδάσκαλε, αὕτη ἡ γυνὴ ἐπ' αὐτοφώρῳ μοιχομενῇ. Καὶ ἐν τῷ νόμῳ Μωσῆς ἐτελείατο τὰς τοιαύτας λιβάσεις· σὺ οὖν τί λέγεις περὶ αὐτῆς; Τοῦτο δὲ εἶπον περὶ αὐτῆς (ἐκτεπείζοντες), ἵνα ἔχουσιν (σχῶσι) κατηγορίαν κατ' αὐτοῦ· ὁ δὲ Ἰησοῦς κῆρας κῆρας τῷ δακτύλῳ (τῷ δ. = αἱ) κατέγραφεν (S. ἔγραφεν) εἰς τὴν γῆν, μὴ προσποιούμενος (αἱ καὶ προσποιοῦμενος). Ὅς δὲ ἐπέμενον ἐρωτῶντες αὐτὴν, καὶ ἀναβλέψας (ἀνέκλυσε καὶ) λέγει αὐτοῖς· ὁ ἀναμάρτητος ἡμῶν πρῶτος λίθον βαλέτω ἐπ' αὐτὴν (S. ἐπ' αὐτὴν τὸν λ. βαλέτω· αἱ αἰτεῖ). Καὶ πάλιν κῆρας κῆρας ἔγραφεν εἰς τὴν γῆν ἕως ἑκάστου αὐτῶν τὰς αμαρτίας. Καὶ ἐξῆλθεν εἰς ἕκαστος αὐτῶν (S. εἰς καθ' εἰς) ἀρξάμενοι ἀπὸ τῶν πρεσβυτέρων, καὶ κατεilhμμένη ὁ Ἰησοῦς (S. ὁ Ἰησοῦς μόνος) καὶ ἡ γυνὴ ἐν μέσῳ οὖσα. Ἀναβλέψας δὲ ὁ Ἰησοῦς εἶδεν αὐτὴν καὶ (εἶδεν αὐτὴν καὶ = αἱ) εἶπε γύναι· (γύναι = αἱ), ποῦ εἰσιν οἱ κατηγοροὶ σου; (αἱ) ποῦ εἰσιν οἱ κ. σ. =, αἱ ποῦ εἰσιν; habent) Ἡ δὲ εἶπεν· οὐδεὶς, κύριε· καὶ ὁ Ἰησοῦς εἶπε· οὐδὲ ἐγὼ σε κρίνω· πορεύου, καὶ ἀπὸ τοῦ νῦν μηκέτι ἀμάρτανε.

a Lev. 20. 10.
Deut. 22. 21—24.

ἡ γυνὴ κατελήφθη ἐπ' αὐτοφάρω μοιχευομένη. ⁵ Ἐν δὲ τῷ νόμῳ Μωϋσῆς
ἡμῖν ἐνετείλατο τὰς τοιαύτας λιθάξαι σὺ οὖν τί λέγεις περὶ αὐτῆς; ⁶ Τοῦτο

Many of the objections from *stylé* may be in part removed by an examination of the various readings;

It is said that *πορεύομαι* is not used with *εἰς* by St. John, but it is found in vii. 35; and it is not easy to say what other preposition he should have employed here. *ἔθρονον* is not used by him elsewhere in this Gospel. It is used by St. Luke, but only once in his Gospel (xxiv. 1), and *ἔθροια* only once (xxiv. 22). *ὁ λαός* is found in D here, but *ὁ ὄχλος* is in S and other MSS.: *ἐδίδασκεν αὐτοὺς* is not in D; and for *οἱ γραμματεῖς* some MSS. have *οἱ ἀρχιερεῖς*.

As to the narrative by *Papias*, it is not clear that it relates to the same incident as that before us. *Eusebius* says (iii. 39) concerning it, that "*Papias* has put forth a history concerning a woman accused before the Lord of many sins (*ἐπὶ πολλαῖς ἀμαρτίαις*), which the Gospel of the Hebrews contains." And even if it were the same history as that in this passage, it is not evident that it might not have been recorded by St. John, as well as by his scholar *Papias* after him.

We find, then, that the external evidence on both sides is strong. The Western Church of the fourth century appears to have pronounced in its favour. Not so (it seems) the primitive Western. It does not appear to have been known to *Tertullian* or *Cyprian*. And the authority of the Eastern Church is against it.

There is, however, a difference in the nature of these two testimonies. That of the West is affirmative; that of the East negative. The evidence of the former is the evidence of positive testimony; that of the latter is rather the evidence of silence.

For example: much stress has been laid on the omission of this passage by *Chrysostom* in his Exposition; and his example seems to have given a bias to the Eastern Church in this respect. As the Athenian Editor of *Euthymius Zigabenus* says (p. 560, ed. 1842),—*Εὐθύμιος, εἰς τὸ κύρος τοῦ Χρυσόστομου στηρίζομενος, θεωρεῖ αὐτὴν (τὴν περικοπὴν) παρέγγραπτον*. Hence also perhaps it was omitted by *Theophylact* and others. It may be observed also, on the evidence of *Chrysostom*, that he omits it in his Exposition, but nowhere says that it is spurious, though it is not improbable that he knew of its existence in some MSS. of his age. He passes it by in his Exposition. But it must be remembered, that his Exposition is not a theological treatise, but a series of Homilies *ad Populum*. And for such reasons as are suggested by *Augustine* and *Ambrose* (above, p. 309, col. 2), *Chrysostom* might have thought that this history might be perverted to evil purposes in the licentious age and city in which he lived and preached, and therefore have passed it by in his Homilies. We have it in our Bibles now; but how few *Sermons* are preached and published upon it! Still, there is the silence of *Origen*, *Cyri*, and others, to be accounted for. It may however be thought, that the Discipline of the Eastern Church, which was very severe towards such sins as that of the woman in this history, may have acted as an impediment to its reception. "*S. Basil's* Canons prescribe fifteen years' penance for adultery; the Council of *Ancyra* imposes seven years. The Council of *Eliberis* (in Spain) five for a single act, and ten years if repeated." (*Bingham*, xvi. c. 11.)

As to internal evidence, it seems to be rather in favour of the passage.

The Pharisees had been publicly convicted by our Lord of ignorance and violation of the Law of Moses, of which they were the guardians and teachers, with regard to the Sabbath. (See vii. 19. 22.) They had sent officers to take Him, but He had escaped (vii. 44—46). Exasperated by this exposure and discomfiture, they would, it is probable, have endeavoured to set themselves right in the eyes of the people, and to show, if possible, that He Who charged them with contravening the Law of Moses was Himself at variance with Moses. They once tried to do this in vain, in regard to the Bill of Divorce. (Matt. xix. 7—9.) Then they had attempted to show that He had contradicted the Law of Moses by too much severity. (Matt. v. 31, 32.) Now they might think they would be sure of exposing Him to a charge of inconsistency with Moses and Himself by too much laxity. "*Moses in the Law commanded that such as this woman should be stoned. But what sayest thou?*" This they said tempting Him." (Cp. Matt. xix. 3.)

Thus this passage seems to be coherent with what precedes. The mode also by which our Lord turned back, as it were, the horns of the dilemma on those who pressed Him with it, and by its retorted force drove them from His presence, even by means of their own question, is very like what He did with divine

wisdom and power on another occasion, when they assailed Him with the captious question concerning the tribute-money. (Matt. xxii. 17.)

Upon the whole, on considering the evidence of the case, we may come to the following conclusions:—

That this passage contains a true history of an event which occurred at the time here specified. The Early Church would never have invented such a History as this. Its tendencies were in the other direction;

That it is in all probability from St. John;

That it may have been delivered by him orally; but that it was not written by him as a part of his Gospel. Hence the variety of Recensions; hence also, perhaps, the narrative of *Papias*, which may have been derived from St. John's oral teaching (cp. *Euseb.* iii. 39), and so it may have been added, first to the margin here of some MSS., and thence have passed into the text. Hence also, perhaps, we may account for the fact that it is found in some MSS. at the end of his Gospel;

That it is not to be called a part of Canonical Scripture, as the rest of his Gospel is Canonical Scripture. For by the term "*Canonical Scripture*" we mean, not only what is true, nor only what was delivered by holy men, but what they were inspired by the Holy Ghost to deliver to the Church as divinely inspired Scripture, and what they did deliver as such, and what also has been received as divinely inspired Scripture, not only by particular Churches, such as the Churches of Italy or Africa, but by the Universal Church of Christ.

These conditions, which are necessary to constitute Canonical Scripture, are not satisfied by the present passage. It is indeed now received as Scripture by the Church of Rome (Conc. Trid. Sess. iv.), but it was not received by the ancient Eastern Church, nor, even, by the primitive Western Church. It cannot be said to have ever been received as Canonical Scripture by the consentient voice of Christendom. It seems to occupy a peculiar position; namely, a middle place, between Canonical Scripture and those few narratives of incidents concerning our Blessed Lord, which are found in primitive writers, and are probably true (see *Fabric.* Cod. Apocr. p. 330), but have never found their way into any Manuscripts of the Gospel.

Some moral inferences may close this investigation. It serves to inculcate the duty of thankfulness to Almighty God, for the solid foundation on which the proof of the Genuineness and Inspiration of the Canon of Scripture rests. This passage is found in three hundred MSS., and numerous Versions and Fathers. But it does not quite stand the test, nor quite satisfy the conditions requisite for its admission into the Canon of Holy Writ. How severe an ordeal, therefore, have the Canonical Books of Holy Scripture gone through! The strong claims of this rejected candidate for admission bring out more clearly and forcibly the value and strength of those which have been admitted into the Canon of Scripture. This passage consists only of twelve verses. Few persons doubt its authenticity. But its canonicity is the question at issue. How much and minutely has that been discussed! How rigid, therefore, is the scrutiny to which Canonical Scripture has been subjected, and which it has passed through, before it has been acknowledged as Scripture, i. e. before it has been received as the work of the Holy Spirit by the Universal Church of Christ! And in proportion to the rigour of that scrutiny is the solidity of the ground of our belief of its Inspiration.

It reminds us, also, of our own privileges in possessing many Manuscript Copies of the New Testament, which mount in antiquity up to a time before this passage was received even (as it seems) in the Western Church; i. e. to the primitive age of Christendom, and which enable us to read the Text in its pristine and original purity.

It leads us to examine carefully the grounds on which we receive the Scripture as Scripture, viz. as the divinely inspired Word of Almighty God; and to thank Him, that He has not only given us Holy Scripture, but has also planted in the World His Church Universal to guard Holy Scripture, and to assure us of its Inspiration. See above, on Mark xvi. 9—19.

CH. VIII. 5. *ἐνετείλατο*] commanded us to stone such women as this. See Levit. xx. 10. Deut. xxii. 22, which, however, do not authorize the assertion that such women were to be stoned; unless this was a particular case specified Deut. xxii. 24. The Jews seem to have interpreted the Law, which commanded capital punishment, as prescribing death by stoning. See Mi-

δὲ ἔλεγον πειράζοντες αὐτὸν, ἵνα ἔχωσι κατηγορεῖν αὐτοῦ. Ὁ δὲ Ἰησοῦς κάτω κύψας τῷ δακτύλῳ ἔγραφεν εἰς τὴν γῆν. ⁷ ^b Ὡς δὲ ἐπέμενον ἐρωτῶντες αὐτὸν, ^b Deut. 17. 6, 7 Rom. 2. 1. ἀνακύψας εἶπε πρὸς αὐτοὺς, Ὁ ἀναμάρτητος ὑμῶν πρῶτος τὸν λίθον ἐπ' αὐτῇ βαλέτω. ⁸ Καὶ πάλιν κάτω κύψας ἔγραφεν εἰς τὴν γῆν. ⁹ Οἱ δὲ ἀκούσαντες, καὶ ὑπὸ τῆς συνειδήσεως ἐλεγχόμενοι, ἐξήρχοντο εἰς καθ' εἷς, ἀρξάμενοι ἀπὸ τῶν πρεσβυτέρων ἕως τῶν ἐσχάτων· καὶ κατελείφθη μόνος ὁ Ἰησοῦς, καὶ ἡ γυνὴ ἐν μέσῳ οὔσα. ¹⁰ Ἀνακύψας δὲ ὁ Ἰησοῦς καὶ μηδένα θεασάμενος πλὴν τῆς γυναικὸς εἶπεν αὐτῇ, Ποῦ εἰσιν ἐκεῖνοι οἱ κατήγοροί σου; οὐδεὶς σε κατέκρινεν; ¹¹ ^c Ἡ δὲ εἶπεν, Οὐδεὶς, Κύριε. Εἶπε δὲ αὐτῇ ὁ Ἰησοῦς, Οὐδὲ ἐγὼ σε κατακρίνω· ^d πορεύου καὶ μηκέτι ἀμάρτανε. ^c Luke 9. 56. & 12. 14. ch. 7. 17. & 12. 47. d ch. 5. 14. e Isa. 49. 6. ch. 1. 4, 5, 9. & 9. 5. & 12. 46. f ver. 18, &c. ch. 5. 31. g ch. 5. 31. h ch. 7. 28, 29. & 9. 29. i ch. 7. 24. j ver. 11. k ver. 29. ch. 16. 32. & 5. 22, 27. 1 Deut. 17. 8. & 19. 15. Matt. 18. 16. 2 Cor. 13. 1. Heb. 10. 28.

¹² ^e Πάλιν οὖν ὁ Ἰησοῦς αὐτοῖς ἐλάλησε λέγων, Ἐγὼ εἰμι τὸ φῶς τοῦ κόσμου· ὁ ἀκολουθῶν ἐμοὶ οὐ μὴ περιπατήσῃ ἐν τῇ σκοτίᾳ, ἀλλ' ἔξει τὸ φῶς τῆς ζωῆς. ¹³ Εἶπον οὖν αὐτῷ οἱ Φαρισαῖοι, Σὺ περὶ σεαυτοῦ μαρτυρεῖς· ἡ μαρτυρία σου οὐκ ἔστιν ἀληθής. ¹⁴ ^s Ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτοῖς, Κἂν ἐγὼ μαρτυρῶ περὶ ἐμαυτοῦ, ἀληθὴς ἐστίν ἡ μαρτυρία μου· ὅτι ^h οἶδα πόθεν ἦλθον, καὶ ποῦ ὑπάγω· ὑμεῖς δὲ οὐκ οἰδατε πόθεν ἔρχομαι, ἢ ποῦ ὑπάγω. ¹⁵ ⁱ Ὑμεῖς κατὰ τὴν σάρκα κρίνετε· ^j ἐγὼ οὐ κρίνω οὐδένα. ¹⁶ Καὶ ἐὰν κρίνω δὲ ἐγὼ, ἡ κρίσις ἡ ἐμὴ ἀληθὴς ἐστίν, ^k ὅτι μόνος οὐκ εἰμὶ, ἀλλ' ἐγὼ, καὶ ὁ πέμψας με Πατήρ. ¹⁷ ¹ Καὶ ἐν τῷ νόμῳ δὲ τῷ ὑμετέρῳ γέγραπται, ὅτι δύο ἀνθρώπων ἡ μαρτυρία

chaelis in Mosaisch. Recht, § 262. "Sic quoque Exod. xxxi. 14; xxxv. 2, poena mortis indicitur violatori religionis sabbati, sed Num. xv. 32, 35, ejusmodi violator sabbati lapidatus esse perhibetur, cf. et Ezech. xvi. 38. 40." (Kuini.) They quote the Law amiss, for hasty accusers often forget the terms of the Law which they desire to put in force: cp. Aug.

— *σὺ οὖν τί λέγεις*] *What then sayest Thou?* They thought to accuse Him of breaking the Law. But our Lord avoided their snare, and maintained Justice, without swerving from Mercy. (Aug.)

6. *κάτω κύψας*] *having stooped down He was writing on the ground.* An emblem that the Law, which He Himself had given, had been written on earthly and stony hearts. (Cp. Aug. de Con. Evang. iv. 10.) "Hoc digito mysticē scribebat in terrā, cūm a Judeis adultera esset oblata, significans, quando de peccatis alterius judicamus, nostri nos debere meminisse peccati." (Ambrose, de Spir. Sanct. iii. 3.)

Bengel and others have supposed that there is a reference here to the curses *written* by the Priest against women charged with unfaithfulness, and drunk by them in the 'water of jealousy' (Numb. v. 17), and that our Lord changes the order of proceeding by writing a curse against the *accusers*. See Burgon. here.

7. Ὁ ἀναμάρτητος ὑμῶν] *Let him that is without sin among you first cast the stone at her.* Let the Law be enforced, but not by those who infringe it; let her who is a sinner be punished, but not by sinners. (Aug.) He is not fit to judge another who does not first judge himself. (Gregor. Moral. xiv. c. 13.) τὸν λίθον is the stone which was to inflict the sentence, and to be a signal for other stones to follow. (Cp. Deut. xiii. 9; xvii. 5.)

9. εἰς καθ' εἷς] *one by one.* A Hebrew formula, *echad-ke-echad*, 'unus et alter.' (Rosenm.) Cp. Mark xiv. 19.

— κατελείφθη μόνος ὁ Ἰησοῦς, καὶ ἡ γυνή] *Jesus was left alone, and the Woman.* Two things were here left together alone; Misery and Mercy. (Aug.)

11. Οὐδὲ ἐγὼ σε κατακρίνω] *Neither do I condemn thee.* What? does our Lord favour sin? No; observe what follows: "Go and sin no more." He therefore *condemned sin*, while He *pardoned the sinner*. Let them, who love Christ's mercy, also fear His truth; for "gracious and righteous is the Lord" (Ps. xxv. 7). (Aug.) "Vade et ne pecces." *Habes auctoritatem, quia vetera donavit; habes judicium, quia futura præscrepsit.*" (Ambrose, Apol. Dav. ii. 75.)

Observe also that this acquittal was pronounced by Christ under special circumstances, viz. when the *Teachers* of the Law were *breakers* of the Law: as was shown by our Lord's test, 'let him that is without sin among you first cast the stone at her,' v. 7; and consequently, great indulgence was due to those who were subject to their teaching, and looked to their example.

Hence our Lord's merciful reply. But let it not be abused by misapplication to the times of the Gospel, when the sin of Adultery has been made more heinous by the Incarnation of Christ,

and by clearer teaching on the sanctity of Marriage (Eph. v. 32), and by still more awful denunciations on the sins of Uncleanness and Adultery (1 Cor. vi. 9. Eph. v. 3. 5. 1 Thess. iv. 5—7. Heb. xiii. 4. Rev. xxi. 8).

Christ is the Lion of the Tribe of Judah (Rev. v. 5) as well as the Lamb of God (John i. 29. 36). Let us not presume on the meekness of the Lamb, lest we feel the wrath of the Lion.

12. τὸ φῶς] *the light.* It was early dawn (see v. 2); hence the allusion. (Bengel.) Christ is the Ἀνατολή (Luke i. 78), the Day-spring from on high; the rising Sun. This also perhaps may confirm the truth of the above history (vv. 1—11).

There may be also a reference here to the *Lights* kindled with special exultation at the Feast of Tabernacles in the Temple, and particularly in the *court of the women* where our Lord now was. See v. 20, and the quotations from the Talmud in *Wetstein*, p. 894. In Christ's Incarnation a special light sprung up for *Woman* (see note at end of the foregoing chapter), and in Him, the promised Seed of the woman, is pardon even for such as that woman who was now before Him. This Festival was distinguished by an effusion of *Water* (vii. 37) and *Light*—both typical of Christ's office in the world.

This passage also serves happily as a contrast to the darkness and blindness of the Pharisees as just described; and as a transition to the assertion in v. 56, that Abraham, whom they claimed as their father, rejoiced to see His *Day*—that Light, which they, his children, strove to extinguish!

Observe, that our Lord in His former Discourse at the Feast of Tabernacles had declared the mystery of His *Incarnation*; He now describes its gracious influences, especially in *opposition* to the Powers of Darkness, and for the Illumination of the World.

14. ὑμεῖς δὲ οὐκ οἰδατε πόθεν ἔρχομαι] *but ye know not whence I am coming.* I am the Sun of Righteousness. You neither know My rising nor My setting. But I, like the Sun, bear witness to Myself by My own light.

The Sun illuminates the face of him who sees, and of him who is blind; but it is seen by the one, and not by the other. So Christ, the Light of the world, is every where present to all, even to the unbelieving; but they cannot see Him, because they have no eyes in their hearts.

15. ἐγὼ οὐ κρίνω οὐδένα] *I am not judging any one.* For I have not now come to judge the world, but to save the world. (John xii. 47.) (Chrys., Aug.) This also perhaps may be thought to be an allusion to the case of the Woman brought to Him for judgment. (See vv. 10, 11.)

17. δύο ἀνθρώπων ἡ μαρτυρία] *the testimony of two men is true.* In this reference of our Lord to the Law (Deut. xix. 15) we have an evidence of the plurality and distinction of Persons in the one Godhead. (Aug., Chrys.) When the Witnesses are said to be two, it is implied also that they are of the same Nature. If one is a creature, so is the other. If One is God, both are God. Compare what is said of the *Three Witnesses* (1 John v. 7). Sabellius teaches heretically that the Father is the same as

m ch. 4. 26.
& ver. 37.

ἀληθής ἐστιν. ^{18 m} Ἐγὼ εἰμι ὁ μαρτυρῶν περὶ ἑαυτοῦ, καὶ μαρτυρεῖ περὶ ἐμοῦ ὁ πέμψας με Πατήρ. (⁸⁷ III) ¹⁹ Ἐλεγον οὖν αὐτῷ, Ποῦ ἐστιν ὁ πατήρ σου; Ἀπεκρίθη Ἰησοῦς, Οὐτε ἐμὲ οἶδατε, οὔτε τὸν Πατέρα μου· εἰ ἐμὲ ᾔδειτε, καὶ τὸν Πατέρα μου ᾔδειτε ἄν.

n ch. 7. 8, 30.

(⁸⁸ I) ^{20 n} Ταῦτα τὰ ῥήματα ἐλάλησεν ἐν τῷ γαζοφυλακίῳ, διδάσκων ἐν τῷ ἱερῷ· καὶ οὐδεὶς ἐπίασεν αὐτὸν, ὅτι οὐπὼ ἐληλύθει ἡ ὥρα αὐτοῦ.

o ch. 7. 34.
& 13. 33.
Ezek. 3. 18, 19.
Eph. 2. 1.
p ch. 7. 34.
& ver. 24.
q ch. 3. 31.
& 15. 19.
James 4. 4
1 John 2. 15, 16.
& 4. 5. & 5. 19.
r ch. 7. 28.
& 3. 32.
& 15. 15.
s Deut. 18. 18.
vv. 28, 38, 40.
ch. 12. 49, 50.
& 14. 10.
& 15. 15. & 17. 8.
t ch. 3. 14.
& 12. 32.
Acts 2. 36—41.
& 4. 4.
& 6. 7, &c.

(⁸⁹ X) ^{21 o} Εἶπεν οὖν πάλιν αὐτοῖς, Ἐγὼ ὑπάγω, καὶ ἡζήτησέ με, καὶ ἐν τῇ ἁμαρτία ὑμῶν ἀποθανεῖσθε· ὅπου ἐγὼ ὑπάγω, ὑμεῖς οὐ δύνασθε ἐλθεῖν. ²² Ἐλεγον οὖν οἱ Ἰουδαῖοι, Μήτι ἀποκτενεῖ ἑαυτὸν ὅτι λέγει, Ὅπου ἐγὼ ὑπάγω, ὑμεῖς οὐ δύνασθε ἐλθεῖν; ²³ Καὶ εἶπεν αὐτοῖς, Ὑμεῖς ἐκ τῶν κάτω ἐστέ, ἐγὼ ἐκ τῶν ἄνω εἰμὶ· ὑμεῖς ἐκ τοῦ κόσμου τούτου ἐστέ, ἐγὼ οὐκ εἰμὶ ἐκ τοῦ κόσμου τούτου. ²⁴ Εἶπον οὖν ὑμῖν, ὅτι ἀποθανεῖσθε ἐν ταῖς ἁμαρτίαις ὑμῶν· ἐὰν γὰρ μὴ πιστεύσητε ὅτι ἐγὼ εἰμι, ἀποθανεῖσθε ἐν ταῖς ἁμαρτίαις ὑμῶν. ²⁵ Ἐλεγον οὖν αὐτῷ, Σὺ τίς εἶ; εἶπεν αὐτοῖς ὁ Ἰησοῦς, Τὴν ἀρχὴν ὃ τι καὶ λαλῶ ὑμῖν. ^{26 r} Πολλὰ ἔχω περὶ ὑμῶν λαλεῖν καὶ κρίνειν· ἀλλ' ὁ πέμψας με ἀληθής ἐστι, ^s καὶ γὰρ ἡ ἡκουσα παρ' αὐτοῦ, ταῦτα λέγω εἰς τὸν κόσμον. ²⁷ Οὐκ ἔγνωσαν ὅτι τὸν Πατέρα αὐτοῖς ἔλεγεν. ²⁸ Εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς, Ὅταν ὑψώσητε τὸν

the Son. The Father is distinct from the Son, but not greater than the Son. He is of one substance with the Son, but He is a distinct Person from the Son. Our Lord says, "I and my Father are One" (John x. 30), "Ego et Pater meus unum (not unus) sumus;" one Substance, not one Person. The word 'unum' is an antidote to Arianism; the word 'sumus' is a refutation of Sabellianism. (*Aug.*)

19. Οὐτε ἐμὲ οἶδατε] See above, vii. 28.
— τὸν Πατέρα μ.—ᾔδειτε ἄν] *ye would have known my Father also.* A proof of the *Unity of Substance*, as v. 17 is of the *Plurality of Persons* in the One Godhead.

20. ἐν τῷ γαζοφυλακίῳ] *in the treasury.* In the Court of the Women (Mark xii. 41. Luke xxi. 1); a public place, where He might easily have been taken, if it had been His Will to be taken.

Whenever we read it recorded that our Lord spake such and such words in such and such a place, if we attend to the narrative, we shall find the propriety of the addition. "The Treasury" was a depository of money collected for the honour of God and relief of the poor; and the coin may be regarded as emblematic of the Divine Word stamped with the image of the Great King. Let every one contribute according to his power to this spiritual Treasury. Christ, teaching in the Temple, offered, as it became Him, rich gifts—the words of eternal life. (*Origen.*) The appropriateness and pertinency of these words to the *Court of the Women*, when He had before Him a Woman brought for condemnation, but pardoned, is obvious. See v. 12.

21. ἐν τῇ ἁμαρτίᾳ ὑμῶν ἀποθανεῖσθε] *ye shall die in your sin.* This was the misery of the Jews—not only to commit sins, but to die in them. This is what every Christian ought to fear. Hence we resort to Baptism. Hence even the suckling is borne by the pious hands of its mother to the Church, that it may not depart this life unbaptized, and may not die in the sins in which it was born. (*Augustine.*)

— ἐγὼ ὑπάγω, ὑμεῖς οὐ δύνασθε ἐλθεῖν] They who die in their sins cannot come to the place where Christ is. (*Origen.*)

22. Μήτι ἀποκτενεῖ ἑαυτὸν] *Will he kill himself?* Our Lord's answer shows that such a thought is sinful. (*Chrys.*) The suggestion of it was worthy of them who were about to kill the Prince of Life.

23. ἐγὼ ἐκ τῶν ἄνω] *I am from above.* Hence the Manichæans and Apollinarians erroneously argue that Christ brought His Body from Heaven, and they quote St. Paul also (1 Cor. xv. 47), "The second Man is the Lord from heaven." Did then our Lord mean that His Apostles had a heavenly body when He said, "Ye are not of the world?" (John xv. 19.) No; but He means that the thoughts of the Jews are from the earth, earthy, and that His thoughts are not as theirs. (*Theoph.*)

— ἐγὼ οὐκ εἰμὶ ἐκ τοῦ κόσμου τούτου] *I am not from this world.* I am not of those who, like you, are of, i. e. from the earth, and entertain earthly and sinful thoughts; and therefore I could not entertain such an idea as ye impute to me, saying, "Will He kill Himself?" (*Theoph.*); but I am from the Father. (*Aug.*) Compare below, His words to Pilate, xviii. 36.

24. ἐὰν γὰρ μὴ πιστεύσητε ὅτι ἐγὼ εἰμὶ] *for except ye believe that I am, ye shall die in your sins.* ὅτι εἰμὶ, literally, "that I

am." Referring to the words of Jehovah to Moses (Exod. iii. 13—15), "I AM that I AM." And therefore He means, unless ye believe that I am God, ye shall die in your sins. (*Aug.*) Cp. above, on vi. 20, and below, v. 58.

25. Τὴν ἀρχὴν] *Altogether*, according to *Rosenmüller, Glass.* (Phil. p. 461), *Loesner*, and others. *Winer*, p. 412. Others read the sentence as a question, *First of all, why do I even speak to you?* So *Lachm., Lücke.* Others, as *Meyer*, *Do ye ask what I say to you at the first?*

But these interpretations do not seem to give a sense worthy of the occasion and of the Divine Speaker. Rather, with *S. Cyril* and *Augustine*, we may explain it;—I am what I am also declaring to you, *the Beginning.* The use of the *accusative* may be compared with "*urbem quam statuo vestra est*" (*Virgil*); and compare the *accusative* in Mark iv. 31. Acts x. 36. And this sense is adopted in the *Vulgate* and *Æthiopic Versions.* Cp. i. 1, ἐν ἀρχῇ ὁ λόγος, and He is ἡ ἀρχὴ καὶ τὸ τέλος (Rev. xxi. 6; xxii. 13); cp. 1 John i. 1, ὃ ἦν ἀπ' ἀρχῆς; ii. 13, ἐγνώκατε τὸν ἀπ' ἀρχῆς; whereas the Διάβολος is a murderer ἀπ' ἀρχῆς (v. 44).

This appears to be one of those speeches of our Lord, occurring often in St. John's Gospel, which can only be understood by reference to His Divine Nature; which He is asserting in this discourse.

It is no valid objection to this interpretation, that this speech would thus be a *hard saying* to those who first heard it. Many of our Lord's sayings, when first uttered, were not intelligible even to His own disciples (see xii. 16), and St. John says (v. 27), that the Jews did not understand Him. Our Lord spake to all future ages; and when the disciples perceived what afterwards took place, and when they were enlightened by the Holy Ghost, then they saw clearly what before was dark; and they there beheld a proof of the prophetic power of Christ. And we must read the sayings of Christ in the Gospel, by the light of subsequent events, and of that spiritual knowledge which He has given us by the illumination of the Holy Ghost. See above, p. 258. 2^l 1. 302.

26. κρίνειν] *to judge.* Observe the infatuation of the Jews, who, after so much teaching, and so many miracles from Christ, ask, "Who art thou?" Our Lord, therefore, rebukes them as unworthy of further instruction, and proceeds now to speak to them of *judgment.* (*Chrys.*)

27. Οὐκ ἔγνωσαν—ἔλεγεν] *They understood not that He was speaking to them of the Father.* Another instance of the *expository* character of St. John's Gospel; see on ii. 24 and p. 268.

28. Ὅταν ὑψώσητε] *When ye have lifted up the Son of Man.* See above, iii. 14. You will desire to crucify Me; and when you have crucified Me, you will imagine that you have destroyed Me. But I tell you, that then especially, when you have *lifted Me up*, in shame, and yet in glory, you will know from My Resurrection, and from the Miracles wrought in My Name, and even from your own Captivity, consequent on your sin in rejecting Me, and from the graces of the Holy Ghost poured upon you to enlighten your minds,—from all these things you will know that I am He, i. e. that I am One with the Father, God with God. For God would never have worked such miracles by Me, as He will then work, if I had not been all-pleasing to God, and if I had not been the Son

Τὶδὸν τοῦ ἀνθρώπου, τότε γνώσεσθε ὅτι ἐγὼ εἰμι, καὶ ἀπ' ἐμαντοῦ ποιῶ οὐδέν· ἀλλὰ, καθὼς ἐδίδαξέ με ὁ Πατὴρ μου, ταῦτα λαλῶ. ²⁹ ^u καὶ ὁ πέμψας με μετ' ἐμοῦ ἔστιν· οὐκ ἀφήκέ με μόνον ὁ Πατὴρ, ὅτι ἐγὼ τὰ ἀρεστὰ αὐτῷ ποιῶ πάντοτε.

u ch. 7. 28.
& 4. 34. & 5. 30.
& ver. 16.

³⁰ Ταῦτα αὐτοῦ λαλοῦντος πολλοὶ ἐπίστευσαν εἰς αὐτόν.

³¹ Ἐλεγεν οὖν ὁ Ἰησοῦς πρὸς τοὺς πεπιστευκότας αὐτῷ Ἰουδαίους, ὅτι Ἐὰν ὑμεῖς μείνητε ἐν τῷ λόγῳ τῷ ἐμῷ, ἀληθῶς μαθηταὶ μου ἔστέ, ³² καὶ γνώσεσθε τὴν ἀλήθειαν, καὶ ἡ ἀλήθεια ἐλευθερώσει ὑμᾶς. ³³ Ἀπεκρίθησαν αὐτῷ, Σπέρμα Ἀβραάμ ἐσμεν, καὶ οὐδενὶ δεδουλεύκαμεν πώποτε· πῶς σὺ λέγεις, Ὅτι ἐλεύθεροι γενήσεσθε; ³⁴ ^w Ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς, Ἀμὴν ἀμὴν λέγω ὑμῖν, ὅτι πᾶς ὁ ποιῶν τὴν ἁμαρτίαν δοῦλός ἐστι τῆς ἁμαρτίας. ³⁵ ^x Ὁ δὲ δοῦλος οὐ μένει ἐν τῇ οἰκίᾳ εἰς τὸν αἰῶνα· ὁ υἱὸς μένει εἰς τὸν αἰῶνα. ³⁶ ^y Ἐὰν οὖν ὁ υἱὸς ὑμᾶς ἐλευθερώσῃ, ὄντως ἐλεύθεροι ἔσεσθε. ³⁷ Οἶδα ὅτι σπέρμα Ἀβραάμ ἐστε· ἀλλὰ ζητεῖτέ με ἀποκτεῖναι, ὅτι ^z ὁ λόγος ὁ ἐμὸς οὐ χωρεῖ ἐν ὑμῖν. ³⁸ ^a Ἐγὼ δ' ἐώρακα παρὰ τῷ Πατρὶ μου λαλῶ, καὶ ὑμεῖς οὖν ὁ ἐώρακατε παρὰ τῷ πατρὶ ὑμῶν ποιεῖτε. ³⁹ ^b Ἀπεκρίθησαν καὶ εἶπον αὐτῷ, Ὁ πατὴρ ἡμῶν Ἀβραάμ ἐστι. Λέγει αὐτοῖς ὁ Ἰησοῦς, Εἰ τέκνα τοῦ Ἀβραάμ ἦτε, τὰ ἔργα τοῦ Ἀβραάμ ἐποιεῖτε ἂν. ⁴⁰ Νῦν δὲ ζητεῖτέ με ἀποκτεῖναι, ἄνθρωπον ὃς τὴν ἀλήθειαν ὑμῖν λελάληκα, ^d ἣν ἤκουσα παρὰ τοῦ Θεοῦ· τοῦτο Ἀβραάμ οὐκ ἐποίησεν. ⁴¹ ^e Ὑμεῖς ποιεῖτε τὰ ἔργα τοῦ πατρὸς ὑμῶν. Εἶπον οὖν αὐτῷ, Ἡμεῖς ἐκ πορνείας οὐ γεγεννήμεθα· ἓνα πατέρα ἔχομεν τὸν Θεόν. ⁴² ^f Εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς, Εἰ ὁ Θεὸς πατὴρ ὑμῶν ἦν, ἡγαπᾶτε ἂν ἐμέ· ἐγὼ γὰρ ἐκ τοῦ Θεοῦ ἐξῆλθον καὶ ἤκω· οὐδὲ γὰρ ἀπ' ἐμαντοῦ ἐλήλυθα, ἀλλ' ἐκεῖνός με ἀπέστειλε. ⁴³ ^g Διατί τὴν λαλιὰν τὴν ἐμὴν οὐ γινώσκετε; ὅτι οὐ δύνασθε ἀκοῦναι τὸν λόγον τὸν ἐμόν. ⁴⁴ ^h Ὑμεῖς ἐκ πατρὸς τοῦ Διαβόλου ἐστέ, καὶ τὰς ἐπιθυμίας τοῦ πατρὸς ὑμῶν θέλετε ποιεῖν. ⁱ Ἐκεῖνος ἀνθρωποκτόνος ἦν ἀπ' ἀρχῆς, καὶ ἐν τῇ ἀληθείᾳ οὐχ ἔστηκεν· ὅτι οὐκ ἔστιν ἀλήθεια ἐν αὐτῷ· ὅταν λαλῇ τὸ ψεῦδος, ἐκ τῶν ιδίων λαλεῖ· ^j ὅτι ψεύστης ἐστὶ καὶ ὁ πατὴρ αὐτοῦ. ⁴⁵ Ἐγὼ δὲ ὅτι τὴν ἀλήθειαν

v Acts 13. 43.
& 14. 22.
Rom. 11. 22.
Col. 1. 23.
2 Tim. 3. 14.
James 1. 25.
Matt. 10. 22.
w Rom. 6. 6, 7, 19.
2 Pet. 2. 19.
x Gal. 4. 30, 31.
ch. 4. 7.
y Rom. 8. 2.
Gal. 5. 1.
Heb. 3. 5, 6.
ver. 32.
z ver. 47.
& ch. 5. 38.
a ch. 3. 32.
& ver. 26.
b Matt. 3. 9, 33.
Rom. 4. 12.
& 9. 7.
Gal. 3. 7.
c Rom. 2. 28, 29.
& 4. 12.
Gal. 3. 7, 29.
d ver. 26, 33.
e Isa. 63. 16.
& 64. 8.
f Heb. 1. 3.
1 John 5. 1.
ch. 16. 27.
& 17. 8, 15.
& 1. 18. & 5. 43.
g ch. 5. 44.
Matt. 13. 14.
h Matt. 3. 7.
& 13. 38.
i John 3. 8.
Jude, ver. 6.
1 Gen. 3. 4, 5.
1 John 3. 12.
Heb. 2. 14.
1 Pet. 5. 8.
j 2 Cor. 11. 3.
2 Chron. 18. 20, 21.
Acts 5. 3.
& 13. 10.
2 Thess. 2. 9, 10.
Rev. 12. 9.

of God. (*Chrys., Theoph.*) Ye will then acknowledge that I am He, i. e. that I am God. (*Aug.*)

³¹ Ἐὰν ὑμεῖς μείνητε ἐν τῷ λόγῳ τῷ ἐμῷ] *If ye remain sted-fast in My word.* He refers to some, who, after they had believed, had gone away from Him; see vi. 66. It is a little thing to come to Christ, we must abide in Him. (*Aug.*)

³² γνώσεσθε τὴν ἀλήθειαν] *ye shall know the truth.* They who believe in Christ, by abiding in Christ learn to see the Truth which is unchangeable, and is the bread of the soul, and is not changed into him who feeds on it, but changes him. (*Aug.*)

³³ οὐδενὶ δεδουλεύκαμεν] *we have never been in bondage.* Not true; for they had been in bondage to the Egyptians, Babylonians, and others; but Christ was speaking of the slavery of sin, and does not correct them. (*Chrys.*)

³⁴ πᾶς ὁ ποιῶν τὴν ἁμαρτίαν δοῦλός ἐστι τῆς ἁμαρτίας] *every one that worketh sin is the slave of sin.* What slavery is that! A man may find escape and rest from a tyrannical master, but whither can the slave of sin fly? He drags his master with him. He alone can free us from sin, Who came into the world without sin, and offered Himself a sacrifice for sin. (*Aug.*)

³⁵ δοῦλος οὐ μένει ἐν τῇ οἰκίᾳ] *the slave abideth not in the house.* Many sinners enter the Church which is Christ's house, but Christ abides in it for ever. Here is our hope that we may cease to be slaves, and be freed by Him Who is free, and gave not silver and gold, but His own blood for us; and Who is our Head; and "if He makes us free, we are free indeed." (*Aug.*)

³⁶ ὄντως ἐλεύθεροι ἔσεσθε] *ye will be free indeed.* Do not therefore abuse your freedom, to sin freely; but use it, not to sin; your will is free if it is holy; you will be free, if you are servants of righteousness. (*Aug.*)

³⁷ σπέρμα Ἀβραάμ ἐστε] *ye are Abraham's seed,* by the propagation of the flesh, not by faith of the heart, or imitation of life. "If ye were Abraham's children, ye would do the works of Abraham." They were therefore a degenerate seed; we are made true sons of Abraham by God's grace: for if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise. Gal. iii. 16. 29. (*Aug.*)

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³⁸ ἐώρακατε] *ye have seen.* Some MSS. (B, C, K, L, X) have ἤκούσατε, *ye heard*—a reading which deserves consideration.

⁴⁰ τοῦτο Ἀβραάμ οὐκ ἐποίησεν] *this did not Abraham.* But how could he do it? Because the spiritual Advent of Christ has ever cheered the Saints of God. Wherefore we may conclude that they, who after their regeneration, and other graces conferred on them, are guilty of sin, "crucify afresh the Son of God." (*Origen.*)

⁴¹ ἐκ πορνείας οὐ γεγεννήμεθα] *we be not born of fornication.* The Jews who heard our Lord, had now begun to perceive that He was speaking spiritually; and it is the usage of Scripture to describe as fornication, the prostitution of the soul to false gods. (*Aug.*)

⁴² ἐξῆλθον καὶ ἤκω] *I came forth from the Father, and am come to you.* "Exii et adsum."

⁴³ οὐ δύνασθε ἀκοῦναι τὸν λόγον τὸν ἐμόν] *ye cannot hear My word,* i. e. *will not*; cannot, on account of your perverse will, and malignant minds. (*Theoph.*) ἀκοῦναι, with an accusative, means something more than to hear, namely, to consider, and understand. See Acts ix. 7.

⁴⁴ ἐκ πατρὸς τοῦ Διαβόλου ἐστέ] *ye are of your father the devil;* not by generation, but imitation. (*Aug.*) In words you claim to be children of God; by works ye show yourselves children of the Devil. (*Theoph.*)

—θέλετε ποιεῖν] *ye love to do.* It is your (θέλημα) will to do them. On this use of θέλω, see on Phil. 14; above, v. 35; vi. 21. Acts x. 10.

—Ἐκεῖνος ἀνθρωποκτόνος ἦν ἀπ' ἀρχῆς] Therefore to tempt a man to evil, as the Devil tempted Adam, is murder; and since in Adam all died, the Devil was a murderer from the beginning. (*Aug., Origen.*)

—ψεύστης ἐστὶ καὶ ὁ πατὴρ αὐτοῦ] *he is a liar and the father of it.* Some interpreters (e. g. Bengel, Meyer) interpret πατὴρ αὐτοῦ to mean "father of the liar," i. e. the liar is a child of the Devil. But αὐτοῦ refers to τοῦ ψεύδους, to be supplied from the preceding sentence. So αὐτοῦ in Rom. ii. 26. Cp. 2 Thess. ii. 11; and the sense is, I am the Truth; but he is a liar, and something more than a liar; he is the father of that which is false. Cp. Lücke here, and Winer, pp. 104. 132. 169.

k Matt. 26. 60. λέγω οὐ πιστεύετέ μοι. ⁴⁶ ^k Τίς ἐξ ὑμῶν ἐλέγχει με περὶ ἁμαρτίας; εἰ δὲ ἀλήθειαν λέγω, διατί ὑμεῖς οὐ πιστεύετέ μοι; ⁴⁷ ^l Ὁ ὢν ἐκ τοῦ Θεοῦ τὰ ῥήματα τοῦ Θεοῦ ἀκούει· διὰ τοῦτο ὑμεῖς οὐκ ἀκούετε, ὅτι ἐκ τοῦ Θεοῦ οὐκ ἐστέ.

m ch. 7. 20. ⁴⁸ ^m Ἀπεκρίθησαν οὖν οἱ Ἰουδαῖοι καὶ εἶπον αὐτῷ, Οὐ καλῶς λέγομεν ἡμεῖς, ὅτι Σαμαρείτης εἶ σὺ, καὶ δαιμόνιον ἔχεις; ⁴⁹ Ἀπεκρίθη Ἰησοῦς, Ἐγὼ δαιμόνιον οὐκ ἔχω· ἀλλὰ τιμῶ τὸν Πατέρα μου, καὶ ὑμεῖς ἀτιμάζετέ με. ⁵⁰ ⁿ Ἐγὼ δὲ οὐ ζητῶ τὴν δόξαν μου· ἔστιν ὁ ζητῶν καὶ κρίνων. ⁵¹ ^o Ἀμὴν ἀμὴν λέγω ὑμῖν, ἐάν τις τὸν λόγον τὸν ἐμὸν τηρήσῃ, θάνατον οὐ μὴ θεωρήσῃ εἰς τὸν αἰῶνα.

o ch. 3. 16. & 5. 24. & 6. 40. ⁵² Εἶπον οὖν αὐτῷ οἱ Ἰουδαῖοι, Νῦν ἐγνώκαμεν ὅτι δαιμόνιον ἔχεις. Ἀβραὰμ ἀπέθανε, καὶ οἱ προφῆται· καὶ σὺ λέγεις, Ἐάν τις τὸν λόγον μου τηρήσῃ, οὐ μὴ γεύσῃται θανάτου εἰς τὸν αἰῶνα. ⁵³ ^p Μὴ σὺ μείζων εἶ τοῦ πατρὸς ἡμῶν Ἀβραάμ, ὅστις ἀπέθανε; καὶ οἱ προφῆται ἀπέθανον· τίνα σεαυτὸν σὺ ποιεῖς; ⁵⁴ ^q Ἀπεκρίθη Ἰησοῦς, Ἐὰν ἐγὼ δοξάζω ἐμαυτὸν, ἡ δόξα μου οὐδὲν ἔστιν· ἔστιν ὁ Πατὴρ μου ὁ δοξάζων με, ὃν ὑμεῖς λέγετε ὅτι Θεὸς ἡμῶν ἐστι, ⁵⁵ ^r καὶ οὐκ ἐγνώκατε αὐτὸν, ἐγὼ δὲ οἶδα αὐτὸν, καὶ ἐὰν εἴπω ὅτι οὐκ οἶδα αὐτὸν, ἔσομαι ὅμοιος ὑμῶν ψεύστης· ἀλλὰ οἶδα αὐτὸν, καὶ ^s τὸν λόγον αὐτοῦ τηρῶ. ⁵⁶ ^t Ἀβραὰμ ὁ πατὴρ ὑμῶν ἠγαλλιάσατο ἵνα ἴδῃ τὴν ἡμέραν τὴν ἐμὴν, καὶ εἶδε καὶ ἐχάρη. ⁵⁷ Εἶπον οὖν οἱ Ἰουδαῖοι πρὸς αὐτὸν, Πεντήκοντα ἔτη οὕτω ἔχεις, καὶ Ἀβραὰμ ἐώρακας; ⁵⁸ ^u Εἶπεν αὐτοῖς ὁ Ἰησοῦς, Ἀμὴν ἀμὴν

From these words *πατὴρ αὐτοῦ*, some have imagined that the Devil has a father. This is the error of the Manichæans. But "*Pater ejus*" means "*Pater mendacii*," *Jerome* (on Isa. xviii.), and *cp. Glass*. Phil. S. p. 329. Our Lord calls the Devil the Father of *falsehood* in the abstract, τοῦ ψεύδους; as God is the Father of the Truth.

Men, when they tell a lie, use what does not belong to them, but to the Devil; but the Devil, when he tells a lie, uses what is his own offspring, for he is the Father of lies. And ye will not believe in Me, because I speak the truth; and thus ye prove yourselves the children of him who is the Father of lies. (*Theoph.*)

46—59.] On these verses, see *Greg. M. Hom.* in Ev. i. 18. 48. Σαμαρείτης εἶ σὺ; Thou art a Samaritan. Yes, truly; He is the "*Good Samaritan*." See on Luke x. 23—27. 37.

51. θάνατον οὐ μὴ θεωρήσῃ] *shall never see death*, that is, never *feel*. He who spake was about to die, and He spake to men who were about to die. What then did He mean, when He spake thus? He meant, that whosoever keeps His saying shall never see *that* Death, from which He came to save us, viz. *everlasting* death, the death of damnation with the Devil and his angels; *that* is real death. Other death is only a blessed translation to a better life. (*Aug.*) When, therefore, the Psalmist asks, "What man is he that liveth and shall not see death?" (Ps. lxxix. 48,) we may reply, "he who keepeth Christ's Word." And this our Lord meant, when He said (Matt. xvi. 28), "Verily I say unto you, there be some standing here that shall not taste of death." They who stand by Christ, and continue to stand by Him to the end, they shall never *taste of death*. (*Origen.*) See on Matt. xvi. 28.

52. Ἀβραὰμ ἀπέθανε] *Abraham died*. The Jews were blind, and only looked at the death of the *flesh*, and therefore could not see the light of Christ's words. (*Greg. M. Hom.* xviii. in *Evang.*) According to *that* death, of which our Lord spake, neither Abraham was dead nor the Prophets. They were dead, but alive. The Jews were alive, but dead. Consider what our Lord said to the Sadducees, who were dead in soul, concerning the Patriarchs, who were alive. Matt. xxii. 31, 32.

Our Lord declared in a remarkable manner, in the history of Dives and Lazarus, that Abraham is *not dead*; for He said that the beggar was carried by angels into *Abraham's bosom*. Luke xvi. 22, 23. Could the place of rest and joy, in which are the departed spirits of the righteous, be the bosom of one who is *dead*? Could Paradise, to which our Lord's soul went at His death (Luke xxiii. 43), be the bosom of one who is *dead*? No; *Abraham never saw death*, he *never tasted* death; but death with him was the joyful passage to a better life. And why? Because *he saw Christ's day* with faith, and *was glad*; because he saw the day of Him Who has *tasted death for every man* (Heb. ii. 9); Who has *taken away* its sting (1 Cor. xv. 55, 56), and opened the kingdom of heaven to all believers.

— γέννηται] So A, C, D, K, L, S, U, X, Δ, Λ, and ninety Cursives. *Elz.* has γέννεται. See above, iv. 14.

53. σὺ ποιεῖς] σὺ is expunged by some recent Editors (*Lachm.*,

Tisch., Alf.); but it is found in the major part of the MSS., and adds force to the sense.

54. ἡμῶν] of us. Rightly received by recent Editors (*Griesb., Scholz, Lachm., Tisch., Alf.*) from A, C, D, E, G, H, K, L, M, S, U, Δ, Λ, and many Cursives. *Elz.* has ὑμῶν. Cp. x. 36, λέγετε ὅτι βλασφημεῖς, and Acts i. 4,—where the words of the speaker are adopted as here.

56. Ἀβραὰμ ὁ πατὴρ ὑμῶν ἠγαλλιάσατο—ἡμέραν] *He rejoiced with faith and hope that he should see*. The particle *ἵνα* often serves to connect verbs of willing and desiring in N. T., as *vā* does in modern Greek. (See John iv. 47; xv. 8; xvii. 15, 24. Matt. vii. 12. Mark vi. 25.) So *Teles* in Stob. *Serm.* 95, *ἵνα Ζεὺς γέννηται ἐπιθυμῇσει*. Cp. 1 Cor. ix. 15, *καλὸν ἵνα*, and *Winer*, pp. 301—303.

The name *Isaac* (*laughing*), Gen. xvii. 17, had a reference to this *ἀγαλλίασις*,—for in Isaac, the promised seed, Abraham had a vision of Christ, in Whom all rejoice. See *S. Jerome* ad loc. *Jones*, *Proper Names of O. T.* p. 163. Here is a glorious testimony given to Abraham by the Creator of Abraham, and Seed of Abraham.

— τ. ἡμέραν τ. ἐ.] *My Day*. Christ's coming is beautifully called the *Day*; for it is the sequel of, and is opposite to, *Night*. And it is happily so called here, where He is describing Himself as the *Light of the World*. See above, v. 12, and cp. *Cyril* here.

My day. Does our Lord mean the Day in which He was incarnate, or the day of His Divinity—that Day which has neither morning nor evening? Abraham saw both by faith and hope, and therefore in joy. How great was the joy of his heart when he saw the Word of God, and His brightness beaming on holy minds, and yet remaining as God with the Father; and hereafter about to come in the flesh, and yet never to be separated from the bosom of the Father! (*Aug.*)

Abraham saw the *day of Christ*, i. e. the cross of Christ, when he laid the wood on his son, and in will offered up Isaac, Heb. xi. 19; and when he *believed* the promise, that of his seed should come the Saviour, in Whom all nations would be blessed, Gen. xxii. 18. (*Chrys., Theoph.*)

On this text see the Sermon of *Bp. Andrewes*, i. 118.

See also Article VII. of the Church of England, and the passages quoted from Holy Scripture and the Fathers by *Bp. Beveridge* and *Prof. Browne*, and notes below on Gal. iii. 6. Heb. xi. 19.

57. Πεντήκοντα ἔτη οὕτω ἔχεις] *Thou art not yet fifty years old*. *Chrysostom* reads *τεσσαράκοντα*, *forty*, and so Δ; but *Irenæus* had *πεντήκοντα*. Our Lord was then about thirty-three years old. Cp. *Theophyl.*, who inquires why they did not rather say *forty* than *fifty*?

The inference of *S. Irenæus* (ii. 39) from this passage, that our Lord's life upon earth extended to fifty years, was corrected by the writers of the fourth century, e. g. *Euseb.* (i. 10), *Theodoret* (ad Dan. ix. tom. ii. p. 1250). And indeed *S. Hippolytus*, the scholar of *Irenæus*, had already rectified it. See his Comment

λέγω ὑμῖν, πρὶν Ἀβραὰμ γενέσθαι ἐγὼ εἰμι. ⁵⁹ Ἦραν οὖν λίθους ἵνα βάλωσιν ἐπ' αὐτόν· Ἰησοῦς δὲ ἐκρύβη, καὶ ἐξῆλθεν ἐκ τοῦ ἱεροῦ διελθὼν διὰ μέσου αὐτῶν, καὶ παρήγεν οὕτως.

v ch. 10. 31, 39.
& 11. 8.
Luke 4. 30.

IX. ¹ Καὶ παράγων εἶδεν ἄνθρωπον τυφλὸν ἐκ γενετῆς· ² καὶ ῥώτησαν αὐτόν οἱ μαθηταὶ αὐτοῦ λέγοντες, Ῥαββί, τίς ἥμαρτεν, οὗτος, ἢ οἱ γονεῖς αὐτοῦ, ἵνα τυφλὸς γεννηθῇ; ³ Ἀπεκρίθη Ἰησοῦς, Οὐτε οὗτος ἥμαρτεν οὔτε οἱ γονεῖς αὐτοῦ· ^a ἀλλ' ἵνα φανερωθῇ τὰ ἔργα τοῦ Θεοῦ ἐν αὐτῷ. ⁴ ^b Ἐμὲ δεῖ ἐργάζεσθαι τὰ ἔργα τοῦ πέμψαντός με ἕως ἡμέρα ἐστίν· ἔρχεται νῦν ὅτε οὐδεὶς

a ch. 11. 4, 40—
42. & 2. 11.
b ch. 4. 34.
& 11. 9.
& 12. 35.

on Daniel, Num. iv., where he says that our Lord suffered in His thirty-third year.

58. πρὶν Ἀβραὰμ γενέσθαι, ἐγὼ εἰμι] *before Abraham was born, I am.* It would seem that the words ἐγὼ εἰμι are used by our Lord singly (i. e. without any predicate) three times (v. 23, 24, 28) in this chapter to signify His own Divine Pre-existence, —I AM, i. e. from everlasting, and His co-existence with the Father. (See *S. Cyril* on chap. i.) Why did He not say, —before Abraham was I was, but I am? because He uses this word, “I am,” as His Father uses it; for it signifies perpetual existence, independent of all time. And therefore they charged Him with blasphemy. (*Chrys.*)

Acknowledge your Creator, and distinguish Him from the creature. He who speaks was the Seed of Abraham; and yet He was before Abraham, and Abraham himself was made by Him. Abraham was a creature, therefore Christ did not say, “before Abraham existed,” —“antequam esset,” πρὶν Ἀβραὰμ εἶναι, —but He said, “before Abraham was made,” —“antequam Abraham factus esset,” πρὶν Ἀβραὰμ γενέσθαι, —and He did not say, “I was made,” but “I am.” (*Aug.*) The Deity has no past or future, but a perpetual present, and therefore He uses the present tense, and says, “I am.” He does not say, *I was* before Abraham, but *I am*, —according to that in Exodus (iii. 14), “I AM that I AM.” (*Greg.*) Our Lord uses the same language, “I AM,” when proving His Deity by walking on the sea, Mark vi. 50.

59. Ἦραν οὖν λίθους ἵνα βάλωσιν ἐπ' αὐτόν] *They therefore took up stones to cast at Him*, as if He was guilty of blasphemy in claiming to be God. Here is a plain proof of Christ's Divinity, against the Socinians. Our Lord said to the Jews, “Destroy this Temple, and in three days I will raise it up again (ii. 19). I have power to lay down My life, and I have power to take it up again. Before Abraham was I AM (viii. 58). I and My Father are one (x. 30).” The Jews understood Him to claim *divine power* by such words as these, and St. John relates that on several occasions, they took up stones to cast at Him, because, by speaking thus, He made Himself *equal with God*. Cp. below, x. 31; xi. 8.

They charged Him with blasphemy for doing so. And if He had not really claimed to be equal with God, He, in His love to them and to the world, and in His dutiful reverence to His Father, which ever characterized His conduct, would certainly have undeceived them. But He never disclaimed the meaning which they assigned to His words. That meaning therefore is true. He *did* claim to be Equal and One with God, —He *did* claim to be God. And how did God, on His side, regard that claim? He is “a jealous God, and will not give His glory to another” (Isa. xlii. 8; xlviii. 11). He severely punished His servant Moses, because in the heat of passion he let fall one hasty expression, and “spake unadvisedly with his lips” (Ps. cvi. 33), and claimed more than human power to himself, and said, “Must we fetch you water out of this rock?” (Num. xx. 10.) For this one saying, in which Moses appeared to arrogate to himself what belonged to God, God excluded him from the promised land, notwithstanding his long and faithful service, and his earnest entreaties to be admitted into it. If, then, Jesus Christ had been a great prophet like Moses, and nothing more; if He had not been what He claimed to be, Equal and One with the Father, the everlasting I AM, then we may be sure, that the same God, “with Whom is no variableness nor shadow of turning” (James i. 17), and who visited one vain-glorious expression in the case of Moses with such a severe penalty, would have marked His displeasure against Him who repeatedly and uniformly laid claim to divine power. Jesus did this. God therefore would have disowned Him, if what He did had not been rightly done; and He would have rewarded the Jews for their pious zeal in behalf of His own Divine Honour, and for taking up stones to execute the Law of God on one who was guilty of blasphemy.

But what was the fact? God gave witness to Him in their presence by miracles, and wonders, and signs, “which God did by Him in the midst of them” (Acts ii. 22), and He gave assurance to

all men of the truth of what He spake by calling Him His beloved Son in Whom He is well pleased (Matt. iii. 17; xii. 18; xvii. 5. 2 Pet. i. 17); and by raising Him from the dead, and by setting Him at His own right hand in heavenly places (Acts iii. 15; iv. 10; xiii. 30; xvii. 31. Eph. i. 20. Phil. ii. 9). Thus God has shown His approval of Christ's preaching.

But on the other hand He has displayed His severe indignation against the Jews for their rejection of that preaching. He has inflicted a severer punishment upon them for *that sin*, than He ever inflicted on their forefathers, even for the sin of idolatry. He destroyed Jerusalem of old, and He carried their fathers captive to Babylon for idolatry; but on their repentance, He restored them to their own land. He has now destroyed Jerusalem for their sin in rejecting the claims of Christ; and for eighteen hundred years the Jews have been scattered as outcasts among all nations. Thus they themselves bear witness to the truth of Christ's claim; they attest His divinity. May He hasten the time when their eyes may be opened, that they may see Him, and worship Him, and so be restored to the favour of God! (2 Cor. iii. 14—16.)

— ἐκ τοῦ ἱεροῦ διελθὼν διὰ μέσου] *He went out of the Temple, going through the midst of them.* That is, He rendered Himself invisible, and thus showed His *divine power*. He fled from the stones which might have touched Him as man. Woe to them from whose stony hearts God flies! (*Aug.*)

They take up stones to cast at Him. He had told them, “Let him who among you is without sin first cast the stone at her” (v. 7). Was their present act one of vindictiveness for that saying? And is this another mark of the coherence of the context with that passage? Christ escaped unseen from His enemies (viii. 59), and saw a man who had never seen from his birth, and made him see; and showed Himself to be the Light of the world; and proved, that they who thought that they could see better than others, were blind in body and soul, because they would not see Him Who is the Light, but sought to extinguish Him.

Our Lord rendered Himself *invisible*. For other reflections on this subject, see on Luke iv. 30, and below, on John xx. 19.

CH. IX. 2. τίς ἥμαρτεν] *who sinned?* The Apostles could not have imagined that a man had sinned before his birth; nor does it appear that they believed in a transmigration of souls, or that children are punished for their parents. (Cp. Ezek. xviii. 2—4.) But this question of theirs may have been occasioned by our Lord's speech to the paralytic whom He had healed (John v. 14), —“Sin no more, lest a worse thing come upon thee;” and it may have been a statement of an objection on their part to the assertion of our Lord that *sin* is the cause of physical evils. (Cp. *Chrys.*)

3. Οὐτε οὗτος ἥμαρτεν] Both he and his parents were sinners; but their sin was not the cause of his being born blind.

— ἵνα φανερωθῇ τὰ ἔργα τοῦ Θεοῦ ἐν αὐτῷ] *in order that the works of God might be made manifest in him.* But had this man been punished with blindness that God might be glorified? Would not this have been unjust? We may reply, that the conjunction *that* does not here indicate the cause, but the effect, —i. e. the man was not born blind in order that God might be glorified, but God's glory was an effect of his blindness. So it is in our Lord's words (John ix. 39), “I came into the world *that* they who see might be made blind;” but we cannot suppose that Christ, Who is the Light of the world, came in order to make men blind. So also we may explain the words of St. Paul (Rom. iii. 4; v. 20), —“The Law entered in *that the offence might abound*,” whereas in fact the Law was given as a check to sin. In all these and other cases the conjunction signifies *consequence* and *event*, and not a reason or cause. Cp. *Chrys.*, *Theophyl.*, who quote other parallels, and *Glass.*, Phil. S. pp. 529, 530. Matt. xxiii. 34, 35. See below, v. 39; xii. 40. 1 Cor. xi. 19.

4. Ἐμὲ δεῖ ἐργάζεσθαι] *I must work the works of Him that sent Me.* Observe, this was said on a Sabbath (v. 14), when God specially does *works of mercy*, —to the body by rest, and to the soul by grace. Observe also, —the cripple at the other pool—

c ch. 1. 5, 9.

& 8. 12.

& 12. 35, 46.

d Mark 7. 33.

& 8. 23.

e Neh. 3. 15.

f 2 Kings 5. 14.

δύναται ἐργάζεσθαι ⁵ ὅταν ἐν τῷ κόσμῳ ᾧ, φῶς εἰμι τοῦ κόσμου. ⁶ Ταῦτα εἰπὼν ἔπτυσσε χαμαὶ, καὶ ἐποίησε πηλὸν ἐκ τοῦ πτύσματος, καὶ ἐπέχρισε τὸν πηλὸν ἐπὶ τοὺς ὀφθαλμοὺς τοῦ τυφλοῦ, ⁷ καὶ εἶπεν αὐτῷ, Ὑπαγε νύφαι εἰς τὴν κολυμβήθραν τοῦ Σιλωάμ· ὃ ἐρμηνεύεται ἀπεσταλμένος· ^f ἀπῆλθεν οὖν καὶ ἐνίψατο, καὶ ἦλθε βλέπων.

⁸ Οἱ οὖν γείτονες καὶ οἱ θεωροῦντες αὐτὸν τὸ πρότερον ὅτι προσαίτης ἦν ἔλεγον, Οὐχ οὗτός ἐστιν ὁ καθήμενος καὶ προσαιτῶν; Ἄλλοι ἔλεγον, Ὅτι οὗτός ἐστιν· ⁹ ἄλλοι δὲ, Ὅτι ὁμοιος αὐτῷ ἐστιν. Ἐκείνος ἔλεγεν, Ὅτι ἐγὼ εἰμι. ¹⁰ Ἐλεγον οὖν αὐτῷ, Πῶς ἀνεῴχθησαν σοῦ οἱ ὀφθαλμοί; ¹¹ Ἀπεκρίθη ἐκείνος καὶ εἶπεν, Ἄνθρωπος λεγόμενος Ἰησοῦς πηλὸν ἐποίησε, καὶ ἐπέχρισε

Bethesda,—was healed on the *Sabbath* (above, ch. v. 2—10). The two pools of *Bethesda* (the house of Mercy) and of *Siloam* were from one spring (see below, on v. 7); and these two Miracles, both wrought on the *Sabbath*, may serve as mementos that all streams of *Mercy* are from the One source of Him, Who is also *the Sent*, and in Whom is our *Rest*. See also above, p. 261, 262.

— ἐρχεται νύξ] *the night cometh*. While you have life, do what you have to do; for after death there is no place for faith or repentance. (*Chrys.*)

5. φῶς εἰμι τοῦ κόσμου] *I am the Light of the World*, 'even to the end of the world' (Matt. xxviii. 20); for the day of Christ's presence has no Evening: His Sun never sets. (*Aug.*)

6. ἔπτυσσε] *He spat*: this would not have seemed strange to the mind of Easterns in that age, which ascribed a medical virtue to the human saliva. See the authorities in *Weinstein's* note, p. 902. But the making of *clay* with the saliva, as if it were to be an eye-salve, would indeed have appeared extraordinary.

— ἐπέχρισε τὸν πηλόν] *He anointed the eyes of the blind with the clay*. Observe the faith of the man who had been born blind. He did not say, that clay is apt to *blind* the eye, rather than to open it, or that he had often washed in *Siloam*, and was not a whit the better; or that if Christ could heal him He would have done it by His word. He did not speak of Christ as Naaman did of Elisha (2 Kings v. 11); but he obeyed. He went his way; *he washed, and the result was, he came seeing*.

Observe also the *manner* in which Christ wrought the miracle. It was one of tenderness to the Jews. They might see the clay on the blind man's eyes; and might see him go to *Siloam*. All these things were done, that *their eyes might be opened*, and that *they might see and believe*.

He thus reminds us that He is the Creator of all who made us live and see. He who anoints the blind with clay, and makes him see, formed Adam from the *clay* of the earth, and breathed into him a living soul, and made him see and live. (*Cp. Cyril.*)

Christ anointed the eyes with clay, and so *gave* sight to one who had been born blind. He *opened* his eyes by means of that which seemed only to seal them up. Here is an answer to those who object that sight cannot be given to the *soul* by means of things so feeble and inadequate to the purpose, as Sacraments. Almighty God can perform the greatest works by the weakest instruments; and He *loves* to effect them by *such* means, in order that the power of the Agent may be more manifested and magnified thereby. He is wont to work by means, which, as far as human knowledge could predict, would not produce any such result. He has *walled* the sea with *sand*. He *clears* the air with *storms*. He *warms* the earth with *snow*. So in the world of His *grace*. In the desert He brings water, not from the soft earth, but from the flinty rock; He heals the sting of the serpent of fire by the serpent of brass; He overthrows the walls of Jericho by rams'-horns; He slays a thousand men with the jaw-bone of an ass; He cures salt-water by salt; He buoys up iron with water. He fells the giant with a sling and a stone. And thus the Son of God works in His Gospel. He *cures* the blind man by what seemed only likely to *increase* his blindness; He *opens* his eyes by anointing them with *clay*. He exalts us to heaven by the stumbling-block of the cross. In the simplest symbols He hides supernatural grace. In the weakest creatures He conceals Divine power. He regenerates us by water; He gives immortal food in bread and wine,—in order that, from the weakness of the instruments used, the excellency of the power may be seen to be not of man, but of God. Cp. 2 Cor. iv. 7.

The *Anointing with Clay* may also be designed to remind us, that the blessings of spiritual illumination are derived from the *Incarnation of Christ*. The first Adam was formed of the *clay* of the earth, and he derived his name Adam therefrom. He was, ἐκ γῆς χοικὸς (1 Cor. xv. 47. 49). He was, from *χοῦς*, *χέω*,—i. e. from earth fused and moulded. The Son of God, who is "the

Lord from heaven," became the Second Adam, and took our Nature of *clay*; and in it He became the *Messiah*, the *Christ*, the *Anointed One*; and by virtue of the unction of the Holy Ghost, which He received in that Nature, and has poured down upon us, He has regenerated, illumined, and sanctified that Nature, which ever since the Fall was *born blind*; and He has sent it to *Siloam* to wash. See note on v. 7.

7. νύφαι εἰς] Cf. Mark i. 9, ἐβαπτίσθη εἰς.

— Σιλωάμ· ὃ ἐρμηνεύεται ἀπεσταλμένος] *Siloam, which is interpreted, Sent*. *Shiloh*, Isa. vii. 2; viii. 6; xxii. 9. Neh. iii. 15; from root שָׁלַח (*shalah*), to send forth. So called from the sending forth of the water from one source into the two pools of Bethesda and Siloam. *Lightfoot* (in loc. ii, p. 677), and see above, v. 2, and *Meyer's* note here, p. 357, and compare also *Rosenmüller* and *Mintert*, Lex. in v. The sense of the word ἐρμηνεύεται is not to be pressed too closely; it does not mean always a *literal interpretation*, but rather an *allusion*. See Acts iv. 36.

Our Lord, by sending the blind man to *Siloam*, here appears to refer to His own words as recorded above in v. 4, "I must go to the works of Him that *sent* Me." The Jews endeavoured to set Him in opposition to Moses, who was sent by God (see vii. 19—23; ix. 28, 29), and He proves His own Divine Mission by His Works. The words "He that *sent* Me," or "the Father that *sent* Me," are repeated by Him no less than seventeen times in the first nine chapters of this Gospel. And it would appear that by sending the blind man to wash in the pool of *Siloam*, He intended to teach that He Himself, Who was *sent* by the Father, is the true "Fountain to be opened in Jerusalem for sin and for uncleanness" (Zech. xiii. 1. Joel iii. 18). He is the Fount of *Siloam*. As St. John says, "This is He that *came* by Water and Blood; and the Blood of Christ cleanseth us from all sin." (1 John i. 6; v. 6.) "He loved us, and washed us from our sins in His own Blood (Rev. i. 5); and the Saints have washed their robes, and made them white in the Blood of the Lamb." (Rev. vii. 14.) Hence S. Cyril says here, "No one is 'the *Sent*' but the only-begotten Son, Who came from the Father to destroy sin and Satan. And when we know Him operating invisibly in the Waters of the baptismal fount, we wash with faith,—not by putting away the filth of the flesh, as the Scripture says (1 Pet. iii. 21), but cleansing off the uncleanness of the eyes of the mind, so that we may be able to behold the beauty of the Lord." The name *Siloam*, says *Bengel*, had a prophetic character; "quia Christus eo misurus erat cæcum; et ab hoc tempore erat monumentum miraculi facti?" The same may be said of *Bethesda* (above, ch. v. 2).

— ἦλθε βλέπων] *he came seeing*. This opening of the eyes of the blind was one of the signs of the Messiah. (Isa. xxix. 18; xxxv. 5.) And this opening of the eyes was very different from all *human* operations on the organ of sight. It was the bestowal of a *new faculty*—an act of Creation; and it was the gift of *immediate power* to use that faculty; a power no less wonderful than the faculty itself. Cp. *Burton*, here.

8. προσαίτης] *a beggar*. So A, B, C*, D, K, L, X, and many Versions.—Ἐλξ. τυφλός. But it is not probable, that if τυφλός had been the genuine reading, it would have been altered in so many MSS. to προσαίτης, a word no where else occurring in N. T. Cp. Acts iii. 10, ἐπεγίνωσκον αὐτὸν ὅτι οὗτος ἦν ὁ πρὸς τὴν ἐλεημοσύνην καθήμενος.

The Evangelist mentions that he was a beggar, to teach us by Christ's example not to despise any. (*Theoph.*)

10. Πῶς ἀνεῴχθησαν σοῦ οἱ ὀφθαλμοί;] *How were thine eyes opened?* No one knew the mode, but what wonder? The Evangelist himself did not know, nor did he who was healed know; but the *fact* he knew, and we know it also. (*Chrys.*) σοῦ is emphatic; see on v. 11.

11. Ἄνθρωπος λεγόμενος Ἰησοῦς] *A man called Jesus made clay, and anointed my eyes*. Remark the appropriateness of these

μοῦ τοὺς ὀφθαλμοὺς, καὶ εἶπέ μοι, Ὑπαγε εἰς τὴν κολυμβήθραν τοῦ Σιλωὰμ καὶ νύψαι· ἀπελθὼν δὲ καὶ νυψάμενος ἀνέβλεψα. ¹² Εἶπον οὖν αὐτῷ, Ποῦ ἐστὶν ἐκεῖνος; λέγει, Οὐκ οἶδα.

¹³ Ἀγουνισιν αὐτὸν πρὸς τοὺς Φαρισαίους τὸν ποτὲ τυφλόν. ¹⁴ Ἦν δὲ σάβ- g Matt. 12. 10.
Luke 13. 10—17.
& 14. 1—5.
ch. 5. 5—11.

βατον ὅτε τὸν πηλὸν ἐποίησεν ὁ Ἰησοῦς, καὶ ἀνέωξεν αὐτοῦ τοὺς ὀφθαλμούς. ¹⁵ Πάλιν οὖν ἡρώτων αὐτὸν καὶ οἱ Φαρισαῖοι, πῶς ἀνέβλεψεν; Ὁ δὲ εἶπεν αὐτοῖς, Πηλὸν ἐπέθηκε μοῦ ἐπὶ τοὺς ὀφθαλμούς, καὶ ἐνύψαμην, καὶ βλέπω.

¹⁶ Ἐλεγον οὖν ἐκ τῶν Φαρισαίων τινες, Οὗτος ὁ ἄνθρωπος οὐκ ἔστι παρὰ τοῦ Θεοῦ, ὅτι τὸ σάββατον οὐ τηρεῖ. Ἄλλοι ἔλεγον, ¹⁷ Πῶς δύναται ἄνθρωπος ἀμαρτωλὸς τοιαῦτα σημεῖα ποιεῖν; καὶ σχίσμα ἦν ἐν αὐτοῖς. ¹⁷ Ἀγουνισιν οὖν τῷ τυφλῷ πάλιν, Σὺ τί λέγεις περὶ αὐτοῦ, ὅτι ἤνοιξε σοῦ τοὺς ὀφθαλμούς; Ὁ δὲ εἶπεν, Ὅτι ¹⁸ προφήτης ἐστίν. h ver. 31, 33.
ch. 3. 2.
& 7. 12.
i ver. 31—33.
ch. 10. 19—21.
j ch. 4. 19.

¹⁸ Οὐκ ἐπίστευσαν οὖν οἱ Ἰουδαῖοι περὶ αὐτοῦ, ὅτι τυφλὸς ἦν καὶ ἀνέβλεψεν, ἕως ὅτου ἐφώνησαν τοὺς γονεῖς αὐτοῦ τοῦ ἀναβλέψαντος, ¹⁹ καὶ ἡρώτησαν αὐτοὺς λέγοντες, Οὗτός ἐστιν ὁ υἱὸς ὑμῶν, ὃν ὑμεῖς λέγετε ὅτι τυφλὸς ἐγεννήθη; πῶς οὖν ἄρτι βλέπει; ²⁰ Ἀπεκρίθησαν αὐτοῖς οἱ γονεῖς αὐτοῦ καὶ εἶπον, Οἶδαμεν ὅτι οὗτός ἐστιν ὁ υἱὸς ἡμῶν, καὶ ὅτι τυφλὸς ἐγεννήθη. ²¹ πῶς δὲ νῦν βλέπει, οὐκ οἶδαμεν· ἢ τίς ἤνοιξεν αὐτοῦ τοὺς ὀφθαλμούς, ἡμεῖς οὐκ οἶδαμεν· αὐτὸς ἡλικίαν ἔχει, αὐτὸν ἐρωτήσατε· αὐτὸς περὶ αὐτοῦ λαλήσει. ²² Ταῦτα εἶπον οἱ γονεῖς αὐτοῦ, ²³ ὅτι ἐφοβοῦντο τοὺς Ἰουδαίους· ἦδη γὰρ συνετέθειντο οἱ Ἰουδαῖοι, ἵνα ἐάν τις αὐτὸν ὁμολογήσῃ Χριστὸν, ἀποσυνάγωγος γένηται. ²³ Διὰ τοῦτο οἱ γονεῖς αὐτοῦ εἶπον, Ὅτι ἡλικίαν ἔχει, αὐτὸν ἐρωτήσατε. k ver. 32, 33.
ch. 3. 2.
& 4. 19.
& 6. 14.

²⁴ Ἐφώνησαν οὖν ἐκ δευτέρου τὸν ἄνθρωπον ὃς ἦν τυφλός, καὶ εἶπον αὐτῷ, Δὸς δόξαν τῷ Θεῷ· ἡμεῖς οἶδαμεν ὅτι ὁ ἄνθρωπος οὗτος ἀμαρτωλὸς ἐστίν. n Josh. 7. 18, 19.
1 Sam. 6. 5.
ver. 16.

²⁵ Ἀπεκρίθη οὖν ἐκεῖνος, Εἰ ἀμαρτωλὸς ἐστίν, οὐκ οἶδα· ἐν οἶδα, ὅτι τυφλὸς ὦν ἄρτι βλέπω. ²⁶ Εἶπον δὲ αὐτῷ πάλιν, Τί ἐποίησέ σοι; πῶς ἤνοιξε σοῦ τοὺς ὀφθαλμούς; ²⁷ Ἀπεκρίθη αὐτοῖς, Εἶπον ὑμῖν ἤδη, καὶ οὐκ ἠκούσατε· τί πάλιν θέλετε ἀκούειν; μὴ καὶ ὑμεῖς θέλετε αὐτοῦ μαθηταὶ γενέσθαι; ²⁸ Ἐλοιδόρησαν αὐτὸν καὶ εἶπον, Σὺ εἰ μαθητὴς ἐκείνου· ἡμεῖς δὲ τοῦ Μωϋσέως ἐσμέν μαθηταί.

²⁹ Ἡμεῖς οἶδαμεν ὅτι Μωϋσῇ λελάληκεν ὁ Θεός· τοῦτον δὲ οὐκ οἶδαμεν πόθεν ἐστίν. ³⁰ Ἀπεκρίθη ὁ ἄνθρωπος καὶ εἶπεν αὐτοῖς, ³¹ Ἐν γὰρ τούτῳ θαυμαστόν ἐστιν, ὅτι ὑμεῖς οὐκ οἴδατε πόθεν ἐστὶ, καὶ ἀνέφξέ μου τοὺς ὀφθαλμούς. o ch. 8. 14.
p ch. 3. 10.

³¹ οὐκ οἶδαμεν δὲ ὅτι ἀμαρτωλῶν ὁ Θεὸς οὐκ ἀκούει, ἀλλ' ἐάν τις θεοσεβῇς ἢ καὶ τὸ θέλημα αὐτοῦ ποιῇ, τούτου ἀκούει. ³² ἐκ τοῦ αἰῶνος οὐκ ἠκούσθη, ὅτι ἤνοιξέ τις ὀφθαλμούς τυφλοῦ γεγεννημένον. q Prov. 15. 8, 29.
& 28. 9.
Isa. 1. 15.
Jer. 14. 10—12.
Ezek. 8. 17, 18.
Micah 3. 4.
Zech. 7. 13.
r ver. 16.

³³ εἰ μὴ ἦν οὗτος παρὰ Θεοῦ, οὐκ ἠδύνατο ποιεῖν οὐδέν. ³⁴ Ἀπεκρίθησαν καὶ εἶπον αὐτῷ, Ἐν ἀμαρτίαις σὺ ἐγεννήθης ὄλος, καὶ σὺ διδάσκεις ἡμᾶς; Καὶ ἐξέβαλον αὐτὸν ἔξω.

³⁵ Ἦκουσεν ὁ Ἰησοῦς, ὅτι ἐξέβαλον αὐτὸν ἔξω· καὶ εὐρὼν αὐτὸν εἶπεν

words in a *spiritual* sense, as applicable to ourselves. The Son of God became *man* (ἄνθρωπος) and *Saviour* (Ἰησοῦς). He came to us in our blindness, as we sat and begged by the wayside of life; He *made clay*, i. e. He took of the mortal dust of our earthy Nature (see v. 6), and moulded it by the breath and moisture of His mouth, and blended it with the Divine Nature, and *anointed* it with the Holy Ghost; and sent us to Siloam; and by the co-operation of our Faith and Obedience with His Divine Power and Love, our eyes are opened and we see.

— μοῦ] emphatic here, and so placed in the best MSS., and *not* after ὀφθαλμοῦς as in *Elz.*; cp. vv. 15. 30. The eyes of *me*—who was *born blind*. And so σοῦ, vv. 10. 17. 26.

— εἰς τ. κ. τ. Σιλωὰμ] B, D, L, X have εἰς τὸν Σιλωὰμ.

12. Ποῦ ἐστίν] *Where is He?* Christ withdrew Himself after His miracles. He did not seek glory from man. (*Chrys.*)

14. Ἦν δὲ σάββατον] *It was the Sabbath*, the end of the week; Christ illumined the world in the last age. (*Cyri.*) See also above on v. 4.

17. Ὅτι] *In regard to that:* εἰς ἐκεῖνο ὅτι—ὅπερ ὦν ὅτι. (*Meyer.*) See xi. 47.

22. ἀποσυνάγωγος] *put out of the synagogue*. On the forms of Excommunication among the Jews, see *Wetstein*, p. 904.

27. γενέσθαι] *to become*.

34. ἐξέβαλον αὐτὸν ἔξω] *they cast him out*. The children of falsehood cast out the confessor of Truth. The Jews cast him out of the Synagogue for confessing Christ; and the Lord of the Temple found him: they who suffer for the truth will be found by Christ. (*Chrys., Theoph.*) It was no evil to be so put out; they excommunicated him who confessed Christ, and Christ received him. (*Aug.*)

35. εὐρὼν αὐτόν] *having gone in quest of, and having found*. ἡδῶν is the Hebr. מַטְסָא (*matsa*), for which it is often used by the LXX. Cp. above, i. 42. 44; v. 14; and below, xii. 14.

The Pharisees cast him out; Jesus went in search of him. "When my father and my mother forsake me, the Lord taketh me up" (Ps. xxvii. 10). "Blessed are they that are persecuted for

αὐτῷ, Σὺ πιστεύεις εἰς τὸν Υἱὸν τοῦ Θεοῦ; ³⁶ Ἀπεκρίθη ἐκεῖνος καὶ εἶπε, Καὶ τίς ἐστι, Κύριε, ἵνα πιστεύσω εἰς αὐτόν; ³⁷ ἔπειτα δὲ αὐτῷ ὁ Ἰησοῦς, Καὶ ἑώρακας αὐτόν, καὶ ὁ λαλῶν μετὰ σοῦ ἐκεῖνός ἐστιν. ³⁸ Ὁ δὲ ἔφη, Πιστεύω, Κύριε· καὶ προσεκύνησεν αὐτῷ. ³⁹ Καὶ εἶπεν ὁ Ἰησοῦς, Εἰς κρίμα ἐγὼ εἰς τὸν κόσμον τοῦτον ἦλθον, ἵνα οἱ μὴ βλέποντες βλέπωσι, καὶ οἱ βλέποντες τυφλοὶ γένωνται.

⁴⁰ Καὶ ἤκουσαν ἐκ τῶν Φαρισαίων ταῦτα οἱ ὄντες μετ' αὐτοῦ, καὶ εἶπον αὐτῷ, Μὴ καὶ ἡμεῖς τυφλοὶ ἐσμεν; ⁴¹ ἔπειτα αὐτοῖς ὁ Ἰησοῦς, Εἰ τυφλοὶ ἦτε, οὐκ ἂν εἶχετε ἁμαρτίαν· νῦν δὲ λέγετε, Ὅτι βλέπομεν· ἡ οὖν ἁμαρτία ὑμῶν μένει.

X. ¹ Ἀμὴν ἀμὴν λέγω ὑμῖν, ὁ μὴ εἰσερχόμενος διὰ τῆς θύρας εἰς τὴν αὐλὴν τῶν προβάτων, ἀλλὰ ἀναβαίνων ἀλλαχόθεν, ἐκεῖνος κλέπτῃς ἐστὶ καὶ ληστής·

righteousness' sake, for their's is the kingdom of heaven" (Matt. v. 10: see also v. 11, and Luke vi. 22).

This history affords comfort, direction, and encouragement to members of the Church of England, in regard to the Church of Rome. Our Lord commanded His disciples to love all men, even their enemies (Matt. v. 44. 46), and to hearken even to His worst enemies, the Scribes and Pharisees, "sitting in Moses' seat" (Matt. xxiii. 2); that is, as far as they taught in accordance with His law; but to beware of their *false doctrine* (Matt. xvi. 6. 11). And therefore it is the duty of all His disciples to cherish a spirit of Christian Love and Unity toward all men, and to submit in all godly obedience to those who are over them in the Lord.

But if those who sit in Moses' seat teach things contrary to the Law of Moses, and proceed to impose false doctrines as terms of Communion; if they threaten with Excommunication those who do not receive those false doctrines, but hold fast to the truth as taught by Christ and His Apostles,—then no desire of Unity, no love of Enemies, no fear of separation from Parents and spiritual Superiors, no dread of spiritual censures and penalties may deter the disciples of Christ from confessing Him Who is the Truth, and from holding the Faith whole and undefiled; but they must boldly acknowledge Christ, and leave the issue to Him.

Our Lord Himself has set the seal of His Divine sanction on these principles. He went in quest of the man who had been put out of the Synagogue. He Who is the lover of Unity, and Who commanded His Disciples to love their Enemies, and prayed "that they all might be one" (John xvii. 21), and taught them to hearken to the Scribes and Pharisees; and Who hates strife and disobedience, showed by seeking out the man whom the Pharisees had excommunicated, that he, whom He sought and found, was not guilty of sin, when he confessed Christ, though he had been excommunicated as a sinner; and that he had done his duty in confessing Christ; and that the *sin of schism*,—for a schism there was, and there cannot be schism without sin,—lay at the door of those who cast him out.

So it is now. We do not say that the communion of spiritual Pastors is to be forsaken, simply because they teach some doctrines that are false. Spiritual Pastors are men; and men are fallible; and wherever fallibility is, there error may arise. And if separations were allowable for every error in a Church, there would be no such thing as Church Communion left. Our duty is to communicate with those who sit in Moses' Seat, but not to communicate with them in any false doctrines by which they may corrupt his Law.

Let it then be allowed, for argument's sake, that the Bishop of Rome sits in the Chair of Authority. Then we do not say, that, merely because he is fallible, or because he teaches some false doctrines, Communion with him is impossible. Christ communicated with Scribes and Pharisees. He taught with them in the Synagogue, and worshipped with them in the Temple. So, though the Bishop of Rome teaches some false doctrines, we might yet communicate with him in what he still retains of *Christian truth*.

But he has gone beyond this. He has proceeded to impose false doctrines as terms of Church Communion. He makes communion in error to be essential to communion with himself. He teaches in opposition to Christ. He has endeavoured to supersede Christ's Copy of the Old Testament by an Old Testament of his own. He adds human codicils, as of equal authority, to the Divine Testaments. He mutilates the Sacraments of Christ. He substitutes other objects of worship in the room of Christ. And he teaches Articles of Faith which were not preached by Christ and His Apostles, and were unknown for fifteen centuries to the Church of Christ. And he requires all men to receive these novel corruptions, on pain of excommunication. He thus

contravenes Christ; and puts *himself* in the place of Christ. Therefore, if we confess *Jesus* to be the Christ, we are "put out of the Synagogue" (John ix. 22).

We do confess *Jesus* to be the Christ. We believe Him to be "the Way, the Truth, and the Life" (xiv. 6). We know that He hath the Words of Eternal Life (vi. 68), and that if any one preach any thing beside what He and His Apostles preached, he is to be anathema (Gal. i. 8, 9); and that in vain they worship Him, if they teach for doctrines the commandments of men. (Matt. xv. 9.) We know that the Church of Rome, in excommunicating us for confessing Christ, has excommunicated herself; we believe that the sin of the separation between us lies at her door. And we humbly hope and trust that we have been found by Christ; and are in communion with Him Who is the Head of the Church; and if, being illumined by Him Who is the Light, we walk in the Light, "we have fellowship one with another" (1 John i. 7); we are in communion with Christ the Head, and with all His Members throughout the world; and with all of every age who have departed in His true faith and fear.

— πιστεύεις εἰς τὸν Υἱὸν τοῦ Θεοῦ;] *believest thou on the Son of God?* It is not enough to believe in *Jesus* as the *Christ*, we must also believe in Him as the *Son of God*. (*Hilary*, de Trin. vi.) And it is not enough to believe, we must *worship* Him as God. Hence the Evangelist relates of the blind man healed, "he said, Lord, I believe, and he worshipped Him" (*Aug.*); and Christ approves this, for He says, "I am come, that they which see not might see," as much as to say, he who was blind from his birth, now *sees* both in body and soul. (*Theoph.*) The Worship of Christ is the Vision of the soul.

36. Καὶ τίς ἐστὶν] The *καὶ* is omitted by *Elz.*, but is found in B, D, E, F, G, K, M, S, U, X, Δ, Δ, and many Cursive MSS.

37. ἑώρακας αὐτόν] *thou hast seen Him*. Thou who wast born blind hast seen Christ. This is His gift. This Scripture may be used against the Nestorian heresy, which separates the Son of Mary as a different person from the Son of God. Christ says, that in seeing Him we see the Son of God. (*Theoph.*)

We are all born blind, and we must all repair to Siloam, the font of baptism, and be baptized in Him Who is *Sent*, that is, Christ. And when we are baptized, we must expect to be tempted. We may be brought before Kings and Rulers for His sake who has healed us. We must then quit ourselves valiantly, and not be afraid to confess Christ; and if need be, to suffer excommunication according to Christ's words, "They will put you out of their synagogues, and ye shall be hated of all men for My name's sake" (John xvi. 2. Matt. x. 22. Mark xiii. 13. Luke xxi. 17). Then *Jesus* will find us, and He will bless us with fuller knowledge and firmer faith. (*Theoph.*)

39. κρίμα] Incorrectly printed *κρίμα* in some edd. here and elsewhere in N. T. The *ι* is long by nature. *Æsch.* Suppl. 392, οὐκ εὐκρίτων τὸ κρίμα.

— βλέπωσι] *may see*: now, and in other ages. A general proposition applicable to all times.

41. Εἰ τυφλοὶ ἦτε] *If ye were blind*; if ye had no access to the Scriptures your sin would not be so great as it is; but now that ye profess to be teachers of the law, ye are self-condemned.

CH. X. 1. Ἀμὴν ἀμὴν—ληστής] This chapter is a Divine Pastoral, addressed especially to Bishops, Priests, and Deacons.

The blind man had been excommunicated by the Pharisees for confessing Christ (ix. 34). They were the Doctors of the Law and Pastors of the People (Matt. xxiii. 2); but they had become hireling shepherds and idol pastors (Ezek. xxxiv. 2. Jer. xxiii. 1. Zech. xi. 17). And from this act of theirs our Lord takes occasion to show that they had *excommunicated themselves*.

And why? Because *He* is the Door of the Fold. And by

² ὁ δὲ εἰσερχόμενος διὰ τῆς θύρας ποιμὴν ἐστὶ τῶν προβάτων. ³ Τούτῳ ὁ θυρωρὸς ἀνοίγει· καὶ τὰ πρόβατα τῆς φωνῆς αὐτοῦ ἀκούει· καὶ τὰ ἴδια πρόβατα καλεῖ κατ' ὄνομα, καὶ ἐξάγει αὐτά. ⁴ Καὶ ὅταν τὰ ἴδια πρόβατα ἐκβάλῃ, ἔμ- προσθεν αὐτῶν πορεύεται, καὶ τὰ πρόβατα αὐτῷ ἀκολουθεῖ, ὅτι οἶδασιν τὴν φωνὴν αὐτοῦ. ⁵ Ἀλλοτρίῳ δὲ οὐ μὴ ἀκολουθήσουσιν, ἀλλὰ φεύξονται ἀπ' αὐτοῦ· ὅτι οὐκ οἶδασιν τῶν ἀλλοτρίων τὴν φωνήν.

⁶ Ταύτην τὴν παροιμίαν εἶπεν αὐτοῖς ὁ Ἰησοῦς· ἐκεῖνοι δὲ οὐκ ἔγνωσαν τίνα ἦν ἃ ἐλάλει αὐτοῖς.

⁷ Εἶπεν οὖν πάλιν αὐτοῖς ὁ Ἰησοῦς, Ἀμὴν ἀμὴν λέγω ὑμῖν, ὅτι ἐγὼ εἰμι ἡ θύρα τῶν προβάτων. ⁸ Πάντες ὅσοι πρὸ ἐμοῦ ἦλθον κλέπται εἰσὶ καὶ λησταί· ἀλλ' οὐκ ἤκουσαν αὐτῶν τὰ πρόβατα.

⁹ Ὁ ἐγὼ εἰμι ἡ θύρα· δι' ἐμοῦ ἐάν τις εἰσέλθῃ, σωθήσεται καὶ εἰσελεύσεται καὶ ἐξελεύσεται, καὶ νομὴν εὕρήσει. ¹⁰ Ὁ κλέπτης οὐκ ἔρχεται εἰ μὴ ἵνα κλέψῃ καὶ θύσῃ καὶ ἀπολέσῃ· ἐγὼ ἦλθον ἵνα ζῶν ἔχωσι, καὶ περισσὸν ἔχωσιν.

¹¹ Ὁ ἐγὼ εἰμι ὁ ποιμὴν ὁ καλός· ὁ ποιμὴν ὁ καλὸς τὴν ψυχὴν αὐτοῦ τίθησιν ὑπὲρ τῶν προβάτων· ¹² ὁ μισθωτὸς δὲ, καὶ οὐκ ὢν ποιμὴν, οὗ οὐκ εἰσὶ τὰ πρό-

a ch. 14. 6.
Eph. 2. 18.
Heb. 10. 19, 20.
b ch. 14. 6.
Rom. 5. 1.
Eph. 2. 18.
Heb. 10. 19, 20.
Ps. 23. 1, 4.
c ver. 3, 4.
Isa. 40. 11.
Ezek. 34. 11—16.
d Isa. 40. 11.
Ezek. 34. 23.
& 37. 24.
Zech. 11. 16, 17.
& 13. 7.
Micah 5. 4.
Heb. 13. 20.
1 Pet. 2. 25.
ch. 15. 13.
Rom. 5. 7, 8.
Eph. 5. 2.
Isa. 53. 10, 11.
Dan. 9. 24, 26.
Tit. 2. 14.
1 Pet. 1. 18, 19.
Rev. 5. 9.

casting out a man who had come in by the Door of a good confession to Christ, they, who cast him out, had proved that they did not know the Door, and were therefore not in the fold.

Besides, they had endeavoured to make Moses into a Door, in opposition to Christ (ix. 28, 29). They had accused Christ of breaking the Law of Moses, which was given by Christ. Thus they had shown that they did not understand the relation of Moses to Christ. Christ therefore here declares that He Himself is the Only Door; and that Moses and all true Prophets have passed through that Door; and that there is no other entrance for Pastors or People but by Him; and that all who profess to be Shepherds, but do not pass through that Door, are "thieves and robbers."

This may be applied more generally, as follows:

Many persons, who are called good men according to the language of this world, and yet are not true Christians, ask, as the Pharisees did, "Are we blind also?" (John ix. 40.) Many who compose subtle treatises on Morals and Metaphysics, and have formed Schools of Philosophy, and draw disciples after them, yet will not stoop to pass through the Door. To them our Lord says, "He that entereth not by the door is a thief and a robber." He says the same to many, who boast that they alone can see, and that they are even enlightened by Christ, but are, in fact, teachers of false doctrine. Such are the Sabellians, for example, who say that the Son and the Father are but One person. Such are the Arians, who say that the Father and Son are not of the same substance. Such are the Photinians and Socinians, who say that Christ is a mere man and not God; and, in fine, all who preach such a Christ as they invent for themselves in their own imaginations, and not such a Christ as the Scriptures reveal. They do not enter by the Door. In a word, none can have a solid hope of eternal life, unless he knows the true Life, which is Christ, and enters by this Door into the fold. Let him not only preach Christ's name, but seek Christ's glory, and not his own glory. Christ's Door is lowly, and he who enters by this door must humble himself; he must stoop, in order that he may enter by it. (Cp. Aug. here, and Serm. 137, 138.)

On κλέπτης and ληστής see further, v. 8.

3. Τούτῳ ὁ θυρωρὸς ἀνοίγει] To him the porter openeth. Christ is the Door of the fold, and the Keeper of the door as well as the Shepherd of the Sheep. He is the Truth, and opens Himself, and reveals to us the Truth. (Aug.)

He uses various metaphors here, in order that we may not interpret His words literally, and may know Him to be All in All.

— καλεῖ] A, B, D, L, X have φωνεῖ.

4. πρόβατα] B, D, L, X have πάντα.

— τὰ πρόβατα αὐτῷ ἀκολουθεῖ] the sheep follow Him. The Saints before the Advent of Christ in the flesh, believed in Him who was to come, as we believe in Him Who has come. The seasons are changed, but the Faith is One. All who before the Incarnation believed the faith which was taught by Abraham and the Patriarchs, and Moses and the Prophets, preannouncing Christ, were Sheep of Christ, and heard and knew His Voice speaking by them. (Aug.) All the saints follow Christ (cp. Rev. xiv. 4); none go before Him (see on v. 8); He goes before them all (v. 4).

7. ἡ θύρα] He is the Door by Whom Abraham entered and

the Prophets, as well as the Apostles. (Ignatius ad Philad. 9.) Cp. Hermæ Pastor. iii. 9, who says, "As no one can enter into a city but by its gate, so no one can enter into the kingdom of God but by the name of the Son of God." Cp. Eph. ii. 18. "Christus et Ostium, et Pastor, et Omnia." (Bengel.)

8. Πάντες — λησταί] All, as many who came before Me, are thieves and robbers. Did not Moses and the Prophets come before Him? No; they came with Him. He Who is the Eternal Word sent them as His heralds, and He possessed their hearts. All who preached the Truth came with Him who is the Truth. But others, who put themselves before Him, who do not come from Him, and do not acknowledge His Eternity, are thieves and robbers. (Chrys.) "In venientibus presumptio temeritatis, in missis obsequium servitutis." (Jerome, in Matt. i., who quotes Ezek. xiii. 3. Jer. xiv. 14; xxiii. 21.) Similarly Aug. ad Ps. xc. They who come of their own accord, and were not sent by Christ, are thieves and robbers; but all true Prophets were ministers of Christ; and the Church is "built on Apostles and Prophets, Jesus Christ Himself being the chief corner-stone" (Eph. ii. 20). Elias raised the dead by the power of Christ. Cp. above on v. 4.

The Manichæans perverted these words of Christ by applying them to the Prophets of the Old Testament; and by alleging therefrom that the Old Testament is contrary to the New. But our Lord is speaking only of false prophets. For He says, "as many as came before Me," that is, who were not sent; according to what God says by Jeremiah (xxiii. 21), "I have not sent these prophets, yet they ran; I have not spoken to them, yet they prophesied." They defrauded Him of His own prerogative, and spoiled men's souls of the only faith and hope that can save them. (Col. ii. 8. 2 Tim. iii. 6.) (Theoph.) Hence they who came,—claiming to themselves the incommunicable attributes of Christ, Who is the only Door,—are thieves and robbers. Hence St. Paul uses the words ὁ ἐρχόμενος to describe a false teacher who sends himself, and is thus distinguished from an Apostle who is sent by Christ. (2 Cor. xi. 4.)

Hence the Church of England says in her Collect for the third Sunday in Advent, "O Lord Jesus Christ, Who at Thy first Coming didst send Thy Messenger to prepare Thy way before Thee." He Who is the Eternal Word sent him who was the Voice. He Who is the Way sent His own forerunner to prepare it in the hearts of men.

11—16.] See the Homily of Greg. M. on these verses, in Evang. i. 14, p. 1484.

11. Ἐγὼ εἰμι ὁ ποιμὴν ὁ καλός] I am the good Shepherd; and yet He had said before (v. 9), "I am the Door." How does He enter through Himself? He by Himself knows the Father, and we know the Father by Him; He enters the sheepfold by Himself, and we by Him; He declares Himself, as a light shows other things as well as itself.

Christ is the Shepherd, and yet He grants to others to be Shepherds. Peter is a Shepherd, and the rest of the Apostles are Shepherds, and all good Bishops are Shepherds: but none of us calls himself the Door. (Aug.)

— ὁ ποιμὴν ὁ καλὸς — πρόβατων] the good shepherd lays down his life for the sheep. The phrase τίθεμαι τὴν ψυχὴν, to lay down his life, is peculiar to St. John (xiii. 37; xv. 13. 1 John iii. 16).

Βατα Ἰσρα. θεωρεῖ τὸν λύκον ἐρχόμενον, καὶ ἀφήσιν τὰ πρόβατα καὶ φεύγει καὶ ὁ λύκος ἀρπάξει αὐτὰ. καὶ σκορπίζει τὰ πρόβατα. ¹³ ὁ δὲ μισθωτὸς φεύγει, ὅτι μισθωτὸς ἐστίν. καὶ οὐ μέλει αὐτῷ περὶ τῶν προβάτων. ¹⁴ Ἐγὼ εἰμι ὁ ποιμὴν ὁ καλός· καὶ γινώσκω τὰ ἐμὰ καὶ γινώσκονται ὑπὸ τῶν ἐμῶν. ^(90/111) ¹⁵ καθὼς γινώσκει με ὁ Πατήρ, καὶ γὰρ γινώσκω τὸν Πατέρα· καὶ τὴν ψυχὴν μου τίθῃμι ὑπὲρ τῶν προβάτων. ^(91/11) ¹⁶ Καὶ ἄλλα πρόβατα ἔχω ἃ οὐκ ἔστιν ἐκ τῆς αὐλῆς ταύτης· καλέσά με δεῖ ἀγαγεῖν, καὶ τῆς φωνῆς μου ἀκούσουσιν· καὶ γειήσεται αὐτὰ ποίαν, εἰς ποιμήν. ^(92/8) ¹⁷ Διὰ τοῦτο ὁ Πατήρ με ἀγαπᾷ, ὅτι ἐγὼ τίθῃμι τὴν ψυχὴν μου ἵνα πάλιν λάβω αὐτήν. ¹⁸ Οὐδεὶς αἶρει αὐτήν ἀπ' ἐμοῦ, ἀλλ' ἐγὼ τίθῃμι αὐτήν ἀπ' ἐμαυτοῦ· ἐξουσίαν ἔχω θεῖναι αὐτήν, καὶ ἐξουσίαν ἔχω πάλιν λαβεῖν αὐτήν· ταύτην τὴν ἐπιτολήν ἔλαβον παρὰ τοῦ Πατρὸς μου. ¹⁹ Σχίσμα οὖν πάλιν ἐγένετο ἐν τοῖς Ἰουδαίοις διὰ τοὺς λόγους τούτους· ²⁰ ἔλεγον δὲ πολλοὶ ἐξ αὐτῶν, Δαιμόνιον ἔχει καὶ μαίνεται· τί αὐτοῦ ἀκούετε; ²¹ ἄλλοι ἔλεγον, Ταῦτα τὰ ῥήματα οὐκ ἔστι δαιμονιζόμενον· μή δαιμόνιον δύναται τυφλῶν ὀφθαλμοὺς ἀνοίγειν; ²² Ἐγένετο δὲ τὰ ἐγκαίνια ἐν τοῖς Ἱεροσολύμοις, καὶ χειμὼν ἦν· ²³ καὶ περιπατεῖ ὁ Ἰησοῦς ἐν τῷ ἱερῷ ἐν τῇ στοᾷ Σολομῶνος.

It seems to be derived from the act of *depositing* or *laying down* a sum of money as a price for something bought or redeemed (see *Meyer*), and is expressive of the act performed by Christ in giving His life as a *ransom* or *ἀντίλυτρον* a price or ransom for all men (see Matt. xx. 28. 1 Tim. ii. 6. Tit. ii. 14. 1 Pet. i. 18), and is an assertion of the doctrine of the Atonement.

The faithfulness of the Shepherd is tested by his sufferings for the Sheep. Hence St. Paul recounts his own perils in answer to the false Apostles his accusers. (2 Cor. xi. 23.) (*Chrys.*) Here is an instruction to all Pastors: first, to give of their external good things to their sheep; and next, if necessary, to give their lives. He who does not give of his substance for his sheep, how will he give his life? They who love their substance more than their sheep, feed not in love, but for lucre, and forfeit the name of Shepherds, and become hirelings. (*Greg. Hom. xiv. in Evang.*)

Here is true martyrdom. Not all who give their bodies to be burnt give their lives for the sheep. But we must have charity. (1 Cor. xiii. 3.) And how can a man be said to have charity who does not love Unity? (*Aug.*) Here then is a warning to the Shepherds against Schism.

— *τίθωμι* lays down: a word repeated by our Lord five times here with great emphasis. (*Bengel.*) The death of Christ is the source of all life. Isa. lxi. 10. See above on i. 29.) He gave His life on the Cross; and He gives it in the Holy Communion of His Body and Blood. (*Greg. M.*)

12. *θεωρεῖ τὸν λύκον ἐρχόμενον*, he beholds the wolf coming. The Wolf—especially Satan. It is the coming of the wolf that proves the fidelity of the Shepherd. In times of tranquillity the hireling stands on guard as well as the Shepherd. The hour of trial shows the difference of the two. (*Greg. Hom. i. 14.*)

13. *μισθωτὸς οὖν ἐστιν* The hireling doeth because he is a hireling, and seeks earthly gain, and does not love the sheep, and therefore fears to expose himself to peril, lest he lose what he loves. Such is he who declines to exercise godly discipline, or to minister godly rebuke to sinners, and so lets the sheep fall into the jaws of the wolf, who is the devil. (*Aug., Greg.*) Woe to those who consult their own temporal welfare and not the spiritual good of the flock. Woe to the Shepherds who feed themselves and not the flock. See Ezek. xxxiv. 2. and Phil. ii. 21. (*Chrys.*)

Yet the hireling is sometimes necessary, and we may hear the Good Shepherd speaking by the hireling's mouth. Many in the Church who seek their own, yet preach Christ; and the Voice of Christ is heard speaking by them; and the sheep follow—not the hireling—but the Shepherd speaking by the hireling. See Matt. xxiii. 2. (*Aug.*) We may not therefore separate ourselves from Christ's Church, because of hirelings in it.

14. *γινώσκω τὰ ἐμὰ* I know my own. An exemplary lesson to Pastors. The hireling does not know his sheep, because he does not often visit them; but the true Pastor, who is like Christ, knows his sheep, because he takes care of them; and is known by them, because they are visited by him, and know their guardian by intimacy with him. (*Theoph.*)

— *γινώσκω* I am known of them, as My Father knoweth Me, and as I know My Father. Cp. vi. 57; xiv. 20; xvii. 22.

The word *γινώσκω* signifies the knowledge of love; see Acts xv. 18.

16. Ἄλλα πρόβατα ἔχω] I have other sheep beside the sheep of the Israel after the flesh; namely, the sheep of the Israel in faith. He came to make both one in Himself. (Eph. ii. 14, 15. 1 Cor. vii. 19.) (*Chrys., Aug.*) Our Lord came to redeem the Gentiles and Samaritans as well as the Jews. (*Greg. Hom. 14.*)

— *γειήσεται* will become. This is not yet; but is an end to be attained by the missionary labour and prayers of the Church. See the third Collect for Good Friday. And its full end will be, when the Sheep are folded together, on the Right Hand of the Chief Shepherd at the Great Day. (Matt. xxv. 33.)

— *μία ποίαν, εἰς ποιμήν* one flock, the Church Universal; and One Shepherd, Christ. There is one seal of baptism to all; one Shepherd, He who is the Word of God, and God. Hence we may refute the Manicheans, and prove against them that there is one Shepherd and one God, both in the Old and New Testament. (*Theoph.*, who quotes Col. iii. 10.)

17, 18. *ἐγὼ τίθωμι τὴν ψυχὴν μου κ.τ.λ.*] I pay the price of the world's ransom freely. See on v. 11. However men may conspire against Me, they cannot take my life from Me, but I surrender it willingly. He goes spontaneously to His Passion, and endured it because He so willed, and when He willed, and as He willed. He had power to lay down, and He had power to take His life again, because He is the Word; and He proves this by prophesying that He will take it up again when He has laid it down. (*Chrys.*) Whatever Christ suffered, He suffered willingly; and we are not to imagine that His sufferings were any sign of His Father's anger against Him; they were indeed proofs of His Father's anger against sin for which He suffered, and so proofs of His Father's love to Him for taking away sin by suffering. Here is an answer to those who cavil at the doctrine of the Atonement as inconsistent with God's love and justice. (See on Matt. xvii. 5 and xx. 28.) "Amor Patris non modò erga nos, sed etiam erga Christum in Passione Christi spectandus est; non solum severitas ultrix." (*Bengel.*)

By this saying of Christ we may refute the Apollinarians, who deny that Christ has a reasonable human soul. At Christ's death the human flesh laid down the human soul, by the power of the Word which dwelt in the flesh, and which took a human soul, but was never separated from the soul. (*Chrys., Aug.*)

22. τὰ ἐγκαίνια] the *Encenia*, or Feast of Dedication of the Temple; i.e. its renewal or restoration by Judas Maccabeus, after its pollution by Antiochus Epiphanes. Cp. 1 Macc. iv. 59. 2 Macc. i. 18; x. 6; called by *Josephus* *ῥῆτα* (Ant. xii. 7). It fell in the month Cisleu or December. See *Lightfoot*, i. p. 979; ii. 576. *Mede*, p. 268. *Weiststein*, p. 909, who observes that it was usual to read then the seventh chapter of Numbers concerning the dedication of the Tabernacle. *Buxtorf*, Synagog. xxviii. *Prideaux*, Connexion, at b.c. 165. *Winer*, i. 659. The dedication of Solomon was in the autumn; that of Zerubbabel in the spring; that of Judas Maccabeus in the winter; and therefore the Evangelist adds the words, "it was winter." (*Alcuin.*) St. John tacitly reminds the reader that our Lord in His mercy, now approaching the end of His Ministry, abode longer than usual at

24 Ἐκύκλωσαν οὖν αὐτὸν οἱ Ἰουδαῖοι, καὶ ἔλεγον αὐτῷ, Ἔως πότε τὴν ψυχὴν ἡμῶν αἴρεις; εἰ σὺ εἶ ὁ Χριστὸς, εἰπέ ἡμῖν παρρησίᾳ. 25 Ὁ Ἀπεκρίθη αὐτοῖς ο ch. 5. 36. ver. 38.
ὁ Ἰησοῦς, Εἶπον ὑμῖν, καὶ οὐ πιστεύετε· τὰ ἔργα ἃ ἐγὼ ποιῶ ἐν τῷ ὀνόματι τοῦ Πατρὸς μου, ταῦτα μαρτυρεῖ περὶ ἐμοῦ. 26 Ὁ Ἀλλὰ ὑμεῖς οὐ πιστεύετε· οὐ γάρ p ch. 8. 47. 1 John 4. 6.
ἐστε ἐκ τῶν προβάτων τῶν ἐμῶν, καθὼς εἶπον ὑμῖν, 27 τὰ πρόβατα τὰ ἐμὰ τῆς φωνῆς μου ἀκούει, καὶ γὰρ γινώσκω αὐτὰ, καὶ ἀκολουθοῦσίν μοι, 28 καὶ γὰρ ζωὴν αἰώνιον δίδωμι αὐτοῖς· καὶ οὐ μὴ ἀπόλυνται εἰς τὸν αἰῶνα, καὶ οὐχ ἀρπάσει τις q ch. 18. 9. & 17. 2, 6.
αὐτὰ ἐκ τῆς χειρὸς μου. 29 Ὁ Πατὴρ μου ὃς δέδωκέ μοι μέζων πάντων ἐστίν, r ch. 14. 28.
καὶ οὐδεὶς δύναται ἀρπάζειν ἐκ τῆς χειρὸς τοῦ Πατρὸς μου. 30 Ὁ Ἐγὼ καὶ ὁ s ch. 17. 11, 22.
Πατὴρ ἐν ἑσμέν. 31 Ὁ Ἐβάστασαν οὖν πάλιν λίθους οἱ Ἰουδαῖοι, ἵνα λιθάσωσιν αὐτόν. t ch. 8. 59.

Jerusalem and in its neighbourhood, in order to win the Jews to Himself. Our Lord suffered in the following spring.

This then was the last celebration of the *Encania*, or Feast of Dedication, next before Christ's Passion. He Who was the true Temple (ii. 19. 21) was now walking in a Porch which bore the name of the royal builder of the First Temple, and was a remnant of his fabric; and at the festival which commemorated the restoration of the Second Temple. The Temple itself was soon to be profaned again, and to be destroyed, because they who should have been builders rejected the head Stone of the corner. But He, the true Solomon, the Divine Architect of the Temple, was now about to raise up the Temple of His own body (John ii. 19), and so to institute a great *Encania*; and to build up the Temple of His Church, Universal and Indestructible.

The lawfulness and reasonableness of appointing religious Festivals and Holy Days by *human* authority, is inferred from the practice of the Ancient Church of God in appointing that of *Purim* (Esther ix. 27), and this of *Dedication*. See *Hooker*, V. lxx. lxxi.

— χειμὸν ἦν] *it was winter*. A circumstance well known to the Jews, but not to all or many for whom St. John wrote; and showing that the Feast of Dedication here mentioned was that of the Maccabees; see preceding note.

Probably he had also some other design in specifying this season: he thus showed that it was not long before our Lord's Passion.

Nothing is insignificant in the Gospel. And in *this* Gospel especially, every touch of the Spirit, however slight, has its meaning. May we not venture to suggest, that an intimation may be here given of an inner sympathy between the world of Nature and that of Grace? Both are from the same Divine hand; both were made by Him, Who was from the beginning with God (John i. 1, 2), and both are tributary to Him. The Sun and the Earth paid homage to Him at His Passion: and now the season of contradiction of sinners at Jerusalem is one of *Winter* in the natural world. *Their* hearts are frozen. But the Spring will come; and Christ, Who is to fall like a seed into the earth in winter (John xii. 24), will rise from the grave and ascend to heaven, and send the Holy Ghost, in vernal showers, in the season of May, to refresh His inheritance (Ps. lxxviii. 9); and to open the flowers, and expand the leaves, and ripen the fruits of the Church; and the spiritual mustard-seed will shoot forth its branches and overshadow the earth. Compare the words of Christ to the Church in the Canticles (ii. 10—13), "Lo, the *winter* is past, the rain is over and gone; the flowers appear on the earth; the time of the singing of birds is come, and the voice of the turtle is heard in our land; the fig-tree putteth forth her green figs, and the vines with the tender grape give a good smell. Arise, my love, my fair one, and come away." Consider also our Lord's words (Matt. xxiv. 20), "Pray ye that your flight be not in the *winter*." May there not perhaps be a similar suggestion in the words of the Evangelist concerning the going out of Judas on his dark and unholy errand, "*It was night*" (xiii. 30); and also concerning the morning of the Passion, when the love of the world was chilled (xvii. 18),—"It was cold?" See further below on v. 23.

But *after* the Passion and Burial, the Morning of the Resurrection is ushered in with more joyful words (Matt. xxviii. 1), "*when the day was dawning into the first day of the week*." Mark xvi. 2, "*when the sun was arisen*,"—that sun which had been darkened, Matt. xxvii. 45. Cp. there, vv. 51, 52.

23. περιεπάτει] *He was walking*, i. e. when they came and surrounded Him,—a proof of the impression He had made at Jerusalem.

— στοᾷ Σολομώνος] *in the arcade*, cloister, or colonnade, VOL. I.

at the east side of the Temple, and a remnant of the original Temple of Solomon. See *Joseph. B. J. v. 6. Ant. viii. 3; ix. 11; xx. 9.*

Observe that this discourse of our Lord, concerning His own Divine power as proved by His works, was delivered in *Winter*, in *Solomon's Porch*. And then the Jews rejected Him (v. 39). But afterwards, *Solomon's Porch* was the place, in which His Apostles, having wrought mighty works in Christ's name, boldly proclaimed His Messiahship and Divine Power to the People, who *gladly accept the Gospel*. (Acts iii. 11; v. 12.) Both in Nature and in Grace it was then *Spring*. Christ had ascended; the Comforter was come. See the last note but one.

24. Ἔως πότε τ. ψυχὴν ἡμῶν αἴρεις;] *How long dost thou hold our mind lifted up in suspense? μετέωρον ποιεῖς.* See Luke xii. 29.

28. οὐχ ἀρπάσει τις αὐτὰ ἐκ τῆς χειρὸς μου.] *none shall pluck them out of My hand; "for I have given them upon the palms of My hands."* Isa. xlix. 16. (*Burgon.*)

But did not Judas perish? Yes; because he did not "endure unto the end;" and if any man separates himself from the flock, and forsakes the Shepherd, he incurs peril of perdition. Heb. ii. 3, 4. (*Theoph.*)

29. χειρὸς τοῦ Πατρὸς μου] *the hand of My Father*. See v. 28. He thus shows that His own hand and His Father's hand are one. (*Chrys.*)

30. ἐν ἑσμέν] *we are one*. Listen to both words, '*are*' and '*one*.' The word '*are*' delivers you from the heresy of Sabellius; the word '*one*' ('*unum*') delivers you from that of Arius. (*Aug.*) Sail thou in the midst, between the Scylla of the one and the Charybdis of the other. Christians framed a *new word* '*Homoiōsion Patris*' (*consubstantial with the Father*), against the impiety of Arianism; but they did not coin a *new thing* by a new word. For the *doctrine* of the *Homoiōsion* is contained in our Lord's own words,—"*I and my Father are one*,"—"unum," *one substance*. (*Aug. Tract. xcvi.* See also *Aug. Sermon. 139.*) And there were Christians in *fact*, before the name "*Christians*," was given to believers at Antioch. (Acts xi. 26.) The same remark applies to the words '*Trinity*,' Θεοτόκος, and some others; against which exceptions have been made by some in modern times.

It has been objected by Socinians and others, that these words of Christ do not signify oneness of *substance*, because our Lord used a similar expression when speaking of His Disciples, in His prayer,—ἵνα πάντες ἐν ὅσῳ, καθὼς σὺ, Πάτερ, ἐν ἐμοί, καὶ ἐν σοί, ἵνα καὶ αὐτοὶ ἐν ἡμῖν ἐν ὅσῳ, xvii. 21; cp. vv. 22, 23.

That language of Christ does indeed prove that the Father and the Son are not the same *person*; and so it is valid against the Sabellian heresy. But it does not show that they are not consubstantial. It is a *comparison*; and things compared are not identical. It contains a prayer, that all believers may be one in heart and will, as the Persons of the Trinity are; that by virtue of Christ's Incarnation, by which He became Emmanuel,—God with us, God manifest in the flesh,—or, as He there expresses it, ἐγὼ ἐν αὐτοῖς (xvii. 23. 26)—they may be united in the One God-head. Indeed that language proves the consubstantiality of the Three Persons. *Men* are not of different natures from each other; they are all of one blood (Acts xvii. 26), of one substance,—being all from Adam and Eve. If the Son is inferior in nature to the Father, and different in substance from Him, the comparison could not have been made. The consubstantiality of all men, with a diversity of persons in each individual, and their union in God, is an apt illustration, as far as human things can be, of the true doctrine of the One Nature and Plurality of Persons in the God-head.

31. Ἐβάστασαν] *The Jews therefore again took up stones to* 2 T

³² Ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς, Πολλὰ καλὰ ἔργα ἔδειξα ὑμῖν ἐκ τοῦ Πατρὸς μου· διὰ ποῖον αὐτῶν ἔργον λιθάζετε με; ³³ Ἀπεκρίθησαν αὐτῷ οἱ Ἰουδαῖοι, Περὶ καλοῦ ἔργου οὐ λιθάζομέν σε, ἀλλὰ περὶ βλασφημίας, καὶ ὅτι σὺ ἄνθρωπος ὢν ποιεῖς σεαυτὸν Θεόν. ³⁴ Ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς, Οὐκ ἔστι γεγραμμένον ἐν τῷ νόμῳ ὑμῶν, Ἐγὼ εἶπα, θεοὶ ἐστε; ³⁵ εἰ ἐκείνους εἶπε θεοὺς, πρὸς οὓς ὁ λόγος τοῦ Θεοῦ ἐγένετο, καὶ οὐ δύναται λυθῆναι ἡ γραφή, ³⁶ ὃν ὁ Πατὴρ ἡγίασε καὶ ἀπέστειλεν εἰς τὸν κόσμον, ὑμεῖς λέγετε, Ὅτι βλασφημεῖς, ὅτι εἶπον, Τὸς τοῦ Θεοῦ εἰμι; ³⁷ Εἰ οὐ ποιῶ τὰ ἔργα τοῦ Πατρὸς μου, μὴ πιστεύετε μοι. ³⁸ εἰ δὲ ποιῶ, κἂν ἐμοὶ μὴ πιστεύητε, τοῖς ἔργοις πιστεύσατε, ἵνα γνῶτε καὶ πιστεύσητε, ὅτι ἐν ἐμοὶ ὁ Πατὴρ καὶ ἐγὼ ἐν αὐτῷ. (93) ³⁹ Ἐξήλθον οὖν πάλιν αὐτὸν πιάσαι· καὶ ἐξῆλθεν ἐκ τῆς χειρὸς αὐτῶν. ⁴⁰ Καὶ ἀπῆλθε πάλιν πέραν τοῦ Ἰορδάνου, εἰς τὸν τόπον ὅπου ἦν Ἰωάννης τὸ πρῶτον βαπτίζων καὶ ἔμεινεν ἐκεῖ. (94) ⁴¹ Καὶ πολλοὶ ἦλθον πρὸς αὐτὸν καὶ ἔλεγον, Ὅτι Ἰωάννης μὲν σημεῖον ἐποίησεν οὐδέν· ⁴² πάντα δὲ ὅσα εἶπεν Ἰωάννης περὶ τούτου ἀληθὴ ἦν· καὶ ἐπίστευσαν πολλοὶ ἐκεῖ εἰς αὐτόν.

XI. ¹ Ἦν δέ τις ἀσθενῶν Λάζαρος ἀπὸ Βηθανίας ἐκ τῆς κώμης Μαρίας

stone Him. On the evidence thus given by them to His Divinity, see above on viii. 58, 59, and below on v. 33.

³³. Ἰουδαῖοι] *Elz.* and many MSS. add λέγοντες, which is not in A, B, K, L, M*, X.

— περὶ βλασφημίας] *for blasphemy, and because thou being a man makest thyself God.* The Jews understood what the Arians do not understand, viz. that our Lord asserted Himself to be God, and affirmed the equality of the Father and the Son. (*Aug., Hilary, de Trin. vii., Chrys.;* and see *Athanas., de Decret. Nicen. p. 165.*)

Our Lord did not disclaim the assertion which they imputed to Him; which He certainly would have done if the imputation was false. Thus the sin of the Jews charging Him with blasphemy is a proof of His Divinity. Their error is a confirmation of our Faith. The arguments of Christ against the Jews, are our best arguments against Socinians. See on Matt. xvi. 14. Acts ii. 36.

³⁴. ἐν τῷ νόμῳ ὑμῶν] *in your Law.* The reference here is to the *Psalms*. (Ps. lxxii. 6.) Cp. xii. 34; xv. 25; and 1 Cor. xiv. 21. Our Lord sometimes called all the Jewish Scriptures by the name of *Law*. Sometimes He distinguishes the Law and the Prophets (Matt. xxii. 40), and He calls the whole Hebrew Canon of Scripture "Moses and the Prophets" (Luke xvi. 29; xxiv. 27); sometimes He divides the Scripture into Three Classes. See on Luke xxiv. 44.

— θεοὶ ἐστε] *ἑῷ* (Elohim).

³⁵. εἰ ἐκείνους εἶπε θεοὺς—ἐγένετο] *if He called them gods, to whom the word of God came?* He lowers His language to calm their indignation; and, having so done, He raises it again, v. 37. (*Chrys.*)

If they, to whom God's Word came, might be called sons of gods, is not the Word Himself God? Behold,—He claims to be God; and He proves Himself to be God, by the mighty works which He performs. He said these words, and forthwith showed His Divine Power by escaping out of their hands, v. 39, and left Judæa, and went His way beyond Jordan.

³⁶. βλασφημεῖς] See on viii. 54.

⁴⁰. ἀπῆλθε πάλιν πέραν τοῦ Ἰορδάνου] *He went His way again beyond Jordan, i. e. to Bethany in Peræa.* See on John i. 28. He went afterwards from *that* Bethany (in *Peræa*) to the *other* Bethany (that of Lazarus) in Judæa (xi. 1).

According to one etymology, *Bethany* signifies a "place of transit" (see on i. 28; cp. xii. 2). Our Lord, Who is the true *Passover*, was now about to *pass*,—μεταβαίνειν (see on John xiii. 1),—"from this world to the Father." He was about to cross the flood of His own Passion; to pass through the Red Sea of His own Blood. From one *Bethany*, the scene of His first manifestation at the beginning of the Gospel, where John declared Him to be the *Lamb of God*, the true *Passover* (John i. 29), He passes to *another Bethany*, where He proves His Divine Power by raising Lazarus; and thence He passes in His triumphal procession to Jerusalem, on the first day of the Paschal Week (Luke xix. 28. John xii. 12, 13),—and thence finally He passes, in a still more sublime transit, by His glorious Ascension, into heaven, "from this world to the Father." (Luke xxiv. 50.)

— ὅπου ἦν Ἰωάννης τὸ πρῶτον βαπτίζων] Not to be translated "where John at first baptized;" for John began to baptize in the wilderness of Judæa, on the west of Jordan (see Matt. iii. 1—12. Mark i. 1—5), and not in *Peræa*. The meaning is,

"where John was at the first, baptizing,"—i. e. where John was at the beginning of the preaching of the Gospel (ἐν ἀρχῇ τοῦ εὐαγγελίου), executing his office. Cp. Acts xiii. 24; and the use of τὸ πρῶτον, xii. 16.

An honourable testimony is thus paid by Christ and the Holy Ghost to the teaching of the Baptist. Its effects were permanent; and they whom he taught bear witness that all he said of Christ was true. Our Lord, at the end of His ministry, resorted to the place where John had been baptizing at the beginning; and found that the way had been prepared for Him there (see v. 41). And the Holy Spirit records this as a tribute of praise to the blessed memory of the Baptist.

We may add from *Chrys.*, that our Lord did this to remind the people of John's testimony to Himself, and to give occasion to the reminiscences and reasonings which the Evangelist relates vv. 41, 42. When our Lord had uttered any high and mysterious language which might offend the prejudices of the Jews, He retired for a while to avoid their rage, to give time for their passion to cool, and for their reason to exercise itself on His words.

⁴². ἐπίστευσαν πολλοὶ ἐκεῖ] *many believed on Him there.* They were posthumous fruits of John's ministry leading to Christ. (*Beng.*) How different was their temper from that of the Priests and Pharisees putting the man out of the Synagogue for confessing Him!

CH. XI. 1. Ἦν δέ τις ἀσθενῶν] *He whom Christ loved, and whose sisters Christ loved (v. 5), was sick.* Those persons and families, which are dearest to God, are often tried by sickness. Heb. xii. 6.

A question has been asked,—Why the *other Evangelists* omitted to mention this crowning miracle of our Lord's Ministry, the raising of Lazarus—concerning which Spinoza said, that "could he believe it, he would renounce his whole system, and embrace Christianity?" (*Bayle, Dict.*)

Some exceptions have been made, on the ground of this question,—supposed to be unanswerable,—to the veracity of the three Evangelists on the one hand, or of St. John on the other;

The following summary is given by *Meyer* (Kommentar, p. 298) of various opinions of Biblical Critics in his own country:—

"*Ueber die Geschichte der Auferweckung des Lazar.* ist zu merken: 1) Die Annahme eines *Scheintodes* (*Paulus, Gabler* in s. Journ. f. auelr. theol. Lit. iii. p. 235 ff., *Ammon* L. J. iii. p. 128, *Kern* in d. Tüb. Zeitschr. 1839. I, p. 182. *Schweizer* p. 153 ff.) streitet entschieden gegen die Darstellung und Tendenz des durch sinnige Zartheit, Sicherheit u. Wahrheit ausgezeichneten Referats und gegen den Charakter Jesu selbst.

"2) Die *Auflösung* der Geschichte in ein wunderliches *Missverständnis*, wornach entweder ein Gespräch Christi mit den beiden Frauen bei dem Tode des Lazar. über die Auferstehung zur Wundererzählung ausgebildet (*Weisse* ii. p. 260 ff.), oder diese mit der Erweckungsgeschichte des (scheinotoden) Jünglings zu Nain (welches eine Abkürzung des Namens Bethanien sei) verwechselt worden (*Gfrörer* Heiligth. u. Wahrh. p. 311 ff.), ist voller Gewaltsamkeit, und mit der Aechtheit des Evang. absolut unvereinbar.

"3) Die völlige *Vernichtung* der Geschichte zu einem *Mythus* (*Strauss*) ist eine Consequenz von Voraussetzungen, welche grade

καὶ Μάρθας τῆς ἀδελφῆς αὐτῆς· ^{2 b} ἦν δὲ Μαρία ἡ ἀλείψασα τὸν Κύριον
 μύρω, καὶ ἐκμάξασα τοὺς πόδας αὐτοῦ ταῖς θριξίν αὐτῆς, ἧς ὁ ἀδελφὸς Λάζαρος

b ch. 12. 3.
 Matt. 26. 7.
 Mark 14. 3.

bei dieser so ausführlichen und originellen Darstellung die Spitze der Kühnheit und des Machtpruchs erreichen, und erst in Missdeutungen einzelner Züge nach einer Stütze suchen müssen.

“4) Die *Subjectivierung* des Facti, wornach es eine vom Schriftsteller selbst gebildete Form zur Darstellung der Idee von der δόξα Christi sein soll (Baur p. 191 ff.), welche sich erst dann recht zu erkennen gebe wenn sie sich auch in ihrer den Tod negirenden Macht bethätige, macht aus dem Wunder der Geschichte ein Wunder der Production, welches, in der zweiten Hälfte des zweiten Jahrhunderts geschehen, auffallender wäre als jenes.

“5) Befremdend erscheint zwar, dass die *Synoptiker von der Erweckung des Lazarus* schweigen, da dieselbe an sich so überzeugungsmächtig, und auf die letzte Entwicklung des Lebens Jesu so einflussreich war. Allein diess hängt mit der ganzen unterscheidenden Eigenenthümlichkeit des Joh. zusammen, und das gegen diesen gebrauchte argumentum e silentio müsste, die Aechtheit des Evangel. zugestanden, vielmehr gegen die Synoptiker, sich kehren, wenn ihr Schweigen nur als die Folge ihrer Unbekanntschaft mit der Geschichte (Lücke, De Wette, Baur) begreiflich wäre. Begreiflich aber ist dieses Schweigen, zwar nicht aus der Annahme schonender Rücksichtnahme auf die Bethanische Familie (Epiph., Grot., Wetst. z. 12, 10, Herder, Schulthess, Olsh., so auch, mit ausmalender Phantasie, Lange L. J. ii. 2, p. 1133 f.), womit man etwas dem Sinn und Geist jener ersten Christenzeit Zuwiderlaufendes, und zwar ganz willkürlich, supponirt, wohl aber daraus, dass die Synoptiker einen dermassen begrenzten Kreis ihrer Referate inne halten, dass sie, bevor sie mit dem Einzuge Christi in Jerus. (Matth. 21. u. Parall.) den Schauplatz der letzten Entwicklung eröffnen, von der Wirksamkeit des Herrn in der Hauptstadt und dessen nächster Umgebung nichts aufgenommen haben, sondern sich bis dahin lediglich auf die Galiläische und überhaupt von Jerus. entfernte Thätigkeit Jesu beschränken (das geographisch nächste Wunderwerk ist noch die Blindenheilung zu Jericho Matth. 20, 29 ff.). Diess ist, wie ihre Evangelien thatsächlich beweisen, ihr Plan, und dieser schloss die Galiläischen Todtenerweckungen ein, aber die des Lazarus aus.”

A similar analysis of recent theories on this subject may be seen in *De Wette's* Erklärung, 4th ed. p. 197; with this addition, that *De Wette* rejects *Meyer's* solution; as *Meyer* does *De Wette's*.

The recital of the opinions above specified, concerning this stupendous Miracle, deserves serious meditation, and excites reflections of melancholy interest.

These opinions are not put forth by illiterate men, or in an unlearned age and country, but by persons celebrated for erudition, and well furnished with material appliances of literature and science, for discovering the Truth; men to whom others look up for instruction in their investigation of it. And yet what is the result?

Looking at it merely in an intellectual point of view, we see a strange phenomenon. The theories above mentioned reflect discredit on the rational faculties of those who propound them. Some of them might excite surprise, and even appear ridiculous in the eyes of peasants and of children.

But yet they are instructive, and teach momentous truths. They show, that together with great literary advantages for Biblical criticism, such as learned leisure and patient toil, extensive knowledge of languages, accurate collations of MSS., careful examination of Versions, there may co-exist lamentable ignorance of the meaning of Holy Scripture; strange perversions of its evidence, and wild and extravagant speculations concerning it, put forth in the specious name of superior intelligence and critical acumen.

They suggest the reflection, that the present age may perhaps be chargeable with presumption, in claiming for itself the merit of having made great advances in the Science of Biblical Criticism.

Let any candid reasoner examine the contents of the above summary of opinions of those distinguished Biblical Critics there mentioned, living in an age and country celebrated for learning; and let him compare them with the Commentaries of the ancient Christian Writers of the fourth and fifth centuries on this same History. What will he infer from the comparison? Will he say that the advantage lies on the side of the nineteenth century? that its speculations as there displayed show any signs of progress? Will he not rather say, that they exhibit melancholy evidence of intellectual decline? And in moral and spiritual respects, how great is the fall! And who can say, how much lower yet that fall may be?

What is the cause of this unhappy descent and degradation?

How is the recovery to be effected? Some reply to these important inquiries is offered for the reader's consideration, in the Preface of this Volume, p. vi—ix.

But how (it may be asked) are we to account for the fact, that this stupendous miracle is not recorded by any of the former Evangelists, and that it was left to be related by St. John, whose Gospel was not written till about sixty years after the Ascension of Christ?

The following considerations are offered on this subject.

It is asserted by an ancient writer of good credit that Lazarus survived thirty years after his resurrection from the dead. (*Epiphanius*. Hær. 66.)

This Miracle, wrought at the close of our Lord's Ministry, was probably designed by the Holy Spirit to be a signal specimen of His Divine Power generally; and a sample of the evidence which He gave to the Jews of His Mission; and a rehearsal of His Divine Operation in raising Himself, and in raising all men at the Great Day.

It was very important, therefore, that in the description of this miracle, the particulars of *place*, and *name of person*, and *manner* of its operation, should be given in full and accurate detail.

But to do this, *while Lazarus was still living*, might be attended with great inconvenience, on account of the malice of the Jews, who sought to kill him (see xii. 10); and on account of the curiosity which such a history, generally circulated, would excite. Many, coming up to the feasts at Jerusalem, from all parts of the world, would be eager to visit Lazarus and the family at Bethany (see xii. 9), and to put questions to him concerning the mysterious things of that other world from which he had been brought back; and a morbid and irreverent spirit might thus be engendered, injurious alike to him who was the object of their public gaze and inquisitiveness, and to them who indulged it. To keep him and his sisters in the background, to throw over them and theirs a veil of delicate reserve, seems most consistent with the love that Jesus bore them; and to be quite in keeping with that beautiful spirit of modesty and silence which the Evangelists have used toward her whom our Lord specially loved—His Mother. We see something of this feeling in the three Gospels with regard to St. John himself. We do not learn from them that he was the disciple whom Jesus loved. That there was a disciple whom Jesus singularly loved, we learn only from St. John—and he does not mention his name.

Something of the same feeling, it is probable, restrained the other Evangelists from mentioning the *name of the woman* who anointed our Lord on the Saturday before His burial. We know from *St. John*, and from him alone, that it was *Mary of Bethany*, the sister of *Lazarus*. See on xii. 3.

If it be said that something of the same feeling might have restrained the first three Evangelists from describing the resurrection of Jairus' daughter (Mark v. 42. Luke viii. 41) and of the widow's son at Nain (Luke vii. 11), it may be observed, that, as to the first case, the *name of the father* is *not* mentioned by St. Matthew (ix. 18), and his daughter was only twelve years old at the time (Luke viii. 42); and as to the second, the *names* of the young man and his mother are not mentioned.

None can doubt that *many* dead persons were raised to life by our Lord (Matt. xi. 5. Luke vii. 22); and the fact, that so few are particularly specified by the Evangelists, and *not one by name* but *Lazarus* and *Jesus* Himself, suggests that there were good reasons for partial and temporary reserve at the time in the case of the resurrection of Lazarus, as there was good reason for immediate and universal publicity in the case of the resurrection of Jesus.

The miracle of the raising of Lazarus at Bethany, just before our Lord's last Passover, though not explicitly mentioned by the three earlier Evangelists, yet falls in harmoniously to *explain* the remarkable facts related by *them all*, viz. the enthusiastic reception which our Lord met with on *coming from Bethany to Jerusalem*. The raising of Lazarus from the dead (as has been remarked by *S. Cyril*) is the true explanation of the plaudits and hosannas of our Lord's triumphal entry to Jerusalem. Indeed, St. John himself declares (xii. 18), that the multitude followed Him because they heard that He had done this miracle. See also note on John xii. 17.

There is a remarkable analogy between this great *Miracle* and one of our Lord's *Parables*—the Parable of Dives and Lazarus (Luke xvi. 20—25)—the only one that deals with the mysterious subject of the 'Intermediate State,'—(i. e. the condition of the disembodied soul in the interval between Death and Judgment)

ἡσθένει. ³ Ἀπέστειλαν οὖν αἱ ἀδελφαὶ πρὸς αὐτὸν λέγουσαι, Κύριε, ἴδε ὃν φιλεῖς ἀσθενεῖ. ⁴ Ἀκούσας δὲ ὁ Ἰησοῦς εἶπεν, Αὕτη ἡ ἀσθένεια οὐκ ἔστι πρὸς θάνατον, ἀλλ' ὑπὲρ τῆς δόξης τοῦ Θεοῦ, ἵνα δοξασθῇ ὁ Υἱὸς τοῦ Θεοῦ δι' αὐτῆς.

⁵ Ἠγάπα δὲ ὁ Ἰησοῦς τὴν Μάρθαν καὶ τὴν ἀδελφὴν αὐτῆς, καὶ τὸν Λάζαρον.

⁶ Ὡς οὖν ἤκουσεν ὅτι ἀσθενεῖ, τότε μὲν ἔμεινεν ἐν ᾧ ἦν τόπῳ δύο ἡμέρας·

⁷ ἔπειτα μετὰ τοῦτο λέγει τοῖς μαθηταῖς, Ἀγωμεν εἰς τὴν Ἰουδαίαν πάλιν.

⁸ Λέγουσιν αὐτῷ οἱ μαθηταί, Ῥαββί, νῦν ἐξήτουν σε λιθάσαι οἱ Ἰουδαῖοι, καὶ

from which the spirit of Lazarus was recalled to revivify his Body at his resurrection.

That is the only *Parable* in which any of the persons introduced is mentioned by *name*. And this is the only *Miracle* of which the subject is specified by *name*. And in the Parable and the Miracle the name is the same, *Lazarus*. And when our Lord delivered that Parable, He put into the mouth of Abraham the words (in reply to the prayer of Dives, "Send *Lazarus* to my five brethren"), "If they hear not Moses and the Prophets, neither will they be persuaded though one *rose from the dead*." He thus delivered a prophecy. Though one rose from the dead,—though a *Lazarus* be sent to them, they will not be persuaded. No. And the fact was, that when Lazarus was raised, they, who would not hear Moses, sought 'to kill Lazarus' (xii. 10), and did kill Him who had recalled him to life.

Thus the Parable, recited by St. John, is a prophecy in harmony with the Miracle, recorded by St. John. And the Miracle fulfilled the Parable. And the one confirms the other.

The question why the Raising of Lazarus is not described by the three Evangelists who wrote before St. John, may be a perplexing one to those who do not acknowledge that all the Gospels form but one Gospel; that they are all from One Everlasting Spirit, who, when He was inspiring St. Matthew, *foreknew* that He would also inspire St. John; and when He wrote some things by the first Three Evangelists, knew *what* He would write by the Fourth and last. But they who believe that this was the case are not staggered here. They read the Sermon on the Mount in St. Matthew. But they read other divine *Discourses* of our Blessed Lord in *St. John* concerning the highest Mysteries of the Truth, which they do *not* read in any of the other Three; and they expect to find Divine *works* also in St. John's Gospel which they do *not* find recorded in them. See above, p. 257.

The Holy Spirit doubtless exercised His Divine influence over the minds of the Evangelists, not only by suggestion and dictation, but also by *restraint*. He inspired them not only in what they *wrote*, but in what they did *not* write. There is Inspiration in their Silence. He exerted His divine attributes not only in *enabling* the Apostles to preach, but even sometimes in *forbidding* them to do so. See on Acts xvi. 6, 7.

The Holy Spirit restrained the first three Evangelists from mentioning the *first* Miracle of our Lord, that at Cana; and left that for *St. John*. The fact, therefore, that three of the Evangelists do not mention one of the *last* Miracles,—this at *Bethany*, is not at variance, but quite in harmony, with what we know of the other operations of the Holy Spirit in diffusing the Gospel.

There was also a remarkable fitness in the reservation of this narrative for the Gospel of St. John, which is pre-eminently the Gospel of the *Resurrection*. See above, *Introduction*, p. 265.

"*Thou hast kept the good wine until now*" (John ii. 10). It is God's own method to keep the best to the last. Four thousand years elapsed before Christ came into the World. The Gospel itself has been reserved to the *last age* of the world. How many nations have not yet heard it! And we have reason to believe that some glorious manifestations of the power of the Holy Spirit—for example, in raising a *national Lazarus* from the dead,—that is, softening the hard hearts of the *Jews*, and disposing them to receive the Gospel—are still in store for the Church before the Advent of Christ. What wonder then, that, as the *working* of this stupendous miracle was deferred by Christ to the close and consummation of His public ministry upon Earth, so the *narration* of it should have been reserved by the Holy Spirit to the Conclusion of the Evangelical Canon?

We may close these remarks with observing, that there is one great purpose which this Miracle *has* answered, during many centuries, and is *now* answering, and which may have been designed by the Holy Ghost, and which deserves careful attention.

This Miracle itself was a *moral test* to the *Jews*. It proved the tempers, and displayed the dispositions, of those who saw and heard it. It was like a savour of life to some, and of death to

others. (See *vv.* 48—54.) So the *Narrative* of the miracle. It has been a *moral test* to the world. They, whose spirit is like that of the obdurate Jews, have stumbled at it. Instead of receiving it humbly, they have criticized and cavilled at it. Instead of accepting it gratefully from the Holy Spirit, tendering it to them by the hands of St. John, they have asked—why He did not give it them by St. Matthew, St. Mark, and St. Luke? He has therefore been provoked to leave them to themselves, and to their own proud hearts. And when they are forsaken by Him whose grace dwells only with the meek, their intellectual eye is blinded, and they fall into childish errors, and are distracted by discordant opinions.

But they who have the spirit of the family 'which Jesus loved' will accept this holy narrative as the sisters received their brother from the grave. They will reflect that the Holy Spirit by reserving many of our Lord's divine Discourses on the most sublime verities, and some of His most wonderful Works, to be recorded in the *last* Gospel, has given a striking proof of His own Divine Foreknowledge and Providential love; and that He also suggests to us,—what indeed He explicitly declares,—that as there are many things written by St. John, which were *not* written by the former three, so there are many other great and glorious things which Jesus spake and did, which are not written in *this Book* (John xx. 30), and which will be revealed *hereafter* to those who thankfully accept and faithfully use what *is* revealed therein. If also these things which *are* revealed are glorious, and show Christ to be full of Glory, how glorious will He appear hereafter, when *all* that He ever did or said will be unfolded to the eye!

— Λά[απος] Lazarus. On the meaning of the name, see note on Luke xvi. 20.

Bethany itself is now called *Azirieh*, bearing in its name a record of *Lazarus*. And why should he have given it a name, unless he had been distinguished in some remarkable manner? St. John supplies the reason.

For an exposition of this history, see *Chrys.* tom. v. p. 271.

— ἀπὸ Βηθανίας] of *Bethany*. So οἱ ἀπὸ Ἰραλάς, Heb. xiii. 24.

2. ἣν δὲ Μαρία ἡ ἀλειψασα] *it was that Mary which anointed the Lord with ointment*; a prolepsis,—it was she who *afterwards* did it (see John xii. 3), not the woman who was a sinner. Luke vii. 37. (*Theoph.*)

Did she do it as a *thank-offering* for the resurrection of her brother, as well as with a presentiment of the Death of Him Who raised him?

The other Evangelists relate that she poured the ointment on His head (Matt. xxvi. 7. Mark xiv. 3), but they also mention His *body* (Matt. xxvi. 12. Mark xiv. 8), which includes the anointing of the *feet*, noticed by St. John.

3. ὃν φιλεῖς ἀσθενεῖ] *he whom Thou lovest is sick*. They did not say, "Come and heal him," nor did they say, "Speak the word where Thou art and it will be done."

5. Ἠγάπα δὲ ὁ Ἰησοῦς τὴν Μάρθαν] *Jesus loved Martha*.

For ἡγάπα (the reading of almost all the MSS.) D has ἐφίλει. But the Evangelists never use the word φιλεῖν when speaking of His affection for women. The use of φιλεῖν in the sense of *osculari* (Matt. xxvi. 48. Mark xiv. 44. Luke xxii. 47), may, perhaps, serve to explain this. He φιλεῖ Λάζαρον, but ἀγαπᾷ Μάρθαν καὶ τὴν ἀδελφὴν αὐτῆς. See *Tittmann*, *Synonym.* p. 53. *Trench* on the Miracles, p. 392. The Vulgate generally translates ἀγαπᾷν by *diligere*, and φιλεῖν by *amare*. See *Buttmann* in *Lachmann's* N. T. p. xlv, and see below on xxi. 15—17.

The Evangelist thus teaches not to grieve overmuch for worldly calamities, which often happen to good men whom God loves. (*Chrys.*)

7. εἰς τὴν Ἰουδαίαν] into *Judæa*. He was now in *Peræa*. See above, x. 40, and on Luke x. 1. The place at which our Lord was, was called *Bethany* (see on John i. 28, cp. with x. 40). And our Lord, while in one Bethany, tells His Disciples what is going on in the other Bethany, many miles off.

8. ἐξήτουν σε λιθάσαι οἱ Ἰουδαῖοι] *the Jews were just now*

πάλιν ὑπάγεις ἐκεῖ ; ⁹ ὁ Ἀπεκρίθη Ἰησοῦς, Οὐχὶ δώδεκα ὥραι εἰσιν τῆς ἡμέρας ; ^c ch. 12. 35.
Ἐάν τις περιπατῇ ἐν τῇ ἡμέρᾳ, οὐ προσκόπτει, ὅτι τὸ φῶς τοῦ κόσμου τούτου
βλέπει ¹⁰ ἐὰν δέ τις περιπατῇ ἐν τῇ νυκτὶ, προσκόπτει, ὅτι τὸ φῶς οὐκ ἔστιν ἐν
αὐτῷ.

¹¹ Ταῦτα εἶπε, καὶ μετὰ τοῦτο λέγει αὐτοῖς, Δάζαρος ὁ φίλος ἡμῶν ^d κεκοί- ^d Matt. 9. 24.
μηται ἀλλὰ πορεύομαι ἵνα ἐξυπνίσω αὐτόν. ¹² Εἶπον οὖν οἱ μαθηταὶ αὐτοῦ, ^e Acts 7. 60.
Κύριε, εἰ κεκοίμηται, σωθήσεται. ¹³ Εἰρήκει δὲ ὁ Ἰησοῦς περὶ τοῦ θανάτου, ^f & 13. 36.
αὐτοῦ· ἐκείνοι δὲ ἔδοξαν ὅτι περὶ τῆς κοιμήσεως τοῦ ὕπνου λέγει. ¹⁴ Τότε οὖν ¹ Cor. 15. 6, 18,
εἶπεν αὐτοῖς ὁ Ἰησοῦς παρῥησίᾳ, Δάζαρος ἀπέθανε· ¹⁵ καὶ χαίρω δι' ὑμᾶς, ἵνα ¹ Thess. 4. 13—
πιστεύσητε, ὅτι οὐκ ἤμην ἐκεῖ· ἀλλ' ἄγωμεν πρὸς αὐτόν. ¹⁵ & 5. 10.

¹⁶ Εἶπεν οὖν Θωμᾶς, ὁ λεγόμενος Δίδυμος, τοῖς συμμαθηταῖς, Ἄγωμεν καὶ
ἡμεῖς, ὅτινα ἀποθάνωμεν μετ' αὐτοῦ.

¹⁷ Ἐλθὼν οὖν ὁ Ἰησοῦς εἶρεν αὐτὸν τέσσαρας ἡμέρας ἤδη ἔχοντα ἐν τῷ
μνημείῳ.

¹⁸ Ἦν δὲ ἡ Βηθανία ἐγγὺς τῶν Ἱεροσολύμων, ὡς ἀπὸ σταδίων δεκαπέντε·
¹⁹ καὶ πολλοὶ ἐκ τῶν Ἰουδαίων ἐληλύθεισαν πρὸς τὰς περὶ Μάρθαν καὶ Μαρίαν,
ἵνα παραμυθῇσονται αὐτὰς περὶ τοῦ ἀδελφοῦ αὐτῶν. ²⁰ Ἡ οὖν Μάρθα, ὡς
ἤκουσεν ὅτι Ἰησοῦς ἔρχεται, ὑπήντησεν αὐτῷ· Μαρῖα δὲ ἐν τῷ οἴκῳ ἐκαθήζετο.

²¹ Εἶπεν οὖν ἡ Μάρθα πρὸς τὸν Ἰησοῦν, Κύριε, ^f εἰ ἥς ὦδε, ὁ ἀδελφός μου οὐκ ^f ver. 32.
ἂν ἐτεθνήκει. ²² Ἀλλὰ καὶ νῦν οἶδα ὅτι ὅσα ἂν αἰτήσῃ τὸν Θεόν, δώσει σοι ὁ ^g ch. 5. 28, 29.
Θεός. ²³ Λέγει αὐτῇ ὁ Ἰησοῦς, Ἀναστήσεται ὁ ἀδελφός σου. ²⁴ ^g Δέγει αὐτῷ ^g ch. 6. 39, 40, 44.
Λέγει αὐτῷ ^g Luke 14. 14.

seeking to stone Thee. He had fled from their stones as man, He will return and work a miracle as God. (*Aug.*)

9. Ἐάν τις περιπατῇ ἐν τῇ ἡμέρᾳ] *If any one walketh in the day, he stumbleth not.* He thus calms their fears, and comforts them. If any one sees the light of this world, he is safe; much more is he secure, if he is with Me. (*Chrys.*)

11. Δάζαρος ὁ φίλος ἡμῶν κεκοίμηται] *Lazarus, our friend, sleepeth.* He was dead in the eye of man, but asleep in the sight of Christ.

Death is called in Scripture a sleep (1 Thess. iv. 13); but as some when they sleep have sweet dreams, and others have fearful visions, so in Death. Every one sleeps with his moral condition upon him, and every one will wake with it. And great is the difference between the dormitories, in which they who sleep are guarded, and from which they will come forth to Judgment. The soul of the poor man was carried to his own place, and that of the rich man to his; the former to Abraham's bosom, the latter to a place where he was athirst, and had not a drop of water to cool his tongue. Luke xvi. 22—24. Cp. *Aug.*, and see on Luke xxiii. 43, and an interesting fragment on this subject by *S. Hippolytus*, Bp. of Portus, and scholar of *S. Irenæus*, in the edition of *Fabrics*, i. p. 220, and in "*Hippolytus and the Church of Rome*," pp. 156—160.

— ἵνα ἐξυπνίσω] *in order that I may awaken him.* To raise the dead is as easy to Christ as to wake the sleeping. Cp. Matt. ix. 24. Mark v. 39. Luke viii. 52.

14. Δάζαρος ἀπέθανε] He does not say *τέθνηκε*, but *ἀπέθανε*. *Lazarus died*; but, in regard to Christ, οὐ τέθνηκε, *he is not dead*; for He is going to wake him. Yet he is ὁ τεθνηκὼς in the eye of men, vv. 39—44. Cp. on v. 32.

He shows His Divine Power, by telling them of things at a distance, and thus prepares them for the miracle.

15. ἵνα πιστεύσητε] that your faith in Me may become more strong than it is (*Aug.*, see on ii. 11).

— ὅτι οὐκ ἤμην] *that I was not there.* As if it were inconsistent with Christ's dignity and holiness, that any one should die in the presence of Him Who is the Author of Life, and is "*the Life*" (i. 4; xi. 25). We never read in Scripture that any one died in His presence. Cp. vv. 21. 32. (*Bengel.*) The thieves died after Him. (*John* xix. 32. 34.)

16. Θωμᾶς—Δίδυμος] *Thomas.* See on Matt. x. 3. St. John alone translates his name, and does it three times (xx. 24; xxi. 2).

— ἵνα ἀποθάνωμεν μετ' αὐτοῦ] *in order that we may die with Him*—with Jesus. This was said aside.

The disciples were afraid of the Jews, and Thomas especially; but afterwards he became firm in faith. He who

feared to go to Judæa, went and died for the faith in India. (*Chrys.*)

17. τέσσαρας ἡμέρας] *four days.* Lazarus was therefore buried on the day of his death. See vv. 6 and 39. (*Bengel.*)

18. ἀπὸ σταδίων] On this use of ἀπὸ, see xxi. 8. Rev. xiv. 20; and *Winer*, p. 491. Cp. xii. 1.

— σταδίων δεκαπέντε] *fifteen stadia*, two miles; hence many from Jerusalem had come to Bethany. Some came to Martha and Mary, whom Jesus loved, although the Jews had agreed that if any man did confess Jesus to be Christ, he should be put out of the synagogue. (*John* ix. 22.) Yet Mary and Martha received Him—a proof of constancy and courage,—rewarded by His love and mercy.

19. τὰς περὶ Μάρθαν καὶ Μαρῖαν] *Martha and Mary.* See *Glass*. Phil. S. p. 320, or it may mean also friends and relatives with them. See Acts xiii. 13.

Μαριάμ is the form of this name in B, C, D, K, L, Δ, and is received by *Tisch.* here and in vv. 28. 31. 32. 45. A, E, F, G, H, M, U, X, Δ, Lr. have *Μαρίαν*, and so *Elz.* In v. 32, B, C*, E*, L, have *Μαριάμ* even as the *nominative* case, but there A, C***, D, E**, F, G, H, M, S, U, X, Δ, Δ, have *Μαρία*: in v. 2 B alone is cited as having *Μαριάμ*: in Matt. i. 20, B and L alone of the Uncial MSS. are cited as having *Μαρίαν*; the rest have *Μαριάμ*; and in Matt. xiii. 55 B has *Μαριάμ*. In Luke ii. 19 B has *Μαρία*, but in Luke i. 27. 30. 34. 38 B has *Μαριάμ*, whence it appears that B is not uniform in this respect.

— ἵνα παραμυθῇσονται αὐτὰς] *in order to comfort them*, usually for seven days. See Gen. i. 10. 1 Sam. xxxi. 13. 1 Chron. x. 12.

20. ἐκαθέετο] *she was sitting* in the house; while Martha, it would seem, was out of it, and therefore heard the news first. (*Chrys.*) Cp. Luke x. 39.

21. Κύριε, εἰ ἥς ὦδε] *if thou hadst been here my brother had not died*, and been now dead: observe, the *plusquam perfectum*, not the aorist, is used. Her faith was yet weak; and consequently she adds, "*whatsoever thou wilt ask of God.*" She did not yet know that Christ could raise the dead by His divine power, but regarded Him as a holy man. Jesus correcting her erroneous notions, and strengthening her weak faith, says to her, "*Thy brother shall rise again.*"

23. Ἀναστήσεται ὁ ἀδελφός σου] *Thy brother shall rise again.* That is, his *body* shall rise again from the grave. A prophecy which was to have a double fulfilment, and to be explained by the event; first by an immediate Resurrection of Lazarus, in the sight of his sisters and others; for Christ knew what He would do; and this first Resurrection was to be a proof to them and to the world, of His truth in preannouncing the *Universal Resurrection* of the Body.

h ch. 5. 21.
& 6. 39.
1 Cor. 15. 21, 22.
Phil. 3. 20, 21.
Col. 3. 3, 4.
Rev. 1. 18.
i ch. 6. 35.
& 10. 28.
Luke 20. 36.
1 Cor. 15. 25, 26,
39—42, 53.
Rev. 21. 4.
j Matt. 16. 16.
& ch. 11. 3.
ch. 4. 42. & 6. 69.
k Matt. 11. 3.
& 21. 9.
Ps. 118. 26.
Deut. 18. 15—18.
Isa. 7. 14.
& 35. 1—6. & 53.
& 61. 1—3.
Dan. 9. 24, 26.
Micah 5. 2.
Hag. 2. 7.
Mal. 3. 1. & 4. 2.

1 ver. 38.
Mark 7. 34.
& 8. 12.

Μάρθα, Οἶδα ὅτι ἀναστήσεται ἐν τῇ ἀναστάσει ἐν τῇ ἐσχάτῃ ἡμέρᾳ. ²⁵ Εἶπεν αὐτῇ ὁ Ἰησοῦς, ^h Ἐγὼ εἰμι ἡ ἀνάστασις καὶ ἡ ζωὴ· ὁ πιστεύων εἰς ἐμὲ, κὰν ἀποθάνῃ, ζήσεται, ²⁶ ⁱ καὶ πᾶς ὁ ζῶν καὶ πιστεύων εἰς ἐμὲ οὐ μὴ ἀποθάνῃ εἰς τὸν αἰῶνα· πιστεύεις τοῦτο; ²⁷ ^j Λέγει αὐτῷ, Ναί, Κύριε· ἐγὼ πεπίστευκα, ὅτι σὺ εἶ ὁ Χριστὸς, ὁ Υἱὸς τοῦ Θεοῦ, ^k ὁ εἰς τὸν κόσμον ἐρχόμενος.

²⁸ Καὶ ταῦτα εἰπούσα ἀπήλθε καὶ ἐφώνησε Μαρίαν τὴν ἀδελφὴν αὐτῆς λάθρα εἰπούσα, Ὁ διδάσκαλος πάρεστι, καὶ φωνεῖ σε.

²⁹ Ἐκείνη ὡς ἤκουσεν ἐγείρεται ταχὺ καὶ ἔρχεται πρὸς αὐτόν. ³⁰ Οὐπω δὲ ἐληλύθει ὁ Ἰησοῦς εἰς τὴν κώμην, ἀλλ' ἦν ἐν τῷ τόπῳ ὅπου ὑπῆντησεν αὐτῷ ἡ Μάρθα. ³¹ Οἱ οὖν Ἰουδαῖοι οἱ ὄντες μετ' αὐτῆς ἐν τῇ οἰκίᾳ καὶ παραμυθούμενοι αὐτὴν, ἰδόντες τὴν Μαρίαν ὅτι ταχέως ἀνέστη καὶ ἐξῆλθεν, ἠκολούθησαν αὐτῇ λέγοντες, Ὅτι ὑπάγει εἰς τὸ μνημεῖον ἵνα κλαύσῃ ἐκεῖ.

³² Ἡ οὖν Μαρία ὡς ἦλθεν ὅπου ἦν ὁ Ἰησοῦς ἰδοῦσα αὐτὸν ἔπεσεν αὐτοῦ εἰς τοὺς πόδας λέγουσα αὐτῷ, Κύριε, εἰ ἦς ὧδε, οὐκ ἂν ἀπέθανε μοῦ ὁ ἀδελφός.

³³ Ἰησοῦς οὖν ὡς εἶδεν αὐτὴν κλαίουσαν, καὶ τοὺς συνελθόντας αὐτῇ Ἰουδαίους κλαίοντας, ^l ἐνεβριμήσατο τῷ πνεύματι, καὶ ἐτάραξεν ἑαυτὸν, ³⁴ καὶ εἶπε, Πού

He does not say, *I will ask* God that he may rise again; but "he shall rise;" for "I am the Resurrection and the Life." I need not ask aid in raising him. I am the Resurrection; all who desire to partake in the Resurrection must *ask of Me*, must pray to Me. Thus He raises her mind, and teaches us what the Resurrection is; which is far more important to her and to us, than that Lazarus should be raised to life. (*Chrys., Theophyl.*)

^{24.} ἐν τῇ ἀναστάσει.] The Day of Resurrection and the Last Day are here represented as identical. Cp. v. 28, 29; vi. 39, 44. ^{25.} ἐγὼ εἰμι ἡ ἀνάστασις καὶ ἡ ζωὴ] "Ego sum Resurrectio morientium, et Vita viventium." (*Benig.*) See John xiv. 6. Deut. xxx. 20. 1 Cor. i. 30.

— ὁ πιστεύων εἰς ἐμὲ, κὰν ἀποθάνῃ, ζήσεται] *he that believeth in Me, though he die, yet shall he live*; and what is more, his *death* shall be the gate to everlasting life, or, as *S. Aug.* paraphrases it, He that believeth in Me, although he die in the *body*, yet will remain alive in the soul, even until the day when his body will rise again, never more to die; for death is the *life of the soul*, and every one who lives in the body, although he may die in the body for a time, yet shall he live.

I am the Life; and he that believeth in Me shall never die; therefore, whether I am present to your bodily eye or no, I am able to give Life; and you must come to Me for life. This is a reply to her who said, "whatsoever thou wilt *ask of God*, God will give it thee;" and "if Thou hadst been here, my brother had not died." (*Chrys.*)

^{26.} οὐ μὴ ἀποθάνῃ εἰς τὸν αἰῶνα.] *shall never die.* See viii. 51, 52; x. 28, i. e. shall live for ever. So οὐ μὴ διψήσῃ εἰς τὸν αἰῶνα, *shall never thirst.* See also xiii. 8. 1 Cor. viii. 13. The Greek οὐ μὴ εἰς τὸν αἰῶνα is equivalent to the Hebrew עַל־לֵוֹלָם (*lo-leolam*). Ps. lv. 22. Prov. x. 30. Cp. *Vorst.* de Hebr. pp. 730—735. And therefore the words "shall not die eternally" (*non morietur in eternum*), in the last Prayer of our Burial Service (cp. the first sentence of it from John xi. 25, 26), are to be understood in this sense, 'shall never die.'

^{28.} λάθρᾳ] *secretly.* Perhaps Martha did not say it openly for fear of the Jews, and so she is contrasted with Mary (v. 32).

^{32.} Μαρία—ἔπεσεν αὐτοῦ εἰς τοὺς πόδας] So A, B, C, E, G, H, K, L, M, S, U, X, Δ, Λ.—*Elz.* has εἰς τοὺς πόδας αὐτοῦ,—but αὐτοῦ is emphatic, *His feet.* Mary was more fervent in spirit than her sister, and did not care for the crowd, nor for the jealousy, suspicion, and hatred, with which the Jews regarded Jesus, Whom they and their Rulers sought to kill; but she threw aside all human considerations, and having "chosen the better part," cared only for the one thing needful, and in a spirit of noble courage and affectionate devotion, meek and gentle as she was, paid public homage to Christ by casting herself at the feet of Him, Who was regarded with envious feelings by many around her,—even her private friends,—who had come from Jerusalem to comfort her.

— οὐκ ἂν ἀπέθανε μοῦ ὁ ἀδελφός] Observe the difference between these words and Martha's, v. 21. *Mary* says, "If Thou hadst been here, Death would never have come to one so dear to Thee and me as that brother of mine" (μοῦ ὁ ἀδελφός). *Martha* says, "If Thou hadst been here, my brother (ὁ ἀδελφός μου) would not have been dead,—as he now is."

^{33.} Ἰουδαίους κλαίοντας] *Jews weeping.* Many witnesses, therefore, were present at this miracle, and many of them bitter

enemies of Christ. (*Aug., Theoph.* See vv. 45, 46, and xii. 17.) A strong evidence of its truth.

— ἐνεβριμήσατο τῷ πνεύματι] *was vehemently affected in spirit.* This word ἐμβριμάμαι, repeated in v. 38, ἐμβριμάμενος ἐν ἑαυτῷ, is from the root βρέω, 'fremo,' and signifies to be angry, to rebuke, to menace, to forbid, to restrain, with vehemence and indignation; see the passages where it is used, Matt. ix. 30. Mark i. 43; xiv. 5. The LXX use ἐμβριμήμα for צַר (zaam), 'indignation.' (*Lament.* ii. 6.)

What was the cause of this ἐμβριμήσις? Some say that He was troubled by a contemplation of the ravages of sin; some, by the hypocrisy and malice of the Jews; some, by the grief of those around Him. The reason of this grief and indignation seems rather to have been, that now at the close of His Ministry, and after so many miracles of might and mercy, those persons who had been witnesses of His works, had so little faith in His power and love. See below, xii. 37, and Mark viii. 12, where our Lord is described in like manner as *groaning in spirit* on account of the unbelief of man; and below, xiii. 21, where it is said that He was *troubled in spirit* for the treachery of Judas. They were weeping vehemently for the dead, whom *Jesus loved*;—as if He, Who is the Resurrection and the Life, were not now with them; or as if He could not or would not comfort them. Indeed, some of them were so sceptical as to say, "Could not this man, who opened the eyes of the blind, have caused also that this man should not have died?" v. 37. The Evangelist shows that this was the cause of our Lord's indignation, by adding, "*Jesus therefore again ἐμβριμάμενος ἐν ἑαυτῷ cometh to the grave,*" in order to work the miracle immediately, and so put an end at once to their faithless surmises and cavils. For a like reason He had asked, v. 34, "Where have ye laid him?" as much as to say, "I will raise him to life."

Some of the ancient Fathers supposed this word to indicate an internal act, by which our Blessed Lord kept His human affections under control, and, as it were, rebuked and restrained them from bursting into an immoderate excess of grief. Thus *S. Cyril* says, ἐπιπλήττει τρόπον τινα τῇ ἰδίᾳ σαρκί. He does not allow His human affections to break forth, but represses and chides them. And again he says, ἀγριώτερον τῇ λύπῃ ἐπετίμησε· ὡς γὰρ Θεὸς παιδαγωγικῶς ἐντιμᾷ. And so *Euthym.* ἐπετίμησε τῷ πάθει. *S. Cyril* adds, that to be overpowered by grief, τυραννεῖσθαι ταῖς λύπαις,—is a disorder of human nature, and that this was overcome by Christ.

We may say with reverence, that this wonderful work was not only a proof of the *Divine* power and love of the Incarnate Lord, and a pledge of our future Resurrection, by His might and mercy, but also the *manner* of its operation was *exemplary* to us in the exercise of our own *human affections.* Our Lord loved Martha, and her sister, and Lazarus; He wept as man at the grave (v. 35). But He checked His affections from breaking forth into passionate grief; He did not allow them to disturb His reason, to overpower His will, or to impair His quietness and dignity. He showed grief for the *incredulity* of the Jews; for *unbelief* is the death of the soul. He thus taught us to regulate and moderate our passions; and particularly, "not to be sorry, as men without hope, for them that sleep in Him." (1 Thess. iv. 13.) He showed human feeling, that we may surely know that He has a

τεθείκατε αὐτόν; Λέγουσιν αὐτῷ, Κύριε, ἔρχου καὶ ἴδε. ³⁵ Ἐδάκρυσεν ὁ ^m Luke 19. 41.
 Ἰησοῦς. ³⁶ Ἐλεγον οὖν οἱ Ἰουδαῖοι, Ἴδε πῶς ἐφίλει αὐτόν. ³⁷ Ἄ Τινὲς δὲ ἐξ ^{Heb. 4. 15.}
 αὐτῶν εἶπον, Οὐκ ἡδύνατο οὗτος ὁ ἀνοίξας τοὺς ὀφθαλμοὺς τοῦ τυφλοῦ ποιῆσαι ^{n ch. 9. 6.}
 ἵνα καὶ οὗτος μὴ ἀποθάνῃ; ³⁸ Ἰησοῦς οὖν πάλιν ἐμβριμώμενος ἐν ἑαυτῷ ^{o ch. 9. 1.}
 ἔρχεται εἰς τὸ μνημεῖον. Ἦν δὲ σπήλαιον, καὶ λίθος ἐπέκειτο ἐπ' αὐτῷ. ³⁹ Λέγει ^{Luke 7. 21.}
 ὁ Ἰησοῦς, Ἄρατε τὸν λίθον. Λέγει αὐτῷ ἡ ἀδελφὴ τοῦ τετελευτηκότος Μάρθα,
 Κύριε, ἥδη ὅζει, τεταρταῖος γάρ ἐστι. ⁴⁰ Λέγει αὐτῇ ὁ Ἰησοῦς, Οὐκ εἶπόν σοι,
 ὅτι ἐὰν πιστεύσης, ὅψῃ τὴν δόξαν τοῦ Θεοῦ; ⁴¹ Ἦραν οὖν τὸν λίθον, οὗ ἦν ^{p ver. 4. 23—26.}
 ὁ τεθνηκὼς κείμενος· ὁ δὲ Ἰησοῦς ἦρε τοὺς ὀφθαλμοὺς ἄνω καὶ εἶπε, Ἰ Πάτερ, ^{q Matt. 11. 25.}
 εὐχαριστῶ σοι ὅτι ἤκουσάς μου. ⁴² Ἐγὼ δὲ ᾔδειν ὅτι πάντοτέ μου ἀκούεις· ^{ch. 17. 1.}
 ἄλλὰ διὰ τὸν ὄχλον τὸν περιεστῶτα εἶπον, ἵνα πιστεύσωσιν ὅτι σὺ μὲ ἀπ- ^{r ch. 12. 30.}
 έστειλας. ⁴³ Καὶ ταῦτα εἰπὼν φωνῇ μεγάλῃ ἐκραύγασε, Λάζαρε, δεῦρο ἕξω· ^{s ch. 5. 34—36.}
⁴⁴ καὶ ἐξῆλθεν ὁ τεθνηκὼς, δεδεμένος τοὺς πόδας καὶ τὰς χεῖρας κειρίαις, καὶ ^{& 10. 25, 37, 38.}
^{Acts 2. 22.}
^{1 John 5. 9.}

human nature; and He was affected to tears when He saw Mary weeping, for "He is touched with our infirmities." But He controlled His feelings, in order to teach us (says *Theophylact*) what are the proper bounds of sorrow, and its opposites,—τὸ γὰρ ἀσυμπαθὲς καὶ ἔδακρυ θηριώδες, τὸ δὲ πολὺδακρυ καὶ φιλόδθρνον καὶ πολὺλυπον γυναικάδες.

Let Christians endeavour to be like Christ. They are not Stoics, nor yet are they overpowered by their feelings; they are not agitated by *passions* properly so called. (*Beng.*)

—ἐτάραξεν ἑαυτόν] *He troubled himself.* A remarkable expression. It was His own will and deed: it was in His own power to be affected as He would. The Eternal Word of God took a human soul as well as human flesh, associating with Himself the complete nature of man in the Unity of His Person; and therefore human infirmity is troubled according to *His will* in His Person, where resided Divine power. (*Aug.*)

The affections of Christ were not *passions*, but voluntary *emotions*, which He held under control. And this self-commotion was orderly, rational, full of dignity, and directed to proper ends. And therefore, when He is said afterwards τεταρτάχθαι (xii. 27; xiii. 21), some suffering of a more violent kind is indicated by the contrast.

35. Ἐδάκρυσεν ὁ Ἰησοῦς] *Jesus shed tears*; ἐδάκρυσεν, not ἐκλαυσεν: non *ploravit*, sed *flevit*; i. e. gently, and without passion. When our Lord is about to do mighty works as God, He does something else to remind us that He is also man. He now sheds tears as man, when He is about to raise the dead as God; so He *slept*, just before He stilled the storm. See Matt. viii. 24. Our Lord was affected with the tears of the sisters of the dead, and sympathized with them. "Ipse Saluator ploravit quem resuscitaturus erat." (*Jerome*, Ep. Nepot. p. 269.)

St. John studiously records, that Jesus shed tears, to show that He was really clothed with our nature; and because St. John relates more lofty things of Christ than the other Evangelists do, therefore he takes care to record the lowly also. Christ also thus teaches us to weep for our departed friends,—but to weep moderately, and in the fear of God, and in the faith of the Resurrection. Our Lord, being partaker of our flesh and blood, was partaker in our human affections, and has taught us how to regulate them . . . The words describe what was seen,—but who shall describe what was felt? (*Chrys.*, *Theoph.*)

Our Lord ἐδάκρυσεν, *shed tears* at the grave of Lazarus, but He ἐκλαυσεν, *wept* over Jerusalem. (Luke xix. 41.) So much more lamentable is the death of the soul than that of the body.

37. ὁ ἀνοίξας τοὺς ὀφθαλμοὺς] *He that opened the eyes of the blind.* Thus our Lord's enemies bear witness to the truth of that miracle.

38. σπήλαιον, καὶ λίθος] *a cave; and a stone was lying upon it.* See Matt. xxvii. 60. 66. Mark xv. 46.

39. Ἄρατε τὸν λίθον] *Take ye away the stone.* Why did our Lord say, "Where have ye laid him?" and "Take away the stone," and "Loose him?" Why did He not at once raise Lazarus? Because He designed to make those, to whom He gave these commands, to be so many witnesses, by the eye and touch, to the reality of the miracle. (*Chrys.*)

—τεταρταῖος] *quadriduanus.* See v. 17. Cp. προκείμεθα πεμπταῖον. (*Aristoph.*) "τεταρταῖος, ap. Xen. Cyr. v. 3. 1. τριταῖος, Herodot. ii. 89. δευτεράτος, id. vi. 106. δωδεκατάτος, Theocrit. Id. ii. 4. Philostr. Apollon. vii. 10. πεμπταῖος ἀφίκετο." (*Kuin.*) See the examples in *Matth.* Gr. Gr. § 144. Cp. τριταῖος, 1 Sam. ix. 20; xxx. 13.

Observe this word in reference to Christ Himself Lazarus

was dead *four days*, and ἥδη ὅζει,—*he saw corruption.* But Christ raised Himself the *third day*, and "saw no corruption." Acts xiii. 37.

41. οὐ—κείμενος] These words are not found in five uncials, B, C*, D, L, X, and a few cursives, and in some Versions, and are omitted by many recent Editors; but the evidence of MSS. preponderates in their favour; and their omission makes an inharmonious sound between ἦραν λίθον and ἦρεν ὀφθαλμοὺς.

—Πάτερ, εὐχαριστῶ σοι] *Father, I thank Thee.* Christ prayed not because He needed aid, but because we need instruction. (*Hilary*, *Chrys.*) Cp. Mark i. 41; iv. 39; ix. 25. John ii. 4—11; v. 9, which shows that Christ wrought His greatest miracles *without prayer*, and by His own authority. He prayed to show that He was not against God, or God against Him; and that what He did was done with God's approval, as much as to say,—I pray, not because prayer on My part is necessary, nor in order that My will may be made effectual; but in order to show that My will and the Father's will is one and the same will. And this He proceeded to prove by saying, "Lazarus, come forth,"—i. e. I, by My power, command thee to rise from the dead. (*Chrys.*)

43. φωνῇ μεγάλῃ ἐκραύγασε] *He cried with a loud voice.* The Loud Voice of Christ raising Lazarus from the dead, is a prelude to the Loud Voice of the Trumpet at the Great Day, when all who are in the graves will hear His Voice (John v. 28); and the effect of that Voice will be immediate,—in the twinkling of an eye, as the raising of Lazarus was. (*Cyril*, *Theophyl.*)

—Λάζαρε, δεῦρο ἕξω] *Lazarus, come forth.* He calls all His sheep by name (x. 3). He knows them dead as well as alive.

When our Lord works miracles, He speaks and acts with sovereign authority: "Damsel, arise;" "Young man, arise;" "Stretch forth thy hand;" "Thy sins are forgiven thee;" "Peace, be still!" "Take up thy bed and go to thy house;" "I say to thee, thou evil spirit, come out of him;" "Be it unto thee even as thou wilt;" "Say, the Lord hath need of him;" "To-day shalt thou be with Me in Paradise." (*Chrys.*)

44. ἐξῆλθεν ὁ τεθνηκὼς] *he who was dead came forth.* This history may be considered as symbolical of what is done in the spiritual world, when the soul is raised by Christ's voice from the death of sin, and released from its bands by the Ministry of Reconciliation (2 Cor. v. 18, 19), which He has instituted in His Church. It is Christ Who quickens the dead, and raises from the grave. The Ministers of Christ, at His command, loose him who is bound, and who has been quickened and raised by Christ. *Aug.* See also *Aug.* Sermon 98, and Quæst. 65, and *Burgon.* here.

—κειρίαις] *with graveclothes.* σχολῖνα ἐντάφια, *Gloss.* Used by LXX for Hebr. מרבדים (*marbadim*). Prov. vii. 16, "tapetes lectorum." *κειρίαι* sunt *fasciæ quævis*, et hoc nomine insigniuntur fasciæ, quibus infantes vinciri, lecti subendi, et mortuorum cadavera, linteo prius involuta (v. ad Matt. xxvii. 59), ut aromata, quibus corpora condiebantur, melius servarentur, circumligari solebant. Suidas: *κειρία*: εἶδος ζώνης ἐκ σχοινίων, παρεοικὺς ἱμάντι, ἣ δεσμοῖσι τὰς κλῖνας. *Moschorius*: *κειρία* ὁ τῶν νηπίων δεσμός, ἡγουν ὁ κοινὸς φασκία, καὶ ἣ δεσμοῖσι τοὺς νεκροὺς. Fnerunt qui putarent totum Lazari corpus involutum, fasciisque circumligatum fuisse, instar *infantum* recens natorum. *Basilius* Homil. de gratiar. actione T. i. ὁ νεκρὸς ἐζωοποιεῖτο καὶ ὁ δεδεμένος παριπάτει. Θαῦμα ἐν θαύματι, *κειρία* δεδεῖσθαι τοὺς πόδας, καὶ μὴ κωλύεσθαι πρὸς κίνησιν. Eandem sententiam secuti *Lightfoot*, *Lampius*. (*Kuin.* Cp. *Wetst.* p. 918.)

ἡ ὄψις αὐτοῦ σουδαρίῳ περιεδέδετο. Λέγει αὐτοῖς ὁ Ἰησοῦς, Λύσατε αὐτὸν καὶ ἄφετε ὑπάγειν.

⁴⁵ Πολλοὶ οὖν ἐκ τῶν Ἰουδαίων οἱ ἐλθόντες πρὸς τὴν Μαρίαν καὶ θεασάμενοι ἃ ἐποίησεν, ἐπίστευσαν εἰς αὐτόν. ⁴⁶ Τινὲς δὲ ἐξ αὐτῶν ἀπήλθον πρὸς τοὺς Φαρισαίους, καὶ εἶπον αὐτοῖς ἃ ἐποίησεν ὁ Ἰησοῦς. ⁴⁷ Συνηγάγον οὖν οἱ Ἀρχιερεῖς καὶ οἱ Φαρισαῖοι συνέδριον, καὶ ἔλεγον, Τί ποιούμεν, ὅτι οὗτος ὁ ἄνθρωπος πολλὰ ποιεῖ σημεῖα; ⁴⁸ ἔαν ἀφώμεν αὐτὸν οὕτω, πάντες πιστεύουσιν εἰς αὐτόν· καὶ ἐλεύσονται οἱ Ῥωμαῖοι, καὶ ἀροῦσιν ἡμῶν καὶ τὸν τόπον καὶ τὸ ἔθνος. ⁴⁹ Εἷς δὲ τις ἐξ αὐτῶν Καϊάφας, ἀρχιερεὺς ὢν τοῦ ἐνιαυτοῦ ἐκείνου, εἶπεν αὐτοῖς, Ὑμεῖς οὐκ οἴδατε οὐδὲν, ⁵⁰ οὐδὲ λογίζεσθε, ὅτι συμφέρει ἡμῖν ἵνα εἷς ἄνθρωπος ἀποθάνῃ ὑπὲρ τοῦ λαοῦ, καὶ μὴ ὅλον τὸ ἔθνος ἀπόληται. ⁵¹ Τοῦτο δὲ ἀφ' ἑαυτοῦ οὐκ εἶπεν, ἀλλὰ ἀρχιερεὺς ὢν τοῦ ἐνιαυτοῦ ἐκείνου ἐπροφῆτευσεν, ὅτι ἡμελλεν Ἰησοῦς ἀποθνήσκειν ὑπὲρ τοῦ ἔθνους, ⁵² καὶ οὐχ ὑπὲρ τοῦ ἔθνους μόνον, ἀλλ' ἵνα καὶ τὰ τέκνα τοῦ Θεοῦ τὰ διεσκορπισμένα συναγάγῃ εἰς ἓν. ⁽⁹⁵⁾ ⁵³ Ἀπ' ἐκείνης οὖν τῆς ἡμέρας συνεβουλεύσαντο ἵνα ἀποκτείνωσιν αὐτόν.

⁵⁴ Ὁ Ἰησοῦς οὖν οὐκ ἔτι παρῆρσία περιεπάτει ἐν τοῖς Ἰουδαίοις· ἀλλὰ

— σουδαρίῳ] *with a napkin.* See Luke xix. 20. John xx. 7. ⁴⁷ τί ποιούμεν, ὅτι—ποιεῖ;] *what are we to do?* ὅτι = *in regard to that.* See ix. 17.

⁴⁸ ἐλεύσονται οἱ Ῥωμαῖοι] *the Romans will come and take away our place and nation.* They feared temporal loss, and incurred eternal, and did not escape the temporal; for the *Romans did come* after Christ's passion, and took away their place and nation, *because they did not let Christ alone*, but slew Him Who is now reigning in heaven, while they are scattered through the world. (*Aug., Chrys.*) Cp. Luke xx. 15, 16, where our Lord predicts the destruction of the Jewish polity, as a *penalty* to be inflicted on the Jews for their rejection of Himself. See here the results of preferring Political Expediency to Justice, Piety, and Truth.

⁴⁹ Καϊάφας] *Caiaphas.* See on Matt. xxvi. 3. Luke iii. 2. He had been intruded into the office by Valerius Gratus, A.D. 25, and was put out by Vitellius, A.D. 36. *Joseph. A. xviii. 4. 3.*

⁵⁰ λογίζεσθε] So A, B, D, L.—*Elz. διαλογίζεσθε.* — ὑπὲρ τοῦ λαοῦ] *in behalf of the people.* Caiaphas, in a Jewish spirit, prophesied of what would be expedient for the *Jews*; but God designed the benefit of Christ's death for the whole World; and made Caiaphas an instrument for conferring that benefit, which the Jews reject.

⁵¹ ἀρχιερεὺς ὢν τοῦ ἐνιαυτοῦ ἐκείνου] *being High Priest that year he prophesied.* Annas was the High Priest *de jure.* (Cf. on Luke iii. 2, and below, xviii. 13. 24.) The addition "*of that year*" is a silent indication of the irregular character of the tenure by which Caiaphas held office. The High Priesthood, by God's Institution, was in the family of Aaron and *for life*; but through the ambition and strife of the Jews the office had ceased to be hereditary, and indeed there were sometimes more than one High Priest in one year; and Caiaphas had bought the office with money. But even then the Spirit of God had not yet forsaken the sacerdotal office, though they who bare it were unworthy and abused it to their own destruction. Who He deserted them, when they had crucified Christ, and the veil of the Temple was rent in twain.

Caiaphas was High Priest in *that year*, the year in which *Jesus died*; and in that year he *prophesied.* Jewish Prophecy expired with a prediction of Christ's death on its lips.

This power, however, in the case of Caiaphas is ascribed by the Evangelist to a divine mystery, because he was "*High Priest that year*" (*Aug.*); the last in the seventy weeks of Daniel (*Bengel*); not that Caiaphas was made High Priest that year; he had been High Priest for several years. (See *Josephus, Ant. xviii. 2 and 4*; and on Matt. xxvi. 3.)

The expression "*that year*" is repeated in *vv. 49. 51*, and is emphatic. He prophesied as High Priest of *that year* in which the Levitical Priesthood and Ritual was about to be superseded by the Sacrifice offered by the *One Great High Priest.* But God would thus show, that He had not withdrawn all His graces from them, till they forfeited them by rejecting and crucifying Christ; and then the veil of the Temple was rent; and the People and the Priesthood became the victims of False Prophets.

Although there were many other High Priests in other years, yet we do not hear that any prophesied except the High Priest of that year in which Jesus was about to die. (*Origen.*)

Caiaphas spoke with a view to *political expediency*, but God

overruled his words to spiritual edification. So He did with those of Pilate when he wrote the title on the Cross, *xix. 19—22.* "Out of the eater came forth meat" (*Judges xiv. 14.*) "The fierceness of man shall turn to Thy praise, O Lord" (*Ps. lxxvii. 10.*)

— ἐπροφῆτευσεν] *he prophesied*; here is one of the Comments on the History, according to St. John's manner. See *ii. 25*; *v. 21*; *vi. 64. 71*; *vii. 39*; *xii. 33. 37. 43*; *xiii. 11*; *xxi. 17.*

Sometimes evil men, as Balaam and Caiaphas, may be endued with prophetic gifts, and evil spirits themselves may confess Christ—"We know Thee who Thou art" (*Luke iv. 34.*)

See the power of the High Priesthood. Caiaphas, being invested in this office, prophesied, although unworthy and not knowing what he said, but was made an instrument in God's hands for declaring the truth. Thus we are taught to honour the Priest's office on account of the grace given by it. He prophesied, but not with a prophetic soul; and therefore was not a prophet.

See also the power of the Holy Spirit, for He used Caiaphas as an organ, and made him utter a prophecy concerning Christ and the efficacy of His death. Many, though unworthy, have foreseen and foretold the future—Pharaoh, Balaam, Saul, Nebuchadnezzar, Caiaphas, Pilate. (*Theoph., Chrys.*) Prophetic and miraculous powers, eloquence, faith, and other ministerial gifts, may be found in evil men. And nothing profiteth without *Charity* (*1 Cor. xiii. 1—3.*)

We may look for the time, when Ministers of Antichrist, seducing men to idolatry, *will* be permitted to try the faith of the world by *uttering prophecies, working signs and miracles.* (See *Matt. xxiv. 24. 2 Thess. ii. 9.*) But the Holy Spirit, in the Old and New Testament, has provided a safeguard against these seductions. (See *Deut. xiii. 1—4* and *1 Cor. xiii. 1—3.*) The test to be applied is—Do they, who prophesy and work miracles, also preach *true doctrine*? or do they lead to idolatry? Have they *Charity*? Do they show love to God and to Man in God? Or are they like Caiaphas, uttering a prophecy concerning Christ, and *yet ready to kill Him*?

⁵² ἵνα—συναγάγῃ εἰς ἓν] *that He might gather together into one.* The prophecy took effect, but in the opposite way to which Caiaphas designed. Christ was slain, and the people of the literal Israel were *scattered.* "Their house is left to them desolate" (*Matt. xxiii. 38.*), and the *true Israel* were *gathered together in one* in Christ. (*Chrys.*)

⁵³ συνεβουλεύσαντο] *they took counsel together.* What, as individuals, they had designed, they now deliberate in common to execute. (*Cyril.*) And so they fulfilled the second Psalm (*Ps. ii. 1.*)

— ἵνα ἀποκτείνωσιν αὐτόν] *that they might put Him to death.* They perverted a prophecy in behalf of Christ into an occasion of sin against Him. So evil men deal with the words of the Holy Ghost in the Holy Scriptures, which were written for our learning. "They wrest them to their own destruction" (*2 Pet. iii. 16.*) (*Origen.*)

⁵⁴ οὐκ ἔτι παρῆρσία περιεπάτει ἐν τοῖς Ἰουδαίοις] *He was walking no more openly among the Jews.* He would not offer any temptation to the impiety and malice of His persecutors, or give the wicked any cause of becoming more wicked. (*Origen*; see *Matt. x. 23.*) Their time of probation was past. He thus gave His disciples an occasion of showing their stedfastness and

ἀπῆλθεν ἐκεῖθεν εἰς τὴν χώραν ἐγγὺς τῆς ἐρήμου, εἰς ^zἘφραῖμ λεγομένην πόλιν, ^z 2 Chron. 13. 19.
καὶ καὶ διέτριβε μετὰ τῶν μαθητῶν αὐτοῦ.

(⁹⁶/_I) ⁵⁵ Ἦν δὲ ἐγγὺς τὸ πάσχα τῶν Ἰουδαίων (⁹⁷/_x) καὶ ἀνέβησαν πολλοὶ εἰς
Ἱεροσόλυμα ἐκ τῆς χώρας πρὸ τοῦ πάσχα, ^{zz} ἵνα ἀγνίσωσιν ἑαυτοὺς.

^{zz} 2 Chron. 30.
17—19.

⁵⁶ Ἐζήτουν οὖν τὸν Ἰησοῦν, καὶ ἔλεγον μετ' ἀλλήλων ἐν τῷ ἱερῷ ἐστη-
κότες, τί δοκεῖ ὑμῖν; ὅτι οὐ μὴ ἔλθῃ εἰς τὴν ἑορτήν; ⁵⁷ Δεδώκεισαν δὲ οἱ
Ἀρχιερεῖς καὶ οἱ Φαρισαῖοι ἐντολήν ἵνα ἐάν τις γνῶ ποῦ ἐστὶ μνηύσῃ, ὅπως
παῖδωσιν αὐτόν.

XII. ¹ Ὁ οὖν Ἰησοῦς πρὸ ἑξ ἡμερῶν τοῦ πάσχα ἦλθεν εἰς ^bΒηθανίαν, ^a Matt. 26. 6.
ὅπου ἦν Λάζαρος ὁ τεθνηκώς, ὃν ἤγειρεν ἐκ νεκρῶν ὁ Ἰησοῦς. ^c Mark 14. 3.
^b ch. 11. 1, 43.

(⁹⁸/_I) ² Ἐποίησαν οὖν αὐτῷ δεῖπνον ἐκεῖ, καὶ ἡ Μάρθα διηκόνει, ὁ δὲ Λάζαρος
εἰς ἣν τῶν ἀνακειμένων σὺν αὐτῷ. ³ Ἡ οὖν Μαρία λαβοῦσα λίτρον μύρου ^c ch. 11. 2.

νάρδου πιστικῆς πολυτίμου ἤλειψε τοὺς πόδας τοῦ Ἰησοῦ, καὶ ἐξέμαξε ταῖς
θριξίν αὐτῆς τοὺς πόδας αὐτοῦ· ἡ δὲ οἰκία ἐπληρώθη ἐκ τῆς ὁσμῆς τοῦ μύρου.

⁴ Ἀλέγει οὖν εἰς ἐκ τῶν μαθητῶν αὐτοῦ, Ἰούδας Σίμωνος Ἰσκαριώτης, ὁ μέλλων ^d Matt. 10. 4.

αὐτὸν παραδιδόναι, ⁵ Διατί τοῦτο τὸ μύρον οὐκ ἐπράθῃ τριακοσίων δηναρίων,
καὶ ἐδόθη πτωχοῖς; ⁶ Εἶπε δὲ τοῦτο, οὐχ ὅτι περὶ τῶν πτωχῶν ἔμελεν αὐτῷ, ^e ch. 13. 29.

ἀλλ' ὅτι κλέπτῃς ἦν, καὶ τὸ γλωσσόκομον εἶχε, καὶ τὰ βαλλόμενα ἐβάσταζεν.

allegiance to Him; and therefore He afterwards said, "Ye are they who have continued with me in my temptations" (Luke xxii. 28). (*Chrys.*)

— Ἐφραῖμ λεγομένην πόλιν] See on Luke x. 1. Cp. *Winer*, R. W. in v. Ephraim.

⁵⁵. τῆς χώρας] from that country or region where Jesus had been (v. 54). Does the Evangelist intimate that the men of that region were solicited to deliver up Christ (see v. 56, 57); and does he thus bring out more strongly the treachery of Christ's own Apostle who betrayed Him?

— ἵνα ἀγνίσωσιν] in order that they might purify themselves. On this use of ἀγνίζω, see Acts xxi. 24. 26; xxiv. 18. That they might purify themselves from such ceremonial defilements as they might have contracted; in order to participation in the Paschal feast. (See Numb. ix. 10. 2 Chron. xxx. 17.) This purification was effected by sacrifices, sprinkling of water, fasting, prayer, and other observances, which lasted from one to six days. (See *Lightf.* and *Lampe*.) This, and the other prescribed rites, brought a great concourse of people together at Jerusalem, before the Festival. Indeed, all who went had to undergo the rites in question. So a Rabbinical writer, cited by *Welstein*, says, 'Tenetur uniusquisque ad purificandum se ad festum.' And *Jos. Ant.* iv. 3. 12, ἀθμίτων ἡγείτο—μὴ προηγηκεὶς εἰσάγειν τὸ πλῆθος. The rites are described by *Jos. Ant.* viii. 3, and *Bell.* v. 2.

Probably in reference to this usage at this time our Lord Himself says, "for their sakes I sanctify Myself" (xvii. 19). The People were sanctifying themselves for the Levitical Passover. The True Passover was sanctifying Himself to be an Oblation for the whole world. Like them also, He came to the Holy City before the Passover. See xii. 1.

CH. XII. 1. Ὁ οὖν Ἰησοῦς—ἦλθεν εἰς Βηθανίαν] *Jesus then came to Bethany six days before the Passover.* On the Sabbath before the Passover, the eve of Palm Sunday, see v. 12. This is the same narrative as in St. Matt. (xxvi. 6) and in St. Mark (xiv. 3), concerning the woman in the house of Simon, who had been a leper. *Aug.* (de Cons. Evang. ii. 89.)

— πρὸ ἑξ ἡμερῶν τοῦ πάσχα] six days before the Passover. The term 'eight days' is equivalent to a week. On the construction cp. xi. 18, ἐγγὺς τῶν Ἱεροσολύμων ὡς ἀπὸ σταδίων δεκαπέντε. So LXX, Amos i. 1, πρὸ δύο ἐτῶν τοῦ σεισμοῦ; iv. 7, πρὸ τριῶν μηνῶν τοῦ τρυγητοῦ (*Winer*, p. 492).

². δεῖπνον] This Supper at Bethany was probably on the Sabbath before His death. It was on a Sabbath,—the Sabbath, or day of Rest before that great Sabbath, the last Sabbath which was of divine obligation, on which Christ rested in the grave, and fulfilled the Sabbath, and prepared the grave as a place of Rest for all who pass from this life in His faith and fear. This Supper, in which He was anointed and embalmed beforehand for His burial (see on v. 7), may be regarded as presenting a type of that rest and refreshment in the Sabbath of the grave, where all who are cleansed from the leprosy of sin, as Simon was from bodily leprosy, and who are raised from the death of sin, as Laza-

rus from the grave, and all whom Jesus loves, as Martha and Mary, recline at a spiritual banquet, in Paradise,—which is a blessed Bethany, or House of Passage (see i. 28; x. 40), from this world to the heavenly Jerusalem.

³. Ἡ οὖν Μαρία] Then took Mary a pound of ointment of pure spikenard. See above on xi. 2, where St. John says ἀλείψασα τὸν Κύριον, though he dwells specially on the anointing of the feet.

St. John alone mentions the name of Mary here; St. Matthew and St. Mark say only 'a woman' (Matt. xxvi. 7. Mark xiv. 3). Probably she was still alive when they wrote their Gospels; and they would not draw her forth from her retirement into publicity. See above, p. 323. St. John shows his independent knowledge by specifying her name; and thus also fulfils our Lord's prophecy that it would be illustrious for ever in the whole world. Matt. xxvi. 13. Mark xiv. 9.

— νάρδου πιστικῆς] of pure spikenard. See on Mark xiv. 3. The distillations of pure oil are called ἔδολοι by *Æschyl.* Ag. 95.

— τοὺς πόδας] Mary anointed His feet. We may imitate her in her love and ministry to Christ. For all Christians are members of Christ; and what we do, from love of Christ, to the lowest of His members is accepted by Him as done unto Himself (Matt. xxv. 40). We therefore may be said to anoint His feet, when we show mercy to His poor. (*Theoph.*)

— ἡ δὲ οἰκία ἐπληρώθη ἐκ τῆς ὁσμῆς] the house was filled with the odour. And the world is now filled with its fragrance. Do thou also anoint the feet of Jesus, and wipe His feet with thy hair. If thou hast more than enough, give to the poor, which are the feet of Christ's body, so thou mayest wipe them with thy hair. (*Aug.*) This will be an odour of a sweet smell (ὁσμὴ εὐωδίας), a sacrifice well-pleasing to God (Phil. iv. 18); "as Christ also hath loved us and hath given Himself for us, an offering and a sacrifice to God for a sweet-smelling savour" (εἰς ὁσμὴν εὐωδίας, Eph. v. 2).

⁴. Ἰούδας] Judas. The other Evangelists do not specify him. Here is an evidence of the later date of this Gospel. Cp. the mention of Peter and Malchus, xviii. 10, and Lazarus, xi. 1.

Judas, we see, was permitted to remain in Christ's company to the end. Our Lord, by His forbearance to the Traitor, teaches us to tolerate evil men in the Church, that we may not divide the body of Christ. Be thou holy, and tolerate the evil, that thou mayest attain the reward of the good, and not be condemned with the evil. Imitate Christ. (*Aug.*)

⁶. Εἶπε τοῦτο] He said this, not because he cared for the poor, but because he was a thief and had the bag. This comment is peculiar to St. John's narrative of this fact. See above, p. 268.

— γλωσσόκομον] Properly, (1) a case for the stops or keys of pipes or flutes; (2) a chest, scrip, or purse for money, 2 Chron. xxiv. 10, 11; below, xiii. 29. See *Welst.* p. 921, and *Kuin*, who says, "γλωσσόκομον, vocabulum compositum ex γλῶσσα lingua, item lingua tibiærum, et κομῶ servo, propriè notat thecam, s. cistellam, in quâ tibiæcines linguas tibiærum reponabant, ne attritu corrumperebantur. *Hesychius*: γλωττόκομον, ἐν ᾧ οἱ αὐληταὶ

f Deut. 15. 11.
Matt. 26. 11.
Mark 14. 7.

⁷ Εἶπεν οὖν ὁ Ἰησοῦς, Ἄφες αὐτὴν, ἵνα εἰς τὴν ἡμέραν τοῦ ἐνταφιασμοῦ μου τηρήσῃ αὐτό. ⁸ τὸν πτωχοὺς γὰρ πάντοτε ἔχετε μεθ' ἑαυτῶν, ἐμὲ δὲ οὐ πάντοτε ἔχετε.

(⁹⁹/_x) ⁹ Ἐγὼ οὖν ὄχλος πολὺς ἐκ τῶν Ἰουδαίων ὅτι ἐκεῖ ἐστὶ καὶ ἦλθον, οὐ διὰ τὸν Ἰησοῦν μόνον, ἀλλ' ἵνα καὶ τὸν Λάζαρον ἴδωσιν, ὃν ἤγειρεν ἐκ νεκρῶν. ¹⁰ Ἐβουλευσάντο δὲ οἱ Ἀρχιερεῖς ἵνα καὶ τὸν Λάζαρον ἀποκτείνωσιν,

¹¹ ὅτι πολλοὶ δι' αὐτὸν ὑπῆγον τῶν Ἰουδαίων, καὶ ἐπίστευον εἰς τὸν Ἰησοῦν.

g Matt. 21. 1—11.
Mark 11. 1—10.
Luke 19. 29—38.
h Ps. 118. 25, 26.

(¹⁰⁰/_i) ¹² Ἐτὴ ἐπαύριον ὄχλος πολὺς ὁ ἐλθὼν εἰς τὴν ἑορτὴν, ἀκούσαντες ὅτι ἔρχεται Ἰησοῦς εἰς Ἱεροσόλυμα, ¹³ ἔλαβον τὰ βατὰ τῶν φοινίκων, καὶ ἐξῆλθον εἰς ὑπάντησιν αὐτῶν, καὶ ἔκραζον, Ὡσαννὰ, εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου ὁ βασιλεὺς τοῦ Ἰσραὴλ.

(¹⁰¹/_{vii}) ¹⁴ Εὐρὼν δὲ ὁ Ἰησοῦς ὀνάριον ἐκάθισεν ἐπ' αὐτό, καθὼς ἐστὶ γεγραμ-

ἀπετίθεισαν τὰς γλωσσίδας, deinde verò hoc idem nomen adhibetur etiam de arcuā quāvis; sic Exod. xxxvii. 1, Arcam foderis Aquila dixit γλωσσόκομον, Alexandrini ibi usi sunt vocabulo κιβωτός. Cistulam, in quam Philistaei aureos mures et simulacra coniecerant, quæ in textu Hebraico יִצְחָא dicitur, Josephus, Ant. vi. 1, 2, γλωσσόκομον dixit quod nomen § 3 explicuit, τὸ ἄγγος δ' τοὺς ἀνδριάντας εἶχε καὶ μύας, arcuā in quā erant simulacra et mures. Inprimis autem γλωσσόκομον usurpatur loculo pecuniis asser-vandis apto sive marsupio, ut h. l. in versione Alexandrinā 2 Par. xxiv. 8. 10, 11. Plutarch. Galba, p. 1060, ἐκέλευσεν (Galba) αὐτῷ κομισθῆναι τὸ γλωσσόκομον, καὶ λαβὼν χρυσοῦς τινὰς ἐπέδωκε τῷ Κάνῳ. Lex. Cyrill. ined. γλωσσόκομον βαλάντιον, ἢ φυλίνην θήκη. Euthymius Zigabenus ad Matth. 26, γλωσσόκομον δὲ ἦν βαλάντιον, ἐν ᾧ τὰ προσαγόμενα χάριν τῶν πενήτων ἐναπε-θησαν (εἶτο). Etiam in scriptis Rabbiorum reperitur vocabulum κερσίν (quo h. l. Syrus usus est) et κερσίν per Daleth, et vulgò ponitur de arcu sepulchrali, v. Lightfootus ad h. l. et Buxtorfius Lex. Talm. p. 443." Cp. on xiii. 29.

Observe the striking contrast—Mary and Judas; the three hundred pence, and the thirty pieces of silver; her ἀλάβατρον, his γλωσσόκομον; she in a Simon's house, he Simon's son; the fragrant deed of the one, the miserable end of the other. Let all covetous men,—all who grudge Christ and His House what they lavish on themselves,—all robbers of Him and of His Church, beware. Let them cast away the spirit of Judas, lest they be condemned with him; and imitate Mary, that they may be glorified with her.

—βαλλόμενα] Offerings to Christ, from those who ministered to Him of their substance. See on Luke viii. 3.

Why had Judas the custody of the oblations to Christ, and why did not our Lord, who knew his thoughts and secret acts, put him out of his stewardship? This is a question which has received different answers from various quarters. Some have replied, that He would not give Judas any occasion for betraying Him. (Chrys., Euthym.) Some have ventured to affirm, that his acts of embezzlement were unobserved by Christ. (Lücke.) This is certain, that He has thus left a warning to all, and especially to the Clergy, on the solemn responsibility of pecuniary trusts and possessions; and on the dreadful consequences to themselves and to their own spiritual being, from dealing dishonestly with Church revenues. He has also thus bequeathed to all an example of patience and forbearance. We may not forsake the Communion of the Church, even though a sacrilegious Judas ministers therein.

7. Ἀφες αὐτὴν] Let her alone. Observe the tenderness of Christ's words: He does not condemn Judas, but praises and encourages Mary. (Aug.)

—ἵνα εἰς τὴν ἡμέραν—τηρήσῃ αὐτό] Let her alone, she did not sell it for 300 pence and bestow it upon the poor, not because she has no love for the poor—as thou, O Judas, uncharitably alleget, who carest not for the poor, and who wouldst have its price for thyself—but she preserved it in order to keep it for the day of my burial.

B, D, L, Q, X, and Vulg., and Æthiopic, Coptic, Sahidic, and Armenian Versions, have the reading in the text.—Elz. and A, E, F, G, H, I, M, S, U, Δ, Δ, and Syriac and Gothic Versions, and the majority of Cursives, have τετήρηκεν, a reading which was perhaps derived from the narrative of the other Evangelists, Matt. xxvi. 12. Mark xiv. 8.

The allegation of some, that St. John is at variance with the other Evangelists, and that Mary anointed only the feet of Christ, and had a surplus of nard which she reserved for the burial, is grounded on a misconstruction of his words. See xi. 2, where he says that she anointed the Lord (i. e. His body), and wiped His

feet with her hair. This allegation of discrepancy, like many others of the same kind, is founded on the hypothesis, that St. John, in relating any given event, was bound to record all the circumstances related by his predecessors, or is else to be regarded as contradicting them! whereas, on the contrary, his practice of not repeating all that they had related, and in dwelling on some particular circumstances (e. g. the anointing of the feet here) not mentioned by them, ought rather to be regarded as evidence of his agreement with them. He takes for granted that his readers are well acquainted with the earlier Gospels, given by the Holy Ghost for their use, and are satisfied of their veracity. See above, p. 268.

There is something impressive and affecting in the mention of day of burial, because, probably, this anointing took place on the day-week before our Lord's rest in the grave. See above on v. 2.

8. ἐμὲ δὲ οὐ πάντοτε ἔχετε] but Me ye have not always. He is speaking of His bodily presence; for, according to His Divine Majesty and Grace, He is ever with us, as He promised, "Lo, I am with you alway." Matt. xxviii. 20. (Aug.) He was speaking of the flesh which He took of the Virgin Mary, and in which He was crucified and buried, when He said, "Me ye have not always," for in that flesh He ascended into heaven, and is not here, but He is sitting at God's right hand. But the presence of His Divine Majesty is not withdrawn from us; that is here, and every where. Here is a divine caution against the erroneous notion of a carnal presence in the Holy Eucharist.

10. ἵνα καὶ τὸν Λάζαρον ἀποκτείνωσιν] in order that they might put Lazarus also to death. See the blindness of their rage; as if Christ could raise one who died, and not raise one who was killed. He did both. He who raised Lazarus raised Himself. (Aug.)

12. Τῇ ἐπαύριον] On the morrow. The first day of the week—Sunday. This triumphal entry took place on what is called Palm Sunday. See on v. 1. Cp. Ps. cxviii. 24 and next note.

13. τὰ βατὰ τῶν φοινίκων] the branches of the Palms which grew there. The Palm, which is said to grow better when weight is hung upon its boughs, is emblematic of Victory, and specially of such a victory as that of Christ, which was made more glorious by the weight of suffering for the sins of the world laid upon Him, Who, from the lowest depths of sorrow and humility, and from the pit of the grave raised Himself, and ascended on the clouds to the right hand of God.

These Palms of Victory, now strewn in His triumphal entry to Jerusalem, prefigured the conquest He would achieve over death, by dying and triumphing over the Devil, the Prince of Death, by the trophy of the Cross (Aug.), and of that glorious march of Triumph, by which He would mount upon the clouds, into the heavenly Jerusalem.—They prefigured that Victory by which the Saints also are enabled to overcome, and to stand with palms in their hands, and sing hallelujahs to the Lamb. (Rev. vii. 9, 10.) S. Cyril, Bishop of Jerusalem in the fourth century, speaks of the Palm-tree, from which these branches were stripped, as still existing in his day. See the interesting topographical passage, Cateches. x. pp. 246, 247.

—Ὡσαννὰ] Hosanna, a word of prayer and worship, "Save us." See on Matt. xxi. 9. They are inspired to recognize Christ as greater than a prophet; Christ is God; for salvation is from God alone. (Chrys., Aug., Theoph.)

14. Εὐρὼν ὁ Ἰησοῦς ὀνάριον] Jesus having gotten a young ass. εἰπεῖν is the Hebrew מָצָא (matsa), to procure; and means, having sent in quest of and found. See i. 42. 46, and ix. 35.

The young ass was one on which no one had ever sat, and was emblematic of the Gentile world, which had never been broken in, and was about to submit to Christ. (Aug., Chrys.) See below on v. 20. Matt. xxi. 7. Mark xi. 2.

μένον, ¹⁵ ἢ Μὴ φοβοῦ θυγάτηρ Σιών· ἰδοὺ ὁ βασιλεὺς σου ἔρχεται i Zech. 9. 9.
καθήμενος ἐπὶ πῶλον ὄνου.

(¹⁰²/_x) ¹⁶ ^k Ταῦτα δὲ οὐκ ἔγνωσαν οἱ μαθηταὶ αὐτοῦ τὸ πρῶτον· ἀλλ' ὅτε ^k Matt. 17. 9.
ἔδοξάσθη Ἰησοῦς, τότε ἐμνήσθησαν ὅτι ταῦτα ἦν ἐπ' αὐτῷ γεγραμμένα, καὶ ^{Luke 18. 34.}
ταῦτα ἐποίησαν αὐτῷ. ¹⁷ Ἐμαρτύρει οὖν ὁ ὄχλος ὁ ὢν μετ' αὐτοῦ, ὅτι τὸν ^{ch. 7. 39.}
Δάξαρρον ἐφώνησεν ἐκ τοῦ μνημείου, καὶ ἤγειρεν αὐτὸν ἐκ νεκρῶν. ¹⁸ Διὰ τοῦτο
καὶ ὑπήντησεν αὐτῷ ὁ ὄχλος, ὅτι ἤκουσαν τοῦτο αὐτὸν πεποιηκέναι τὸ σημεῖον.
¹⁹ Οἱ οὖν Φαρισαῖοι εἶπον πρὸς ἐαυτοὺς, Θεωρεῖτε ὅτι οὐκ ὠφελεῖτε οὐδέν; ἴδε ὁ
κόσμος ὀπίσω αὐτοῦ ἀπῆλθεν.

²⁰ Ἦσαν δέ τινες ¹ Ἕλληνες ἐκ τῶν ἀναβαινόντων ἵνα προσκυνήσωσιν ἐν τῇ ^l Acts 8. 27.
ἑορτῇ. ²¹ οὗτοι οὖν προσῆλθον Φιλίππῳ τῷ ἀπὸ Βηθσαϊδᾶ τῆς Γαλιλαίας, καὶ ^{& 13. 42, 43.}
ἡρώτων αὐτὸν λέγοντες, Κύριε, θέλομεν τὸν Ἰησοῦν ἰδεῖν. ²² Ἐρχεται Φίλιππος ^{& 17. 4.}
καὶ λέγει ^m τῷ Ἀνδρέᾳ, καὶ πάλιν Ἀνδρέας καὶ Φίλιππος λέγουσι τῷ Ἰησοῦ. ^{comp. 1 Kings 8.}
(¹⁰³/_{iv}) ²³ Ὁ δὲ Ἰησοῦς ἀπεκρίνατο αὐτοῖς λέγων, Ἐλήλυθεν ἡ ὥρα ἵνα δοξασθῇ ^{41—43.}
ὁ Υἱὸς τοῦ ἀνθρώπου. (¹⁰⁴/_x) ²⁴ Ἀμὴν ἀμὴν λέγω ὑμῖν, ἐὰν μὴ ὁ κόκκος τοῦ ⁿ Matt. 10. 39.
σίτου πεσὼν εἰς τὴν γῆν ἀποθάνῃ, αὐτὸς μόνος μένει· ἐὰν δὲ ἀποθάνῃ, πολλὴν ^{& 16. 25.}
καρπὸν φέρει. (¹⁰⁵/_{iii}) ²⁵ Ὁ φιλῶν τὴν ψυχὴν αὐτοῦ ἀπολέσει αὐτήν· καὶ ὁ ^{Mark 8. 35.}
^{Luke 9. 24.}
^{& 17. 33.}

— γεγραμμένον] written. St. John does not often quote the Hebrew Scriptures, and gives the substance rather than the letter. See *vv.* 38—40.

15. ὁ βασιλεὺς σου ἔρχεται] *thy King cometh*, not like most of thy kings, proud and cruel, but meek; and not leading an army, and riding on a war-horse, but on the colt of an ass.

16. Ταῦτα οὐκ ἔγνωσαν οἱ μαθηταί] *These things understood not His disciples at the first.* Observe the modesty of the Evangelist. He is not ashamed to confess their former ignorance. (*Chrys.*) An evidence of truth. Compare Matt. xvi. 9. Mark viii. 17. John ii. 17, 22; viii. 28; xiii. 7; xvi. 12, 13 (*Burgon*), passages which show that many things were done and said by our Lord to the Apostles, which they could not understand at the time.

This confirms the principle, which is ever to be borne in mind in reading the Gospels, that much of His teaching was *anticipatory and prophetic*, and is to be interpreted by the light of what He afterwards did or said. See particularly the doctrine in the Third and Sixth Chapters of this Gospel. Here also is an evidence of their *Inspiration*. If the Holy Ghost had not been given to lead them into all truth, and to bring to their remembrance what Christ had spoken to them (John xiv. 26), they would never have been enabled, nor would have attempted, to record long discourses on abstruse matters; discourses which, when delivered, they themselves, as St. John here candidly confesses, did not understand.

17. Ἐμαρτύρει οὖν—ἔτι] *The multitude, therefore, that was now with Him, was bearing witness that He raised Lazarus from the dead.* Some MSS., e.g. A, B, E*, G, H, M, Q, S, U, X, Δ, have ὅτε. But the sense is, that by this triumphal manifestation the people bare witness that He raised Lazarus from the dead. Their *hosannas* were a public proof of the Miracle. See *v.* 18. And here is an answer to modern cavils against that Miracle, on the plea that it is not mentioned by the other Evangelists. (*Cp.* on xi. 1.) These *hosannas* are mentioned by them. And these *Hosannas* of the Multitude are Echoes of the Voice of Christ,—"Lazarus, come forth." This reflection on the fact is quite in the manner of St. John's Gospel. See above, *Introduction*, p. 268.

19. ὁ κόσμος—ἀπῆλθεν] *the world is gone away after Him.* These words of the Pharisees are very like what they afterwards spake to St. James, the Bishop of Jerusalem, at the *Passover* of A.D. 62, just before they killed him, ὁ λαὸς πλανᾶται ὀπίσω Ἰησοῦ τοῦ σταυρωθέντος. And it is remarkable, that the people then also, as now (*v.* 13), cried ὡσαννά τῷ υἱῷ Δαβὶδ. See the interesting narrative of *Hegesippus* preserved by *Eusebius* ii. 23, and note above on Luke xxiii. 34, whence it is evident that St. James, at his martyrdom, had a lively remembrance of our Lord's words and actions at His death at the *Passover* about thirty years before.

20. Ἦσαν δέ τινες Ἕλληνες] *Gentile proselytes*; like the Eunuch in the Acts of the Apostles (Acts viii. 27. *Cp.* Acts xiii. 43), who came up to Jerusalem to worship. "Commodè ergo et h. l. *Proselyti simpliciter dici poterunt Ἕλληνες.*" (*Kuin.*)

Observe that the young ass, brought to Him by two disciples, typified the *Gentile world* coming to Christ. See on Matt. xxi.

2—7. Mark xi. 2—7. And now in the next verses (20, 21) we see *Gentiles*, brought by two disciples, and coming to Him. Thus the type is explained by the Antitype. Thus, when our Lord had withered the leafy *Fig-tree*, He went up to Jerusalem and the Temple, typified by the Fig-tree. (See Matt. xxi. 19, 20. Mark xi. 13—20.)

The Jews seek to kill Jesus, and the Greeks seek to see Him. But the *Apostles* who laid their garments on the colt and who bring these Greeks to Jesus—are Jews. Now, therefore, the two walls—that is, the wall of the Circumcision and that of the Uncircumcision—are coming together in the one Corner-stone, Christ Jesus, and Jew and Greek are meeting together in the one faith of Christ, with a kiss of peace.

21. προσῆλθον Φιλίππῳ] *These Greeks come to Philip*, and he to Andrew, and they together came to Jesus (*one* would not come alone), a proof of reverence and awe for Jesus, after the stupendous miracle He had just wrought.

— τῆς Γαλιλαίας] *Galilee of the Gentiles*, and therefore a very fit person to bring them to Christ.

— θέλομεν] *we desire.* See above, *vi.* 21.

23. ἐλήλυθεν ἡ ὥρα] *the hour is come.* Before, He had charged His Apostles, "Go ye not into the way of the *Gentiles.*" (Matt. x. 5. *Cp.* also Matt. xv. 24.) But now the case is altered, and He was about soon to give a general commission to His Apostles. "Go and teach all nations." (Matt. xxviii. 19.) He foresaw that many of the Gentiles would believe after His Passion and Resurrection; and on this occasion of the Greeks wishing to see Him, He beheld the firstfruits of the harvest of the Gentiles, and He speaks of Himself as of a grain sown in the earth, and ripening into a spiritual Harvest of believers, who were to spring up from Him after His death, burial, and resurrection.

24. ἐὰν μὴ ὁ κόκκος] *unless the grain of wheat fall into the earth and die, it abideth alone, but if it die, it beareth much fruit.* He compares Himself to a grain of corn, which would be buried by the unbelief of the Jews, but would fructify in the faith of the Gentiles. (*Aug., Chrys.*) As much as to say: The Jews desire to kill Me; but the Gentiles desire to see Me. *My hour is come.* I will comply with the desire of the Jews, that I may comply with that of the Gentiles. I will die, that they may live. My death will be their birth. As when a grain of corn is sown and dies in the earth it bears much fruit, so My death will yield an abundant harvest. If this is true of a grain of corn, how much more so of Me, Whose death is the cause of life!

When I have died and have raised Myself from the dead, then will My power be much more manifest, and the world will believe in Me as God.

In another sense, also, Christ's death is the cause of life. He dies and rises from the dead, and becomes the "firstfruits of them that slept." For as in Adam all die, even so in Christ all shall be made alive; and therefore, from this saying of our Lord St. Paul derives His argument on the *Resurrection*. 1 Cor. xv. 36.

25. Ὁ φιλῶν τὴν ψυχὴν αὐτοῦ] *He that loveth his life shall lose it.* See Matt. x. 39; xvi. 25. Luke ix. 24; xvii. 33. As much as to say, As I give My life for you, so you must be ready

o ch. 14. 3.
& 17. 24.
1 Thess. 4. 17.
p ch. 14. 3.
& 17. 24.
2 Cor. 5. 8.
Phil. 1. 23.
1 Thess. 4. 17, 18.
2 Tim. 2. 12.

q ch. 16. 11.

r ch. 3. 14.
& ver. 24.
Isa. 53. 10, 11.
Rom. 1. 16.
1 Cor. 1. 23, 24.

s 2 Sam. 7. 13.
Ps. 89. 29, 36.
& 110. 4.
Isa. 9. 6, 7.
Ezek. 37. 25.
Dan. 2. 44.
& 7. 14, 27.
t ch. 1. 9.

μισῶν τὴν ψυχὴν αὐτοῦ ἐν τῷ κόσμῳ τούτῳ εἰς ζωὴν αἰώνιον φυλάξει αὐτήν. ⁽¹⁰⁶⁾_x 26 Ὁ ἔμοι τις διακονῇ, ἐμοὶ ἀκολουθείτω· καὶ ὅπου εἰμὶ ἐγώ, ἔκει καὶ ὁ διάκονος ὁ ἐμὸς ἔσται· καὶ ἐάν τις ἐμοὶ διακονῇ, τιμῆσει αὐτὸν ὁ Πατήρ.

⁽¹⁰⁷⁾_{iv} 27 Νῦν ἡ ψυχὴ μου τετάραται· καὶ τί εἶπω; Πάτερ, σῶσόν με ἐκ τῆς ὥρας ταύτης· ἀλλὰ διὰ τοῦτο ἤλθον εἰς τὴν ὥραν ταύτην. ⁽¹⁰⁸⁾_x 28 Πάτερ, δόξασον σοῦ τὸ ὄνομα. Ἦλθεν οὖν φωνὴ ἐκ τοῦ οὐρανοῦ, Καὶ ἐδόξασα, καὶ πάλιν δοξάσω. 29 Ὁ οὖν ὄχλος ὁ ἐστὼς καὶ ἀκούσας ἔλεγε βροντὴν γεγονέναι· ἄλλοι ἔλεγον, Ἄγγελος αὐτῷ λελάληκεν. 30 Ἀπεκρίθη ὁ Ἰησοῦς καὶ εἶπεν, Οὐ δι' ἐμὲ ἡ φωνὴ αὕτη γέγονεν, ἀλλὰ δι' ὑμᾶς. 31 Νῦν κρίσις ἐστὶ τοῦ κόσμου τούτου· νῦν ὁ ἄρχων τοῦ κόσμου τούτου ἐκβληθήσεται ἔξω. 32 Καγὼ ἐὰν ὑψωθῶ ἐκ τῆς γῆς πάντας ἐλκύσω πρὸς ἑμαυτόν. 33 Τοῦτο δὲ ἔλεγε σημαίνων ποίᾳ θανάτῳ ἤμελλεν ἀποθνήσκειν.

34 Ὁ ὄχλος, Ἡμεῖς ἠκούσαμεν ἐκ τοῦ νόμου, ὅτι ὁ Χριστὸς μένει εἰς τὸν αἰῶνα· καὶ πῶς σὺ λέγεις, Ὅτι δεῖ ὑψωθῆναι τὸν Υἱὸν τοῦ ἀνθρώπου; τίς ἐστὶν οὗτος ὁ Υἱὸς τοῦ ἀνθρώπου; 35 Εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς, Ἔτι μικρὸν χρόνον τὸ φῶς μεθ' ὑμῶν ἐστί· περιπατεῖτε ἕως τὸ φῶς ἔχετε, ἵνα μὴ σκοτία ὑμᾶς καταλάβῃ· καὶ ὁ περιπατῶν ἐν τῇ σκοτίᾳ οὐκ οἶδε ποῦ ὑπάγει. 36 Ἔως τὸ φῶς ἔχετε, πιστεύετε εἰς τὸ φῶς, ἵνα υἱοὶ φωτὸς γένησθε.

to die for Me; and as I bear fruit by dying, so will you. Love not thy life in Time, lest thou lose it in Eternity. (Cp. Aug.)

— ὁ μισῶν τὴν ψυχὴν αὐτοῦ] *he who hateth his life in this world shall guard it unto life eternal.* He who does not give way to the temptations of sinful lusts, but crucifies his appetites, when they rebel against God, shall live for evermore. (Chrys.)

26. ἐὰν ἐμοὶ τις διακονῇ] *If a man is a minister (διάκονος, servant) to Me, let him follow Me.* If a man seeks not his own things, but Mine, and walks in My ways and not in his own, and does all his good works, not for his own glory but for Mine, let him be ready to die, as I am, and his reward shall be to be where I am, that is, in heaven. Therefore let us not love our lives, nor the things of earth, but of heaven. Thither let us ascend in heart and mind, and dwell with Christ. (Theoph., Aug., Chrys.)

— ὅπου εἰμὶ ἐγώ, ἐκεῖ καὶ ὁ διάκονος ὁ ἐμὸς] *where I am, there shall My minister be.* These words were remarkably fulfilled in St. Stephen, one of the first *διάκονοι*, or *deacons*, and the first martyr. He followed Christ; he imitated Christ in a signal manner in his death; and doubtless will be ever with Christ. See below on Acts vii. 59, 60.

27. ἡ ψυχὴ μου τετάραται] *My soul is troubled.* In these and the following words we see proofs of His Humanity. Our Lord was liable to human infirmities, and as Man He clung to life. Christ's body was free from sin; but if His body had been exempt from the necessities of Humanity, it would not have been body. There was nothing sinful in this, any more than there is in hunger or in sleep; but He controls and corrects this human longing for life, and says, "For this cause came I to *this hour*,"—that is, to the hour of death, for the redemption of the world. Thus He teaches, that we must not endeavour to fly from trouble or from death for the truth's sake; and by saying, "Glorify Thy name," He teaches us that the cross is the road to glory. See above, xi. 33; below, xiii. 21; and Matt. xxvi. 41.

29. βροντὴν] *thunder.* An evidence of St. John's veracity, not concealing the doubts of the people. If the Evangelists had wished to deceive, they might perhaps have related that thunder was a voice from heaven to Christ, but they would never have related that any one said, that a voice to Christ was thunder.

30, 31. Νῦν κρίσις ἐστὶ τοῦ κόσμου τούτου· νῦν ὁ ἄρχων τ. κόσμου τ. ἐκβληθήσεται] Now is the season of judgment, by which men will be tried, tested, sifted. One man will be discerned from another, as the chaff from the wheat by winnowing.

The Prince of this world is the Prince of the evil who dwell in the world; not that he is the Lord of the world.

Formerly, the Devil possessed the human race, and reigned in the hearts of the unbelieving, and beguiled them to forsake the Creator, and worship the creature, and held them captive in his chains. But now, by faith in Christ, and by the efficacy of His blood, and by the virtue of His Resurrection and Ascension, multitudes have been delivered from the Devil by Christ, Who has bound the strong man and spoiled him of his goods. (Mark iii. 27.)

We are not to suppose, that the Devil is as yet finally van-

quished, or that he does not continue to tempt men, now that he is cast out. No: he never ceases to tempt us; but it is one thing for him to reign *within* us, and another to *assail* us from *without*. And now, if we follow the Apostle's advice, he cannot hurt us (1 Thess. v. 8); and if he does hurt us, we have One at hand to heal us (1 John ii. 1, 2). The Devil has been cast out from us; let us not give place to him; let us not call him back to dwell within us. (Theoph., Aug.)

32. ἐὰν ὑψωθῶ] *if I be lifted up from the earth.* A prophecy to be interpreted by the event (cp. iii. 14); compare the prophecy concerning St. Peter, xxi. 18.

— πάντας ἐλκύσω] *I will draw all to Myself.* He had said before, that none can come to Him, but whom the Father draws. (John vi. 44.) When the Father draws, the Son draws. By the word "drawing," He intimates that we are by nature bound and held in chains by a tyrant, and that we cannot escape from the Devil's bondage and approach Christ, of ourselves. (Chrys.)

34. ἠκούσαμεν ἐκ τοῦ νόμου] *we heard out of the Law, that Christ abideth for ever.* And yet they had the Prophet Isaiah predicting the death of the Messiah (liii. 7). Christ shows them that He would both suffer, and abide for ever (Chrys.); as the light of the sun is withdrawn, and then rises again.

It is no wonder, that the Jews were not able to believe, because in their pride they desired to establish their own righteousness, and would not submit themselves to God's righteousness. (Rom. x. 3.) When we read, therefore, that they "could not believe," let us understand that they *would* not believe. (Aug.)

Some are elated by presumption by too much confidence in their own will; and others are cast down into recklessness by too much diffidence. The former say, "Why do we pray to be delivered from temptation, which is in our own power?" Others say, "Why do we endeavour to live well, which is only in God's power?" O Lord, Our Father, which art in heaven, do not Thou lead us into either of these two temptations, but "deliver us from the Evil one." On the one hand, if we are self-confident with Peter, let us listen to the Lord's words,—*"I have prayed for thee, Peter, that thy faith fail not"* (Luke xxii. 32), lest we imagine that our faith is so much dependent on our own free-will as not to need divine grace. On the other hand, if we doubt and despond, let us hear the Evangelist St. John saying,—*"He gave them power to become the sons of God"* (John i. 12), lest we imagine that it is not at all in our own power to believe. In both respects let us acknowledge God's goodness (i. e. both for our own power and for His grace). Let us bless Him that He gives us power, and let us pray to Him lest our weakness fail; and in all things, "he that glorieth, let him not glory in himself, but in the Lord." (2 Cor. x. 17.)

35. τὸ φῶς μεθ' ὑμῶν] For μεθ' ὑμῶν, some MSS. (B, D, K, L, M, N, X, and several Cursives and Versions) have ἐν ὑμῶν, which may perhaps be the right reading, and then the ἐν is equivalent to *in the midst of you, or in your presence.* See xv. 24. 1 Cor. vi. 2.

Ταῦτα ἐλάλησεν ὁ Ἰησοῦς, καὶ ἀπελθὼν ἐκρύβη ἀπ' αὐτῶν.

³⁷ Τοσαῦτα δὲ αὐτοῦ σημεῖα πεποιηκότος ἔμπροσθεν αὐτῶν οὐκ ἐπίστευον εἰς αὐτόν, ³⁸ ἵνα ὁ λόγος Ἡσαΐου τοῦ προφήτου πληρωθῇ ὃν εἶπε, Κύριε, τίς ἐπίστευσε τῇ ἀκοῇ ἡμῶν; καὶ ὁ βραχίον Κυρίου τίνι ἀπεκαλύφθη; (¹⁰⁹/_I) ³⁹ Διὰ τοῦτο οὐκ ἠδύναντο πιστεῦειν, ὅτι πάλιν εἶπεν Ἡσαΐας, ⁴⁰ Τετύφλωκεν αὐτῶν τοὺς ὀφθαλμοὺς, καὶ πεπώρωκεν αὐτῶν τὴν καρδίαν ἵνα μὴ ἴδωσι τοῖς ὀφθαλμοῖς, καὶ νοήσωσι τῇ καρδίᾳ, καὶ ἐπιστραφῶσι, καὶ ἰάσωμαι αὐτούς. (¹¹⁰/_X) ⁴¹ Ταῦτα εἶπεν Ἡσαΐας, ὅτε εἶδε τὴν δόξαν αὐτοῦ, καὶ ἐλάλησε περὶ αὐτοῦ. ⁴² ὅμως μέντοι καὶ ἐκ τῶν ἀρχόντων πολλοὶ ἐπίστευσαν εἰς αὐτόν· ἀλλὰ διὰ τοὺς Φαρισαίους οὐχ ὁμολόγουν, ἵνα μὴ ἀποσυνάγωγοι γένωνται. ⁴³ Ἡγάπησαν γὰρ τὴν δόξαν τῶν ἀνθρώπων μάλλον ἥπερ τὴν δόξαν τοῦ Θεοῦ.

(¹¹¹/_I) ⁴⁴ Ἰησοῦς δὲ ἔκραξε καὶ εἶπεν, Ὁ πιστεύων εἰς ἐμὲ οὐ πιστεύει εἰς ἐμὲ, ἀλλ' εἰς τὸν πέμψαντά με. ⁴⁵ καὶ ὁ θεωρῶν ἐμὲ θεωρεῖ τὸν πέμψαντά με. (¹¹²/_X) ⁴⁶ Ἐγὼ φῶς εἰς τὸν κόσμον ἐλήλυθα, ἵνα πᾶς ὁ πιστεύων εἰς ἐμὲ ἐν τῇ σκοτίᾳ μὴ μένη. ⁴⁷ Καὶ ἐὰν τίς μου ἀκούσῃ τῶν ῥημάτων καὶ μὴ φυλάξῃ, ἐγὼ οὐ κρίνω αὐτόν· οὐ γὰρ ἦλθον ἵνα κρίνω τὸν κόσμον, ἀλλ' ἵνα σώσω τὸν κόσμον. ⁴⁸ Ὁ ἀθετῶν ἐμὲ, καὶ μὴ λαμβάνων τὰ ῥήματά μου, ἔχει τὸν κρίνοντα αὐτόν· ὁ λόγος ὃν ἐλάλησα ἐκείνος κρινεῖ αὐτόν ἐν τῇ ἐσχάτῃ ἡμέρᾳ. ⁴⁹ ὅτι ἐγὼ ἐξ ἐμαντοῦ οὐκ ἐλάλησα· ἀλλ' ὁ πέμψας με Πατήρ, αὐτός μοι ἐντολὴν δέδωκεν τί εἴπω καὶ τί λαλήσω. ⁵⁰ καὶ οἶδα ὅτι ἡ ἐντολὴ αὐτοῦ ζωὴ αἰώνιος ἐστίν· ἃ οὖν λαλῶ ἐγὼ, καθὼς εἶρηκέ μοι ὁ Πατήρ, οὕτω λαλῶ.

XIII. ¹ Ἀπὸ δὲ τῆς ἐορτῆς τοῦ πάσχα, εἰδὼς ὁ Ἰησοῦς ὅτι ἐλήλυθεν αὐτοῦ

— ἔως] A, B, D, K, L, X, have ὡς here, and so A, B, D, L, in v. 36, for ἔως.

37—43. Τοσαῦτα] The Holy Spirit, as it were, sums up the evidence and pronounces judgment in these verses. This is an appropriate characteristic of the last Gospel.

39. οὐκ ἠδύναντο πιστεῦειν] they were not able to believe. It was not possible for the prophets to utter what was false, but it was not, therefore, impossible for them to believe. For God would not have prophesied as He did, if they had been about to believe. But why could they not believe? Because they were not willing to believe. (Chrys.) Because Almighty God "gave them over to a reprobate mind," and, by a just retribution, punished them with blindness for their sin in closing their eyes (see v. 40).

40. Τετύφλωκεν] He hath blinded their eyes. St. John gives a paraphrase of Isa. vi. 9. See above, v. 14, and Surenhus. p. 366.

— ἵνα μὴ ἴδωσι] that they should not see. Our own sins are the cause of God's alienation from us, and of our own consequent suffering. (Isa. lix. 2. Hos. iv. 6.) See above, ix. 3. 39.

41. ὅτε εἶδε τὴν δόξαν αὐτοῦ] when he beheld His glory. The Evangelist here says that Esaias (Isa. vi. 1—9) saw the glory of the Son. St. Paul says (Acts xxviii. 25) that he heard the words of the Holy Spirit. There is one glory, therefore, of the Holy Trinity: and the glory of the Father is the glory of the Son, and is the glory of the Holy Ghost. (Theoph.) The glory of the Ever-blessed Trinity appeared to Isaiah, when he heard the Angelic Holy, Holy, Holy (Isa. vi. 3); and the glory of the Trinity is here called the Glory of Christ, because Christ is God. (Cyril.)

There is a remarkable resemblance to this passage in the Book of Revelation (Rev. iv. 8—11), compared with Rev. v. 12—14, where the Glory ascribed to the Holy Trinity, and the Worship paid to the Holy Trinity, is ascribed and paid to Christ; and is therefore a clear evidence of His Divinity.

A, B, L, M, X, have ὅτι here.

44. ἔκραξε] He cried aloud; contrary to His custom. (Matt. xii. 19.) A rebuke. (Cyril.) When Christ is said κρᾶζειν, or κραυγάζειν, doubtless there is a special emphasis in what He says. He is said only once in St. Matt. κρᾶζει (xvii. 50), at His death; and once, at the same time, in St. Mark xv. 39 (cp. Heb. v. 7);

not once in St. Luke. But in St. John He is said κρᾶζει ἐν τῷ ἱερῷ twice (vii. 28. 37; and xi. 43); κραυγάζει φωνῇ μεγάλῃ at the raising of Lazarus from the dead, and lastly here. This was His last cry as a Prophet to the world. Cp. Rev. vii. 2 and x. 3. St. John particularly appears to dwell on the word κρᾶζω (the Hebr. קרא, kara, 'to cry;' see i. 15), and κραυγή, as expressive of prophetic and evangelical teaching in his Gospel and Book of Revelation. And perhaps the τρία μυστήρια κραυγῆς (the three mysteries of crying) in the Epistle of St. John's scholar S. Ignatius (ad Ephes. 19), may mean the three great mysteries of Prophecy and Preaching; viz. as he explains them, the Virginity of Mary, her bearing of the child Jesus, and His Death. These Christian Verities were three great Mysteries of κραυγή, or crying aloud, inasmuch as they were hidden from the world, and could never be discovered by human reason, and were distinguished from all other Mysteries which are generally kept secret, or uttered in private to a few; but these were to be proclaimed aloud to the whole World.

— Ὁ πιστεύων] Our Lord speaks to those who believed, but would not confess Him. See vv. 42, 43.

47. φυλάξῃ] So A, B, D, K, L, X.—Elz. πιστεύσῃ.

47, 48. ἐγὼ οὐ κρίνω αὐτόν—ὁ λόγος ὃν ἐλάλησα] I am not the cause of his destruction, but he himself is the cause, because he will not hear My word which will judge him at the last day. (Chrys.)

47. ἦλθον ἵνα κρίνω] Now is the time of mercy; hereafter will be the time of judgment. (Aug.)

48. ἐν τῇ ἐσχάτῃ ἡμέρᾳ] in the last day. Therefore the Resurrection and Universal Judgment will be on the same day. (Bengel.)

49. τί εἶπω καὶ τί λαλήσω] "εἶπω de sermone brevi et mutuo; λαλήσω de copioso; קרן (amar), et דבך (dabhar), apud Hebr." (Bengel.)

CH. XIII. 1. Ἀπὸ δὲ τῆς ἐορτῆς τοῦ πάσχα] The words πρὸ τῆς ἐορτῆς do not mean the day before, for they were spoken on the first day of unleavened bread; but they intimate that this act was introductory to the Passover. Cp. v. 29.

— ἐλήλυθεν] A, B, K, L, M, X, and many Cursive MSS. have ἦλθεν.

ἡ ὥρα ἵνα μεταβῇ ἐκ τοῦ κόσμου τούτου πρὸς τὸν Πατέρα, ἀγαπήσας τοὺς ἰδίους τοὺς ἐν τῷ κόσμῳ εἰς τέλος ἡγάπησεν αὐτούς.

b Luke 22. 3.
Matt. 13 19.
Acts 5. 3.
c Matt. 11. 27.
& 28. 13.
ch. 3. 35.
& 17. 2.

(¹¹³/_{IX})² Καὶ δείπνου γενομένου, ^b τοῦ Διαβόλου ἥδη βεβληκότος εἰς τὴν καρδίαν Ἰούδα Σίμωνος Ἰσκαριώτου ἵνα αὐτὸν παραδῷ, (¹¹⁴/_{III})³ εἰδὼς ὁ Ἰησοῦς ὅτι πάντα δέδωκεν αὐτῷ ὁ Πατὴρ εἰς τὰς χεῖρας, καὶ ὅτι ἀπὸ Θεοῦ ἐξῆλθε καὶ πρὸς τὸν Θεὸν ὑπάγει, (¹¹⁵/_X)⁴ ἐγείρεται ἐκ τοῦ δείπνου, καὶ τίθησι τὰ ἱμάτια, καὶ λαβὼν λέντιον διέζωσεν ἑαυτὸν, ⁵ εἶτα βάλλει ὕδωρ εἰς τὸν νιπτῆρα, καὶ ἥρξατο νίπτειν τοὺς πόδας τῶν μαθητῶν, καὶ ἐκμάσσειν τῷ λεντίῳ ᾧ ἦν διεζωσμένος. ⁶ Ἐρχεται οὖν πρὸς Σίμωνα Πέτρον, καὶ λέγει αὐτῷ ἐκείνος, Κύριε, σὺ μού νίπτεις τοὺς πόδας; ⁷ Ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ, Ὁ ἐγὼ ποιῶ σὺ οὐκ οἶδας ἄρτι, γνώσῃ δὲ μετὰ ταῦτα. ⁸ Λέγει αὐτῷ Πέτρος, Οὐ μὴ νύψῃς τοὺς πόδας μου εἰς τὸν αἰῶνα. Ἀπεκρίθη αὐτῷ ὁ Ἰησοῦς, ^d Ἐὰν μὴ νύψω σε, οὐκ ἔχεις μέρος μετ' ἐμοῦ. ⁹ Λέγει αὐτῷ Σίμων Πέτρος, Κύριε, μὴ τοὺς πόδας μου

d ch. 3. 5.
1 Cor. 6. 11.
Eph. 5. 26.
Tit. 3. 5.

— ἵνα μεταβῇ] *that He should pass.* The word *pascha* here used signifies *passing-by*, 'transitus,' *μετάβασις*. See on Matt. xxvi. 2; and the Evangelist seems to refer to this meaning, when he says that Jesus knew that the time had come, that He *should pass to the Father*. He is our true Passover (1 Cor. v. 7), for Whose sake the destroying Angel *passes by* us, and by whom we *pass* from the kingdom of the Evil one to the Kingdom of God, and from this world to a better. Cp. above on x. 40.

2. δείπνου γενομένου] *when supper had begun.* Our Lord had already reclined (see v. 12, ἀναπεσὼν πάλιν), and He rose from the couch to do this act (v. 4). The reason of this seems to be, that He desired thus to show that the act itself was an extraordinary one, and not like that of the usual washing before dinner, but had a spiritual sense, that it was symbolical of a spiritual purification by love. See note, v. 10. 14. 34. The inhabitants of Eastern countries bathed their bodies before they went out to dinner; and when they had come to the house of entertainment, their feet were cleansed with water from the dust they might have contracted in the way thither, and that they might not soil the cushions of the couch on which they reclined at meat. Cp. Luke vii. 44, and *Welstein*, p. 929.

The bodily washing had already taken place before supper (cp. Luke vii. 44; xi. 38); the washing which Christ now performed was of another kind. It had a mystical meaning, and an enlarged reference to the well-being of the Church in all places and ages. This was specially the character of His actions which immediately preceded the Crucifixion, or accompanied it, or followed it during His forty days' sojourn on earth. They are to be explained from the sequel. The clue to their interpretation may be found in His own words to St. Peter (v. 7), "What I do, thou knowest not now; but thou shalt know hereafter."

— τοῦ Διαβόλου ἥδη βεβληκότος] *when the devil had already put into the heart of Judas to betray Him.* This is introduced to show that our Lord deigned to wash the feet of him who was about to betray Him, and proves the malice of the traitor when in the hands of Satan; such an act of condescension on Christ's part could not move him from his purpose. (*Chrys.*) He Who sitteth above the Cherubim washed the feet of Judas.

3. εἰδὼς ὁ Ἰησοῦς] *Observe—εἰδὼς repeated.* See v. 1. He knew that His hour was come; He knew that the Father had given all things into His hands. He was conscious of man's ingratitude and of His own glory; and yet He did what He did now. The Evangelist says this, in a spirit of astonishment at Christ's humility, into Whose hands the Father had given all things, the traitor, and all His enemies and persecutors. (Cp. *Chrys.*)

The traitor was delivered into the hands of Him Whom he betrayed; and it was so ordered, under Christ's controlling power, that from the evil done by the traitor, that good, which he designed not, was elicited by Christ. Our Lord knew what He Himself was doing for His friends, in patiently availing Himself of His enemies. The Father had so given all things into His hands; even the worst things, for good use of them.

The Evangelist, being about to describe Christ's humility, first speaks of His exaltation, in order that we may remember from what a height of glory and majesty He stooped down to do the work of a servant. God gave all things into His hands, and yet He washed the feet of His Disciples, even of Judas, whom He foreknew as about to betray Him. (Cp. *Origen*, *Aug.*, *Gregor. Moral.* iii. c. xii.)

4. ἐγείρεται ἐκ τοῦ δείπνου] *He riseth from the supper.* Observe ἐγείρεται, present tense. So τίθησι, βάλλει, ἔρχεται,

λέγει: the whole is described and presented to the eye, with the graphic liveliness of a picture. He rises from the supper. By the word δείπνον, St. John refers the reader's mind to the δείπνον, the great δείπνον, the δείπνον Κυριακόν, the Lord's Supper, just instituted by Christ, and described by the preceding Evangelists. The act now described took place soon after that Institution.

— τίθησι τὰ ἱμάτια—ἐαυτὸν] *He layeth aside His upper garment* (see on Matt. xxvi. 65), and took a λέντιον (*linteum*), towel, and girded Himself.

He did not wash them before they had reclined, but after; He then rises (*Chrys.*, see on v. 2) and girds himself; that is, He appears before them as a servant. Cp. Luke xii. 37; xvii. 8, where He says, "He shall gird Himself, and will come forth and serve them," and "gird thyself, and serve me, till I have eaten. Doth he thank that servant?"

To wash the feet, was to perform a servile act, especially of women. See 1 Sam. xxv. 41, "Let thine handmaid be a servant to wash the feet of thy servants." Luke vii. 38. 1 Tim. v. 10. *Schemoth Rabba*, sect. 20, fol. 119, *qualis est consuetudo omnis terræ? Resp. Quisquis emit servos, ut se lavent, ungant, vestiant, gessent, et lucem praeferant: vid. Lightfootus et Schoettgenius ad h. l. Suet. Calig. c. 26, nihilo reuerentior leniorque erga senatum: quosdam summis honoribus functos—ad pedes stare succinctos linteo passus est.*

Each of these actions was symbolical. The Everlasting Word, being in the form of God, divested Himself of His royal robe of heavenly dignity and glory, and "made Himself of no reputation, and took upon Him the form of a servant" (Phil. ii. 7); and as He said Himself (Luke xii. 27), "I am among you as he that serveth." He pours out water to wash His disciples' feet. He was about to pour out His blood to cleanse us from sin. He wipes the feet of His Disciples with the towel with which He was girded. He refreshes us by the Flesh with which He clothed Himself for our sakes. His Passion is our Purification. He commended to us humility by His example. We should have been lost for ever through pride, unless God, humbling Himself, had found us and saved us. (Luke xix. 10.) We had been lost, by following the pride of our Deceiver; let us, now that we are found, follow the humility of our Saviour. (Cp. *Aug.*) On these incidents see *Williams*, Holy Week, pp. 392—420.

5. βάλλει ὕδωρ εἰς τὸν νιπτῆρα] *He poureth water into the basin.* He does not employ any one else to do these menial works, but performs them all with His own Hand. (*Chrys.*) He alone cleanseth us from all sin. Cp. 1 John i. 7.

— νίπτειν τοὺς πόδας τῶν μαθητῶν] When the feet of the Disciples were washed by Christ, then it might be said that what was spoken prophetically of the Apostles was fulfilled, "How beautiful are the feet of them that preach the Gospel of peace!" (Isa. lii. 7. Rom. x. 15.) (*Origen.*)

6. σὺ μού νίπτεις τοὺς πόδας:] Dost Thou, the Lord of all, wash the feet of me—thy unworthy servant? The pronouns σὺ and μού are emphatic.

7. Ὁ ἐγὼ ποιῶ σὺ οὐκ οἶδας ἄρτι] *What I am doing, thou knowest not now, but thou shalt know hereafter.* Our Lord thus intimates that there was something mystical in this act. See on v. 2. The word νίπτω is repeated eight times in these first fourteen verses. The Evangelist dwells upon it as containing a divine truth of great importance.

8. Οὐ μὴ—εἰς τὸν αἰῶνα] On this phrase, see viii. 51, 52. — Ἐὰν μὴ νύψω σε, οὐκ ἔχεις μέρος μετ' ἐμοῦ] *If I wash*

μόνον, ἀλλὰ καὶ τὰς χεῖρας, καὶ τὴν κεφαλὴν. ¹⁰ Δέγει αὐτῷ ὁ Ἰησοῦς, Ὁ ^{e ch. 15. 3.} λελουμένος οὐκ ἔχει χρεῖαν ἢ τοὺς πόδας νύσασθαι, ἀλλ' ἔστι καθαρὸς ὅλος. Καὶ ὑμεῖς καθαροὶ ἐστε· ἀλλ' οὐχὶ πάντες. ¹¹ ἥδ' ἔτι γὰρ τὸν παραδιδόντα αὐτόν. ^{f ver. 18. ch. 6. 64, 70, 71. & 18. 4.} διὰ τοῦτο εἶπεν, Οὐχὶ πάντες καθαροὶ ἐστε.

¹² Ὅτε οὖν ἔνιψε τοὺς πόδας αὐτῶν, καὶ ἔλαβε τὰ ἱμάτια αὐτοῦ, ἀναπεσὼν ^{g ver. 6. 9. Matt. 23. 8, 10. Luke 2. 11. h Rom. 12. 10. i Pet. 5. 5.} πάλιν εἶπεν αὐτοῖς, Γινώσκετε τί πεποίηκα ὑμῖν; ^(¹¹⁸/_{III}) ¹³ ὅς γ' ὦμαι φωνεῖτέ με, ὁ διδάσκαλος, καὶ ὁ Κύριος, καὶ καλῶς λέγετε, εἰμὶ γάρ. ^(¹¹⁷/_X) ¹⁴ Εἰ οὖν ἐγὼ ἔνιψα ὑμῶν τοὺς πόδας, ὁ Κύριος καὶ ὁ διδάσκαλος, καὶ ὑμεῖς ὀφείλετε ἀλλήλων ^{i Luke 22. 27.} νίπτειν τοὺς πόδας. ¹⁵ ὅς γ' ὦμαι ὑμῖν, ἵνα καθὼς ἐγὼ ἐποίησα ὑμῖν, καὶ ὑμεῖς ποιήτε.

^(¹¹⁸/_{III}) ¹⁶ ὅς γ' ὦμαι ὑμῖν, οὐκ ἔστι δούλος μέιζων τοῦ κυρίου αὐτοῦ, ^{k ch. 15. 20. Matt. 10. 24. Luke 6. 40. i James 1. 25.} οὐδὲ ἀπόστολος μέιζων τοῦ πέμψαντος αὐτόν. ¹⁷ Εἰ ταῦτα οἴδατε, μακάριοί ^{m Ps. 41. 9.} ἐστε ἐὰν ποιήτε αὐτά.

^(¹¹⁹/_X) ¹⁸ Οὐ περὶ πάντων ὑμῶν λέγω· ἐγὼ οἶδα οὓς ἐξελεξάμην· ἀλλ' ἵνα ἡ ^{m Ps. 41. 9.} γραφὴ πληρωθῇ, Ὁ τρώγων μετ' ἐμοῦ τὸν ἄρτον ἐπὶ ἐμὲ τὴν

(νύψω) *thee not, thou hast no part with Me.* If I wash not thy feet, i. e. if I cleanse not thy affections, so that thou mayest walk aright, thou hast no share in Me and My glory. (*Origen.*) The unholy cannot enter into the mansions above, but only they who have their conscience cleansed by love of Christ, and are sanctified by the Spirit in holy Baptism. (*Cyril.*)

^{10.} Ὁ λελουμένος οὐκ ἔχει χρεῖαν ἢ τοὺς πόδας νύσασθαι] These words cannot be understood of a bodily washing, they must be interpreted spiritually;

Observe the words *λελουμένος* and *νύσασθαι*. One total, the other partial. He that hath been *bathed* by the waters of Baptism, *λελουμένος* *λουτρῷ παλιγγενεσίας* (Tit. iii. 5. Eph. v. 26. Heb. x. 22), is wholly washed, and needeth not but to wash *his feet*. (*Aug.*) After he has been bathed, once for all, in the laver of regeneration in Baptism, his affections are sullied by intercourse with the world, and contract dust and mire in his daily walk amid the cares and pleasures of life, he must therefore wash his *feet* by repentance, and cleanse his affections; “for if we say that we have no sin, we deceive ourselves, and the truth is not in us; but if we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness” (1 John i. 8, 9).

He Who is ever making intercession for us (Heb. vii. 25), daily washes our *feet*; and we have daily need of washing our *feet*,—that is, of directing the paths of our spiritual steps, as we confess in the Lord's Prayer, “Forgive us our trespasses” (Matt. vi. 12).

They who have been bathed with the Baptism of Christ, and have their feet washed by Him, have a capacity to receive the cleansing graces of the Holy Ghost. (Cp. *Origen.*)

^{13.} φωνεῖτέ με, ὁ διδάσκαλος] *ye call Me, Master.* On this use of the nominative, see Luke xix. 29. 1 Sam. ix. 9, τὸν προφήτην ἐκάλε, ὁ λαός, ὁ βλέπων. (*Winer*, p. 164.)

^{14.} Εἰ οὖν ἐγὼ] *If I then, your Lord and Master, washed your feet, ye also ought to wash one another's feet.* Christ, as Lord, washed the feet of His servants; as Master or Teacher, He washed the feet of His Disciples, and gave them a lesson in both respects. Observe how the Word of God humbled Himself. Abraham gave water to the three men (Gen. xvii. 4); Joseph did the same to his brethren (Gen. xlii. 24); but neither of them did to them what Christ did to His Disciples. (*Origen*, who quotes Matt. xi. 29.)

Ye ought to wash one another's feet. This is to be understood figuratively. (*Origen.*) Sometimes it is done, literally, when Christians receive their brethren in hospitality (1 Tim. v. 10). It is done spiritually when we confess our faults to each other (James v. 16), and ask forgiveness one of another (Col. iii. 13). It is also done by those who are competent to teach others by Christian doctrine; they wash their feet, and make them clean by leading them from the impure ways of sin into the path of God's commandments. (Cp. *Aug.*, *Origen.*)

It has been asked by some,—Are we not bound to imitate Christ's example, and to comply with His precept *literally*, in this particular? And if we are not bound to do so in this case—why are we bound to imitate and obey Him in *other* respects? If, after His example and command, we are justified in *not washing one another's feet*, may we not also decline to imitate and obey Him in other respects? Are we not also at liberty to set aside

His commandment, “Take eat, this is My Body; drink ye all of this?” May we not, in short, abstain from the Holy Communion?

What is the difference between the two cases?

The answer is: that the Holy Communion was instituted by Christ as *the means* for conveying what is *necessary* to all for the attainment of a permanent *end*; that is to say, for the reception of spiritual *grace*, which is requisite for *everlasting* salvation. And it has ever been regarded and observed as such by the Apostles of Christ, and by the Universal Church in all time; and therefore the administration and reception of the Holy Communion are things of *universal* and *perpetual* obligation, even to the end of Time. But this is not the case with the *washing of feet*. We do *not* find, that it was designed to be an instrument of conveying present grace for the attainment of future glory: or that it was ever regarded and observed as such by the Apostles and Apostolic Churches, who were the best Expositors of Christ's words and actions. It is therefore not obligatory on Christians, as to the *letter*; but all persons are ever bound to cherish the *spirit* which is embodied in this act; that is, to demean themselves to one another in lowliness and love. Rom. xii. 9, 10. Gal. v. 13, 14. 22. 1 Pet. v. 5. 1 John iii. 10, 11. 14. 16. 18. 23; iv. 7, 8. 11. 20, 21.

On this point see *Hooker*, E. P. I. xv., and III. x., and III. xi. 15—18.

Whatever was appointed and used by Christ or His Apostles (who were inspired by the Holy Ghost), for the attainment of necessary ends, *that* we must hold to be always necessary to be observed in the Church, even to the day of doom.

^{18.} Οὐ περὶ πάντων ὑμῶν λέγω] *I am not speaking of you all.* For He had said, “Ye are clean, but not all” (xii. 10, 11). Judas had been washed by Christ, but was not clean, as it is said, “Let him that is filthy be filthy still” (Rev. xxii. 11). The Eleven, when washed by Jesus, became more clean; but Judas, who was unclean, and into whom Satan had entered after the sop (xiii. 2), became more unclean. (*Origen.*)

—ἐγὼ οἶδα οὓς ἐξελεξάμην] *I know whom I chose.* Cp. John vi. 71. He does not openly upbraid the traitor, but speaks to his conscience; in order to show him that He knows his secret thoughts, and to deter him from his sin against One who thus proves Himself to be God.

—ἵνα ἡ γραφὴ πληρωθῇ] that the Scripture might have its full and final accomplishment. See on Matt. i. 22. *St. Matthew's* formula of quoting the Old Testament is *ἵνα* or *ὥπως* *πληρωθῇ*, or *τότε* *ἐπληρώθη* τὸ *ῥηθὲν* (“in order that what was spoken might be fulfilled”), which he uses *ten* times (i. 22; ii. 15. 17. 23; iv. 14; viii. 17; xii. 17; xiii. 35; xxi. 4; xxvii. 9), and which is *never* used by *St. John*, who employs the form *ἵνα* ἡ *γραφὴ* *πληρωθῇ* (in order that what is *written* might be fulfilled) *four* times (xiii. 18; xvii. 12; xix. 24. 36).

St. Matthew wrote specially for the Jewish Nation, to whom the Old Testament was delivered *vivā voce*; *St. John* wrote for those to whom it was a *written* volume.

—Ὁ τρώγων μετ' ἐμοῦ τὸν ἄρτον] Ps. xli. 9. *St. John* gives a *paraphrase* of the text, which is, ‘*he that eateth my bread.*’ See above, xii. 39. This is said in order that we may not be irritated by injuries from our friends, when we remember what Christ suffered from one who ate of His bread in the Lord's Supper. (*Chrys.* *ibid.* and *Aug.*) It is also corrective of the

n ch. 14. 29.
& 16. 4.

o Matt. 10. 40.

p ch. 12. 27.
Matt. 26. 21.
Mark 14. 18.
Luke 22. 21.

q ch. 21. 20.
Luke 16. 22.
r ch. 19. 26.
& 20. 2.
& 21. 7, 20, 24.

πτέρναν αὐτοῦ. ^{19 n} Ἀπ' ἄρτι λέγω ὑμῖν πρὸ τοῦ γενέσθαι, ἵνα ὅταν γένηται πιστεύσητε ὅτι ἐγὼ εἰμι.

(¹²⁰/_I) ^{20 o} Ἀμὴν ἀμὴν λέγω ὑμῖν, Ὁ λαμβάνων ἐάν τινα πέμψω ἐμὲ λαμβάνει· ὁ δὲ ἐμὲ λαμβάνων λαμβάνει τὸν πέμψαντά με.

(¹²¹/_{IV}) ^{21 p} Ταῦτα εἰπὼν ὁ Ἰησοῦς ἐταράχθη τῷ πνεύματι, καὶ ἐμαρτύρησε καὶ εἶπεν, Ἀμὴν ἀμὴν λέγω ὑμῖν, ὅτι εἷς ἐξ ὑμῶν παραδώσει με.

(¹²²/_I) ²² Ἐβλεπον οὖν εἰς ἀλλήλους οἱ μαθηταὶ ἀπορούμενοι περὶ τίνος λέγει.

(¹²³/_X) ^{23 q} Ἦν δὲ ἀνακείμενος εἷς ἐκ τῶν μαθητῶν αὐτοῦ ἐν τῷ κόλπῳ τοῦ Ἰησοῦ, ὃν ἡγάπα ὁ Ἰησοῦς, ²⁴ νεύει οὖν τούτῳ Σίμων Πέτρος πυθέσθαι τίς ἂν εἴη περὶ οὗ λέγει. ²⁵ Ἐπιπεσὼν δὲ ἐκείνος οὕτως ἐπὶ τὸ στήθος τοῦ Ἰησοῦ λέγει αὐτῷ, Κύριε, τίς ἐστιν; (¹²⁴/_{IX}) ²⁶ Ἀποκρίνεται ὁ Ἰησοῦς, Ἐκεῖνός ἐστιν, ᾧ ἐγὼ βάψας τὸ ψωμίον ἐπιδώσω· καὶ ἐμβάψας τὸ ψωμίον δίδωσιν Ἰούδα

spirit of ambition and rivalry which showed itself in the Twelve at this time, among whom there was a strife who of them should be greatest (Luke xxii. 24); and it inculcates humility and love as the fittest accompaniments of that holy Feast.

He says *ὁ τρώγων μετ' ἐμοῦ τὸν ἄρτον*, He that eateth *with Me the Bread, the Sacramental Bread* of the Holy Eucharist. (Cp. John vi. 54. 56. 58.) They (says *Aug.*), whom Christ had chosen, ate the Lord, Who is the Bread; Judas ate the Bread of the Lord ("illi manducabant *panem Dominum*, ille *panem Domini*, contra *Dominum*"). They ate Life; he ate Punishment; for the Apostle says (1 Cor. xi. 29), "He that eateth unworthily eateth to himself damnation." Peter and Judas received of one bread. Peter received it unto life; Judas unto death. (Cp. 2 Cor. ii. 16.)

Our Lord here refers to the Holy Communion just instituted by Himself. *St. John* does not describe the Institution of that Sacrament, because it had been already fully described in the preceding Gospels. His *silence* in this particular respect, as in many others, is an eloquent testimony to the completeness of their accounts. He supposes their Gospels to be familiar to his readers; and writes accordingly. At the time when he wrote, the Holy Communion had been administered many years. And by that administration the history of its Institution was kept alive in the minds of all Christians. In all probability, the Evangelic history of its Institution formed part of the Ritual of its celebration. Then therefore the time was come, when our Lord's *prophetic* teaching concerning the Holy Eucharist could be fully understood. Hence the fitness of the insertion of that teaching in the Gospel of *St. John*, in the sixth chapter (vv. 27—71).

Our Lord appears to refer here to what He had said before, as *St. John* records in that chapter. Compare v. 18 here with what He had said vi. 70, "Have I not chosen you twelve, and one of you is a devil? He spake concerning Judas Iscariot, Simon's son, who would betray Him, being one of the Twelve." Thus He connects the Institution of the Holy Communion in the upper room at Jerusalem, with His prophetic discourse concerning it in the Synagogue at Capernaum. See above, p. 302, 303.

In this most eventful part of the history of our Lord's Ministry, *St. John* makes his own *silence* a more emphatic comment of approval on the narratives of the preceding Evangelists, by not recording a single action of our Lord on the Monday, Tuesday, or Wednesday of Passion Week. He passes at once from the Triumphal Entry on Sunday to the Paschal Meal on Thursday Evening. See xii. 12; xiii. 1.

20. Ὁ λαμβάνων] He that receiveth whom I send, receiveth Me. An answer to the secret thoughts of His hearers, perhaps of Judas, and of others in all time. If one whom Thou hast chosen (v. 18) will betray Thee,—if one who eats Thy Sacramental bread with Thee will lift up his heel against Thee,—why didst Thou choose him? Why (might Judas think) didst Thou choose me?

Do not suppose that My purpose has been frustrated even in his ministry. Whosoever receives My Apostle in My Name,—even though he be a traitor,—receiveth Me. Here is an answer to the objection derived from Christ's choice of Judas. Here is a consolation to the Church in all ages, when evil men bear rule in her communion. See on Matt. x. 4.

21. ἐταράχθη τῷ πνεύματι] He was troubled in spirit. See on John xi. 33. He thought on the ingratitude and treachery of Judas and of his consequent doom; and He was now about to reveal the Traitor whom He had foreknown in His own mind, but had not yet disclosed to His Apostles. He was troubled by feelings of pity for him. Human infirmity was troubled in Him by a prospect of the violence that awaited Himself, and was now about

to assail Him. Christ, Who transfigured the body of our humility to be like to His glory (Phil. iii. 21), transfigured into Himself the affection of our weakness through compassion for us; and when by His own will He is troubled, He consoles us who are troubled against our will. Away then with the arguments of Philosophers, who say that a wise man is not liable to be troubled. Let the soul of the Christian be troubled with fear lest others perish, with sorrow when others perish, with desire that others may not perish, with joy when others are saved from perishing, with fear lest we ourselves perish, with sorrow because we are absent from Christ. And let us not despair when we are troubled by a prospect of death; for Christ was troubled by it. Thus He cheers infirm members in His Body, the Church, by the voluntary example of His own infirmity; thus He encourages Christians, if they find themselves troubled by the prospect of death, and invites them to look to Him, and not to suppose themselves reprobate, if they are troubled as He was. (Cp. *Aug.*)

22. ἀπορούμενοι περὶ τίνος λέγει] being in doubt about whom He spake. See Matt. xxvi. 21, 22. Mark xiv. 18. Luke xxii. 23. They were not conscious of such a sin in themselves or others, but they believed the judgment of Christ to be more credible than their own thoughts. (*Chrys.*)

23. ἀνακείμενος εἷς] there was reclining at meat on Jesus' bosom one of His disciples, whom Jesus loved. This disciple was reclining on the bosom of Jesus, as He reclined at the table. See Luke xvi. 22. Thus *St. John* speaks of himself. Cp. xx. 2; xxi. 7. 20. He Who loved all His Disciples, loved him especially, and made him lean on His bosom at supper; perhaps, in order that He might specially commend to us the Gospel which He was about to deliver by *St. John* (*Aug.*), and which we receive from the mouth of him who imbibed wisdom from the lips of Christ.

St. John does not speak of himself by name, but in the third person; so *St. Paul* of himself (2 Cor. xii. 2). *St. John* was writing for the whole world, and by mentioning his own name he might have made his name celebrated in the world; but he shuns the mention of his own name. "Optabilis est amari ab Jesu, quam nomine proprio celebrari." (*Beng.*)

If thou desirest to be loved by Jesus, and to recline on the bosom of Jesus, and to know divine mysteries, imitate the innocence, and meekness, and gentleness, the modesty and simplicity of *St. John*; and receive those divine words which the Evangelist, who leaned on His bosom at supper, drank in from the mouth of Christ. (Cp. *Theoph.*)

24. πυθέσθαι τίς ἂν εἴη] So *Elz.* with A, D, E, F, G, K, M, S, U, Δ, Δ; but B, C, L, N, X have καὶ λέγει αὐτῷ εἰπέ τίς ἐστι. 25. Ἐπιπεσὼν] Having leant back upon His breast. So A, C*, D, E, F, G, H, M, S, U, Δ, Δ. Some MSS. (B, C*, K, L, X) have ἀναπιεσθῶν. *John* was already reclining ἐν τῷ κόλπῳ, on the bosom (v. 23), but he now leant back, more closely ἐπὶ τὸ στήθος, on His breast, and whispered the question into the ear of His Master.

It appears from this chapter that our Lord Himself and His disciples did not sit nor kneel at the Holy Communion, but reclined;

Hence arises the question, On what grounds do Christian Churches now require persons to do what our Lord did not do, i. e. to kneel at the Lord's Table? And on what ground do they celebrate the Lord's Supper at a different time of day from that on which He celebrated it at its first institution?

For a reply to these inquiries, which have led to conflicts in the Church in our own land, see *Hooker*, III. x. xi., and *Bp. Sanderson*, Lectures on Conscience, Lect. iii. § 19, vol. iv. pp. 55. 278, and vol. ii. 136. 159; iii. 235. 301.

—οὕτως] See iv. 6.

26. ψωμίον] the sop—which He held in His hand. ψωμίον

Σίμωνος Ἰσκαριώτῃ. (¹⁹⁵/_x) ²⁷ Καὶ μετὰ τὸ ψωμίον τότε εἰσῆλθεν εἰς ἐκεῖνον ὁ Σατανᾶς. Λέγει οὖν αὐτῷ ὁ Ἰησοῦς, Ὁ ποιεῖς, ποιήσον τάχιον. ²⁸ Τοῦτο δὲ οὐδεὶς ἔγνω τῶν ἀνακειμένων πρὸς τί εἶπεν αὐτῷ. ²⁹ τινὲς γὰρ ἐδόκουν, ἐπεὶ τὸ γλωσσόκομον εἶχεν ὁ Ἰούδας, ὅτι λέγει αὐτῷ ὁ Ἰησοῦς, Ἀγόρασον ὧν χρεῖαν ἔχομεν εἰς τὴν ἑορτὴν, ἣ τοῖς πτωχοῖς ἵνα τι δῶ. ³⁰ Λαβὼν οὖν τὸ ψωμίον ἐκεῖνος εὐθέως ἐξῆλθεν· ἦν δὲ νύξ.

³¹ Ὅτε ἐξῆλθε, λέγει ὁ Ἰησοῦς, Νῦν ἔδοξάσθη ὁ Υἱὸς τοῦ ἀνθρώπου, καὶ ὁ Θεὸς ἐδοξάσθη ἐν αὐτῷ. ³² Ἐὶ ὁ Θεὸς ἐδοξάσθη ἐν αὐτῷ, καὶ ὁ Θεὸς δοξάσει αὐτὸν ἐν ἑαυτῷ, καὶ εὐθὺς δοξάσει αὐτόν. ³³ Ὑ Τεκνία, ἔτι μικρὸν μεθ' ὑμῶν εἰμι· ζητήσετέ με, καὶ καθὼς εἶπον τοῖς Ἰουδαίοις, ὅτι ὅπου ἐγὼ ὑπάγω, ὑμεῖς οὐ δύνασθε ἐλθεῖν, καὶ ὑμῖν λέγω ἄρτι. ³⁴ Ὑ Ἐντολὴν καινὴν δίδωμι ὑμῖν, ἵνα ἀγαπάτε ἀλλήλους, καθὼς ἡγάπησα ὑμᾶς, ἵνα καὶ ὑμεῖς ἀγαπάτε ἀλλήλους. ³⁵ Ἐν

s ch. 12. 6.
t ch. 12. 23.
& 14. 13.
& 17. 1, 4.
1 Cor. 1. 30, 31.
Phil. 2. 10, 11.
1 Pet. 4. 11.
u ch. 17. 1, 5, 6.
v ch. 7. 33, 34.
& 8. 21. & 14. 19.
& 16. 16.
w ch. 15. 12, 17.
Lev. 19. 18.
1 John 2. 7, 8.
& 3. 11.
& 4. 16, 21.
James 2. 8.
Gal. 6. 2.
Rom. 12. 10.
Eph. 5. 2.
1 Thess. 4. 9.
Heb. 13. 1.
1 Pet. 1. 22.
& 3. 8.

(from ψάω, *rado*, *frango*) is used by LXX for πῆ (*path*), 'frustum,' a morsel. (Jud. xix. 5. Ruth ii. 14.) In the N. T. it is only used by St. John here and 27. 30. It is now the usual word (ψῶμι) in Greece for *bread*,—as ψᾶρι (ὀψάριον), a word used only by St. John in N. T. (vi. 9. 11; xxi. 9, 10, 13), is the common word for *fish*.

Ψωμίον non tantum de *frustulo panis* adhibetur (et sic h. l. Vulg. Syrus et Arabs hoc vocabulum intellexerunt), sed et *omnis generis esculentorum frusta*, sive *buccellas* designat. Schol. Hom. Odys. i. 374, ψῶμοι· σάρκες, μέλη. In versione Alexandrina Job. xxii. 7, ψῶμος respondet Hebr. עֲרֵב *panis*. Suidas: ψῶμός· ὁ ἄρτος. Etiam verbum ψωμίζω quo Alexandrini interpretes expresserunt Hebraicum מִנְחָה Num. xi. 4. 18. Deut. viii. 3. 16. Prov. xxv. 21, notat omnino: *vescendum cibum præbere, nutrire*. Hesychius: ψωμιεῖ· τρέφει. (Kuini.) Cp. 1 Cor. xiii. 3.

To give a ψωμίον at an Eastern Repast was an ordinary mark of friendship, and would not have attracted any attention. It was in this case like our Lord's word to Judas, *ἔραψε* (Matt. xxvi. 50).

It has been supposed by some, that as John was doubtless next our Lord, on His *right* hand (vv. 23. 25), so Judas was on His *left* hand. (Cp. Matt. xxv. 33, 34. Luke xxiii. 33.) Certainly Judas must have been very near Jesus; for no one could have heard the reply. (Matt. xxvi. 25.)

We are not to suppose that when Judas received the sop he received the Body of Christ, says *Aug.*, for Christ had already distributed to all the Sacrament of His Body and Blood, and among them to Judas, as St. Luke relates (xxii. 19—21). The act of giving the sop was one of kindness. Judas, though admitted to the same table with Christ, was not deterred from his design, although Christ gave him this mark of love, which ought to have overwhelmed him with shame. (*Aug.*, *Chrys.*)

— Ἰσκαριώτῃ B, C, L, M, N, X, have Ἰσκαριώτων.

²⁷. τότε εἰσῆλθεν ε. ἐ. ὁ Σατανᾶς] At first, Satan did not enter in, but only put it into the heart of Judas to betray his Master. (John xiii. 2.) But Judas gave place to the Devil (Eph. iv. 27), instead of resisting him (James iv. 7). After the sop, Satan entered in, and possessed Judas as his own.

Let us be on our guard against the first suggestions of Satan. If he puts evil into our hearts and we resist not, he will enter in and dwell there (*Origen*, who quotes Matt. xxv. 29. Luke x. 6. 2 Cor. vi. 15. Rev. xxii. 11, on the effect of good things on evil men). Hence learn how dangerous it is to receive good things ill. (*Aug.*)

Observe the contrast, μετὰ τὸ ψωμίον, εἰσῆλθεν ὁ Σατανᾶς, and v. 30, λαβὼν τὸ ψωμίον, εὐθέως ἐξῆλθε. When Satan entered into him, he went out from the presence of Christ, as Cain went out from the presence of the Lord. Gen. iv. 16. (*Burgon.*)

Here also is a proof of St. John's inspiration. Who could reveal to him the successive invisible operations of the Evil One on the heart of Judas, except the Holy Spirit, Who seeth all things, even the hidden things of darkness? The Holy Spirit alone knows the wiles of the Evil Spirit.

— ποιήσον τάχιον] *do more quickly*. "Non jubet facere, sed, si facere pertendat, maturare. Judas ex hoc radio Omniscientiæ poterat sentire se nosci." (*Bengel.*) On the sense of this imperative see on ii. 19. Our Lord did not command the deed, but prophesied,—to Judas evil, to us good; and showed His own readiness to suffer, and His eagerness to save. Judas delivered up Christ. Christ delivered up Himself. (Gal. ii. 20.) By delivering up Christ, Judas sold himself to death; by delivering up Himself, Christ delivered us from death. (*Aug.*)

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²⁸. οὐδεὶς ἔγνω] *no one knew*. It appears that John had asked the question privately, and none could believe that Judas was going out to betray his Master. (*Chrys.*)

²⁹. τὸ γλωσσόκομον εἶχεν] *he kept the purse*. See on xii. 6. Christ had a Purse, and kept there what was requisite for His own needs, and for the Poor. Here is the primitive form of a Church Fund; and thence we learn that when Christ commanded us not to be careful about to-morrow (Matt. vi. 34), He did not forbid us to possess money, but He forbade us to serve God in the hope of gaining it, or to forsake righteousness for fear of losing it. (*Aug.*, who refers to 1 Tim. v. 16.) See on Acts ii. 44; iv. 32—35.

³⁰. ἐξῆλθεν] *he went out*. See on v. 27. — ἦν δὲ νύξ] *it was night*. A proof that Judas was present at the Holy Communion which followed the Paschal feast, in the evening. On St. John's notice of times and seasons in connexion with human actions, and in relation to Christ, see on x. 22. Some MSS. and Editions connect ἦν δὲ νύξ with what follows; but the mention of the time is made more impressive by the termination of the sentence at νύξ. And the glorification of Christ by the going out of the Tempter is also rendered more emphatic by the connexion of ὅτε ἐξῆλθε with λέγει, and so *Aug.*

³¹. Νῦν ἐδοξάσθη] When Judas goes out, Jesus is glorified; when the Son of Perdition goes out, the Son of Man is glorified. Jesus, foreknowing His Disciples, had said, "Ye are clean, but not all; for He knew who should betray Him" (John xiii. 10); and now that he is gone out, they remain all clean with Him Who cleanses them. He foresees that *future* time of glory, when all things that offend shall be taken away from His Church (Matt. xiii. 41); when all the tares will be gathered up, and the Wheat alone will remain; "and the righteous shall shine as the sun in the kingdom of their Father" (Matt. xiii. 43). (*Aug.*)

He says the Son of Man is glorified; for the glory of which He speaks is not the glory of Christ reigning as God, but the glory now to be acquired by Him as Man, and as a reward for His sufferings on the Cross (Phil. ii. 8, 9), "by which He spoiled principalities and powers, and made a show of them openly, triumphing over them in it" (Col. ii. 14, 15); and God reconciled all things to Himself, "having made peace through the blood of the Cross by Christ" (Col. i. 20). (*Cp. Origen.*) Thus also He raises the minds of the Disciples, which had been depressed by sorrow. (*Chrys.*)

³⁴. Ἐντολὴν καινὴν] *A new command*. Our Lord having told His Apostles that they cannot yet come where He is, and cannot follow Him now, but will follow Him afterwards (vv. 33. 36), now proceeds to point out the way (1 Cor. xii. 31),—the more excellent way by which they must follow Him, the way of love; and He therefore says, *a new commandment I give unto you*.

But how was it new? Was it not commanded in the old law, "Thou shalt love thy neighbour as thyself?" (Lev. xix. 18.) Why then is it called a new commandment? Because, He adds, *as I loved you*; this is a new commandment, to love as Christ loves us—who were enemies and rebels against Him. And yet He died for us. And it is new, because this love renews us, makes us new creatures, heirs of the new covenant, and singers of a new song. This love renewed the Apostles, and renews Nations throughout the world, and knits together a New People,—namely, the body of the newly-married Spouse of the only-begotten Son of God; and by reason of this New Commandment her members are eager for each other's welfare; and if one member suffer, or one rejoice, the others suffer and rejoice with it (1 Cor. xii. 26). And they love one another, not as men love

τοῦτ᾽ αὖ γινώσκονται πάντες ὅτι ἐμοὶ μαθηταὶ ἔστε, ἐὰν ἀγάπην ἔχητε ἐν ἀλλήλοις.
 (126) ³⁶ x λέγει αὐτῷ Σίμων Πέτρος, Κύριε, ποῦ ὑπάγεις; Ἀπεκρίθη αὐτῷ ὁ
 Ἰησοῦς, Ὅπου ὑπάγω, οὐ δύνασαι μοι νῦν ἀκολουθῆσαι ὕστερον δὲ ἀκολουθήσεις
 μοι. ³⁷ λέγει αὐτῷ Πέτρος, Κύριε, διατί οὐ δύναμαί σοι ἀκολουθῆσαι ἄρτι; τὴν
 ψυχὴν μου ὑπὲρ σοῦ θήσω. ³⁸ y Ἀποκρίνεται Ἰησοῦς, Τὴν ψυχὴν σου ὑπὲρ
 ἐμοῦ θήσεις; ἀμὴν ἀμὴν λέγω σοι, οὐ μὴ ἀλέκτωρ φωνήσῃ ἕως οὗ ἀπαρνήσῃ
 με τρίς.

XIV. (127) ¹ a Μὴ ταρασσέσθω ὑμῶν ἡ καρδιά· ^b πιστεύετε εἰς τὸν Θεόν,
 καὶ εἰς ἐμὲ πιστεύετε· ² c ἐν τῇ οἰκίᾳ τοῦ Πατρὸς μου μοναὶ πολλαὶ εἰσιν· εἰ δὲ
 μὴ, εἶπον ἂν ὑμῖν ὅτι πορεύομαι ἐτοιμάσαι τόπον ὑμῖν. ³ d Καὶ ἐὰν πορευθῶ
 καὶ ἐτοιμάσω ὑμῖν τόπον, πάλιν ἔρχομαι καὶ παραλήψομαι ὑμᾶς πρὸς ἐμναυτόν·
 ἵνα ὅπου εἰμὶ ἐγὼ καὶ ὑμεῖς ᾔητε. ⁴ Καὶ ὅπου ἐγὼ ὑπάγω οἴδατε, καὶ τὴν ὁδὸν
 οἴδατε. ⁵ λέγει αὐτῷ Θωμᾶς, Κύριε, οὐκ οἶδαμεν ποῦ ὑπάγεις· καὶ πῶς
 δυνάμεθα τὴν ὁδὸν εἰδέναι; ⁶ e λέγει αὐτῷ ὁ Ἰησοῦς, Ἐγὼ εἰμι ἡ ὁδὸς, καὶ
 ἡ ἀλήθεια, καὶ ἡ ζωὴ· οὐδεὶς ἔρχεται πρὸς τὸν Πατέρα, εἰ μὴ δι' ἐμοῦ. ⁷ f Εἰ
 ἐγνώκετε μὲ, καὶ τὸν Πατέρα μου ἐγνώκετε ἂν· ⁸ g καὶ ἀπ' ἄρτι γινώσκετε αὐτόν,
 καὶ ἐωράκατε αὐτόν. ⁸ λέγει αὐτῷ Φίλιππος, Κύριε, δεῖξον ἡμῖν τὸν Πατέρα,
 καὶ ἀρκεῖ ἡμῖν. ⁹ h λέγει αὐτῷ ὁ Ἰησοῦς, Τοσοῦτον χρόνον μεθ' ὑμῶν εἰμι,

men, but as children of God, and brethren and sisters in Christ, with the love with which Christ loved us. (Cp. Aug., Chrys.)

And what did He love in us?—God; not Whom we had in us, but He loved us in order that we might have Him in us. So let us love our brother that he may have God in himself. He who loves his neighbour with a divine love, as Christ loved us, what does he love in him but God? (Aug.) By loving God in man our life is hid with Christ in God, and love thus becomes a death to the world and a life unto God. 'O God' (says Aug. Conf. 9), 'blessed is the man who loves Thee, and his friend in Thee, and his enemy for the sake of Thee.'

³⁵ 'Ἐν τούτῳ γινώσκονται] Here is the true "Note of the Church," Love; Love of God and of Man in God and for God. "What would the Apostles say, if they heard men propounding almost any other 'notes of the Church' than that which was given by Christ?" (Grot.) Christ does not say that they shall be known to be His Disciples by their power of working miracles, but by Love. (Theoph.)

³⁶ οὐ δύνασαι] thou canst not follow Me now, but thou shalt follow Me afterwards. Thou canst not follow Me now, because thou relyest now on thine own strength. Now therefore thou art weak. But when thou art humbled, and trustest in Me, and not in thyself, then thou wilt be strong; then thou wilt be able to follow Me. And therefore our Lord said to him afterwards, "Follow thou Me" (xxi. 19. 22). Thou canst not now be a Peter, for the Petra (or Rock) has not yet consolidated thee with His Spirit; but hereafter thou shalt follow Me by dying on the cross, as I shall die for thee. See on John xxi. 18, 19.

—ὕστερον—μοι] B, C*, L, X have ἀκολουθήσεις δὲ ὕστερον. ³⁷ τὴν ψυχὴν μου ὑπὲρ σοῦ θήσω] Peter imagined that he would lay down his life for Christ; whereas Christ had come to lay down His life for all, among whom was Peter. Peter imagined that he could precede his Guide. Presumptuous supposition! It was necessary that Christ should first lay down His life for the salvation of Peter, before Peter could be able to lay down his life for the Gospel of Christ. But when Christ had died for Peter, and redeemed him by His own Blood, and had risen from the dead, then Peter was able to follow Christ, even to the cross. (Aug.)

CH. XIV. 1. Μὴ ταρασσέσθω] This discourse was uttered at table after the celebration of the Lord's Supper. (See v. 31.)

—πιστεύετε εἰς τὸν Θεόν, καὶ εἰς ἐμὲ πιστεύετε] A proof of Christ's Divinity. The word πιστεύετε, followed by εἰς and an accusative, as here, when said of a person in the N. T., is never applied to a man, but only to God. See Vorst. de Hebr. p. 676.

If ye believe in God, ye must also believe in Me; because I am God. The prospect of My death makes you fearful. I have taken the form of a servant, but I am in the form of God (Phil. ii. 6). As God, I will raise Myself, Who am Man. Let not therefore your heart be troubled. (Aug.)

² μοναὶ πολλαὶ] many mansions; μοναί, mansiones; for there alone we have a continuing city, μένουσαν πόλιν (Heb. xiii. 14).

One of Christ's Disciples may be more holy, more wise, more righteous than another; but none of His Disciples will be excluded from that paternal house, where every child of God will have a mansion proportioned to the use he has made of the grace given him in this life. The term 'many mansions' signifies that there will be different degrees of felicity in the same eternity, as there are stars differing from one another in glory in the same sky, "So is the Resurrection of the dead" (1 Cor. xv. 41, 42). See above on Luke xix. 17.

So God will be all in all; and since God is Love, the effect of Love will be that what each has severally, will be common to all; there will be no envy arising from disparity of glory, since the unity of love will reign in all. (Aug.)

—πορεύομαι ἐτοιμάσαι τόπον ὑμῖν] Christ πορεύεται, sets out on a journey, to prepare a place for us. Let Him then depart; let Him ascend, and not be visible to the bodily eye; let Him be hidden from it, that thus He may be seen by the eye of faith; and being so seen, may be desired; and being desired, may be possessed for ever; the desire of our Love is the preparation of our house in heaven. (Aug.)

³ πορευθῶ] I shall have made My journey, from earth to heaven. See xiv. 12. 28; xvi. 7.

⁶ Ἐγὼ εἰμι ἡ ὁδὸς, καὶ ἡ ἀλήθεια, καὶ ἡ ζωὴ] "Ego sum Via, Veritas, Vita." From the verb of existence, εἰμι, as used here and in other places of St. John's Gospel, S. Athanasius (p. 329) infers the eternal existence of Christ, ἐν τῷ εἰμι τὸ αἰδιον τοῦ νου σημαίνεται.

I am the Way, by which you desire to go; the Truth, to which you desire to come; the Life, in which you desire to remain.

The Eternal Word, Who being with the Father, is the Truth and the Life, became the Way to us by taking our nature. Walk therefore in Him Who is Man, that you may come to Him Who is God. (Aug. Sermon. 141.) He Who is the Way cannot lead us astray; He Who is the Truth cannot deceive; He Who is the Life cannot desert us in death. (Hilary, de Trin. vii. 9. Chrys.) He is the Way—by Doctrine, by Example, by Suffering (Heb. x. 20), by Prayer.

You need not inquire for the Way. He Who is the Way has come to you. Arise and walk. Walk in the Way. Many run, but do not run in the Way. 'Melius est claudicare in viâ, quam currere extra viam;' it is better to limp in the Way, than to run out of the Way. (Aug. Sermon. ibid.)

He said before, "No one can come to Me, except the Father, which hath sent Me, draw him" (John vi. 44). He now says, "No one can come to the Father but by Me," making Himself equal with the Father. "If ye had known Me, ye would have known the Father." They had known Him, but not rightly; but afterwards the Holy Spirit would come and give them true knowledge; and therefore He adds, "hereafter ye shall know Him." (Chrys.; see also Aug. Sermon. 141, 142.)

⁹ Τοσοῦτον χρόνον μεθ' ὑμῶν εἰμι] Have I been so long time with you, and yet dost thou not know Me, Philip? To walk on the waves, to command the winds, to forgive sins, to raise the

καὶ οὐκ ἔγνωκās με, Φίλιππε; ὁ ἑωρακώς ἐμὲ ἑώρακε τὸν Πατέρα· καὶ πῶς σὺ λέγεις, Δείξον ἡμῖν τὸν Πατέρα; ^{10 i} Οὐ πιστεύεις ὅτι ἐγὼ ἐν τῷ Πατρὶ, καὶ ὁ ^{i ver. 20.} Πατὴρ ἐν ἐμοί ἐστι; Τὰ ῥήματα ἃ ἐγὼ λαλῶ ὑμῖν ἀπ' ἑμαντοῦ οὐ λαλῶ· ὁ δὲ ^{ch. 10. 32, 36, 38.} Πατὴρ ὁ ἐν ἐμοὶ μένων αὐτὸς ποιεῖ τὰ ἔργα. ¹¹ Πιστεῦτέ μοι ὅτι ἐγὼ ἐν τῷ Πατρὶ, καὶ ὁ Πατὴρ ἐν ἐμοί· εἰ δὲ μὴ, διὰ τὰ ἔργα αὐτὰ πιστεῦτέ μοι. ¹² Ἀμὴν ἀμὴν λέγω ὑμῖν, ὁ πιστεύων εἰς ἐμὲ, τὰ ἔργα ἃ ἐγὼ ποιῶ κάκεινος ποιήσει, ^{j ch. 15. 7, 16. & 16. 23, 24. & ver. 14.} καὶ μείζονα τούτων ποιήσει, ὅτι ἐγὼ πρὸς τὸν Πατέρα μου πορεύομαι, ^{Matt. 7. 7. & 18. 20. & 28. 18.} (128 ^{IV}) ^{13 j} καὶ ὁ ^{2 Cor. 12. 8, 9.} τι ἂν αἰτήσητε ἐν τῷ ὀνόματί μου, τοῦτο ποιήσω· ἵνα δοξασθῇ ^{Mark 11. 24. 1 John 5. 14. k ver. 21. 23.} ὁ Πατὴρ ἐν τῷ Υἱῷ. ¹⁴ Ἐάν τι αἰτήσητε ἐν τῷ ὀνόματί μου, ἐγὼ ποιήσω. ^{15 k} Ἐὰν ἀγαπάτέ με, τὰς ἐντολὰς τὰς ἐμὰς τηρήσατε· ¹⁶ καὶ ἐγὼ ἐρωτήσω τὸν Πατέρα, καὶ ἄλλον Παράκλητον δώσει ὑμῖν ἵνα μένη μεθ' ὑμῶν εἰς τὸν

dead; these are acts of God, and these acts were done by Christ in the presence of His Disciples. He therefore reproves Philip because he had seen Him do these mighty works by His own authority, and yet did not recognize the Divine nature dwelling in Him Who had taken the nature of man. (*Hilary, de Trin. vii.*)

Philip saw Christ's Body, but he did not yet know Him as God. Philip thought that he had seen the Son of God, because he had seen His body; and he now wished to see the Father; but Christ tells him that he had not yet seen, i. e. *known*, the Son aright; and if he did see Him aright, i. e. as God, he would see the Father, Who is consubstantial with the Son. (*Chrys.*)

— ὁ ἑωρακώς ἐμὲ ἑώρακε τὸν Πατέρα] *he that hath seen Me hath seen the Father.* Some have perverted these words into an occasion of the Sabellian Heresy. (*Chrys.*) On the ill use made of them by the Noetian School at Rome, under Zephyrinus and Callistus, see *S. Hippolytus*, *Philosophumena*, p. 289, ed. Miller, and the present Editor's notes, p. 261, and cp. *S. Hippol. c. Noet. § 7*, where he vindicates the true sense of this text. See also *S. Cyril* here. He that hath seen Me, hath seen the Father. Not that I am both Father and Son (the Error of the Patripassians, and Noetians, and Sabellians), but because the Son is co-equal with the Father. He reproves Philip for desiring to see the Father, as if the Father were greater than the Son; and because Philip did not know the Son aright, in that he thought that another Person was greater than the Son. Therefore our Lord said, "Dost thou not believe that I am in the Father and the Father in Me?" (*Aug.*) We acknowledge the nature of God subsisting in Christ, since God is in God, and there is no other God besides Him Who is in God. (*Hilary, de Trin. v.*) He who sees My divine substance, sees the substance of the Father. Whence it is clear that Christ is not a creature, for they who see the creature see not God. Christ is therefore consubstantial with the Father. (*Chrys.*)

10. ἀπ' ἑμαντοῦ οὐ λαλῶ] *I speak not from Myself, alone:* I say nothing contrary to, or independent of, My Father. (*Chrys. on John xvi. 15.*)

11. διὰ τὰ ἔργα αὐτὰ πιστεῦτέ μοι] *believe Me for the very works' sake.* Not only for those which I do on earth, when present in My human nature, but for those works, which after My Ascension, I shall enable others to do, thus showing My divine power, and coequality with the Father. (*Chrys., Aug.*)

12. μείζονα τούτων ποιήσει] *He shall do greater works than these.* Behold the power of the Only-begotten Son. He, when absent from Earth in body, can give to *others* the ability to do greater works than He Himself did while He was on earth. And by adding, "Whatsoever ye shall ask in My Name, I will do," He showed that these other works would be done by His power. (*Cp. Theoph.*) What were these greater works? Such as the healing of the sick by the shadow of Peter (Acts v. 15), and by handkerchiefs from the body of Paul (Acts xix. 12), and the speaking in new tongues, (we do not hear that Christ ever spoke in a foreign language,) and the conversion of the world by their means. *Jesus Christ*, in heaven, did all these things by *means* of His Disciples on earth; He enabled them to do them. He did more when He preached by them after His Ascension than He had done by speaking in person to those who heard Him on earth. (*Cp. Aug.*) He declares the reason of this in these words, "because I go to the Father." These mighty Works were due to the gift of the Holy Ghost, which Christ obtained for His Church by suffering, and which He received on His Ascension and Session at the right hand of the Majesty on High, when He had gone to the Father.

See below, the *Introduction* to the ACTS of the APOSTLES, p. vii—xxxiii, where it is shown that the design of the Holy Spirit in that book is to reveal CHRIST glorified in heaven, and working by means of His Apostles, and other Ministers, upon earth.

This promise of Christ was not only true, as was just said, in the Apostolic age after the Ascension, but it is ever true in the Church. "He that *believeth* in Me shall do greater works than those which I do here." See the power of Faith! As the Apostle says, "To him that *believeth* on Him that justifieth the ungodly, his Faith is counted for *Righteousness*" (Rom. iv. 5),—that is, it *justifies* him; it is the hand which applies the merits of Christ for the forgiveness of our own sins, and for our acceptance with God. Herein we *do* the work of Christ, for to *believe* in Christ is the work of Christ. And to be *justified* is more than to be *created*. This is the work done when the ungodly is justified, and his faith is counted to him for righteousness. This work is wrought by Christ in him, but not without him, and this is a *greater work* than even to *create* heaven and earth. For *heaven and earth will pass away*, but the Justification and Salvation of God's elect *abideth for ever*. And Christ inspires us with lively faith and hope when we pray to Him, by adding, "Because I go to the Father;" and, "Whatsoever ye ask in My Name, I will do it." (*Cp. Aug.*)

This promise of Christ is fulfilled in His Ministers, when by the working of the Holy Ghost in the Word and Sacraments they raise the dead to life eternal.

13. ἐν τῷ ὀνόματί μου] in My Name. Therefore the Apostles said, when working miracles, "In the Name of *Jesus Christ of Nazareth, rise up and walk.*" (Acts iii. 6.) He, sitting in heaven, wrought all the miracles which were worked by their agency on earth; "the Hand of the Lord was with them," enabling them to do what they did. Mark xvi. 19, 20. Acts iv. 30; xi. 21; xiii. 11. (*Chrys.*)

14. ἐγὼ ποιήσω] *I will do it.* ἐγὼ is emphatic. *Whatsoever ye ask in My Name*, i. e. in submission to My Will; and conducive to your own salvation and to God's glory, which are purposed by My Will, *I will do it.* St. Paul asked that the thorn in his flesh might be removed (2 Cor. xii. 8), but his prayer was not granted, because it was more expedient for him that he should have grace to bear it. (*Cp. Aug.*)

15, 16.] On this text see the Sermon of Bp. Andrewes, iii. 145.

16. ἄλλον Παράκλητον] *another Paraclete.*

The word παράκλητος, *Paraclete*, as used in the N. T., represents two Hebrew words;

מְנַחֵם (*menachem*), 'a Comforter,' for which the LXX had used παρακλητωρ in Job xvi. 2; cf. Zech. i. 13. One of the Names of the Messiah was *Menahem*. See *Lightfoot*, who refers to Luke ii. 25, the consolation of Israel.

מְלִיצִי (*melits*), an *Interpreter* or *Mediator*, an *Advocate* called in to plead a cause, or a friendly assistant in a judicial suit; for which the Chaldee Paraphrasts use מְלִיצִי (*praelit*), i. e. *παράκλητος*. (Job xvi. 20; xxxiii. 23. Cf. *Buxtorf, Lex. Talm.* p. 1843.) Hence *παράκλητος* sometimes signifies, as here, one who *consoles* or *comforts*, by counsel and aid (see below, xv. 26), and sometimes one who mediates or *interprets*, and presents petitions to another, as an *Intercessor*. The word παρακαλεῖν is used in the LXX and N. T. in the sense of *beseech, exhort, comfort, summon*. (Ps. xxii. 5. Matt. viii. 5. Luke vii. 4. Acts xxviii. 20. 1 Thess. ii. 11; iii. 2. 2 Cor. i. 4. 1 Tim. vi. 2. Tit. ii. 15.)

Christ Himself is called a *Paraclete* or *Advocate* by St. John. "We have an *Advocate* (Παράκλητον) with the Father, *Jesus Christ the Righteous.*" (1 John ii. 1.)

Some have attempted to limit the sense of Παράκλητος in the New Testament to '*Advocatus*,' or '*Adjutor*.' But the word is one of large acceptance. And it was probably chosen for that reason, as best signifying the manifold gifts and offices of the Holy Ghost (1 Cor. xii. 3—11), as the Sanctifier, Teacher, Comforter, Exhorter, Remembrancer, Inspirer, Enlightener, Counsellor,

i ch. 15. 26.
& 16. 13.
1 John 5. 6.
m ver. 16.
Rom. 8. 9, 14—16.
1 Cor. 3. 16.
& 6. 19.
n ch. 15. 26.
1 John 4. 6.
o Matt. 18. 20.
& 23. 20.
p 2 Cor. 5. 6—8.
Heb. 12. 1—3.
q 1 Pet. 1. 8.
ch. 6. 57.
& 10. 28.
& 15. 4—6.
Col. 3. 3, 4.
Rom. 8. 3, 10, 11.
r Matt. 10. 3.
Luke 6. 16.
s Rev. 3. 20.
t ch. 12. 26.
& 16. 26, 27.
& 17. 26.
2 Thess. 2. 16, 17.
1 John 3. 1.

u Luke 24. 49.
ch. 15. 26.
& 16. 7.

v Rom. 8. 6.
& 16. 17.
2 Cor. 1. 3—5.
Phil. 4. 6, 7.
Hagg. 2. 9.
2 Thess. 3. 16.
w ver. 3, 18.
ch. 10. 29.
x ch. 13. 19.
& 12. 16.

αἰῶνα, ¹⁷ τὸ Πνεῦμα τῆς ἀληθείας, ὃ ὁ κόσμος οὐ δύναται λαβεῖν, ὅτι οὐ θεωρεῖ αὐτὸ, οὐδὲ γινώσκει αὐτό· ὑμεῖς δὲ γινώσκετε αὐτὸ, ^m ὅτι παρ' ὑμῖν μένει, καὶ ἐν ὑμῖν ἔσται. ¹⁸ οὐκ ἀφήσω ὑμᾶς ὀρφανούς· ἔρχομαι πρὸς ὑμᾶς.

¹⁹ ὅτι ἔτι μικρὸν, καὶ ὁ κόσμος με οὐκ ἔτι θεωρεῖ, ^p ὑμεῖς δὲ θεωρεῖτέ με· ^q ὅτι ἐγὼ ζῶ, καὶ ὑμεῖς ζήσεσθε. ²⁰ Ἐν ἐκείνῃ τῇ ἡμέρᾳ γνώσεσθε ὑμεῖς ὅτι ἐγὼ ἐν τῷ Πατρὶ μου, καὶ ὑμεῖς ἐν ἐμοὶ, καὶ ἐν ὑμῖν. ²¹ Ὁ ἔχων τὰς ἐντολάς μου καὶ τηρῶν αὐτάς ἐκεῖνός ἐστιν ὁ ἀγαπῶν με· ⁽¹²⁹⁾ ὁ δὲ ἀγαπῶν με ἀγαπηθήσεται ὑπὸ τοῦ Πατρὸς μου· καὶ ἐμφανίσω αὐτῷ ἐμάντον. ⁽¹³⁰⁾ ²² λέγει αὐτῷ Ἰούδας, οὐχ ὁ Ἰσκαριώτης, Κύριε καὶ τί γέγονεν, ὅτι ἡμῖν μέλλεις ἐμφανίζειν σεαυτὸν, καὶ οὐχὶ τῷ κόσμῳ; ²³ Ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ, Ἐάν τις ἀγαπᾷ με, τὸν λόγον μου τηρήσει· καὶ ὁ Πατήρ μου ἀγαπήσει αὐτὸν, καὶ πρὸς αὐτὸν ἐλευσόμεθα, καὶ μονὴν παρ' αὐτῷ ποιήσομεν. ²⁴ ὁ μὴ ἀγαπῶν με τοὺς λόγους μου οὐ τηρεῖ· ⁽¹³¹⁾ καὶ ὁ λόγος ὃν ἀκούετε οὐκ ἔστιν ἐμὸς, ἀλλὰ τοῦ πέμψαντός με Πατρὸς.

²⁵ Ταῦτα λελάληκα ὑμῖν παρ' ὑμῖν μένων. ⁽¹³²⁾ ²⁶ Ὁ δὲ Παράκλητος, τὸ Πνεῦμα τὸ ἅγιον, ὃ πέμψει ὁ Πατήρ ἐν τῷ ὀνόματί μου, ἐκεῖνος ὑμᾶς διδάξει πάντα, καὶ ὑπομνήσει ὑμᾶς πάντα ἃ εἶπον ὑμῖν.

²⁷ Εἰρήνην ἀφήμι ὑμῖν, εἰρήνην τὴν ἐμὴν δίδωμι ὑμῖν· οὐ καθὼς ὁ κόσμος δίδωσιν, ἐγὼ δίδωμι ὑμῖν. Μὴ ταρασσέσθω ὑμῶν ἡ καρδία, μηδὲ δειλιάτω. ²⁸ Ἠκούσατε ὅτι ἐγὼ εἶπον ὑμῖν, Ὑπάγω καὶ ἔρχομαι πρὸς ὑμᾶς. Εἰ ἠγαπᾷτέ με, ἐχάρητε ἂν, ὅτι πορεύομαι πρὸς τὸν Πατέρα· ὅτι ὁ Πατήρ μου μέζων μου ἐστί. ²⁹ Καὶ νῦν εἶρηκα ὑμῖν πρὶν γενέσθαι, ἵνα, ὅταν γένηται, πιστεύσητε.

Guide, Helper, and Advocate of the Church. Cp. *Bp. Pearson* on the Creed, Art. viii. pp. 608—616. *Barrow*, Sermon. xxxiv. on the Creed, vol. v. pp. 185—189. See *Bp. Andrewes*, iii. pp. 130. 174—178, Sermon v. on the sending of the Holy Ghost.

Here the Paraclete is the Holy Ghost, Whom the Faithful confess to be consubstantial with the Father and the Son. By calling the Person here promised to be sent “another Paraclete,” He shows that there is One Person, Who sends, of the Son, and another, to be sent, of the Holy Ghost. (*Aug.*) Here is a warning to the Sabellians, who do not give due honour to the Holy Ghost. By the word ‘another,’ Christ shows the distinction of Persons; by the word ‘Paraclete,’ He declares the equality of dignity. (Cp. *Chrys.*)

The Holy Spirit is here represented in opposition to the Evil Spirit. The Evil Spirit is *Διάβολος*, our *Calumniator*, *Ἐχθρὸς*, our *Adversary*, *enemy*, *Satan*; our *Κατήγορος* or *Accuser*. (Job i. 9; ii. 4. Zech. iii. 1. Rev. xii. 10.) The Holy Spirit is our *Παράκλητος*; compare on Rom. viii. 26.

¹⁷ ὃ ὁ κόσμος οὐ δύναται λαβεῖν] *the world cannot receive Him*; because worldly hearts desire what is visible; the world does not rise to the love of what is invisible. (*Aug.*)

¹⁸ οὐκ ἀφήσω ὑμᾶς ὀρφανούς] *I will not leave you orphans*. ὀρφανὸς is used by LXX for *ὕαθον* (*yathom*), ‘fatherless.’ (Ps. lxxviii. 5, 6.) He calls them τέκνια, *children* (xiii. 33),—a word used eight times by St. John. Cp. St. Paul’s language 1 Thess. ii. 17.

— ἔρχομαι πρὸς ὑμᾶς] *I am coming to you*. Do not think that I am deserting you. I am even now coming to you in spiritual gifts.

¹⁹ ἔτι μικρόν] In a short time I shall be withdrawn from you in body; but you will see Me with the eye of faith, and feel My presence by that of the Spirit. See *Cyril*, and xiii. 33, and xvi. 16.

²² οὐχ ὁ Ἰσκαριώτης] *not Iscariot*, for he had ‘gone out.’ Cp. xiii. 30.

^{23—31}] For an exposition of these verses see *Greg. M.*, Hom. in Ev. xxx. p. 1575.

²³ ποιήσομεν] B, L, X have *ποιησόμεθα*.

²⁶ ὑπομνήσει] *He shall bring to your remembrance all things which I spake to you*. The Spirit taught them those things which Christ did not teach them, because they were not able to bear them. (John xvi. 12.) And He brought to their remembrance those things which, either through obscurity or slowness of understanding, they were not able to recall. (*Theoph.*)

The Writers of the Gospels, who were unlearned and illiterate men, were enabled by the Holy Ghost to record with minuteness

and accuracy the sublime sayings and marvellous acts of Christ. Here is the refutation of all objections to their veracity. They were inspired by the *Spirit of Truth* (v. 17), Who taught them *all things*, and brought to their remembrance *all things that Christ had said to them*. Therefore objections against the truth and inspiration of the Sacred Writers are in fact sins against Christ, Who sent the Holy Ghost, and against the Holy Ghost, Who was sent to teach them all things, and to lead them into all the truth.

²⁷ Εἰρήνην ἀφήμι ὑμῖν] *Peace I leave to you*. He gives us peace in this world, and He will give us His peace in the world to come. He Himself is our peace. (Ephes. ii. 14.) The peace of Christ is serenity of mind, tranquillity of spirit, the bond and fellowship of love; and no one can attain to the inheritance of the Lord, who does not keep this testament of peace, nor can any one have concord with Christ who foments discord among Christians. (*Aug.*)

— οὐ καθὼς ὁ κόσμος δίδωσιν] *not as the world giveth*. Men who love the world love not Christ, and love not one another in Christ; and when they give peace, it is for their own sake and for the world’s sake, not for God’s sake. (*Aug.*)

²⁸ Εἰ ἠγαπᾷτέ με, ἐχάρητε ἂν] *If ye loved Me, ye would have rejoiced*. He was going in that nature which He had as *Man*; but He remained with them as *God*. In that nature by which He is not equal to the Father He was going to the Father, from Whom He will come again to judge the quick and the dead. In that other nature by which He is equal to the Father, He never came away from the Father, but is present with Him every where, and entire, co-equal with Him in that Divinity, which no place can contain.

Ye would have rejoiced. Human nature may well rejoice, in that it has been taken up to heaven by the Only-begotten Word; so that Earth is exalted, and Dust sits incorruptible in Christ, at the right hand of the Father. Who does not rejoice, that loves Christ, and contemplates his own nature, now made immortal in Christ, and hopes that he himself will one day be together with Christ? (*Aug.*)

— ὅτι πορεύομαι] *because I am going*. So A, B, D, L, X, and many cursive MSS. and Versions. *Elz.* has ὅτι εἶπον πορεύομαι.

— ὁ Πατήρ μ. μέζων μου] *My Father is greater than I am*, as *Man*. Christ is speaking of *going*, which cannot be predicated of *God*. My Father is greater than I am, in that nature which goes to Him. But I am equal to Him in that Nature which is now and ever with Him. See on iii. 13, and x. 30, and 1 Cor. xv. 28, and S. *Cyril* here, and *Bp. Bull.*, Def. Fid. Nic. sect. 4.

Bp. Pearson (on the Creed, Art. i. p. 62) observes that some

³⁰ Οὐκ ἔτι πολλὰ λαλήσω μεθ' ὑμῶν ἔρχεται γὰρ ὁ τοῦ κόσμου ἄρχων, γ ch. 12. 31.
καὶ ἐν ἐμοὶ οὐκ ἔχει οὐδέν· ³¹ ἄλλ' ἵνα γινῶ ὁ κόσμος, ὅτι ἀγαπῶ τὸν Πατέρα, & 16. 11.
καὶ, καθὼς ἐνετείλατό μοι ὁ Πατὴρ, οὕτω ποιῶ. Ἐγείρεσθε, ἄγωμεν ἐντεῦθεν. z ch. 10. 18.

XV. ¹ Ἐγὼ εἰμι ἡ ἀμπελος ἡ ἀληθινή, καὶ ^a ὁ Πατὴρ μου ὁ γεωργὸς ἐστίν· a Matt. 20. 1.
² ^b πᾶν κλῆμα ἐν ἐμοὶ μὴ φέρον καρπὸν αἵρει αὐτὸ, καὶ πᾶν τὸ καρπὸν φέρον 1 Cor. 3. 9.
^c καθαίρει αὐτὸ, ἵνα πλείονα καρπὸν φέρῃ. ³ ^d Ἦδη ὑμεῖς καθαροὶ ἐστε διὰ b Matt. 7. 21.
τὸν λόγον ὃν λελάληκα ὑμῖν. ⁴ ^e Μείνατε ἐν ἐμοὶ, καὶ γὰρ ἐν ὑμῖν καθὼς τὸ c Ps. 51 7—13.
κλῆμα οὐ δύναται καρπὸν φέρειν ἀφ' ἑαυτοῦ, ἐὰν μὴ μένῃ ἐν τῇ ἀμπέλῳ, d ch. 13. 10.
οὕτως οὐδὲ ὑμεῖς, ἐὰν μὴ ἐν ἐμοὶ μένῃτε. ⁵ ^f Ἐγὼ εἰμι ἡ ἀμπελος, ὑμεῖς τὰ e 1 John 2. 6.
κλήματα· ὁ μένων ἐν ἐμοὶ, καὶ γὰρ ἐν αὐτῷ, ^g οὗτος φέρει καρπὸν πολὺν, ὅτι f Hos. 14. 8.
χωρὶς ἐμοῦ οὐ δύνασθε ποιεῖν οὐδέν. ⁶ ^h ἐὰν μὴ τις μένῃ ἐν ἐμοὶ, ἐβλήθη g Rom. 6. 4.
ἔξω ὡς τὸ κλῆμα καὶ ἐξηράνθη· καὶ συνάγουσιν αὐτὰ καὶ εἰς τὸ πῦρ βάλλουσι, h 8. 10.
καὶ καίεται· (133) ⁱ ἐὰν μένῃτε ἐν ἐμοὶ, καὶ τὰ ῥήματά μου ἐν ὑμῖν μένῃ, ὁ ἐὰν i Eph. 3. 16—21.
θέλητε αἰτήσασθε, καὶ γενήσεται ὑμῖν. (134) ^k ^x Ἐν τούτῳ ἐδοξάσθη ὁ Πατὴρ col. 1. 6.
μου ἵνα καρπὸν πολὺν φέρητε· καὶ γενήσεσθε ἐμοὶ μαθηταί. 2 Pet. 3. 18.
h Matt. 3. 10.
& 7. 19.
i ch. 16. 23.
1 John 3. 22.
k Matt. 5. 16.
Phil. 1. 11.
ch. 8. 31.

⁹ Καθὼς ἠγάπησέ με ὁ Πατὴρ, καὶ γὰρ ἠγάπησα ὑμᾶς, μένατε ἐν τῇ ἀγάπῃ τῇ

of the Ancients interpreted this text of Christ "as the Son of God," the Second Person of the Trinity, but still with reference not to His Essence, but to His Generation.

— Πατὴρ μου] μου is omitted by A, D, L, X, and some Cursive Versions.

30. ἔρχεται γὰρ ὁ τοῦ κόσμου ἄρχων] *for the ruler of the world cometh.* The devil is not the prince of creation, but of sinners. Hence the Apostle speaks of our warfare "against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." Ephes. vi. 12. (Aug.)

— ἐν ἐμοὶ οὐκ ἔχει οὐδέν] *he hath nothing in Me;* because Christ had come as God without sin, and the Virgin conceived and brought forth His flesh, but without any mortal taint of sin. (Aug.) Why then did our Lord die? Death in Him was not the penalty of sin, but a gift of mercy to us, that He might free us from eternal death. (Aug., Tract. 3.)

31. Ἐγείρεσθε] *Rise up.* They had been reclining at supper till He said these words. (Aug.) They now leave the upper room, in which the Lord's Supper had been instituted, to go to Gethsemane. See xv. 1 and Matt. xxvi. 30. Mark xiv. 26. Luke xxii. 39.

CH. XV. 1. Ἐγὼ εἰμι ἡ ἀμπελος ἡ ἀληθινή] *I am the true Vine.*

The People of God had been compared to a Vine in the Old Test. (Ps. lxxx. 8. Isa. v. 1—7. Jer. ii. 21. Ezek. xv. 2; xix. 10.) But in the New the Son of God is incarnate, and one with His People.

The discourse of our Lord in the last chapter was delivered at the table in the chamber of the paschal supper (see xiv. 31). The following seems to have been suggested by the Vineyards and Gardens, through which they passed in their way toward the Mount of Olives.

They had also lately partaken of the *fruit of the Vine*, in the Communion of the Blood of the True Vine; and He said that He would no more drink of the *fruit of the Vine*, till He should drink it new with them in His Father's kingdom. (Matt. xxvi. 29.) And so this discourse related by St. John falls in with what is recorded by other Evangelists.

He is the Vine, because He is the Head of the Church, the Man Christ Jesus, and we are His members; and the Vine and branches are of the same nature; and He is the *true Vine*, as distinguished from that mentioned Isa. v. 4. Jer. ii. 21. (Aug.) For other instances of the word ἀληθινός as distinguished from what is counterfeit, and as applied to Christ, see i. 9, φῶς ἀληθινόν· vi. 32, ἄρτον ἀληθινόν, and Rev. iii. 7. 14; xix. 11.

On this discourse see Williams, Holy Week, pp. 490—498.

— Πατὴρ μου ὁ γεωργός] *My Father is the husbandman.* He tills our hearts with the ploughshare of His Word, and scatters the seeds of His precepts there, and sends us the dew and rain of the Spirit, that He may reap the fruits of holiness.

2. πᾶν κλῆμα ἐν ἐμοὶ μὴ φέρον καρπὸν] Unless we bear the fruit of good works, we cannot be said to be branches of the Vine, which is Christ. (Chrys.) The genuine fruits of the true Vine are described in Gal. v. 22.

— καθαίρει] He pruneth us by afflictions, in order that we

may put forth shoots and bear more fruit. (Chrys.) Observe the connexion of καθαίρει and καθαρός. We are purified by being pruned.

3. ὑμεῖς καθαροὶ ἐστε διὰ τὸν λόγον] *ye are clean through the Word.* Why did He not say, "Ye are clean by Baptism?" Because it is the Word which cleanses in the water. Take away the Word, and what is the water? The Word is added to the Element, and it becomes a Sacrament. Whence is this power of the water, that it touches the body and the heart is cleansed? Whence, but because the Word operates, not merely in being spoken, but in being believed. This word of faith is of so great power in the Church of God, that by means of him (Al. "ipsam," i. e. "Ecclesiam") who believes, and offers an infant for baptism, and by means of him who blesses and baptizes the infant, it cleanses the infant, although as yet not capable of believing unto repentance, and of making confession unto salvation. (Aug.)

4. τὸ κλῆμα] *the branch cannot bear fruit of itself, except it abide in the Vine.* Behold here the need of grace. This truth is set at nought by those, who think that they have not need of God for the performance of good works. He who imagines that he can bear fruit of himself is not in the Vine; and he who is not in the Vine is not in Christ, Who said, "Without Me ye can do nothing." Here is a proof also of the Two Natures of Christ. If He were not man, He would not be the Vine, of which we are the branches; if He were not God, He could not give grace to the branches, so that without Him they can bear no fruit. (Aug.)

6. ἐβλήθη—ἐξηράνθη] Observe the *past* tense in ἐβλήθη and ἐξηράνθη. Whosoever severs himself from Me, is already *cast out*, and *withered*. He is the cause of his own destruction.

— συνάγουσιν αὐτὰ] i. e. the Angel-reapers will gather them and cast them into everlasting fire. On this use of the third person plural, see on Luke xii. 20.

— εἰς τὸ πῦρ] *Elz.* omits τὸ, which is in A, G, L, M, S, and very many cursive MSS., and is emphatic, 'the fire,' which is an emblem of *that* fire which is reserved to the wicked, the πῦρ αἰώνιον (Matt. xviii. 8; xxv. 41).

One of two things remains for every branch; either to be in the Vine, or to be in the fire; and if we do not dwell in the Vine, we shall be cast into the fire. (Aug.)

7. ἐὰν μένῃτε ἐν ἐμοὶ] *if ye abide in Me.* We abide in Christ, when we do what Christ commands, and love what He promises. (Aug.)

— ὃ ἐὰν θέλητε αἰτήσασθε] *ask whatsoever ye will, and it shall be done unto you.* Some MSS. (E, G, H, K, S, U, Δ, Λ) have the future tense here αἰτήσεσθε. They who abide in Christ can only will what He wills, viz. those things which lead to everlasting salvation. Here is the use of the Lord's Prayer; if we never decline from the words and spirit of that prayer in our own prayers, then whatsoever we ask, it shall be done for us. (Aug.)

8. γενήσεσθε] B, D, L, M, X have γένεσθε.

9. Καθὼς ἠγάπησέ με ὁ Πατὴρ] *As the Father loveth Me, even so love I you.* The Father also loves us in Christ. (Aug.) If the Father loveth us, let us be of good cheer; if the Father is thus glorified, let us bring forth much fruit. And in order that we may never faint and fall away, He adds, "Abide ye in My love;" and how? by keeping My commandments. "If ye keep My commandments, ye shall abide in My love." (Chrys.) Let no

1 ch. 14. 15.

m ch. 17. 13.
& 16. 24.n ch. 13. 34.
Eph. 5. 2.
1 John 3. 11, 16.
& 4. 21.
1 Thess. 4. 9.
o ch. 14. 15.
& ver. 10, 11.
Matt. 12. 50.
James 2. 23.
p Rom. 8. 15.
Gal. 4. 1—7.
q ch. 6. 70.
& 13. 18.
1 John 4. 10.r 1 John 3. 1, 13.
& 4. 5.s ch. 13. 16.
Matt. 10. 24.
Luke 6. 40.
t ch. 13. 16.
Matt. 10. 24.
Luke 6. 40.
ch. 15. 20.
Heb. 12. 2—4.
u ch. 16. 3.
Matt. 24. 9.
v ch. 9. 41.w Ps. 35. 19.
& 69. 5.x ch. 14. 26.
& 16. 7.
Luke 24. 49.

ἐμῇ. ¹⁰ ¹ ἐὰν τὰς ἐντολάς μου τηρήσητε, μενεῖτε ἐν τῇ ἀγάπῃ μου· καθὼς ἐγὰ τὰς ἐντολάς τοῦ Πατρὸς μου τητήρηκα, καὶ μένω αὐτοῦ ἐν τῇ ἀγάπῃ. ¹¹ ^m Ταῦτα λελάληκα ὑμῖν, ἵνα ἡ χαρὰ ἡ ἐμὴ ἐν ὑμῖν μένῃ, καὶ ἡ χαρὰ ὑμῶν πληρωθῇ. ¹² ⁿ Αὕτη ἐστὶν ἡ ἐντολὴ ἡ ἐμὴ, ἵνα ἀγαπάτε ἀλλήλους, καθὼς ἡγάπησα ὑμᾶς· (¹³⁵/_{IV}) ¹³ μείζονα ταύτης ἀγάπην οὐδεὶς ἔχει, ἵνα τις τὴν ψυχὴν αὐτοῦ θῇ ὑπὲρ τῶν φίλων αὐτοῦ· (¹³⁶/_X) ¹⁴ ^o ὑμεῖς φίλοι μου ἐστέ, ἐὰν ποιῇτε ὅσα ἐγὼ ἐντέλλομαι ὑμῖν· ¹⁵ ^p οὐκέτι ὑμᾶς λέγω δούλους, ὅτι ὁ δοῦλος οὐκ οἶδε τί ποιεῖ αὐτοῦ ὁ κύριος· ὑμᾶς δὲ εἴρηκα φίλους, ὅτι πάντα ἃ ἤκουσα παρὰ τοῦ Πατρὸς μου ἐγνώρισα ὑμῖν. ¹⁶ ^q Οὐχ ὑμεῖς μὲ ἐξελέξασθε, ἀλλ' ἐγὼ ἐξελεξάμην ὑμᾶς, καὶ ἔθηκα ὑμᾶς ἵνα ὑμεῖς ὑπάγητε καὶ καρπὸν φέρητε, καὶ ὁ καρπὸς ὑμῶν μένῃ, (¹³⁷/_{IV}) ἵνα ὁ ^τι ἂν αἰτήσητε τὸν Πατέρα ἐν τῷ ὀνόματί μου δῶ ὑμῖν. (¹³⁸/_X) ¹⁷ Ταῦτα ἐντέλλομαι ὑμῖν, ἵνα ἀγαπάτε ἀλλήλους.

¹⁸ Εἰ ὁ κόσμος ὑμᾶς μισεῖ, γινώσκετε ὅτι ἐμὲ πρῶτον ὑμῶν μεμίσηκεν. ¹⁹ ^r Εἰ ἐκ τοῦ κόσμου ἦτε, ὁ κόσμος ἂν τὸ ἴδιον ἐφίλει· ὅτι δὲ ἐκ τοῦ κόσμου οὐκ ἐστέ, ἀλλ' ἐγὼ ἐξελεξάμην ὑμᾶς ἐκ τοῦ κόσμου, διὰ τοῦτο μισεῖ ὑμᾶς ὁ κόσμος. (¹³⁹/_{III}) ²⁰ ^s Μνημονεύετε τοῦ λόγου οὗ ἐγὼ εἶπον ὑμῖν, 'Οὐκ ἔστι δοῦλος μεῖζων τοῦ κυρίου αὐτοῦ·' (¹⁴⁰/_X) εἰ ἐμὲ ἐδίωξαν, καὶ ὑμᾶς διώξουσιν· εἰ τὸν λόγον μου ἐτήρησαν, καὶ τὸν ὑμέτερον τηρήσουσιν· (¹⁴¹/_I) ²¹ ^u ἀλλὰ ταῦτα πάντα ποιήσουσιν ὑμῖν διὰ τὸ ὄνομά μου, (¹⁴²/_{III}) ὅτι οὐκ οἶδασιν τὸν πέμψαντά με. (¹⁴³/_X) ²² ^v Εἰ μὴ ἦλθον καὶ ἐλάλησα αὐτοῖς, ἁμαρτίαν οὐκ εἶχον· νῦν δὲ πρόφασιν οὐκ ἔχουσι περὶ τῆς ἁμαρτίας αὐτῶν. (¹⁴⁴/_I) ²³ ^w Ὁ ἐμὲ μισῶν καὶ τὸν Πατέρα μου μισεῖ. (¹⁴⁵/_X) ²⁴ Εἰ τὰ ἔργα μὴ ἐποίησα ἐν αὐτοῖς ἃ οὐδεὶς ἄλλος πεποιήκεν, ἁμαρτίαν οὐκ εἶχον· νῦν δὲ καὶ ἑωράκασι καὶ μεμισήκασι καὶ ἐμὲ καὶ τὸν Πατέρα μου· ²⁵ ^w ἀλλ' ἵνα πληρωθῇ ὁ λόγος ὁ γεγραμμένος ἐν τῷ νόμῳ αὐτῶν, Ὅτι ἐμίσησάν με δωρεάν.

²⁶ ^x Ὅταν δὲ ἔλθῃ ὁ Παράκλητος, ὃν ἐγὼ πέμψω ὑμῖν παρὰ τοῦ Πατρὸς, τὸ

one therefore deceive himself by saying that he *loves* Christ, when he does not *obey* Christ. We love Christ in the exact proportion that we keep His commandments. (*Aug.*)

He tells us next, v. 12, what His will is that we must do. This is My commandment, that ye love one another as I have loved you. (*Theoph.*) And hence it appears, that all the commandments are rooted in Love. As the different boughs of a tree spring from the stem, so the Christian Virtues branch out from Love; and the boughs of good works have no verdure, unless they abide in the root of Love. (*Gregor. Hom. xxvii. in Evang.*)

12. ἵνα ἀγαπάτε ἀλλήλους] *that ye love one another.* And so love to God and man are woven into one chain. (*Euthym.*)

— καθὼς ἡγάπησα ὑμᾶς] *as I loved you.* Hence we may discern true love from false; divine love from human. *Why* did Christ love us? In order that we might reign with Him in glory. Let us love one another with the same intent, and then we shall love one another rightly. (*Aug.*) To what *degree* did He love us? Even so as to lay down His life for us. And because He laid down His life for us, we ought to lay down our own life for the brethren (1 John iii. 16). This the Martyrs did, in the fervour of their love. With one and the same love let us love God and our neighbour; let us love God for Himself, and let us love ourselves and our neighbour for God's sake. (*Aug. de Trin. viii. 8.*)

13. ἵνα ψυχὴν θῇ] *that he should lay down his life.* See on x. 11.

For a homily on these verses, 12—14, see *Greg. Mag. in Evang. xxvii.*

15. οὐκέτι ὑμᾶς λέγω δούλους] *I call you no more servants.* For He hath given us power to become *sons*—*sons* of God (i. 12). And yet He will say to the blessed, "Well done, good and faithful *servant*" (Matt. xxv. 23). And we must call ourselves *unprofitable servants* (Luke xvii. 10). Thus we must be as it were servants, and yet not servants, but sons; servants without *servile* fear, but with that *holy* fear which belongs to the servant that entereth "into the *joy* of his Lord;" and *sons* of God, in casting out that slavish fear which belongs to him who "abideth not in the house for ever" (John viii. 35); and loving God as our Father.

16. Οὐχ ὑμεῖς μὲ ἐξελέξασθε] *But I chose you.* *μὲ* is emphatic. *Ye, My* disciples, did not choose *Me*, Your Master.

He did not choose men who were already good, but He *makes* good those whom He has chosen. We may not say, 'I did good works before I believed, and was *therefore* chosen.' What good work can there be, *before* faith? (Rom. xiv. 23.) (*Aug.*)

— ὁ ^τι ἂν αἰτήσητε—δῶ ὑμῖν] *that whatsoever ye ask the Father in My Name He may give it you.* Yet even St. Paul asked, and did not receive what he asked (2 Cor. xii. 9). "Imò; sed si id quod non expedit petitur, non *in nomine Jesu* petitur. *Jesus est Salvator.* Paulus non exaudivit, quia si liberaretur a tentatione, ei non proderat ad salutem." (*Greg. M.*)

20. εἰ—ἐτήρησαν] *if they kept My saying;* which is *not* the case, except in some particular instances, though it ought to have been the case in all. Do not therefore despond, if your preaching is rejected, when you remember what has been the reception of Mine.

— μου] *emphatic.*

22. Εἰ μὴ ἦλθον] *If I had not come and preached to them, they had not had sin;* i. e. the sin of which they are now guilty, in rejecting Him Who came, that they might believe in Him and be saved by faith in Him. (*Aug.*)

— εἶχον] B, L* have *εἶχσαν* here and v. 24, and so *Lachm., Tisch. Cp. Winer* (p. 71), who observes that the termination *-σαν* is frequent in the LXX. In the N. T. it is found in MSS. of the Alexandrine family. Cp. 2 Thess. iii. 6.

24. οὐδεὶς ἄλλος] *no other person.* For they had compared the works of *Moses* to those of Christ. (See vi. 31.) Cp. Matt. xii. 28; xvi. 1.

25. δωρεάν = *ἄν* (*chinnam*) (Job i. 9. Ps. xxxv. 15; lxix. 4. Ezek. vi. 10), "sine causâ." See *Vorst. de Hebr.* p. 228.

26. Ὅταν δὲ ἔλθῃ ὁ Παράκλητος] He calls the Holy Ghost by the name of *Comforter* on account of His operations, because He frees those with whom He dwells from all perturbations, and imparts to them ineffable joy (see above on xiv. 16); and He is sent by the Son, not as an Angel or Prophet or Apostle is sent, but as it befits the dignity of the Spirit of God to be sent by the Wisdom and Virtue of God; with which Virtue and Wisdom the Spirit of God has the same Nature undivided and entire. The Son of God, when sent by the Father, is not separated from the Father, but

Πνεῦμα τῆς ἀληθείας, ὃ παρὰ τοῦ Πατρὸς ἐκπορεύεται, ἐκείνος μαρτυρήσει περὶ ἐμοῦ. ²⁷ καὶ ὑμεῖς δὲ μαρτυρεῖτε, ὅτι ἀπ' ἀρχῆς μετ' ἐμοῦ ἐστε.

y Acts 1. 21.
& 5. 32.
a ch. 15. 18—21.
Matt. 13. 21.

XVI. ¹ Ἄ ταῦτα λελάληκα ὑμῖν, ἵνα μὴ σκανδαλισθῆτε. ² Ἀποσυναγωγους ποιήσουσιν ὑμᾶς· ⁽¹⁴³⁾ ἀλλ' ἔρχεται ὥρα, ἵνα πᾶς ὁ ἀποκτείνας ὑμᾶς δόξῃ λατρείαν προσφέρειν τῷ Θεῷ. ³ Καὶ ταῦτα ποιήσουσιν, ὅτι οὐκ ἔγνωσαν τὸν Πατέρα οὐδὲ ἐμέ. ⁴ Ἀλλὰ ταῦτα λελάληκα ὑμῖν, ἵνα, ὅταν ἔλθῃ ἡ ὥρα, μνημονεύητε αὐτῶν, ὅτι ἐγὼ εἶπον ὑμῖν· ⁽¹⁴⁷⁾ ταῦτα δὲ ὑμῖν ἐξ ἀρχῆς οὐκ εἶπον, ὅτι μεθ' ὑμῶν ἦμην· ⁵ νῦν δὲ ὑπάγω πρὸς τὸν πέμψαντά με· καὶ οὐδεὶς ἐξ ὑμῶν ἔρωτᾷ με, Ποῦ ὑπάγεις; ⁶ ἀλλ' ὅτι ταῦτα λελάληκα ὑμῖν, ἡ λύπη πεπλήρωκεν ὑμῶν τὴν καρδίαν. ⁷ Ἀλλ' ἐγὼ τὴν ἀλήθειαν λέγω ὑμῖν, συμφέρει

b ch. 15. 21.

c Matt. 9. 15.
& 24. 23.

Ma. k 2. 19.
Luke 5. 34.
ch. 13. 19.
& 14. 29.

d ch. 7. 39.
Acts 2. 33.

remains in Him, and has the Father in Himself. And the Holy Spirit, being sent by the Son, comes forth from the Father, but does not migrate to any other place. For as the Father is not confined to place, no more is the Holy Spirit; being incorporeal, and transcending the essence of all created beings. And when the Son sends the Spirit, the Father sends Him also, since the Spirit comes by the same will both of Father and Son. (*Didymus*, de Spiritu Sancto, ii.)

— τὸ Πνεῦμα τῆς ἀληθείας, ὃ παρὰ τοῦ Πατρὸς] *the Spirit of truth who proceedeth from the Father*. Some one may inquire, whether the Spirit proceeds also from the Son? The Son is the Son of the Father, and the Father is the Father of the Son alone. But the Holy Spirit is the Spirit of both Father and Son. Hence our Lord says, "It is the Spirit of your Father that speaketh in you" (Matt. x. 20); and yet the Apostle says (Gal. iv. 6), "God hath sent forth the Spirit of His Son into your hearts." And if the Spirit did not proceed from the Son, Christ would not have breathed on His Apostles and said, "Receive ye the Holy Ghost" (John xx. 22). Why then did He say, "The Spirit of Truth that proceedeth from the Father?" Because He ascribes what is His own to the Father, from Whom He, the Son, Himself is; as when He says, "My doctrine is not Mine, but His that sent Me" (John vii. 16). (*Aug.* See also *Origen*, in Joan. tom. ii. 6.)

The Son is of the Father alone; but the Holy Spirit is of the Father and the Son. (See Matt. x. 20. Gal. iv. 6. Rom. viii. 9. 11.) And there are many other passages of Scripture which evidently show that the Person in the Holy Trinity, Who is called the Holy Spirit, is the Spirit of the Father and the Son. (*Aug.*)

On the Procession of the Holy Spirit, see *Bp. Andrewes*, Works, iii. 262. 284; Ninth and Tenth Sermons on the Sending of the Holy Ghost; and *Bp. Pearson* on the Creed, Art. viii. pp. 489—492, and Notes; and below, xvi. 13. Some fresh testimonies from *S. Cyril*—to the Procession of the Spirit from the Son—may be seen in *Mr. Payne Smith's* edition of *S. Cyril* on St. Luke, p. 59.

²⁷ ὑμεῖς δὲ μαρτυρεῖτε] *and ye also are witnesses*. See the proof of the truth of Christ's prophecy, and of the Comforter's power, in the wonderful change wrought in the character and conduct of St. Peter, once so infirm as to deny Christ, and yet, after the day of Pentecost, coming forward to preach Christ to those who had lately crucified Him (Acts ii. 14).

CH. XVI. 1. ἵνα μὴ σκανδαλισθῆτε] *that ye should not be offended, or made to stumble by your sufferings for Me* (*Aug.*), as He had prophesied they would be (Matt. xxvi. 31).

2. Ἀποσυναγωγους ποιήσουσιν ὑμᾶς] *They will put you out of the synagogues*. Thus our Lord prophesied that the Jews would not receive Himself preached by the Apostles; and therefore would not be true children of Abraham; and thus the natural branches would be cut off (Rom. xi. 17. 21) by putting out of the synagogues those who preached the Gospel of the true Seed of Abraham.

— ἀλλ'] *in*, yea.

— λατρείαν προσφέρειν] *to offer sacrifice*. See Rom. viii. 36; xii. 1.

3. ποιήσουσιν] *Elz.* adds ὑμῖν with D and L; but it is not in A, B, E, G, H, K, M, S, U, Γ, Δ, Δ, and many Cursives and Versions.

5. οὐδεὶς ἐξ ὑμῶν ἔρωτᾷ με] *and none of you asketh Me, Whither goest thou?* The disciples on hearing what they themselves were to suffer, and that they who killed them would think that they did God service, were absorbed with sorrow, and asked no such question of Christ. (*Chrys.*) Before this time they had asked, "Lord, whither goest thou?" (xiii. 36,) and had heard from Him that they could not follow Him then. He was now going to heaven, to His Father; and they sought to detain Him; and He knew what was in their hearts, and that, not having yet

received the spiritual presence of the Comforter, they feared to lose His own corporal presence, and were therefore sad: "Because I have said these things unto you, sorrow hath filled your hearts." But He knew what was best for them, viz. the *internal* vision with which the Holy Spirit would comfort them, and therefore He adds, "It is expedient for you that I go away."

7. συμφέρει ὑμῖν ἵνα ἐγὼ ἀπέλθω] *it is expedient for you, that I go away: for if I go not away, the Comforter will not come*. Christ is ever with us in His divinity; but if He had not departed from us *corporally*, we should always be looking carnally for His *Body*, and should never believe; for Faith is the evidence of things not seen, Heb. xi. 1; and so never be justified and beatified by that Faith which qualifies us to see Him as *God*. (*Cp. Aug.*, Sermon. 143.) It was good for them, that the "form of a servant," in which they beheld Christ present with their bodily eyes, should be removed from them, because by looking on *that* they might think that He was only what they saw. I, Who am "the Word made flesh," dwell in you; but I would not that you should love Me after the flesh, and so be content with only the milk of babes (1 Cor. iii. 1). Therefore I remove My Body from you; for if after a fleshly manner you cling to My flesh, you will not be capable of receiving the Spirit. (*Cp. Aug.*, de Trin. i. 9, and Tract. xciv.)

Here is a reproof to those who crave a *carnal* presence in the Holy Eucharist. See above on Mark v. 30, 31, and below, on our Lord's speech to Mary Magdalene (xx. 17).

He says that the Holy Spirit will not come, unless He Himself departs. Why is this? Could not Christ, remaining on earth in His bodily presence, send the Holy Spirit, Who had descended on Him at His Baptism, and Who is never separated from Christ? Yes; but *we cannot receive* the Spirit, so long as we know Christ only according to the flesh. (2 Cor. v. 16.) But when Christ disappears from our bodily sight, then the Spirit will come. When Christ had departed *corporally*, not only the Holy Spirit, but the Father and Son also, were present spiritually; for He said, "If a man love Me, he will keep My words, and My Father will love him, and we will come unto him, and make our abode with him" (John xiv. 23); and "Lo, I am with you *always*, even to the end of the world." (Matt. xxviii. 20.) Thus we are taught to believe in, and recognize the presence of, the Holy Trinity, in which a distinction of Persons is clearly presented to us, while there is no diversity of substance. (*Cp. Aug.* here, and Sermon. 143.)

It was predetermined in the divine counsel, that each of the Three Persons of the Holy Trinity should exercise His office severally in the salvation of men. The Father sends the Son; the Son redeems them; the Holy Spirit perfects the work of salvation, by sanctifying those who are redeemed. But this several operation of each of the Three Persons would not have been so clearly manifested, unless the Son had gone away. (*Euthym.*)

Our Lord says, it is *expedient* that He should depart, or the Comforter would not come. Is then the Comforter *greater* than Christ? No; but Christ's acts would not be fully available for our salvation, unless the Comforter had come to perfect the work of Christ, by doing His own proper office in *sanctifying* those whom Christ has redeemed. *Cp. S. Basil*, Quæst. 69. (*Maldonat.*)

See also *Greg. Nazian.* p. 566, Orat. xxxi.—an excellent treatise on the Divine Personality and office of the Holy Ghost.

Besides, it was necessary for them to receive the gift of the Holy Ghost; and the gift of the Holy Ghost was to be a *consequence* of Christ's *Ascension*; it was to be the inauguration of His Heavenly Coronation and Royal Session in His glorified humanity at the right hand of God (Ps. lxxviii. 18. 28. Eph. iv. 8); and the *Descent* of the Holy Ghost from heaven was to be the *proof* of His *Ascension* into heaven. See *Bp. Andrewes*, Sermon. iv. on the Sending of the Holy Spirit, vol. iii. p. 163. *Dr. Barrow*, Sermon. iii. 481 (on Acts ii. 38), and below, notes on Acts ii. 1.

e Acts 2. 22—37.
 & 4. 13—18.
 & 5. 26—28, 32,
 33.
 & 7. 54, 57, 58.
 Eph. 4. 8.
 f ch. 12. 31.
 Acts 26. 18.
 Luke 10. 18.
 Gal. 2. 15.
 Heb. 2. 14.
 g 1 Cor. 3. 2.
 h ch. 14. 26.
 & 15. 26.
 i John 2. 20, 27.

ὑμῖν ἵνα ἐγὼ ἀπέλθω· ἐὰν γὰρ ἐγὼ μὴ ἀπέλθω, ὁ Παράκλητος οὐκ ἐλεύσεται
 πρὸς ὑμᾶς· ἐὰν δὲ πορευθῶ, πέμψω αὐτὸν πρὸς ὑμᾶς· ⁸ καὶ ἐλθὼν ἐκεῖνος
 ἐλέγξει τὸν κόσμον περὶ ἁμαρτίας, καὶ περὶ δικαιοσύνης, καὶ περὶ κρίσεως·
⁹ περὶ ἁμαρτίας μὲν, ὅτι οὐ πιστεύουσιν εἰς ἐμέ· ¹⁰ περὶ δικαιοσύνης δὲ, ὅτι
 πρὸς τὸν Πατέρα μου ὑπάγω, καὶ οὐκ ἔτι θεωρεῖτέ με· ¹¹ περὶ δὲ κρίσεως, ὅτι
 ὁ ἄρχων τοῦ κόσμου τούτου κέκριται.

¹² Ἔτι πολλὰ ἔχω λέγειν ὑμῖν, ἀλλ' οὐ δύνασθε βαστάζειν ἄρτι· ¹³ ὅταν
 δὲ ἔλθῃ ἐκεῖνος, τὸ Πνεῦμα τῆς ἀληθείας, ὁδηγήσει ὑμᾶς εἰς πᾶσαν τὴν ἀλή-

— ἐὰν γὰρ ἐγὼ μὴ ἀπέλθω] *Elz.* omits ἐγὼ, which is emphatic, and found in A, E, G, H, K, M, U, F, Δ, Δ, and very many cursive MSS. and Versions.

— πορευθῶ] *shall have made My journey* from earth to heaven, and from you to My Father. See above, xiv. 3.

8. ἐλέγξει] *'arguet;'* He will convict the world, in the judgment of others, if not convince it in its own. See the use of ἐλέγχω, John viii. 9. 46. 1 Cor. xiv. 24. Eph. v. 13. Jude 15. From these passages it appears, that ἐλέγχειν signifies in the N. T. a process of argument, generally public, by which an offender is proved to be such, and is "pricked to the heart," and "smitten in conscience" (cp. Acts ii. 37), and put to shame and brought to repentance by salutary rebuke and reproof, or, although callous in himself, yet manifestly proved and convicted as a sinner in the eyes of others.

— ἐλέγξει τὸν κόσμον περὶ ἁμαρτίας] *He will convict the world for sin*, because they believe not in Christ. It is one thing to believe Christ, and another to believe in Him. The devils believe Him (James ii. 19), but not in Him; we believe in Christ when we *hope* in Christ and *love* Christ. (*Aug.*) Cp. xiv. 1.

He will convict the world of sin, and take from the world all excuse for its unbelief, when the world sees the gift of the Holy Spirit poured forth in answer to prayers addressed to Me (*Aug.*, Quæst. Nov. et Vet. Test. 89), and when it sees the fruits of your righteousness or justification by Faith in Me. See *Moberly* on the Great Forty Days, p. 88.

He will not only convict the world of sin, in not believing the Gospel, but of *sinfulness* generally; by showing that it needed so great a sacrifice as My death to reconcile it to God, and that all, who do not receive Me as their Saviour, are yet in their sins, and in danger of perdition. Cp. *Cyril*. (*Maldonat*.)

10. δικαιοσύνης] of righteousness, because I am going to the Father, and ye see Me no more. He will convict the world of sin for its unbelief, and convince it of My Righteousness, when it sees Me accepted by the Father, and sending the Holy Ghost. And it will convince the world of your righteousness or justification through Me, when you believe in Me no longer present with you in Body, after My departure from you to the Father. The unbeliever says, "How shall we believe in Him Whom we do not see?" Your belief will be an answer to that question; and so the faith of the believer will be a condemnation of the unbelief of the world. "Blessed are they who have not seen, and yet have believed." (John xv. 29. Cp. *Aug.* here, and *Serm.* 143.)

He will convince the world of My righteousness. I shall be condemned by the world as unrighteous. But My going to the Father and reception into glory, and the outpouring of the Holy Ghost by My power, and your miracles wrought in My Name, will prove that the world was guilty in condemning Me; and that I am righteous, and the cause of righteousness to others, and am accepted of God as such. (Cp. *Chrys.*) See on Rom. iv. 25.

When you no longer continue to behold Me with the bodily eye, yet you will continue to behold Me with faith, and thus be justified by Me. For He says (xiv. 19), ἔτι μικρὸν, καὶ ὁ κόσμος με οὐκ ἔτι θεωρεῖ, ὑμεῖς δὲ θεωρεῖτέ με.

11. ὁ ἄρχων τοῦ κόσμου τούτου κέκριται] *the ruler of this world* has been cast out and condemned; and therefore the world, being delivered by Me from the power of Satan, has no excuse for unbelief. (*Aug.*, *Serm.* 143, 144.) See above, xii. 31. Cp. *Rev.* xx. 9, 10.

The Rebellion of the Prince of this world and his adherents in the world, is also condemned by the obedience of the servants of Christ, even weak women and children, who show, by their love to Him, and by their courage and endurance in persecution and martyrdom, that His grace is sufficient for them, and that "His commandments are not grievous." (1 John v. 3.) The life and death of the Saints is a condemnation of Satan and the world, and at the Great Day it will judge them. See 1 Cor. vi. 2, 3.

12. Ἔτι πολλὰ ἔχω λέγειν ὑμῖν] *I have yet many things to say unto you, but ye cannot bear them now.* Some heretics hence seek to derive a pretext for their false doctrines; as if their heresies were the things which Christ had then to say, and the disciples could not bear, and which were afterwards revealed by the Spirit.

But how do we know what the things are which Christ had then to say, and they could not bear? But some may say,—"Have not spiritual men some things in their doctrine, which they may withhold from carnal minds, and unfold to those that are spiritual?" Spiritual men may not withhold altogether spiritual things from the carnal (Matt. x. 27); for the Catholic Faith is to be preached to all. And yet they may not so declare them, that in their desire to bring them to the knowledge of persons who cannot receive them, they may make them rather loathe their discourse, by the truth it contains, than teach them the truth by their discourse. But in order that we may grow in knowledge and receive the food of Christians, and in proportion as we grow may receive it more and more, we must all pray for grace from Him Who gives the increase. (See *Aug.*, *Tract.* 66—68, who quotes 1 Cor. i. 23; ii. 6. 14; iii. 1, 2; xiv. 37. Gal. iv. 9. Phil. iii. 15. Heb. v. 12—14; vi. 1—12.)

These "many things" which the Apostles could not then bear, are not to be sought in the oral traditions of Rome, which indeed "cannot be borne" by Apostles and Apostolic men, who have the Comforter; but they are to be found in the Acts of the Apostles, the Apostolic Epistles, and the Apocalypse,—which, together with the Gospels and the Old Testament, constitute "all the truth" (v. 13. Cp. *Bengel* here.)

Tertullian says (*Præscr. Hær.* 22), that heretics were "wont to allege, that the Apostles were not acquainted with all Christian doctrine, or that they did not declare it fully to the world; not perceiving, that, by these assertions, they exposed Christ Himself to obloquy, for having chosen men who were either ill-informed or else not honest." And this heretical allegation has been revived in recent times by the advocates of the "Doctrine of Development." But our blessed Lord says to His Apostles, that the "Holy Spirit should teach them all things, and guide them into all the truth, and bring all things to their remembrance whatever He had said unto them." (John xiv. 26.)

He also orders them to proclaim to the world what they had heard from Him:—"What I tell you in darkness, that speak ye in light; and what ye hear in the ear, that preach ye upon the housetops." (Matt. x. 27.) "Teach all nations to observe all things whatsoever I have commanded you." (Matt. xxviii. 19.) Accordingly, St. John testifies that Christ's Disciples "have an unction from the Holy One, and know all things." (1 John ii. 20.) And St. Paul declares that he has kept nothing back from his hearers; and has not shunned to declare unto them "all the counsel of God;" and he intimates that he would not have been "pure from their blood,"—that is, he would have been guilty of destroying their souls if he had done so (Acts xx. 26, 27); and that he "uses great plainness of speech" (2 Cor. iii. 12); and "not being rude in knowledge, has been thoroughly made manifest among them in all things" (2 Cor. xi. 6); and he warns all men against building "hay and stubble on the only foundation which is laid" (1 Cor. iii. 11); and says, that, "though an angel from heaven preach unto them any thing beside what he preached unto them, and they received from him, let him be accursed," Gal. i. 8, ἐὰν εὐαγγελίζηται, παρ' ὃ εὐηγγελισάμεθα, where remark the expression παρ' ὃ, i. e. 'besides what,' &c. These, the words of the original, are very observable, and are conclusive against the "Doctrine of Development." See notes below on that passage.

13. ἐκεῖνος, τὸ Πνεῦμα] *He, the Spirit.* Lest by the use of a neuter word Πνεῦμα, we should suppose the Spirit to be only a quality or thing, He uses the word ἐκεῖνος here and v. 14, which shows Him to be a Person. (See also xiv. 26; xv. 26; xvi. 8.)

— εἰς πᾶσαν τὴν ἀλήθειαν] into all the truth; all that truth which is opposed to what is false, and is alone able to save, and is necessary to salvation. D, L have ἐν τῇ ἀληθείᾳ πᾶσιν.

Here is a divine testimony to the inspiration of Holy Scripture. The Apostles and Evangelists delivered to us the Gospel, which they first preached by word of mouth; and afterwards committed, by God's will, to the Holy Scriptures. After our Lord's Resurrection, they were endued with the power of the Holy Ghost from on high, and had perfect knowledge of all things, and went forth preaching one and the same Gospel to all. *Irenæus*, iii. 1.

θειαν, οὐ γὰρ λαλήσει ἀφ' ἑαυτοῦ, ἀλλ' ὅσα ἂν ἀκούσῃ λαλήσει, καὶ τὰ ἐρχόμενα ἀναγγελεῖ ὑμῖν. ¹⁴ Ἐκεῖνος ἐμὲ δοξάσει, ὅτι ἐκ τοῦ ἐμοῦ λήψεται, καὶ ἀναγγελεῖ ὑμῖν. (¹⁴⁸/_{III}) ¹⁵ Πάντα ὅσα ἔχει ὁ Πατὴρ ἐμὰ ἐστὶ διὰ τοῦτο εἶπον, ^{i ch. 17. 10. & 3. 35.} ὅτι ἐκ τοῦ ἐμοῦ λαμβάνει, καὶ ἀναγγελεῖ ὑμῖν.

(¹⁴⁹/_X) ¹⁶ Μικρὸν καὶ οὐ θεωρεῖτέ με καὶ πάλιν μικρὸν, καὶ ὄψεσθέ με ὅτι ^{j ch. 7. 33. & 12. 35. & 13. 33. & 14. 19.} ὑπάγω πρὸς τὸν Πατέρα. ¹⁷ Εἶπον οὖν ἐκ τῶν μαθητῶν αὐτοῦ πρὸς ἀλλήλους, Τί ἐστὶ τοῦτο ὃ λέγει ἡμῖν, Μικρὸν καὶ οὐ θεωρεῖτέ με καὶ πάλιν μικρὸν καὶ ὄψεσθέ με καὶ, ὅτι ὑπάγω πρὸς τὸν Πατέρα; ¹⁸ Ἐλεγον οὖν, Τοῦτο τί ἐστὶν ὃ λέγει, τὸ μικρὸν; οὐκ οἶδαμεν τί λαλεῖ. ¹⁹ Ἐγὼν ὁ Ἰησοῦς ὅτι ἤθελον αὐτὸν ἐρωτᾶν καὶ εἶπεν αὐτοῖς, Περὶ τούτου ζητεῖτε μετ' ἀλλήλων, ὅτι εἶπον, Μικρὸν καὶ οὐ θεωρεῖτέ με, καὶ πάλιν μικρὸν καὶ ὄψεσθέ με. ²⁰ Ἀμὴν ἀμὴν λέγω ὑμῖν, ὅτι ^{k ver. 33. Matt. 9. 15. Luke 6. 21. 1 Isa. 26. 17.} κλαύσετε καὶ θρηνήσετε ὑμεῖς, ὃ δὲ κόσμος χαρήσεται ὑμεῖς δὲ λυπηθήσεσθε, ἀλλ' ἡ λύπη ὑμῶν εἰς χαρὰν γενήσεται. ²¹ Ἡ γυνὴ ὅταν τίκτῃ λύπην ἔχει, ὅτι ἦλθεν ἡ ὥρα αὐτῆς· ὅταν δὲ γεννήσῃ τὸ παιδίον, οὐκ ἔτι μνημονεύει

— οὐ γὰρ λαλήσει ἀφ' ἑαυτοῦ] *for He will not speak from Himself* (see xiv. 10). He will speak nothing contrary to, or independently of, Me. His knowledge and Mine are one.

— τὰ ἐρχόμενα ἀναγγελεῖ ὑμῖν] *He will declare to you the things that are coming to pass.* A proof of the Godhead of the Holy Ghost, for no one can reveal the future, but God. (*Chrys.*)

¹⁴. Ἐκεῖνος ἐμὲ δοξάσει] *He shall glorify Me.* Glory is fame with praise. And yet Christ's glorification in the world does not confer any thing on Christ, but it confers something on the world, because the praise of what is good brings a benefit to those who give the praise, not to that which receives it. (*Aug.*)

¹⁵. λαμβάνει] So B, D, E, G, L, M, S, U, Y, Γ, Δ, Λ.—*Elz.* has λήψεται.

— καὶ ἀναγγελεῖ ὑμῖν] This Scripture shows the distinction of Persons, and the co-equality of the Father, the Son, and the Holy Ghost. (*Chrys.*, who dilates on this doctrine here.)

¹⁶. Μικρὸν καὶ οὐ θεωρεῖτέ με] *A little while and ye do not behold Me present, and again a little while and ye shall see Me appearing.* Compare vii. 33; xiii. 33; and on xiv. 9. There is a difference in the sense of the words θεωρεῖτε and ὄψεσθε, as used in the Gospels; θεωρεῖν is to behold a thing present, to contemplate it (cp. v. 10); ὄψεσθαι is to see it, or Him, appearing (Rev. i. 7, and cp. Acts xx. 38).

The primary sense of this sentence therefore appears to be,

A little time will elapse, and ye no longer continue to see Me present (οὐ θεωρεῖτέ με), because I shall die and be buried. And again a little time will elapse, and ye shall see Me reappear (ὄψεσθέ με), because I shall rise again, and then be visible to you.

The words, "Because I go to the Father," which are not found in B, D, L, are omitted by some Editors. But these words are quite in harmony with the sense above expressed. For, in order that Christ should go to the Father, and be exalted to His Right Hand, it was necessary that He should first die, and be buried, and rise again. His Passion, and Burial, and Resurrection, were necessary preliminaries to His Ascension. See Phil. ii. 8, 9.

This interpretation (authorized by *Cyri], Chrysos., Theodor. Mops., Euthym.*) does not, however, exhaust the meaning of the words,—addressed, as they appear to be, not only to the Apostles, but to all Christians.

We may also (with *Augustine, Bede, Maldonatus,* and others) see in them a more comprehensive sense, as follows:

A little while will elapse, and ye will no longer continue to see Me; for I shall withdraw from you My bodily presence, by departing from you to the Father. (Cp. v. 10, where He says, "I go to the Father, and ye no longer see Me.") And again a little time will elapse, and ye will see Me reappear, because I go to the Father, in whose glory I shall come again. The time between the Ascension and the Second Advent is a little while, in comparison with Eternity; and when that little while is over, ye shall see Me again. This is a promise to the Universal Church; and when this little while is past, and Christ comes again, and we are admitted to the joys of Eternity, we shall feel how little a time it has been since His absence from the world.

²⁰. κλαύετε κ. θ. ὑμεῖς] These words also, as well as the preceding, appear to have a double sense; first applicable to the Apostles personally, and next to the Church Universal, of all place and time, to the end.

First. Ye, My Apostles, shall weep and lament, when ye see Me crucified and slain; and My enemies—the Jewish World, and Vol. I.

Satan himself the Prince of this world, will exult over Me as conquered,—but I will raise Myself, and ascend in glory; and then ye will rejoice with great joy. (Luke xxiv. 52. John xx. 20.)

Secondly. In a larger sense;—after My Ascension, even till the time of My Second Advent, My Church will be in a state of widowhood. She will weep and lament; and the World will persecute her and triumph over her. (See Rev. xi. 10.) But I shall reappear in glory, and her sorrow shall be turned into joy (Rev. xi. 12); and her light affliction, which is but for a moment, will work for her a far more exceeding and eternal weight of glory (2 Cor. iv. 17); and she will be for ever with her Lord (1 Thess. iv. 17).

²¹. Ἡ γυνὴ ὅταν τίκτῃ] *The woman when she is in travail, hath sorrow because her hour is come, but as soon as she is delivered of the child, she remembereth no more the anguish.* Observe ἡ γυνή, the woman in her womanhood, and in her peculiar sorrow (see Gen. iii. 16). On this use of the article, see on John iii. 10. So, διὰ τὴν χαρὰν, for the joy; her joy, as a mother.

This reference to the woman in travail before the birth of the Man child, has a near and beautiful connexion with our Lord's Discourse on His own approaching Death and Resurrection;

His Resurrection was a Birth; a Birth from Death to Life Everlasting; a Birth which is the source of all other Births, from the Death of Sin to newness of life in this world; and from the Death of the Grave to a glorious Resurrection and a Blessed Immortality, in body and soul, in the life to come. The primitive Church of God went through the throes of parturition, until the day of the Resurrection, when the Second Adam came forth from the womb of the grave; and then she no longer remembered her sorrow, for joy that a Man,—the Man Christ Jesus,—the first-begotten from the dead (Col. i. 18. Rev. i. 18) was born into the world. And all Humanity was born into the world with Him, for "as in Adam all die, so in Christ all are made alive." (1 Cor. xv. 22.) He Himself is the 'Man Who is born into the world,' and by His Resurrection the new man is born. (Cp. *Theoph.* here.)

See below on Acts ii. 24, and the sublime description in St. John's Apocalypse, describing the Woman in the Wilderness in travail, and pained to be delivered (xii. 2), persecuted by the Dragon; and bringing forth a man child who is to rule all nations with a rod of iron, and is caught up to God and His throne. See the note there; and compare the words of *S. Ignatius* (the scholar of St. John), quoted in note on Acts ii. 24; and the note on Acts xiii. 33.

In a secondary and wider sense, the Church in this world is the Woman in travail; she is in travail with souls for the new-birth to grace and glory. (Gal. iv. 19.) She groans in the pangs of parturition even till the great Day of Regeneration, the Day of the glorious Reappearing of Christ, and the general Resurrection and new-birth to Immortality. (Rom. viii. 22.) Then, indeed, "a man will be born into the world." Humanity will cast off its grave-clothes, and be glorified for ever in Christ.

The Church may be compared to this woman, because she brings forth children to God. Now is her time of travail; but when that time is over and her hour is come, then she will rejoice at the birth of a faithful progeny to life eternal. She is now in travail in looking for Christ, she will then be delivered, when she sees Him. (*Aug.*)

— τὸ παιδίον] the child, which has caused her pain.

m Luke 24. 41.
Acts 13. 52.
1 Pet. 1. 8

n ch. 14. 13.
& 15. 16.
Matt. 7. 7.
& 21. 22.
Mark 11. 24.
James 1. 5.
o ch. 14. 13, 14.
& 15. 7, 16.
Matt. 7. 7.
p ch. 17. 13.
& 1. 16.
& 3. 34.
Eph. 4. 7.
1 Cor. 1. 4—8.
Col. 2. 9, 10.
q ch. 17. 8, 25.

r ch. 17. 8.
s ch. 21. 17.
Matt. 9. 4.
t Matt. 26. 31, 56.
Mark 14. 27, 50.
u ch. 14. 27.
v ver. 1, 2.
ch. 15. 18—20.
1 Thess. 5. 3, 4.
2 Tim. 3. 12.
1 Pet. 5. 9.
Rev. 7. 14.
a ch. 12. 23.
b Matt. 28. 18.
ch. 5. 27.
c ch. 20. 31.
1 John 4. 9, 14.
& 5. 20.
1 Cor. 8. 4.
ch. 6. 29, 37.
& 7. 29.
Jer. 9. 23, 24.
& 31. 33, 34.
2 Cor. 4. 6.
2 Pet. 1. 2—4.

τῆς θλίψεως, διὰ τὴν χαρὰν ὅτι ἐγεννήθη ἄνθρωπος εἰς τὸν κόσμον· ²² ^m καὶ ὑμεῖς οὖν λύπην μὲν νῦν ἔχετε· πάλιν δὲ ὄψομαι ὑμᾶς, καὶ χαρήσεται ὑμῶν ἡ καρδιά, καὶ τὴν χαρὰν ὑμῶν οὐδεὶς αἶρει ἀφ' ὑμῶν. ²³ ⁿ Καὶ ἐν ἐκείνῃ τῇ ἡμέρᾳ ἐμὲ οὐκ ἐρωτήσετε οὐδέν. ⁽¹⁵⁰⁾ ^{iv} Ἀμὴν ἀμὴν λέγω ὑμῖν, ὅτι ὅσα ἂν αἰτήσητε τὸν Πατέρα ἐν τῷ ὀνόματί μου, δώσει ὑμῖν· ²⁴ ἕως ἄρτι οὐκ ἤτήσατε οὐδέν ἐν τῷ ὀνόματί μου· ^p αἰτεῖτε καὶ λήψεσθε, ἵνα ἡ χαρὰ ὑμῶν ᾗ πεπληρωμένη.

⁽¹⁶¹⁾ ^x ²⁵ Ταῦτα ἐν παροιμίαις λελάληκα ὑμῖν· ἔρχεται ὥρα ὅτε οὐκ ἔτι ἐν παροιμίαις λαλήσω ὑμῖν, ἀλλὰ παρῥησίᾳ περὶ τοῦ Πατρὸς ἀπαγγελῶ ὑμῖν. ²⁶ Ἐν ἐκείνῃ τῇ ἡμέρᾳ ἐν τῷ ὀνόματί μου αἰτήσεσθε· καὶ οὐ λέγω ὑμῖν ὅτι ἐγὼ ἐρωτήσω τὸν Πατέρα περὶ ὑμῶν, ²⁷ ^q αὐτὸς γὰρ ὁ Πατὴρ φιλεῖ ὑμᾶς, ὅτι ὑμεῖς ἐμὲ πεφιλήκατε, καὶ πεπιστεύκατε ὅτι ἐγὼ παρὰ τοῦ Θεοῦ ἐξῆλθον. ²⁸ ^r Εξῆλθον παρὰ τοῦ Πατρὸς, καὶ ἐλήλυθα εἰς τὸν κόσμον· πάλιν ἀφίημι τὸν κόσμον, καὶ πορεύομαι πρὸς τὸν Πατέρα.

²⁹ Δέγουσιν αὐτῷ οἱ μαθηταὶ αὐτοῦ, Ἴδε νῦν παρῥησίᾳ λαλεῖς, καὶ παροιμίαν οὐδεμίαν λέγεις. ³⁰ ^t νῦν οἶδαμεν ὅτι οἶδας πάντα, καὶ οὐ χρεῖαν ἔχεις ἵνα τίς σε ἐρωτᾷ· ἐν τούτῳ πιστεύομεν ὅτι ἀπὸ Θεοῦ ἐξῆλθες. ⁽¹⁵²⁾ ^{iv} ³¹ Ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς, Ἄρτι πιστεύετε; ³² ^u ἰδοὺ ἔρχεται ὥρα, καὶ νῦν ἐλήλυθεν, ἵνα σκορπισθῇτε ἕκαστος εἰς τὰ ἴδια, καὶ ἐμὲ μόνον ἀφήτε· καὶ οὐκ εἰμὶ μόνος, ὅτι ὁ Πατὴρ μετ' ἐμοῦ ἐστι.

⁽¹⁵³⁾ ^x ³³ ^v Ταῦτα λελάληκα ὑμῖν ἵνα ἐν ἐμοὶ εἰρήνην ἔχητε. Ἐν τῷ κόσμῳ θλίψιν ἔχετε, ἀλλὰ θαρσεῖτε, ἐγὼ νενίκηκα τὸν κόσμον.

XVII. ¹ ^a Ταῦτα ἐλάλησεν ὁ Ἰησοῦς, καὶ ἐπήρε τοὺς ὀφθαλμοὺς αὐτοῦ εἰς τὸν οὐρανὸν καὶ εἶπε, Πάτερ, ἐλήλυθεν ἡ ὥρα· δόξασόν σου τὸν Υἱόν, ἵνα ὁ Υἱός σου δοξάσῃ σέ· ² ^b καθὼς ἔδωκας αὐτῷ ἐξουσίαν πάσης σαρκὸς, ἵνα πᾶν ὃ δέδωκας αὐτῷ, δώσῃ αὐτοῖς ζωὴν αἰώνιον· ³ ^c αὕτη δέ ἐστιν ἡ αἰώνιος

— ἄνθρωπος] 'homo,' not ἀνὴρ, 'vir'; and, in a spiritual sense, the new man; regenerate humanity.

²³ οὐκ ἐρωτήσετε] Ye shall ask no questions, for gladness and fullness of fruition. Ye shall know all things, enjoy all things, and have no need of any thing.

Observe the difference of αἰτεῖν and ἐρωτᾶν; αἰτεῖν is said of a beggar who asks alms; ἐρωτᾶν of any one who asks questions, or inquiries; or of an equal who desires something to be done by another. Cp. Trench, Syn. xl.

— ὅσα ἂν αἰτήσητε τὸν Πατέρα ἐν τῷ ὀνόματί μου] B, C, L, X, Y, Δ, place ἐν τῷ ὀνόματί μου after δώσει ὑμῖν, and this is adopted in some editions. But the language of Scripture (xiv. 13; xv. 16; xvi. 26, &c.) and the majority of MSS. is in favour of the received text. And it is not any prayer that obtains a favourable answer from God, but only prayer in Christ's Name; and every prayer so offered is granted, for it is offered in a spirit of submission to His Will.

They who do not believe rightly concerning Christ do not ask in His Name. (Aug.)

²⁵ ἀπαγγελῶ] So A, B, C*, D, K, L, M, U, X, Y.—Elz. has ἀναγγελῶ. See iv. 25; xvi. 13—15.

²⁸ ἀφίημι τὸν κόσμον] I leave the world and go to the Father. Christ left the world as Man, and has gone to the Father by bodily Ascension; but as God, He has not left the world, which He governs with His Divine presence; just as when He came forth from the Father into the world, He did not leave the Father. (Aug.)

³² ἵνα σκορπισθῇτε] that ye shall be scattered, not only in body, by deserting Me personally, but also in mind, by falling away from faith in Me. This was fulfilled when He was apprehended, "and they all forsook Him and fled." Matt. xxvi. 56. (Aug.)

³³ ἔχετε] So A, B, C, E, G, H, K, L, M, S, U, X, Y, Γ, Δ, and many Cursive MSS.—Elz. has ἔχετε, but ἔχετε seems preferable. Tribulation is your portion in this life; it is what you have; suffering is your inheritance here, in order that you may reign hereafter.

— νενίκηκα] I have conquered the world. See the sublime vision in St. John's Apocalypse, where Christ goes forth "conquering and to conquer," vi. 2. The Victory of Christ over the World, and the Victory of Christians by means of that Victory,

are themes specially appropriated to the last Evangelist St. John. See 1 John ii. 13, 14; iv. 4; v. 4. Rev. ii. 7. 11. 17. 26; iii. 5 12. 21; xii. 11; xv. 2; xvii. 14; xxi. 7.

CH. XVII. 1. Ταῦτα ἐλάλησεν ὁ Ἰησοῦς] He had said that in the world they should have tribulation, and He now teaches them by His example, that in tribulation they should resort to prayer. (Chrys.)

— καὶ ἐπήρε—καὶ εἶπε] and He lifted up His eyes to heaven and said. He might have prayed in silence; but He would teach us by His prayer, how to believe and pray aright. This prayer, offered in the hearing of His Disciples, is designed to instruct us what our own desires, and thoughts, and actions should be. (Aug., Theoph.)

— ἐλήλυθεν ἡ ὥρα] the hour of suffering is come; and yet in suffering Christ was glorified, so that the Centurion confessed Him to be the Son of God. (Matt. xxvii. 54. Hilary, de Trin. iii.) And if He was glorified in His Passion, how much more in His Resurrection! (Aug.)

— ἵνα ὁ Υἱός σου δοξάσῃ σέ] in order that Thy Son may glorify Thee; not by adding to Thy divine glory, but by making it known to all Nations by the Gospel. And as far as Christ's part was concerned, all Nations, to whom it has been offered, have received the Gospel; He has died for all; and has given a commission that the Gospel should be preached to all. (Aug. Hilary, de Trin. iii. Chrys.)

² ἔδωκας—δέδωκας] Thou gavest Him power over all flesh. Observe these words expressive of gifts to Christ, frequently repeated in this Prayer (vv. 4. 6, 7, 8, 9, 11, 12. 22. 24), commemorating what Christ has received from the Father. Thus this Prayer may be regarded as an example of Thanksgiving;

But how is Christ said to receive?

First, in that He is the Son of God; secondly, in that His human nature has the honour of union with Deity, by virtue of His Incarnation; thirdly, in that by means thereof, sundry eminent graces have flowed, as effects from Deity, into that human nature which is coupled with it. On Christ, therefore, there is bestowed the gift of Eternal Generation, the gift of Union, and the gift of Union.

By the gift of Eternal Generation Christ hath received of the Father one, and in number the selfsame, substance, which

ζωῇ, ἵνα γινώσκωσί σε τὸν μόνον ἀληθινὸν Θεὸν, καὶ ὃν ἀπέστειλας Ἰησοῦν Χριστόν. ⁴ Ἐγὼ σε ἐδόξασα ἐπὶ τῆς γῆς· τὸ ἔργον ἐτελείωσα ὃ δεδωκάς μοι ἵνα ποιήσω· ⁵ καὶ νῦν δόξασόν με σὺ, Πάτερ, παρὰ σεαυτῷ· ⁶ τῇ δόξῃ ἣ εἶχον πρὸ τοῦ τὸν κόσμον εἶναι παρὰ σοί. ⁶ Ἐφανερώσά σου τὸ ὄνομα τοῖς ἀνθρώποις, οὓς δέδωκάς μοι ἐκ τοῦ κόσμου. Σοὶ ᾗσαν, καὶ ἐμοὶ αὐτοὺς δέδωκας, καὶ τὸν λόγον σου τετηρήκασι. ⁷ Νῦν ἔγνωκαν ὅτι πάντα ὅσα δέδωκάς μοι παρὰ σοῦ ἐστίν· ⁸ ὅτι τὰ ῥήματα ἃ δέδωκάς μοι, δέδωκα αὐτοῖς· καὶ αὐτοὶ ἔλαβον, καὶ ἔγνωσαν ἀληθῶς ὅτι παρὰ σοῦ ἐξῆλθον· καὶ ἐπίστευσαν ὅτι σὺ με ἀπέστειλας.

d ch. 1. 1, 3.
& 3. 13. & 6. 62.
i Cor. 15. 47.
Phil. 2. 6, 7.
Col. 1. 15—17.
e Ps. 22. 22.
Heb. 2. 12.
ch. 1. 18.
f ch. 7. 16.
& 16. 27, 30.
ver. 25.

the Father hath of Himself, unreceived from any other. For every beginning is a Father unto that which cometh of it; and every offspring is a Son unto that out of which it groweth. Seeing, therefore, the Father alone is originally that Deity which Christ originally is not (for Christ is God, by being of God, Light by issuing out of Light), it followeth hereupon, that whatsoever Christ hath common unto Him with His heavenly Father, the same of necessity must be given Him, but naturally and eternally given, not bestowed by way of benevolence and favour, as the other gifts both are. And, therefore, where the Fathers give it out for a rule, that whatsoever Christ is said in Scripture to have received, the same we ought to apply only to the *manhood* of Christ; their assertion is true of all things which Christ hath received *by grace*, but to that which He hath received of the Father by eternal nativity or birth it reacheth not;

Touching union of Deity with *manhood*, it is by grace, because there can be no greater grace showed towards man, than that God should vouchsafe to unite to man's nature the person of his only-begotten Son. Because "the Father loveth the Son" as man, He hath, by uniting Deity with manhood, "*given* all things into His hands." It hath pleased the Father that in Him "all fulness should dwell." The "Name" which He hath "above all names" is given Him. "As the Father hath life in Himself," the "Son in Himself hath life also" by the gift of the Father. The gift, whereby God hath made Christ a fountain of life, is that "conjunction of the nature of God with the nature of man" in the person of Christ, "which gift," saith Christ to the woman of Samaria, "if thou didst know, and in that respect understand *Who it is* which asketh water of thee, thou wouldest ask of Him that He might give thee living water." The union, therefore, of the flesh with Deity, is to *that flesh a gift* of principal grace and favour. For by virtue of this grace man is really made God, a creature is exalted above the dignity of all creatures, and hath all creatures else under it. (Hooker, V. liv.)

— ἐξουσίαν σαρκὸς authority over flesh. So Matt. x. 1, ἐξουσίαν πνευμάτων.

3. ἵνα γινώσκωσί that they may know; i. e. acknowledge, love, honour, and obey, suitably to the attributes of God and Christ, which that knowledge reveals.—γινώσκειν is the Hebr. יָדָה (yadha), which not only signifies mental knowledge, but also the moral and spiritual affections, and acts consequent on it. See Buxtorf in v.

— τὸν μόνον ἀληθινὸν Θεόν the only true God. Not that (as the Socinians say) Christ is not God. Christ is *praying*. He first speaks as *Man*; and of what is given to Him as such (v. 1, 2, and in v. 6). He then speaks of the Glory, that He Himself had with the Father, before the world was; and says, that all things that the Father has are *His* (v. 10), and that He and the Father are *one* (ἐν, one nature and substance, v. 11, 22). And He says that the Father is in Him, and He in the Father (v. 21). Our knowledge, therefore, of the Father, as the Only true God, must include the knowledge of the Son as in Him, and Co-equal, Co-eternal, and Consubstantial with Him; and it would be incomplete without it; as the knowledge of the Solar Orb includes the knowledge of the Light which beams from it.

The Father, as πηγὴ Θεότητος, or fountain of Deity, may in Himself be called *μόνος*, only, and in this sense the text was understood by some in ancient times. See Hooker, quoted on v. 2, and Bp. Bull (Def. Fid. Nic. iv. 1), who says, "The ancients did not shrink from calling God the Father the *One* and *Only* God, as being the principle, cause, author, and fountain of the Son. For thus the Nicene fathers themselves commence their creed: 'We believe in one God the Father Almighty,' &c. And thus subjoin, 'and in one Lord Jesus Christ, . . . God of God.' And the great Athanasius, in his Oration against the Sabellians, not far from the beginning, allows that the Father is rightly designated 'the *Only* God, because He alone is unbegotten, and alone is the foun-

tain of Godhead.' To his testimony I will only add that of Hilary, who, in the third book of his work on the Trinity, setting forth the passage of the Evangelist John (xvii. 3), where the Father is called 'the Only true God,' writes as follows: 'Due honour is rendered by the Son to the Father,' when He says, 'Thee, the Only true God;' the Son, however, does not separate Himself from the truth of Godhead when He adds, 'And Jesus Christ whom Thou hast sent.' The confession of the faithful puts no interval [between Them], because in Both is the hope of life; nor is true God[head] wanting to Him, Who, when They are put together, comes second in order. When, therefore, it is said, 'That they may know Thee, the Only true God, and Jesus Christ whom Thou hast sent,' under this meaning, that is, 'that of Sender and Sent, the truth and Godhead of the Father and of the Son, is not distinguished under any difference of meaning or extent, but the faith of [our] religion is instructed unto the confessing of the Begetter and the Begotten.' And now to all these testimonies I will add this, by way of conclusion; that the doctrine, that in the Trinity there is Only One Beginning without Beginning, even the Father, was so fixed, decreed, and established in the primitive Church, that in the forty-ninth of what are called the Apostolical Canons, he is condemned who shall baptize into 'three [Persons] without beginning,' εἰς τρεῖς ἀνάρχους. On which canon Zonaras has made this comment; 'For the Church has received to worship One without beginning, even the Father, because of His being uncaused; and One Son because of His ineffable generation; and One Comforter, the Holy Ghost, by reason of His procession.'"

Observe, also, our Lord adds the word ἀληθινόν, true. This shows, that He is not contemplating the Father as distinct in His Divine Nature from the Son, but as the true God, distinguished from false gods, who have no life, and cannot give it. Thus St. Paul says, "There is none other God but One" (1 Cor. viii. 4). "And ye turned from idols to serve the living and true God" (1 Thess. i. 9. Cp. Rom. xvi. 27. 1 Tim. i. 17). Thus Christ shows, that the distinction He makes between Himself and the Father is not in regard to Godhead, but as to Manhood; as St. Paul does, when he says, "There is *One* God and *One* Mediator between God and men, the Man Christ Jesus." (1 Tim. ii. 5.) And yet St. Paul calls Christ the blessed and *Only* Potentate, King of Kings, and Lord of Lords. (1 Tim. vi. 15. Cp. Jude 4. 25, where Christ is called the *Only* Lord.) This is the sense in which the passage is understood by Cyprian, Exhort. ad Martyr. Greg. Nazian. Orat. 4. Basil. c. Lunom. lib. v. Chrys. and Cyril here, and Theodoret in Caten. See Maldonat., who well says: "These words, the only true God, are to be referred to the Father, not however to the exclusion of the Son, but to the exclusion of idols. The Father is not here contrasted with the Son, or with the Holy Ghost, but with idols." And see Waterland (Defence of some Queries, Qu. 2, vol. i. p. 6), and Trench (Syn. N. T. § viii.) on the distinction between ἀληθινός and ἀληθής. St. John himself has thus explained the passage by what he says at the close of his first Epistle, which is the best comment on it: "We know that the Son of God is come, and hath given us understanding that we may know Him that is true (τὸν ἀληθινόν); and we are in Him that is true (τῷ ἀληθινῷ), in His Son Jesus Christ; this is the true God (ὁ ἀληθινός Θεός) and eternal Life. Little children, keep yourselves from idols."

5. νῦν δόξασόν με σὺ, Πάτερ] now, O Father, glorify Thou Me with Thine own self, with the glory which I had with Thee before the world was. He prays that His human nature, which He had assumed in time, may be received into that Divine Glory, which He had with the Father from eternity. (Hilary, de Trin. iii. Chrys., Cyril. Cp. Iren. iii. 14.) See on 1 Cor. xv. 24.

7. ἔγνωκαν] On this Alexandrine form for ἐγνώκασι, see Winer, p. 71. Cp. Rev. xix. 3, εἶρκαν.

g Luke 22. 32.
Rom. 8. 34.
Heb. 7. 25.
& 9. 24.
1 John 2. 1.
h ch. 16. 15.
i ch. 10. 30.
& ver. 21.

j ch. 6. 39.
& 18. 9.
Heb. 2. 13.

k ch. 15. 11.
& 16. 24.

l ch. 15. 13.
1 John 3. 13.

m Matt. 6. 13.
2 Thess. 3. 3.
1 John 5. 18.

n ch. 15. 3.
Ps. 119. 142.

o 1 Cor. 1. 2, 30.
Heb. 10. 10.

p ch. 10. 38.
& 14. 10.
1 John 1. 3.
& 3. 24.

⁹ Ἐγὼ περὶ αὐτῶν ἐρωτῶ· οὐ περὶ τοῦ κόσμου ἐρωτῶ, ἀλλὰ περὶ ὧν δέδωκάς μοι, ὅτι σοί εἰσι· ¹⁰ καὶ τὰ ἐμὰ πάντα σὰ ἐστὶ, καὶ τὰ σὰ ἐμὰ· καὶ δεδόξασμαι ἐν αὐτοῖς· ¹¹ καὶ οὐκέτι εἰμὶ ἐν τῷ κόσμῳ, καὶ οὗτοι ἐν τῷ κόσμῳ εἰσὶ, καὶ ἐγὼ πρὸς σε ἔρχομαι. Πάτερ ἅγιε, τήρησον αὐτοὺς ἐν τῷ ὀνόματί σου, ᾧ δέδωκάς μοι, ἵνα ὦσιν ἐν καθὼς ἡμεῖς. ¹² Ὅτε ἤμην μετ' αὐτῶν ἐν τῷ κόσμῳ, ἐγὼ ἐτήρουν αὐτοὺς ἐν τῷ ὀνόματί σου· οὓς δέδωκάς μοι ἐφύλαξα, καὶ οὐδεὶς ἐξ αὐτῶν ἀπώλετο, εἰ μὴ ὁ υἱὸς τῆς ἀπωλείας, ἵνα ἡ γραφὴ πληρωθῇ. ¹³ Νῦν δὲ πρὸς σε ἔρχομαι, καὶ ταῦτα λαλῶ ἐν τῷ κόσμῳ, ἵνα ἔχωσιν τὴν χαρὰν τὴν ἐμὴν πεπληρωμένην ἐν αὐτοῖς. ¹⁴ Ἐγὼ δέδωκα αὐτοῖς τὸν λόγον σου· καὶ ὁ κόσμος ἐμίσησεν αὐτοὺς, ὅτι οὐκ εἰσὶν ἐκ τοῦ κόσμου, καθὼς ἐγὼ οὐκ εἰμὶ ἐκ τοῦ κόσμου. ¹⁵ Οὐκ ἐρωτῶ ἵνα ἄρῃς αὐτοὺς ἐκ τοῦ κόσμου, ἀλλ' ἵνα τηρήσῃς αὐτοὺς ἐκ τοῦ πονηροῦ. ¹⁶ Ἐκ τοῦ κόσμου οὐκ εἰσὶ, καθὼς ἐγὼ οὐκ εἰμὶ ἐκ τοῦ κόσμου. ¹⁷ Ἁγιάσον αὐτοὺς ἐν τῇ ἀληθείᾳ σου· ὁ λόγος ὁ σὸς ἀλήθειά ἐστι. ¹⁸ Καθὼς ἐμέ ἀπέστειλας εἰς τὸν κόσμον, καὶ γὰρ ἀπέστειλα αὐτοὺς εἰς τὸν κόσμον· ¹⁹ καὶ ὑπὲρ αὐτῶν ἐγὼ ἀγιάζω ἑμαυτὸν, ἵνα ὦσι καὶ αὐτοὶ ἡγιασμένοι ἐν ἀληθείᾳ.

²⁰ Οὐ περὶ τούτων δὲ ἐρωτῶ μόνον, ἀλλὰ καὶ περὶ τῶν πιστευόντων διὰ τοῦ λόγου αὐτῶν εἰς ἐμέ, ²¹ ἵνα πάντες ἐν ὧσι, καθὼς σὺ, Πάτερ, ἐν ἐμοὶ, καὶ γὰρ ἐν

9. οὐ περὶ τοῦ κόσμου ἐρωτῶ] *I pray not for those who live according to the lusts and vanities of the world.* (*Aug., Theoph.*)

11. ὧ] So A, B, C, E, G, H, K, L, M, S, Y, Γ, Δ, Δ, and many Cursives. *Elz. οὓς.* The *ὄνομα* or *Name* here specified is not the divinity of Christ, but the attributes which He has by virtue of His Incarnation. These are said to be *given* Him by the Father. Hence St. Paul says, that "God has *given* Him a *Name* above every Name, that at the Name of *Jesus* every knee should bow." Phil. ii. 9, 10. See note there, and on Matt. xxviii. 18. John iii. 34, 35; v. 27; xiii. 3; xvii. 8. Rev. vi. 2, and above on v. 2.

— ὦσιν ἐν] *may be one.* See vv. 20—22.

12. ἐγὼ ἐτήρουν] *I was keeping them in Thy Name.* Observe ἐτήρουν and ἐφύλαξα here; one the *imperfect tense*, and signifying *conservabam*,—the other the *aorist*, and meaning *custodivi*.

— οὓς δέδωκάς μοι] *whom Thou hast given Me.* It appears from this and the following words that Judas was *given* to the Son by the Father, and that therefore he was once in a state of salvation; and *became* a betrayer and murderer (*ἐγένετο προδότης*, Luke vi. 16) by his own will. Even after he had betrayed Christ, he might have been saved by the merits of the innocent blood, which he had betrayed. (*Aug.* in Ps. lxxviii. *Leo M.*, Sermon i. 3, 5, de Passione; and *Chrys.* here.) Our Lord appears to have referred to Judas here for the purpose of saying that none of His Sheep had been lost by the Shepherd, but by their own sin; and even in that there was a proof of His own truth. See next note, and on Luke xv. 9.

On the case of Judas, see *Hammond*, Letter to Sanderson concerning God's grace and decrees, in *Bp. Sanderson's Works*, v. p. 324.

— ὁ υἱὸς τῆς ἀπωλείας] *the son of perdition*: one who is moved by the spirit of destruction (*Ἀβασδδών*, Rev. ix. 11, רִיבְיָא, rendered by the LXX ἀπάλεια), and who draws others to destruction, and whose end is destruction. This phrase is a Hebrewism, בְּנֵי-מַלְאֶכֶת (*ben-maleth*), υἱὸς θανάτου (1 Sam. xxvi. 16. 2 Sam. xii. 5), בְּנֵי מַשְׁחִית (*ben mashchith*), Isa. i. 4, i.e. '*filius mortis et perditionis, quatenus morte et perditione dignus eaque puniendus.*' Cp. *Rosenmüller* here, and Matt. xxiii. 15, υἱὸν γεέννης, and note on *υἱὸν νομφῶνος* (Matt. ix. 15).

On the use of the term "Son of Perdition," applied to the "Man of Sin" prefigured by Judas, the Traitor Apostle, see on 2 Thess. ii. 3.

— ἵνα ἡ γραφὴ πληρωθῇ] He perished in order that the Scripture might be fulfilled. But the Scripture would not have been written by God, unless God had foreseen that he would perish. And this divine Prescience, though it foreknew and foretold that he would perish, did not in any way *cause* him to perish. Why then was this Scripture written? In order that even his perishing might be an evidence of God's foresight; and so the Traitor himself, even in the hands of Satan, and betraying Christ, might be a witness of the truth, even by his perishing; and so

Judas, 'the son of Perdition,' might still, even in his perdition, be an Apostle of the Son of God.

14. οὐκ εἰσὶν ἐκ τοῦ κόσμου] *they are not of the world, but citizens of heaven.* (*Chrys.*)

15. τοῦ πονηροῦ] *the Evil One.*

17. Ἁγιάσον αὐτοὺς ἐν τῇ ἀληθείᾳ σου] Make them holy by the gift of the Spirit and sound doctrine. Set them apart from the world and consecrate them as living sacrifices for Thyself. (*Chrys., Theoph.*)

The word ἅγιος, *holy*, properly signifies what is set apart from profane and common uses, and dedicated to God; and is therefore opposed to *κοινὸς*, *common*, or *unclean*. Hence τὸ ἅγιον in the Temple is the Holy Place, and ἅγια ἁγίων the Most Holy; separated from all other places by partitions, and consecrated to God. And ἀγιάζω means, to set apart as holy to God, and is explained by *Theodore* (ad Joel iii.) as equivalent to ἀφορίω. Cp. Matt. xxiii. 17. 19. Rom. xv. 16. 2 Tim. ii. 21. (*Schlesner.*)

19. ὑπὲρ αὐτῶν ἐγὼ ἀγιάζω ἑμαυτὸν] *for their sakes I sanctify Myself*; I set Myself apart from the world, and dedicate Myself to Thee. I offer Myself as an oblation, a holy victim to Thee, that they also may be sanctified and presented as oblations to Thee. Cp. John x. 11. 15. 17. Heb. ix. 14.

I sanctify or hallow Myself, My Body, as an offering for sin (Heb. x. 5), and I sanctify My Body the Church, whose members are members of Christ and are sanctified in Him. Heb. ii. 11. (*Aug.*) Cp. on xi. 55.

Christ, our Great High Priest, Who offers Himself, is our Head, and we are His members. And as He offered Himself, so must we, according to the Apostolic saying (Rom. xii. 1): "I beseech you, brethren, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." (*Chrys., Theoph.*)

— ἵνα ὦσι καὶ αὐτοὶ] This is the order of the words in many of the best MSS. and Versions.

20. ἐρωτῶ μόνον, ἀλλὰ καὶ περὶ τῶν πιστευόντων] *Elz.* has *πιστευόντων*. But *πιστευόντων*, the reading of the best MSS., is preferable as signifying all *believers*, present at once to the Eye of Christ's Omniscience.

21. ἵνα πάντες ἐν ὧσι] *that they all may be one.* On the Socinian objection drawn from these words, see above on x. 30. Our Lord prays that all may be one ('*unum*') as Thou, O Father, in Me, and I in Thee, are one ('*unum*'). The Father is in such a manner in the Son, that they are '*unum*' (one substance). *We* may be in *them*, but we cannot be '*unum*' with them, for we are not consubstantial with them; inasmuch as the Son with the Father is God. The Father and Son are in us, as God is in a temple; and we are in them, as a creature is in its Creator. He adds, that they may be one ('*unum*') in us, because our unity in *Love* is due not to ourselves, but to Divine Grace. *Aug., Hilary*, de Trin. viii.; and cp. *Athanas.* c. Arian. iii. 17, pp. 449—454. For a fulfilment of this petition, see Acts iv. 32.

He prays that we all may be one—"perfectly joined together

σοὶ, ἵνα καὶ αὐτοὶ ἐν ἡμῖν ἐν ὧσιν, ἵνα ὁ κόσμος πιστεύσῃ ὅτι σύ με ἀπέστειλας.
 22 Καὶ ἐγὼ τὴν δόξαν ἣν δέδωκάς μοι δέδωκα αὐτοῖς, ἵνα ὧσιν ἐν, καθὼς ἡμεῖς
 ἐν ἐσμεν, 23 ἐγὼ ἐν αὐτοῖς καὶ σὺ ἐν ἐμοί, ἵνα ὧσι τετελειωμένοι εἰς ἐν, καὶ ἵνα
 γινώσκῃ ὁ κόσμος ὅτι σύ με ἀπέστειλας, καὶ ἡγάπησας αὐτοὺς, καθὼς ἐμε
 ἡγάπησας. 24 Ὁ Πάτερ, οὗς δέδωκάς μοι, θέλω ἵνα ὅπου εἰμὶ ἐγὼ κἀκεῖνοι ὧσι
 μετ' ἐμοῦ, ἵνα θεωρῶσι τὴν δόξαν τὴν ἐμὴν ἣν δέδωκάς μοι, ὅτι ἡγάπησάς με
 πρὸ καταβολῆς κόσμου. (154) 25 Ὁ Πάτερ δίκαιε, καὶ ὁ κόσμος σε οὐκ ἔγνω,
 ἐγὼ δέ σε ἔγνω, (155) καὶ οὗτοι ἔγνωσαν ὅτι σύ με ἀπέστειλας, 26 καὶ ἐγνώρισα
 αὐτοῖς τὸ ὄνομά σου, καὶ γνωρίσω, ἵνα ἡ ἀγάπη ἣν ἡγάπησάς με ἐν αὐτοῖς ᾗ,
 κἀγὼ ἐν αὐτοῖς.

XVIII. (156) 1 Ὁ Ταῦτα εἰπὼν ὁ Ἰησοῦς ἐξῆλθε σὺν τοῖς μαθηταῖς αὐτοῦ
 πέραν τοῦ χειμαρροῦ τῶν Κέδρων, ὅπου ἦν κήπος, εἰς ὃν εἰσῆλθεν αὐτὸς καὶ

q ch. 12. 26.
 & 14. 3.
 1 Thess. 4. 17.
 ver. 5.
 r 1 Pet. 2. 23.
 ch. 8. 19, 49, 50.
 & 15. 21. & 16. 3.
 Rom. 3. 3, 4.
 Matt. 11. 25—27.
 ch. 6. 68, 69.
 & 16. 27, 30.

a Matt. 26. 36.
 Mark 14. 32.
 Luke 22. 39.
 2 Sam. 15. 23.

in one Will and Mind and Judgment"—as He and the Father are One. Nothing is such a stumbling-block to those who learn, as discord among their Teachers. How will any one be willing to listen to those who have not the same mind? Therefore Christ prays that they may be one, as He and the Father are One. *Theoph.*, *Euthym.*, whose words deserve to be transcribed: "Our Lord foresaw that nothing would be so great a hindrance to the Preaching of the Gospel, as discord among its Preachers, whether in discrepancy of teaching, or in personal animosity. Because, if they are at variance with one another, men will say, that they cannot be indeed disciples of Him Who was the Prince of Peace, and if they are not His disciples, they are not sent by God. 'But if they are all of one mind, and keep My commandments,' says Christ, 'all men will know that they are My disciples indeed, and that Thou, O Father, hast sent Me.'" Memorable words; deserving to be engraven on the minds of all Missionaries and Ministers of Christ, and of all who endeavour to promote the Missionary cause at home and abroad.

In ourselves we cannot be one, on account of our lusts and sins, which divide us; and from which we are cleansed through the One Mediator, that we may be one with Him. (*Aug.* de Trin. iii. 9.)

24. θέλω ἵνα ὅπου εἰμὶ ἐγὼ κἀκεῖνοι ὧσι] *I will that they also whom Thou hast given Me, be with Me where I am.* He had said before (iii. 13), "No man hath ascended up to heaven but He that came down from heaven;" and what He now says is in unison with that; for our Lord is the Head of His members, and we are made one in Him. He ascends and carries us to that place, whence He Himself alone came down. See Eph. ii. 6. *Greg.* Mor. xxvii. 1.

—θεωρῶσι] *may contemplate.* See xii. 45; and on xiv. 19; xvi. 16.

25. Πάτερ δίκαιε] *Righteous Father.* When our Lord prays that they may be sanctified, He says Πάτερ ἁγίε (xvii. 11); He now appeals to His Father's *Justice*, which will be seen in *punishing the world*, which refused to *know* Him (v. 25), and in *glorifying* those who are sanctified by the offering of Christ (v. 10), and who recognize that God has sent Him, and are sanctified in His *truth*, and will therefore be glorified with Him (v. 24).

CH. XVIII. 1. ἐξῆλθε] *He went out of the City and its suburbs.*

—τῶν Κέδρων] *Cedron.* Its vernacular form is קִדְרֹן (*Kidron*, 2 Sam. xv. 23. 1 Kings xv. 13. 2 Kings xxiii. 4), from root קדר (*kadhar*), *to be black.* This brook flows in the valley or ravine between the City and the Mount of Olives, toward the Dead Sea. Cp. *Robinson*, Palestine, ii. 32. *Winer*, i. p. 655.

I have not ventured to follow some recent Editors here in changing this reading into τοῦ Κεδρών. It may perhaps be the right reading; but there is *not sufficient evidence* to justify its adoption. The very great majority of MSS. have τῶν Κέδρων. The other reading, τοῦ Κεδρών, is only found in three uncials, A, S, Δ, and one cursive MS.

Doubtless τοῦ Κεδρών is etymologically correct; though according to strict etymology, it should be Κιδρών. But the Greek and Latin inhabitants of Jerusalem may have Grecized and Latinized the Hebrew *Kidron* into a form which gave an intelligible sense in their own languages; and so the "brook *Kidron*" may have been known to them as the brook τῶν Κέδρων, of *Cedars*.

Thus it might have been accommodated in its name to other neighbouring places, such as the *Garden of Gethsemane* and the *Mount of Olives*. It is observable that the Hebrew brook *Kishon* has also been Grecized in like manner into χειμαρροῦς τῶν

Κισσῶν, or brook of *Ivy*. See *Suidas*, v. Ἰαβίν. (Cp. *Br. Middleton*.)

We see this process of modification, for the sake of intelligibility, operating on the names of places in all languages. Thus *Μαλόεις* became first *Maleventum*, and then *Beneventum*; which no Critic would correct on etymological grounds. Thus the *Euripus* has been Italianized into *Negro-ponte*. Thus the *Hebrew* name of *Jerusalem* itself has been Grecized into Ἱεροσόλυμα, which no one would expunge on principles of strict etymological accuracy from the pages of the New Testament. See the remarks of *Gregory Nazianz.* Orat. xlv. § 10, on the word *πάσχα*.

Besides, we find the very words of the text of the MSS. here, χειμαρροῦς τῶν Κέδρων, actually used as a translation of the Hebrew '*brook Kidron*' in the LXX Version of 2 Sam. xv. 23, describing *David's* sorrowful passage over it: *πάσα ἡ γῆ ἐκλαίει φωνῇ μεγάλῃ· καὶ πᾶς ὁ λαὸς παρεπορεύοντο ἐν τῷ χειμαρρῷ τῶν Κέδρων· καὶ ὁ βασιλεὺς διέβη τὸν χειμαρρὸν Κέδρων.* Had not St. John this passage in his mind, when he described the mournful transit of the *Son of David* over the same brook?

It may indeed be alleged, that almost all the MSS. have been altered here by a blunder of the Copyists, who did not understand Hebrew, and have introduced a Greek form. But is this consistent with a due regard to the authority of the MSS.? And if we are to abandon that authority, and resort for refuge to the individual opinions of a discordant criticism, where will be the Text itself? Is it not at least as probable, that the four MSS. which have τοῦ Κεδρών here, may have been altered to suit the Hebrew sense, as that the four hundred which have τῶν Κέδρων have been altered to suit the Greek? The reading τῶν Κέδρων appears also to be recommended by the usage of *Josephus*. He uses the form Κεδρών (φάραγξ κεδρώνος, Ant. ix. 7. 3. Cp. viii. 1. 5. B. J. v. 6. 1); and every Greek reader would suppose that as Ἑλαιὼν is to be rendered *Olivetum*, or a place of *Olives*; so Κεδρών is *Cedretum*, a place of *Cedars*. Cp. ἱρεὼν, *salicetum*; ῥοδῶν, *rosetum*; ἰῶν, *violetum*; μυρτῶν, *myrtetum*; ἀμπελῶν, *vinetum*; and many others. The word Κέδρος, *Cedrus*, *Cedar*, may also be derived from the Hebrew root signifying *dark*; and it is by no means improbable that there were *Cedars* near the brook *Kedron*.

On the whole, it seems more consistent with reverence for the sacred Text, and with respect for its readers, not to disturb the reading of the vast majority of the MSS., than to insert in the Text another reading in its place upon very slender authority.

As was before observed, the name of the brook is probably here mentioned by the Evangelist in order to suggest a reference to the history of *David* in his passage '*over the brook Kidron*' when he fled from his rebellious son (2 Sam. xv. 23). So He, Who in His sufferings was prefigured by *David*, now passes over it, being rejected by His own City and People.

This was the time of His Agony; and now His *Passion* may be said to begin. The descent into this Vale, and the passage over this *dark Brook*, were His path to light and glory. "He drank of the *Brook* in the way; therefore shall He lift up His head" (Ps. cx. 7.)

This brook lay at the foot of the Mount of *Olives*, where He had been hailed by prophetic hosannas, and His path had been strewn by *branches of palm*; from that Mount He was about to ascend into heaven, and to hold forth the Olive branch of Peace to a reconciled World. Thus the dark boughs of the Cedars of the brook, in the Vale of Suffering, which led our Saviour to the Hill of Glory, were entwined with Palm branches of Victory, and with Olive leaves of Peace. Such was the Path of Christ; and such is the path of all, who would follow Him to glory.

—ὅπου ἦν κήπος] *where was a garden.* The Garden of Gethsemane. (See Matt. xxvi. 36. Mark xiv. 32. Luke xxii. 40.)

- b Luke 22. 39. οἱ μαθηταὶ αὐτοῦ. ($\frac{157}{x}$) ² b* *Ἦδει δὲ καὶ Ἰούδας ὁ παραδιδούς αὐτὸν τὸν τόπον, ὅτι πολλάκις συνήχθη ὁ Ἰησοῦς ἐκεῖ μετὰ τῶν μαθητῶν αὐτοῦ.* ($\frac{158}{I}$) ³ c* *Ὁ οὖν Ἰούδας λαβὼν τὴν σπείραν, καὶ ἐκ τῶν ἀρχιερέων καὶ Φαρισαίων ὑπηρέτας, ἔρχεται ἐκεῖ μετὰ φανῶν καὶ λαμπάδων καὶ ὄπλων.*
- d Matt. 16. 21. ($\frac{159}{x}$) ⁴ *Ἰησοῦς οὖν ^d εἰδὼς πάντα τὰ ἐρχόμενα ἐπ' αὐτὸν ἐξελθὼν εἶπεν αὐτοῖς, Τίνα ζητεῖτε ; ⁵ Ἀπεκρίθησαν αὐτῷ, Ἰησοῦν τὸν Ναζωραῖον. Λέγει αὐτοῖς ὁ Ἰησοῦς, Ἐγὼ εἰμι· εἰστήκει δὲ καὶ Ἰούδας ὁ παραδιδούς αὐτὸν μετ' αὐτῶν.*
- e Matt. 26. 53, 54. ⁶ *Ὡς οὖν εἶπεν αὐτοῖς, Ὅτι ἐγὼ εἰμι, ^e ἀπήλθον εἰς τὰ ὀπίσω, καὶ ἔπεσον χαμαί.*
- ch. 10. 18. Acts 1. 3. ⁷ *Πάλιν οὖν αὐτὸς ἐπηρώτησε, Τίνα ζητεῖτε ; οἱ δὲ εἶπον, Ἰησοῦν τὸν Ναζωραῖον.*
- f ch. 17. 12. ⁸ *Ἀπεκρίθη Ἰησοῦς, Εἶπον ὑμῖν, ὅτι ἐγὼ εἰμι· εἰ οὖν ἐμὲ ζητεῖτε, ἄφετε τούτους ὑπάγειν· ⁹ ἵνα πληρωθῇ ὁ λόγος ὃν εἶπεν, Ὅτι οὓς δέδωκάς μοι, οὐκ ἀπώλεσα ἐξ αὐτῶν οὐδένα.*
- g Matt. 20. 22. ($\frac{160}{I}$) ¹⁰ *Σίμων οὖν Πέτρος ἔχων μάχαιραν εἵλκυσεν αὐτὴν, καὶ ἔπαισε τὸν τοῦ ἀρχιερέως δοῦλον, καὶ ἀπέκοψεν αὐτοῦ τὸ ὠτίον τὸ δεξιόν· ἦν δὲ ὄνομα τῷ δοῦλῳ Μάλχος.* ($\frac{161}{I}$) ¹¹ *Ἐἶπεν οὖν ὁ Ἰησοῦς τῷ Πέτρῳ, Βάλε τὴν μάχαιραν εἰς τὴν θήκην· τὸ ποτήριον ὃ δέδωκέ μοι ὁ Πατήρ, οὐ μὴ πῖω αὐτό ;*
- h Matt. 26. 57. Mark 14. 53. Luke 22. 54. i Luke 3. 2. ($\frac{162}{I}$) ¹² b* *Ἡ οὖν σπείρα καὶ ὁ χιλιάρχος καὶ οἱ ὑπηρέται τῶν Ἰουδαίων συν- ἔλαβον τὸν Ἰησοῦν καὶ ἔδησαν αὐτὸν, ($\frac{163}{x}$) ¹³ i καὶ ἀπήγαγον αὐτὸν πρὸς Ἀνναν*

Our Lord's Passion began with His Agony in the Garden; and He arose from the dead in a Garden. The first Adam fell, and we fell with him, in a Garden, in a *Gan-Eden*, or Garden of Delight. And we suffered with the Second Adam in the Garden of Agony, the Garden of Gethsemane; and we arose with Him in the Garden of Calvary, and by that we are restored to the Paradise of God; the *Gan-Eden* of everlasting joy.

Our Lord was wont to teach on mountains and in gardens, places sequestered from tumults, and congenial to religious meditation. (*Chrys.*)

3. *τὴν σπείραν*] *The band* assigned by the Procurator to attend the Sanhedrim on the great festivals; part of the garrison of the Temple. (*Michaelis, Rosenmüller.*) Cp. Luke xxii. 52.

— *φανῶν καὶ λαμπάδων*] *lanterns and torches*,—‘lanterns et facibus.’ (*Vulg.*) *Eustathius* says that *φανῶν* are made of ‘lighted twigs.’ *Lobeck*, *Phryn.* p. 60. *λαμπάς* is a torch generally in the LXX and N. T. Cp. *Trench.* Syn. xlv.

They came with lanterns and torches, to look for Him (though it was full moon), lest He should hide Himself among the trees of the Garden. But He comes forth and says ‘*Εγὼ εἰμι, I am*; and they fall to the ground.

Here is a striking contrast between the quest in the Garden of Eden for the First Adam, and this search in the Garden of Gethsemane for the Second. The first Adam *hides himself* amongst the trees of the Garden (Gen. iii. 8). He trembles before Him Who seeks for him. The Second Adam *comes forth* and says *I am*. And at the sound of His Voice, they who came to take Him, go back and fall to the ground. The First Adam inculcates Eve; the Second Adam pleads for His disciples. The First Adam is overcome by the Tempter, and loses Paradise; the Second Adam overcomes Satan, and restores His spouse, the Church, to Paradise, and raises her to Heaven.

4. *ἐξελθὼν*] *having come forth*; not out of the garden (see v. 26), but He came forward voluntarily from the company of the disciples.

6. *ἀπήλθον εἰς τὰ ὀπίσω, καὶ ἔπεσον χαμαί*] *they went backward, and fell to the ground.* On the effects of our Lord's aspect and demeanour see note on Mark x. 32. A single word from Christ threw them prostrate,—them who were armed and exasperated against Him. He did this, when He was about to be judged; how awful therefore will be His power and majesty when He comes to judge! He who did this when about to die, what will He do when reigning in Glory?

In order that no one might say that Christ tempted the Jews to commit the sin of taking Him, by delivering Himself into their hands, the Gospel records how He did every thing that might have deterred them from doing so. (*Chrys.*)

10. *τὸν δοῦλον*] ‘the servant.’ So in all the Evangelists. The Article does not imply (as some have thought) that the person struck was a special officer in command over the rest, but it marks Peter's boldness. He whom he struck was not an ordinary person, but he was in the service of the High Priest. It distinguishes the person struck, from all who were *not servants* of the High Priest.

See this use of the Article above, iii. 10. It is certain that *this* servant was not the only servant of the High Priest that was in the Garden (see v. 26); and therefore he is not distinguished here from other servants, but from those who were *not servants* of the High Priest. So *ὁ ἐσθλὸν* in Mark xiv. 18, and cp. on Acts xviii. 8, and note on 2 Cor. xii. 12, *τοῦ ἀποστόλου*.

— *Μάλχος*] The names of *Peter* and *Malchus* are mentioned only by St. John; St. Peter being then dead. Cp. Matt. xxvi. 51. Mark xiv. 47. Luke xxii. 50.

11. *τὸ ποτήριον*] *the cup*. An expression explained by His Prayer, recited in the other Gospels,—Matt. xxvi. 39. Mark xiv. 36. Luke xxii. 42.

The cup, which His Father gave Him, is that to which the Apostle refers (Rom. viii. 32),—“He spared not His own Son, but freely gave Him for us all.” And yet He Who drank the cup, gave to Himself the cup; for the same Apostle says, “Christ loved us, and hath given Himself for us.” Eph. v. 2. (*Aug.*)

12. *ἔδησαν αὐτόν*] *they bound Him*. The binding of our Lord is mentioned by St. John alone. They bound Him, Who came to loose all from the chains of Satan and of sin (Luke iv. 18), and “to bind the strong man in his house” (Matt. xii. 29).

13. *Ἀνναν*] *Annas*. St. John omits for the most part what had been already narrated by the former Evangelists, and here he does not describe the leading of our Lord to *Caiaphas* (Matt. xxvi. 57. Mark xiv. 53. Luke xxii. 54), except by the single word *πρῶτον*, which intimates that our Lord was led to Annas before He was led to Caiaphas, and by saying (v. 24) *ἀπέστειλεν αὐτὸν ὁ Ἀννας δεδεμένον πρὸς Καϊάφαν τὸν ἀρχιερέα*.

It has been said by some (e. g. by *Meyer*, and see above on Luke xxii. 54) that there is a discrepancy here between St. John and the other Evangelists, as if he asserted that the interrogatory examination of our Lord, and one of Peter's denials, took place in the house of Annas, whereas they describe it as in that of *Caiaphas*. But cp. John xviii. 18, with Mark xiv. 54. 67. Luke xxii. 55, 56. From the mention of the fire, it appears that all the Evangelists are speaking of one and the same place; which is described as the palace, or rather, the court-yard of the High Priest, by Matt. xxvi. 58, compared with Mark xiv. 53. Luke xxii. 54.

St. John here calls the place, into which our Lord was brought, the court-yard of the High Priest (v. 15), and it is evident that by the word ‘High Priest’ he means *Caiaphas*. See v. 24, *ἀπέστειλεν αὐτόν ὁ Ἀννας δεδεμένον πρὸς Καϊάφαν τὸν ἀρχιερέα*.

But it may be asked, If the events narrated in vv. 15—18, and the conversation recorded by St. John in vv. 19—23, did not take place in the house of Annas, why is the leading to Annas mentioned at all? The reason seems to be, that St. John designed to show that our Lord passed through all the successive stages of interrogation that were possible under the circumstances; and that the Jewish Nation, by all its Representatives, made itself responsible for His condemnation and crucifixion.

Annas was an important person, being High Priest *de jure*, and the head of the sacerdotal order. (See on Luke iii. 2.) Our Lord is brought bound to him, and Annas does nothing to release

πρῶτον ἦν γὰρ πενθερὸς τοῦ Καϊάφα, ὃς ἦν ἀρχιερεὺς τοῦ ἐνιαυτοῦ ἐκείνου
^{14 k} ἦν δὲ Καϊάφας ὁ συμβουλευσας τοῖς Ἰουδαίοις, ὅτι συμφέρεי ἓνα ἄνθρωπον ^{k ch. 11. 50.}
 ἀπολέσθαι ὑπὲρ τοῦ λαοῦ. (¹⁶⁴_{IV}) ¹⁵ Ἦκολούθει δὲ τῷ Ἰησοῦ Σίμων Πέτρος, ^{1 Matt. 26. 58.}
 καὶ ὁ ἄλλος μαθητής· (¹⁶⁵_X) ὁ δὲ μαθητὴς ἐκείνος ἦν γνωστὸς τῷ ἀρχιερεῖ, καὶ ^{Mark 14. 54.}
 συνεισηγήθη τῷ Ἰησοῦ εἰς τὴν αὐλὴν τοῦ ἀρχιερέως· (¹⁶⁶_I) ^{16 m} ὁ δὲ Πέτρος ^{m Matt. 26. 69.}
 εἰσθήκει πρὸς τῇ θύρᾳ ἔξω. (¹⁶⁷_X) Ἐξῆλθεν οὖν ὁ μαθητὴς ὁ ἄλλος, ὃς ἦν
 γνωστὸς τῷ ἀρχιερεῖ, καὶ εἶπε τῇ θυρωρῷ καὶ εἰσῆγαγε τὸν Πέτρον. (¹⁶⁸_I) ¹⁷ Λέγει
 οὖν ἡ παιδίσκη ἡ θυρωρὸς τῷ Πέτρῳ, Μὴ καὶ σὺ ἐκ τῶν μαθητῶν εἶ τοῦ
 ἀνθρώπου τούτου; λέγει ἐκείνος, Οὐκ εἰμί. (¹⁶⁹_X) ¹⁸ Εἰσθήκεισαν δὲ οἱ δοῦλοι
 καὶ οἱ ὑπηρέται, ἀνθρακιὰν πεποιηκότες ὅτι ψῦχος ἦν, καὶ ἐθερμαίνοντο· ἦν δὲ
 μετ' αὐτῶν ὁ Πέτρος ἐστὼς καὶ θερμαινόμενος. ¹⁹ Ὁ οὖν ἀρχιερεὺς ἠρώτησε
 τὸν Ἰησοῦν περὶ τῶν μαθητῶν αὐτοῦ, καὶ περὶ τῆς διδαχῆς αὐτοῦ. (¹⁷⁰_I) ^{20 n} Ἀπ-
 ἐκρίθη αὐτῷ ὁ Ἰησοῦς, ὅτι Ἐγὼ παρῥησία λελάληκα τῷ κόσμῳ· ἐγὼ πάντοτε
 ἐδίδαξα ἐν συναγωγῇ καὶ ἐν τῷ ἱερῷ, ὅπου πάντες οἱ Ἰουδαῖοι συνέρχονται,
 καὶ ἐν κρυπτῷ ἐλάλησα οὐδέν. (¹⁷¹_X) ²¹ Τί μὲ ἐρωτᾷς; ἐπερώτησεν τοὺς ἀκηκο-
 ότας, τί ἐλάλησα αὐτοῖς· ἰδε οὗτοι οἶδασιν ἃ εἶπον ἐγώ. (¹⁷²_I) ^{22 p} Ταῦτα δὲ
^{n ch. 7. 26.}
^{Luke 4. 15.}
^{Matt. 26. 55.}
^{o ch. 7. 14, 25,}
^{26, 28.}
^{Matt. 4. 23.}
^{& 9. 25. & 13. 54.}
^{Mark 1. 31, 39.}
^{Luke 4. 15, 16,}
^{44.}
^{p Jer. 20. 2.}
^{Acts 23. 2.}

Him. On the contrary, he sends Him *bound* to Caiaphas (v. 24), whose murderous counsel and intentions he must have known; and therefore St. John refers to them here (v. 14; cp. xi. 49). And thus *Annas*, the High Priest *de jure*, adopts the policy of the High Priest *de facto*, and makes himself also responsible for it. This was a sufficient reason for the mention of the leading to *Annas first*. Cp. notes on Luke iii. 2 and Acts iv. 6.

The next stage of interrogation was before *Caiaphas*, described here by *St. John*, and by him only (vv. 19—23). This took place before *daybreak*, and before the Sanhedrim had been assembled in the palace of the High Priest.

As soon as *it was day*, the Sanhedrim came together at the High Priest's house (Luke xxii. 66, cp. with John v. 28); and then, at that meeting of the *Sanhedrim*, at which Caiaphas presided, our Lord went through the next process of interrogation described by the first three Evangelists (Matt. xxvi. 57—68. Mark xiv. 53—65. Luke xxii. 67—71) in the High Priest's palace, and *not* mentioned by *St. John*, as being already known from their Gospels.

The next stage of proceeding is the arraignment before *Pilate*, mentioned by all the Evangelists; and with some particulars, supplementary to those of the former three, by *St. John*. (Matt. xxvii. 1. 2. 11—23. Mark xv. 1—15. Luke xxiii. 1—5. John xviii. 28—38; xix. 1—16.)

The next arraignment is before Herod. (Luke xxiii. 6—12.)

Thus from the narratives of the Evangelists taken together, it appears that all the Authorities of Judea and Galilee, Civil and Ecclesiastical, Roman and Jewish, Rulers and People, were concerned in the condemnation of Christ, and were responsible for it.

It is true that some of the Fathers understand the narrative in vv. 13—23 to describe what took place before *Annas*, and not *Caiaphas*. Thus *Augustine*: “*Explicat quod in domo Annæ de trinâ ejus negatione confiterat.*” But *Aug.* supposes that *Annas* and *Caiaphas* were *together* at the same place, “*in domo Annæ, quo ad audiendum Jesum ambo convenerant.*” See also *Aug.*, de Consensu Evang. iii. 20. *Chrys.* says on v. 24, εἴτα μὴδ οὕτως εὑρίσκοντες τι πλέον, πέμπουσιν αὐτὸν δεδεμένον πρὸς Καϊάφαν. But he also supposes *Caiaphas* to have been in the same place with *Annas*. He says of Peter after this, ἔτι θερμαίνεται, and that our Lord looked upon him διὰ βλέμματος ἄνιστάς, and that all the Evangelists συμφάνως περὶ αὐτοῦ ἀνέγραψαν. And so *Theophyl.* This is clearly stated by *Euthymius*, who says (on Matt. xxvi. 58, p. 545), “The three Evangelists say that Peter denied his Master thrice in the court-yard of *Caiaphas*; but John says that it was in that of *Annas*, his father-in-law. There is no discrepancy here; for both had one house and one court-yard, which had in it two separate establishments.”

S. Cyril (p. 1030) adopts the opinion which is expressed in the Syriac and Arabic Versions, and in our own,—viz. ἀπεστάλθαι τὸν Ἰησοῦν παρὰ τοῦ Ἀννα πρὸς τὸν Καϊάφαν, and that the interrogation in vv. 19—22 was before *Caiaphas*. *St. John*, when he wrote his Gospel, knew what had been written by the other Evangelists in their Gospels. He knew that they had related that *St. Peter* denied his Master three times in the house of the *High Priest*; and *St. John's* narrative is to be construed accordingly. In no case does any one of the Four Evangelists speak of the house or court-yard of *Caiaphas*, or of the house or court-yard of

Annas; they speak of the house and court-yard of the *High Priest*. The three denials took place in the *official* residence of the *High Priest*. There is much probability in the opinion above expressed by *Euthymius*, that *Annas* and *Caiaphas* dwelt together in that official house; at least, it is very probable that they were both together in the sacerdotal palace on that important occasion.

15. ὁ ἄλλος μαθητής] *the other disciple*; He does not say ἕτερος; but ἄλλος. He is not *different* in degree, but *second* in number. Cp. Gal. i. 6. This is one of the modes of speech by which *St. John*,—who seems to *avoid* the mention of his own name in his Gospel, in which it never occurs,—describes himself. See v. 16, and xx. 2, 3, 4, 8. In his humility he loves to describe himself as a *disciple* (see here, 15, 16, and xxi. 23, 24), the *disciple* whom Jesus loved (xix. 26, 27; xx. 2; xxi. 7. 20). The adjunct ὁ ἄλλος, *the other*, seems to have been adopted with reference to *St. Peter*. It first occurs in connexion with him here. Compare xx. 2, 3, and would be very intelligible to the Christian world, from the History of the Acts of the Apostles, where he and *St. Peter* are constant companions; and it is an edifying record of their fraternal affection in the discipline of Christ.

The word *μαθητής*, *disciple*, is never used in the Epistles to designate an apostle, as here. After the Day of Pentecost the *Disciples* had become *Teachers*.

— αὐλήν] *court-yard, atrium*, open to the sky, probably paved; hence perhaps the fire kindled in it (v. 18); a rectangular area, entered from the street by a *προαίλιον*, or *vestibule* (Mark xiv. 68), and *πυλὼν*, or *portal* (Matt. xxvi. 71), in which was a *θύρα*, or *wicket* (v. 16).

The interrogation before *Caiaphas* and the Sanhedrim appears to have taken place in an apartment raised above the ground, and looking, with a large open window, into this court-yard. *St. Peter* was *beneath*, in the court-yard (Mark xiv. 66), when our Lord looked down upon him from the audience-chamber. (Luke xxii. 61.) This court-yard was the scene of *St. Peter's* triple denial. “Unâ in aulâ Pontificis, quamquàm in diversis ejus locis, ter negavit Christum Petrus.” (*Bengel.*)

16. Ἐξῆλθεν ὁ μαθητής—τὸν Πέτρον] *Then the other disciple went out and brought in Peter*. *St. John* alone adds these particulars to the narrative of the other Evangelists concerning the denials of *St. Peter*. He thus intimates that he himself had some share in *St. Peter's* sin in denying Christ; in not reminding him of our Lord's warning to him, and in bringing him, weak as he then was, into a place of temptation, after that warning which he had heard.

— τῷ ἀρχιερεῖ] B, C*, L, X have τοῦ ἀρχιερέως, received by *Tisch.* and *Alf.*

17. καὶ σὺ] *thou also*. It seems that she knew *some one else* there present (viz. *St. John*) to be Christ's disciple. Did *St. John* boldly confess it?

19. περὶ τῶν μαθητῶν] *concerning His disciples*. Another reason for *St. Peter's* fear; cp. v. 24.

20. ἐν συναγωγῇ] So the best MSS. *Elz.* has ἐν τῇ. He taught in the Temple, and “in Synagogue;” i. e. in Synagogues, generally.

— πάντες] So A, B, C*, L, X. *Elz.* has πάντοτε.

21. μέ] *me*, emphatic.

αὐτοῦ εἰπόντος, εἰς τῶν ὑπηρετῶν παρεστηκὼς ἔδωκε ράπισμα τῷ Ἰησοῦ εἰπὼν, Οὕτως ἀποκρίνη τῷ ἀρχιερεῖ; ($\frac{173}{x}$)²³ Ἀπεκρίθη αὐτῷ ὁ Ἰησοῦς, Εἰ κακῶς ἐλάλησα, μαρτύρησον περὶ τοῦ κακοῦ· εἰ δὲ καλῶς, τί με δέρεις;

q Matt. 26. 57.
Mark 14. 53.
Luke 22. 54.
r Matt. 26. 69.
Mark 14. 66.
Luke 22. 55.

($\frac{174}{I}$)²⁴ q Ἀπέστειλεν αὐτὸν ὁ Ἄννας δεδεμένον πρὸς Καϊάφαν τὸν ἀρχιερέα.
($\frac{175}{I}$)²⁵ r Ἦν δὲ Σίμων Πέτρος ἐστὼς καὶ θερμαινόμενος· εἶπον οὖν αὐτῷ, Μὴ καὶ σὺ ἐκ τῶν μαθητῶν αὐτοῦ· εἰ; ἡρνήσατο ἐκείνος καὶ εἶπεν, Οὐκ εἰμί.
²⁶ Λέγει εἰς ἐκ τῶν δούλων τοῦ ἀρχιερέως, συγγενὴς ὢν οὐ ἀπέκοψε Πέτρος τὸ ὠτίον, Οὐκ ἐγὼ σε εἶδον ἐν τῷ κήπῳ μετ' αὐτοῦ; ²⁷ Πάλιν οὖν ἡρνήσατο Πέτρος, καὶ εὐθέως ἀλέκτωρ ἐφώνησεν.

s Matt. 27. 1.
Mark 15. 1.
Luke 23. 1.
Acts 10. 25.
& 11. 3.
t Matt. 26. 17.

($\frac{176}{I}$)²⁸ s Ἀγουσιν οὖν τὸν Ἰησοῦν ἀπὸ τοῦ Καϊάφα εἰς τὸ πραιτώριον ἦν δὲ πρῶτ' ($\frac{177}{x}$) καὶ αὐτοὶ οὐκ εἰσῆλθον εἰς τὸ πραιτώριον, ἵνα μὴ μianθῶσιν, ἄλλ' ἵνα φάγωσι τὸ πάσχα.

23. Ἀπεκρίθη αὐτῷ ὁ Ἰησοῦς] *Jesus answered*. What more true, mild, and just, than this answer? He Who received the blow was He Who created the world, and might have consumed with fire or earthquake him who gave the blow. He was able to do this. The world was made by Him; but He preferred to teach us patience, by which the world is overcome.

It may be asked here, why did not Christ follow His own precept, "to him that smiteth thee on the one cheek turn the other also?" (Matt. v. 39. Luke vi. 29.)

He did so *in spirit*. For He replied mildly, and gave His cheek to the smiter (Isa. l. 6), and His body to them that pierced it and nailed it to the cross. He thus showed us that His precepts of patience are not to be followed so much by visible exhibition of the body, as by the spiritual preparation of the heart, "non ostentatione corporis, sed preparatione cordis." An angry man may turn, in sullenness, the other cheek visibly to the smiter; better is he, who makes a true answer with mildness, and prepares his heart in peace to endure greater sufferings. (*Aug.*)

24. Ἀπέστειλεν] *Annas sent Him bound to Caiaphas the High Priest*. This is not an instance of an *arist* for a *plusquam perfectum* (though for clearness' sake it is properly rendered *had sent*, in the Authorized Version), but it is an example of a mode of speech very common in the N. T., according to which, the writer goes back to a previous point, and writes from it.

The full meaning is, Annas sent Him bound to Caiaphas, when Annas sent Him to that interrogation which I have described (vv. 15—23), and to that more formal trial which has been already fully described by the three former Evangelists. The emphatic word is *δεδεμένον*, in chains. See on v. 13. It makes Annas responsible for the Acts of Caiaphas. It shows that the indignities done to Christ (v. 22) were done to Him bound. It suggests a reason for St. Peter's fears (who saw his Master accused and in chains), which led so soon to the denial. It anticipates the objections which have been made on the ground of alleged discrepancy between St. John and the other Evangelists. It shows that the first denial did not take place when our Lord was before Annas (as might have been, perhaps, supposed from v. 17, compared with v. 13), but, as the other Evangelists had related, in the court-yard of the High Priest Caiaphas. So ἔθηκεν, Matt. xiv. 3. John iv. 45, 46; vi. 16; ix. 18; xi. 30; xii. 12; xix. 23; xxi. 9. Acts i. 2; v. 24. *Winer*, Gr. Gr. § 40, p. 246.

B, C*, L, X, Δ have οὖν after ἀπέστειλεν, and so *Elz.*, but οὖν is not in A, D, E, G, H, K, M, S, U, Y.

25. εἶπον] *they said*. An example of the silent manner in which St. John's Gospel reconciles seeming discrepancies in the preceding ones.

St. Matthew says (xxvi. 71), ἅλλη λέγει.

St. Mark says (xiv. 69), ἡ παιδίσκη (the same as before, not ἅλλη) ἤρξατο λέγειν.

St. Luke says (xxii. 58), ἄνθρωπος (a man, not a maiden). Here are three accounts of three different persons doing the same thing.

St. John reconciles them all by his εἶπον, 'they said;' each and all did so.

— ἡρνήσατο] *He denied*. Observe, Christ is denied, not only by those who deny Him to be Christ, but by those who deny themselves to be Christians. Our Lord did not say to Peter, thou shalt deny thyself to be My Disciple, but, thou shalt deny Me. St. Peter denied Christ when he said, "I am not His disciple." We deny Christ, by speaking and acting in a manner unbecoming the disciples of Christ. (*Cp. Aug.*)

27. Πάλιν οὖν ἡρνήσατο—ἐφώνησεν] *Peter then denied again*. See the prediction of the Divine Physician accomplished, and the

presumption of the human patient convicted. The latter had said, "I will lay down my life for Thy sake;" the other, "Before the cock crow, thou shalt deny Me thrice." But what wonder that God should prophesy what was true, and man presume what is false? (*Aug.*) All the Evangelists narrate the denial of Peter, not for the sake of blaming him, but in order to instruct us how dangerous it is to trust in ourselves, and not in God. (*Chrys.*)

St. John, who is thus minute in his history of his brother Apostle's sin, would certainly have also described his repentance, if he had not known that this had been sufficiently done by the other Evangelists; cp. v. 16.

28. εἰς τὸ πραιτώριον] *into the Prætorium*, or palace of Pilate, the Roman Procurator. See on Matt. xxvii. 2, 27, and Phil. i. 13.

— ἵνα μὴ μianθῶσιν] *in order that they might not be defiled*, by contracting a ceremonial pollution from intercourse with heathens, but that they might be legally clean, and eat the Passover.

Here the questions arise,—Had not the Passover been eaten on the preceding day? Had not our Lord Himself eaten the Passover? And if He did eat it, did He not eat it at the right time? or did He anticipate the time by a day, and eat it on the day before it was eaten by the Jews?

To these questions it has been replied by *Lightfoot* (ii. p. 610), and many others, that by φαγεῖν τὸ πάσχα, St. John here does not mean to eat the Paschal Lamb, but to eat the Chagigah, or festive thank-offering at the Passover. Deut. xvi. 2, 3. 2 Chron. xxxv. 8, 9.

But this is not the proper signification of the words, and has no example in the Gospels, and it has not been shown that the Chagigah was eaten on the fifteenth day.

How then are these words to be explained?

There can be no reasonable doubt, that our Lord and His disciples killed and ate the Passover at the proper time appointed by the Levitical Law. See Mark xiv. 12. Luke xxii. 7.

But it appears (from Matt. xxvii. 1, 2. Mark xv. 1. Luke xxiii. 1) that they who led our Lord to Pilate were "the Chief Priests and Elders," "the whole Council."

Now it seems that they had been continually engaged during the whole of the preceding afternoon, in taking counsel how they might kill Jesus. See Matt. xxvi. 3. 14. 47, 50—66. Mark xiv. 10, 11. Luke xxii. 1—6. 52. John xviii. 3.

In a word, they were so eager to kill Him, Who was the Evangelical Passover, that they had no time to go to the Temple to kill the Levitical Passover, and to go to their own houses to eat it.

This appears to be the true solution of the difficulty.

It has already been suggested in the fourth century by *Eusebius* (de Paschale, in *Mai*. Coll. Vat. iv. p. 216). See above, note on Luke xxii. 1. Compare also *Chrysostom*, who says (on Matt. xxvi. 56), that our Lord ate the Passover at the right time; but the High Priest, and those who were with him, spent their time in plotting against Christ during the night when they ought to have eaten the Passover; and they would not enter Pilate's Hall (John xviii. 28), that they might afterwards eat it; and so they broke the Law in their malignant zeal against Christ.

Thus, also, we see there was something strikingly prophetic in our Lord's words, "Did not Moses give you the Law, and yet none of you keepeth the Law? Why go ye about to kill Me?" (John vii. 19.)

The Priests, perhaps, pleaded for themselves, and quieted their consciences, by the pretext that they were engaged in doing God service by putting Christ to death, and that therefore they might be excused for postponing their Paschal meal to another day.

²⁹ Ἐξήλθεν οὖν ὁ Πιλάτος πρὸς αὐτοὺς καὶ εἶπε, Τίνα κατηγορίαν φέρετε κατὰ τοῦ ἀνθρώπου τούτου; ³⁰ Ἀπεκρίθησαν καὶ εἶπον αὐτῷ, Εἰ μὴ ἦν οὗτος κακοποιὸς, οὐκ ἄν σοι παρεδώκαμεν αὐτόν. ³¹ Εἶπεν οὖν αὐτοῖς ὁ Πιλάτος, Λάβετε αὐτὸν ὑμεῖς, καὶ κατὰ τὸν νόμον ὑμῶν κρίνατε αὐτόν. Εἶπον οὖν αὐτῷ οἱ Ἰουδαῖοι, Ἡμῖν οὐκ ἔξεστιν ἀποκτείνειν οὐδένα. ³² Ὡς ὁ λόγος τοῦ Ἰησοῦ πληρωθῇ, ὃν εἶπε σημαίνων ποῖω θανάτῳ ἤμελλεν ἀποθνήσκειν.

u Matt. 20. 19.
Mark 10. 33.
Luke 18. 32.

(¹⁷⁸/₁) ³³ Ἐισήλθεν οὖν πάλιν εἰς τὸ πραιτώριον ὁ Πιλάτος, καὶ ἐφώνησε τὸν Ἰησοῦν καὶ εἶπεν αὐτῷ, Σὺ εἰ ὁ βασιλεὺς τῶν Ἰουδαίων; (¹⁷⁹/_x) ³⁴ Ἀπεκρίθη ὁ Ἰησοῦς, Ἀφ' ἑαυτοῦ σὺ τοῦτο λέγεις, ἢ ἄλλοι σοὶ εἶπον περὶ ἐμοῦ; ³⁵ Ἀπεκρίθη ὁ Πιλάτος, Μήτι ἐγὼ Ἰουδαῖός εἰμι; τὸ ἔθνος τὸ σὸν καὶ οἱ ἀρχιερεῖς παρέδωκάν σε ἐμοί· τί ἐποίησας; ³⁶ Ἀπεκρίθη Ἰησοῦς, Ἡ βασιλεία ἡ ἐμὴ οὐκ ἔστιν ἐκ τοῦ κόσμου τούτου· εἰ ἐκ τοῦ κόσμου τούτου ἦν ἡ βασιλεία ἡ ἐμὴ, οἱ ὑπηρέται ἂν

v Matt. 27. 11.
Mark 15. 2.
Luke 23. 3.

w ch. 6. 15.
Dan 2. 44, 45.
& 7. 13, 14, 27.
Rev. 11. 15.

There seems to be a confirmation of this opinion in St. Luke's words, ἐν ᾗ ἔδει θύεσθαι τὸ πάσχα (xxii. 7, where see note).

It is well said by S. Leo (Serm. lvi. p. 126), that the Institution of the Christian Passover was the consummation of the Levitical Passover; and in that, Christ represented His own Passion, at the time when the Levitical Passover was slain; and that He kept the Passover, and consummated the Passover, while the Chief Priests in their impious haste to kill Him Who is the true Passover, neglected to keep the Passover. Oportebat enim ut manifeste implemēt effectū, quæ diu fuerunt figuratō promissæ mysterio; ut ovem significativam Ovis vera removeret, et ut uno expleretur Sacrificio variarum differentia victimarum. Nam omnia illa, quæ de immolatione Agni divinitus per Moysen fuerant præstituta, Christum prophetaverant, et Christi occisionem propriè nuntiaverant.

Ut ergo umbræ cederent corpori, et cessarent imagines sub præsentia veritatis, antiqua observantia novo excluditur Sacramento, hostia in Hostiam transit, Sanguine sanguis aufertur, et legalis festivitas, dum mutatur, impletur.

Unde cum scribas et seniores populi ad impietatis concilium Pontifices congregarent, omniumque animos sacerdotum cura admittendi in Jesum sceleris occupasset, ipsi se doctores legis lege privarunt, et spontaneo defectu ritus sibi patrios sustulerunt. Incipiente enim festivitate Paschali, qui ornare templum, munda vasa, victimas providere, et legitimis purificationibus sacratorem diligentiam adhibere debebant, parricidalis odii furore concepti, ad unum opus vacante, et in unum facinus simili crudelitate conjuncti. Quid assecuturi supplicio innocentie, condemnatione justitie, nisi ut et nova mysteria non apprehenderent, et antiqua violarent?

Providentibus ergo principibus, ne in die sancto tumultus oriretur, non devotioni, sed facinori studebatur; nec religioni serviebat hæc cura, sed crimini. Diligentes enim Pontifices, et solliciti Sacerdotes seditiones turbarum fieri in præcipuâ solennitate metuebant, non ut populus non peccaret, sed ne Christus evaderet.

At Jesus consilii sui certus, et in opere Paternæ dispositionis intrepidus, Vetus Testamentum consummabat, et Novum Pascha condebat. Discumbentibus enim Discipulis ad edendam mysticam cœnam, cum in Caiaphæ atrio tractaretur quomodò Christus posset occidi, ille Corporis et Sanguinis sui ordinans Sacramentum docebat qualis Deo hostia deberet offerri.

Similarly, be it observed, that the Chief Priests violated the holy rest of the great Paschal Sabbath by going into Pilate's presence, and begging a watch of Roman soldiers, and going to the sepulchre with the soldiers to seal it (Matt. xxvii. 62—66), while the faithful women were resting on the Sabbath-day, "according to the Commandment" (Luke xxiii. 56), and while Christ rested in the grave.

They went not in, lest they should be defiled. O impious blindness! they are afraid of being defiled by the hall of a heathen judge, and yet do not fear to shed the blood of their own innocent Brother, who is the Lord of Life! (Aug.)

He, the good Shepherd—the true Abel, offered an acceptable sacrifice to God; they, like Cain, were rejected, and slew their brother, and have been driven out from the presence of the Lord.

In confirmation of the above statement, that there is no ground for the allegation of a discrepancy between St. John's account and that of the other Evangelists, who assert that Christ ate the Passover on the legal day, —the fourteenth day of Nisan, —it is observable, that the primitive Asiatic Churches began to celebrate the Christian Passover on the fourteenth day of the

Moon, being the same day as that on which the Jews kept their Passover ('when they removed the heaven'); and that the Christians appealed, in support of their practice, to the testimony of St. John himself. See Euseb. v. 23, 24, and the notes of Valesius there.

³⁰ Εἰ μὴ ἦν οὗτος κακοποιός] If he were not a malefactor. Let those be examined, on whom Christ worked His miracles of mercy; those who were delivered by Him from evil spirits, the blind to whom He gave sight, the dead raised by Him to life, and those who before were ignorant, to whom He gave true wisdom; let them be asked, whether He is a malefactor? But what Jesus had before prophesied by the Psalmist (Ps. xxxviii. 20), is now fulfilled. "They also that reward evil for good are against Me." (Aug.)

³¹ Ἡμῖν οὐκ ἔξεστιν ἀποκτείνειν οὐδένα] We have not authority to put any one to death. Because the power of life and death was now taken away from them by the Romans; and because they wished to show that His crime was against Cæsar and the government; and that He was setting up a rival kingdom to theirs, and ought therefore to suffer by a Roman punishment, viz. Crucifixion, and so become more infamous. Thus our Lord's prophecy was fulfilled, signifying by what manner of death He should die; viz. "Behold, we go up to Jerusalem; and the Son of Man shall be delivered unto the Chief Priests, and unto the Scribes; and they shall condemn Him to death, and shall deliver Him to the Gentiles." (Mark x. 33.) The Son of Man shall be delivered to be crucified. (Matt. xxvi. 2.) See Bp. Pearson on the Creed, Art. iv. ("Suffered under Pontius Pilate"), p. 305.

³² Ὡς ὁ λόγος] that the saying of Jesus might be fulfilled, signifying by what kind of death He should die. This saying is not recorded by St. John; but he takes for granted that it is well known to the reader, from the other Gospels. Matt. xx. 19. Cp. below, xx. 1.

³⁴ ἀφ' ἑαυτοῦ] of thyself. On this use of the pronoun see Winer, p. 136. Rom. xiii. 9. Gal. v. 14.

³⁶ Ἡ βασιλεία ἡ ἐμὴ οὐκ ἔστιν ἐκ τοῦ κόσμου τούτου] My kingdom is not from this world. Our Lord would first show the vanity of the opinion,—whether of Gentiles or of Jews,—that He was guilty of death, for aspiring to an earthly dynasty; and that therefore it was necessary for them to take care, lest His kingdom should be imagined to supplant theirs. He replies as follows: Hear this, ye Jews and Gentiles; I do not impede your domination in the world. What do ye desire more? Come ye by faith to that kingdom which is not of this world. For what is Christ's kingdom, but the kingdom of those who believe in Him, and to whom He says, ye are not of, or from, this world (cp. viii. 23. John xv. 19; xvii. 14. 16), although He wills that they shall be in the world? (John xvii. 15.)

Therefore He does not say, "My kingdom is not in this world," but it is not of—is not derived from—this world. But His kingdom is in this world, and the world is ruled by Him; and He orders every thing here as He wills, and His kingdom will so remain to the end. (Aug.) Is not Christ King of the world? Certainly He is. He does not say, that He does not rule here, but that His power came from above, and is not human, but far more glorious. How then was He seized and taken by a worldly power? By His own free-will, and because He delivered Himself; and it is greater than any earthly kingdom, for He adds, "if My kingdom were from this world, My servants would have fought in My behalf;" thus showing the weakness of all earthly kingdoms, because they derive their strength from the swords of their servants; whereas His kingdom is from above, and is self-existing, and needs no such aid. Since, then, His kingdom is greater than

οἱ ἐμοὶ ἡγωνίζοντο, ἵνα μὴ παραδοθῶ τοῖς Ἰουδαίοις· νῦν δὲ ἡ βασιλεία ἡ ἐμὴ οὐκ ἔστιν ἐντεῦθεν. ⁽¹⁸⁰⁾³⁷ Εἶπεν οὖν αὐτῷ ὁ Πιλάτος, Οὐκοῦν βασιλεὺς εἶ σύ ; Ἀπεκρίθη Ἰησοῦς· ⁽¹⁸¹⁾³⁸ Σὺ λέγεις ὅτι βασιλεὺς εἰμι ἐγώ. Ἐγὼ εἰς τοῦτο γεγέννημαι, καὶ εἰς τοῦτο ἐλήλυθα εἰς τὸν κόσμον, ἵνα μαρτυρήσω τῇ ἀληθείᾳ· ἵνα παῖς ὁ ὢν ἐκ τῆς ἀληθείας ἀκούει μου τῆς φωνῆς. ⁽¹⁸²⁾³⁹ Λέγει αὐτῷ ὁ Πιλάτος, Τί ἐστὶν ἀλήθεια ;

Καὶ τοῦτο εἰπὼν πάλιν ἐξῆλθε πρὸς τοὺς Ἰουδαίους, καὶ λέγει αὐτοῖς, Ἐγὼ οὐδεμίαν αἰτίαν εὐρίσκω ἐν αὐτῷ. ⁽¹⁸³⁾⁴⁰ Ἐστὶ δὲ συνήθεια ὑμῖν, ἵνα ἕνα ὑμῖν ἀπολύσω ἐν τῷ πάσχα· βούλεσθε οὖν ἀπολύσω ὑμῖν τὸν βασιλέα τῶν Ἰουδαίων ; ⁽¹⁸⁴⁾⁴¹ Ἐκραύγασαν οὖν πάλιν πάντες λέγοντες, Μὴ τοῦτον, ἀλλὰ τὸν Βαραββᾶν· ἦν δὲ ὁ Βαραββᾶς ληστής.

XIX. ⁽¹⁸⁵⁾¹ Τότε οὖν ἔλαβεν ὁ Πιλάτος τὸν Ἰησοῦν, καὶ ἐμαστίγωσε. ⁽¹⁸⁶⁾² Καὶ οἱ στρατιῶται πλέξαντες στέφανον ἐξ ἀκανθῶν ἐπέθηκαν αὐτοῦ τῇ κεφαλῇ, καὶ ἱμάτιον πορφυροῦν περιέβαλον αὐτὸν, ⁽¹⁸⁷⁾³ καὶ ἔλεγον, Χαίρε, ὁ βασιλεὺς τῶν Ἰουδαίων· καὶ ἐδίδουν αὐτῷ ῥαπίσματα.

⁽¹⁸⁸⁾⁴ Ἐξῆλθεν οὖν πάλιν ἔξω ὁ Πιλάτος, καὶ λέγει αὐτοῖς, Ἴδε, ἄγω ὑμῖν αὐτὸν ἔξω, ἵνα γνῶτε ὅτι ἐν αὐτῷ οὐδεμίαν αἰτίαν εὐρίσκω.

⁽¹⁸⁷⁾⁵ Ἐξῆλθεν οὖν ὁ Ἰησοῦς ἔξω φορῶν τὸν ἀκάνθινον στέφανον, καὶ τὸ πορφυροῦν ἱμάτιον. Καὶ λέγει αὐτοῖς, Ἴδε, ὁ ἄνθρωπος. ⁽¹⁸⁸⁾⁶ Ὅτε οὖν εἶδον αὐτὸν οἱ ἀρχιερεῖς καὶ οἱ ὑπηρέται, ἐκραύγασαν λέγοντες, Σταύρωσον, σταύρωσον αὐτόν. ⁽¹⁸⁹⁾⁷ Λέγει αὐτοῖς ὁ Πιλάτος, Λάβετε αὐτὸν ὑμεῖς καὶ σταυρώσατε, ἐγὼ γὰρ οὐχ εὐρίσκω ἐν αὐτῷ αἰτίαν. ⁽¹⁹⁰⁾⁸ Ἀπεκρίθησαν αὐτῷ οἱ Ἰουδαῖοι, ⁽¹⁹¹⁾⁹ Ἡμεῖς νόμον ἔχομεν, καὶ κατὰ τὸν νόμον ἡμῶν ὀφείλει ἀποθανεῖν, ὅτι ἐαυτὸν Υἱὸν Θεοῦ ἐποίησεν.

⁽¹⁹²⁾¹⁰ Ὅτε οὖν ἤκουσεν ὁ Πιλάτος τοῦτον τὸν λόγον μᾶλλον ἐφοβήθη, ⁽¹⁹³⁾¹¹ καὶ εἰσῆλθεν εἰς τὸ πραιτώριον πάλιν, καὶ λέγει τῷ Ἰησοῦ, Πόθεν εἶ σύ ; Ὁ δὲ Ἰησοῦς ἀπόκρισιν οὐκ ἔδωκεν αὐτῷ. ⁽¹⁹⁴⁾¹² Λέγει οὖν αὐτῷ ὁ Πιλάτος, Ἐμοὶ

any earthly kingdom, it was an act of His own free-will to deliver Himself up to an earthly power. He does not say, My kingdom is not *in* this world, for He governs the world, and disposes all things in it according to His Will; but He says, that it is not *derived from beneath*, but from above, and it is from everlasting. (*Chrys., Theoph.*)

This passage has been abused by some, alleging that Christ is not identical with the Creator of the world. Why, then, did St. John say of Christ, "He came unto *His own*, and His own received Him not?" (John i. 11.) But when Christ says, "My kingdom is not from hence," He does not deprive the world of His providence and pre-eminence, but declares that His kingdom is not a human or corruptible kingdom. (*Chrys.*)

He says that He does not *need* the exercise of earthly power in His behalf; but He does not say that earthly power needs not to be so exercised. On the contrary, since He is King of kings, and Lord of lords, it needs His aid, protection, and blessing, which it cannot have, unless it be exercised in dependence on His grace, in obedience to His law, for the promotion of His glory, for the advancement of His kingdom, and for the propagation of His Gospel through the world.

— νῦν—ἐντεῦθεν] νῦν is conclusive here—not an adverb of time.

37. Οὐκοῦν βασιλεὺς εἶ σύ ;] *Art thou a king, then? Thou, so despised and insulted by Thine own people? Thou a King!*

— Σὺ λέγεις] Thou speakest the truth in saying, that a King am I: I, even such as I am now.

On σὺ λέγεις, see Matt. xxvi. 25. 64; xxvii. 11.

— ἀκούει μου τῆς φωνῆς] Observe μου emphatic, he hears My Voice; not that of others; not that of a whole People clamouring, as now, for My crucifixion.

38. Τί ἐστὶν ἀλήθεια ;] *What is Truth?* As if ἀλήθεια and βασιλεία, Truth and policy, had little connexion; a heathen notion, the speech of Pilate.

CH. XIX. 1. ἐμαστίγωσε] *he scourged Him.* See on Matt. xxvii. 26. Luke xxiii. 16. Pilate did this and what follows, that the Jews, being satisfied with the infliction of these injuries,

might desist from pursuing their rage further, even to His death. (*Aug.*)

2. στέφανον ἐξ ἀκανθῶν] *A crown of thorns for a royal diadem; and the purple robe for that purple attire which is worn by kings. (Bede.)* When thou readest this, meditate on the King of the world, and the Lord of Angels, bearing these contumelies in silence, and do thou imitate Him. (*Chrys.*) See on Matt. xxvii. 28. Thus the prophecies concerning Christ were accomplished. Thus martyrs have been trained to bear all things from their persecutors. Thus the kingdom which is not of this world has conquered the world; not by fierceness of fighting, but by patience of suffering. (*Aug.*)

3. καὶ ἔλεγον] B, L, U, X, Δ, and some cursive MSS. and Versions, have καὶ ἤρχοντο πρὸς αὐτὸν καὶ ἔλεγον.

— ἐδίδουν—ῥαπίσματα] *were smiting Him*—a repeated act. B, L, X have ἐδίδουσαν here, and so *Lach., Tisch.* See above, xv. 22.

5. Ἴδε, ὁ ἄνθρωπος] *Behold the man!* Though you reject Him as a king, yet spare Him as a man, now so abject and afflicted. His ignominy waxes hot, let then your malignity wax cold. (*Aug.*)

6. αὐτόν] *Him.* Omitted by *Elz.*, but in A, D, E, H, K, L, M, S, U, V, X, Y, Δ; and it is emphatic: Release *Barabbas*, crucify *Him.* See how often αὐτόν is repeated by the Evangelist in this chapter,—*Him*, even *Him*,—the Prince of Life!

7. ἐαυτὸν Υἱὸν Θεοῦ ἐποίησεν] *He made Himself the Son of God.* See v. 18; viii. 53; x. 33. He was before charged with making Himself a King. He had a right to both dignities; for He is the Only-begotten Son of God, and God has set Him as a King upon His Holy Hill of Sion. (Ps. ii. 6.)

8. μᾶλλον ἐφοβήθη] *he was the more afraid*—showing that he had *before* been awe-struck by our Blessed Lord's demeanour.

9. ἀπόκρισιν οὐκ ἔδωκεν αὐτῷ] *Jesus gave him no answer.* Pilate had heard before from Jesus, "My kingdom is not of this world; and to this end was I born, and for this cause came I into the world, that I should bear witness to the truth." (John xviii. 36.) The Roman Judge ought therefore to have resisted the Jews, and to have delivered Jesus from them; but he yielded to their malice

x 1 Tim. 6. 13.
Rev. 1. 5.
& 3. 14.
ch. 14. 6.
y ch. 6. 45.
& 7. 17. & 8. 47.
& 10. 26, 27.
Matt. 17. 5.
1 John 3. 19.
& 4. 6. & 5. 20.
z ch. 19. 4, 6.
Matt. 26. 60.
aa Matt. 27. 15—
17.
Mark 15. 6—11.
Luke 23. 17—19.
bb Acts 3. 14.

a Matt. 27. 26.
Mark 15. 15.
& 10. 34.
Isa. 50. 6.

b Acts 3. 13.

c Lev. 24. 16.
Matt. 26. 65.
ch. 5. 18.
& 10. 33.
d ch. 5. 18.
& 10. 32, 33.

οὐ λαλεῖς ; οὐκ οἶδας ὅτι ἐξουσίαν ἔχω σταυρῶσαί σε, καὶ ἐξουσίαν ἔχω ἀπο-
 λῦσαί σε ; ¹¹ ὁ Ἀπεκρίθη Ἰησοῦς, Ὁὐκ εἶχες ἐξουσίαν κατ' ἐμοῦ οὐδεμίαν, εἰ
 μὴ ἦν σοι δεδομένον ἄνωθεν διὰ τοῦτο ὁ παραδιδούς μέ σοι μείζονα ἁμαρτίαν
 ἔχει. ¹² Ἐκ τούτου ἐζήτει ὁ Πιλάτος ἀπολύσαι αὐτόν.

¹³ Οἱ δὲ Ἰουδαῖοι ἔκραζον λέγοντες, Ἐὰν τοῦτον ἀπολύσῃς, οὐκ εἶ φίλος τοῦ
 Καίσαρος· πᾶς ὁ βασιλέα ἑαυτὸν ποιῶν ἀντιλέγει τῷ Καίσαρι. ¹⁴ Ὁ οὖν
 Πιλάτος ἀκούσας τῶν λόγων τούτων ἤγαγεν ἔξω τὸν Ἰησοῦν, καὶ ἐκάθισεν ἐπὶ
 βήματος εἰς τόπον λεγόμενον Λιθόστρωτον, Ἑβραϊστὶ δὲ Γαββαθᾶ. ¹⁵ Ἦν
 δὲ παρασκευὴ τοῦ πάσχα, ὥρα ἦν ὡς ἕκτη καὶ λέγει τοῖς Ἰουδαίοις, Ἴδε ὁ
 βασιλεὺς ὑμῶν. ¹⁶ Οἱ δὲ ἐκραύγασαν, Ἄρον, ἄρον, σταύρωσον αὐτόν.
 (Ἰ) Δέγει αὐτοῖς ὁ Πιλάτος, Τὸν βασιλέα ὑμῶν σταυρώσω ; Ἀπεκρίθησαν οἱ
 ἄρχιερεῖς, Οὐκ ἔχομεν βασιλέα εἰ μὴ Καίσαρα. ¹⁷ Τότε οὖν παρέδωκεν

and therefore Jesus now holds His peace, for Pilate's questions are idle and vain. Since also the *works* of Jesus witnessed of Him, He would not win him by *words*. We find that our Lord was silent at various times in this hour of trial; and thus He fulfilled the prophecy, "As a sheep before her shearers is dumb, so opened He not His mouth." Isa. liii. 7. (Aug.)

10. Οὐκ οὐ λαλεῖς ;] Mihine non respondes? Mihi, Legato Caesaris!

— ἐξουσίαν ἔχω σταυρῶσαί σε] *I have authority to crucify, and have authority to release thee.* Thus Pilate pronounces sentence of condemnation on himself; for if he had authority to do either the one or the other, why did he crucify Him Whom he had pronounced innocent? (Chrys.)

11. Οὐκ εἶχες ἐξουσίαν] *Thou wouldst have had no authority at all against Me, except it had been given thee from above—to exercise authority.* Observe, the participle *δεδομένον* (*given*) does not agree in gender with *ἐξουσία*, *authority*. *Authority* against Christ was *not* given him from above; for no *abuse* of authority is from above; but what *is* given from above to Governors, is a grant from God to exercise authority; and the *manner* of exercising it is their probation; and of this they will have to give a strict account at the judgment-seat of Christ.

There is no authority but of God. All authority is *from* Him. (See on Rom. xiii.) Thou, O Pilate, art a Vicegerent of God. But do not therefore imagine thyself to be innocent, if thou usest it against Christ. And therefore He adds what follows;

— ὁ παραδιδούς μέ σοι] *he that delivereth Me to thee hath the greater sin.* Thou, therefore, hast some sin. But he that delivereth Me to thee (i. e. the Jews and Judas) hath a *greater* sin than thine, because *they* have had more opportunities of knowing the truth; thou art a heathen, but they were favoured of God; they act from malice and envy; thou, in part, from ignorance. Therefore *their* sin is greater than *thine*. (Cp. Chrys., Aug., Theoph.)

It is a sin to deliver an innocent man to death from fear, as Pilate did; but it is a greater sin to deliver Him through envy; theirs is therefore a greater sin than thine; but do not thou imagine that thine is no sin, because theirs is greater than thine. Lest Pilate, having heard the words "*if it were not given thee from above,*" should imagine that he himself was blameless, Christ adds these words, "although it is given from above (i. e. given by Myself), yet he that betrayed Me has a great sin, and thou hast a sin likewise." Therefore Pilate was moved, and sought to release Him. (Cp. Chrys.)

Since the *knowledge*, which Judas, the Chief Priests, and the Jews had of God, was *greater* than what Pilate, a heathen, could have, therefore they who delivered Jesus to Pilate, and clamoured for His destruction, sinned more heinously than Pilate, who "strove to release Him," and would have done so, but for them.

All power is *from above*, i. e. from Christ (see Matt. xxviii. 18); "by Him were all things created, that are in heaven and that are in earth, visible and invisible, whether they be Thrones, or Dominions, or Principalities, or Powers: all things were created by Him and *for* Him." (Col. i. 16.) Therefore the *abuse* of civil power, in *Christian* lands, is far greater than in heathen, if it be not used for Christ and His Gospel; and how great is the sin, if it be used *against* Him!

B, E, U, Δ, Δ have παραδούς.

12. Ἐκ τούτου ἐζήτει ὁ Πιλάτος ἀπολύσαι] *Upon this Pilate was seeking to release Him.* That he might not be guilty of condemning the innocent. (Aug.)

— οὐκ εἶ φίλος τοῦ Καίσαρος] *thou art not Caesar's friend.* φίλος, as here used, is illustrated by the common expressions on the coins of that age, φιλό-καισαρ, φιλο-κλαύδιος, and the like—

which are found on the coins of Herod Agrippa the First. See *Akermann*, p. 30. The Caesars appear to have been very desirous of seeming to have *friends*. See *Plin.* Ep. x. 22. *Arrian*, *Epict.* iii. 4, and other passages in *Westl.*, p. 952.

13. τῶν λόγων τούτων] So the best MSS. *Elz.* has τούτον τὸν λόγον.

— βήματος] The judicial tribunal. Pilate, when he administered justice, sat upon it. And this judgment-seat was on a pavement (called *gabbatha*, from the Hebr. גַּבְבָּתָא (*gabbaḥ*), *elevari*, from its height),—so that the Judge, seated on high, was conspicuous and audible to the people.

There seems to be, in St. John's mind, a contrast between the Tribunal of *Pilate*, before which Christ stood on this mosaic pavement, and the glorious high Throne of *God*, with its pavement of *sapphire* (Exod. xxiv. 10), and the Throne of *Christ*, before which Pilate and the World will stand. (Rev. xx. 11, 12. Cp. Rev. iv. 2. 6.)

— Λιθόστρωτον] A tessellated mosaic pavement; such as was common in the mansions of Roman patricians and magistrates in Italy and the Provinces. See *Plin.* N. H. xxxvi. 25. *Horat.* Ep. i. 10. 19. Julius Cæsar used to carry such tessellated pavements as this with him in his military expeditions, and place them in his Prætorium in his encampments. *Sueton.* Vit. c. 46. *Kuhn.* *Westl.* p. 953.

— Ἑβραϊστὶ] in *Hebrew*. A word used by St. John twice in the history of the Crucifixion; see v. 17, Ἑβραϊστὶ Γολγοθᾶ. It occurs in one other place in the Gospels, John v. 2, Ἑβραϊστὶ Βηθεσδα. How striking is the contrast! After His works of *mercy* at their Bethesdas and Siloams, they brought Him to *Gabbatha* and *Golgotha*! And this was done by *Hebrews*, the favoured people of God!

14. παρασκευὴ] *the preparation*. It has been erroneously inferred by some from these words that the Passover was on the next day. But the true meaning is,—"*It was the preparation for the Sabbath of the Passover.*" It was the preparation in the Paschal week (cp. *Winer*, p. 170). Hence St. Mark calls it *προσάββατον*, Mark xv. 42. Cp. Matt. xxvii. 62. Luke xxiii. 54.

Christ's death is the true *preparation* for the *Sabbath*, or Rest, of Eternity. It was on the sixth day of the week, on which day they made the *preparation* for the Sabbath, as it is said, "On the sixth day they shall *prepare* that which they bring in, and it shall be twice as much as they gather daily" (Exod. xvi. 5).

On the sixth day of the week the First Adam was *created*, and on the seventh day God rested from His works. On the sixth day of the week, Christ, the Second Adam, dies for man; and by His death, man was created anew, and on the seventh day He rests in the grave.

— ὥρα ἦν ὡς ἕκτη] *it was about the sixth hour*, 'six in the morning.' St. Mark says (xv. 25) that it was ὥρα τρίτη, or nine o'clock, when they crucified Him; so that there were three hours between the hearing before Pilate and the Crucifixion.

St. John reckons his hours (as we do) from midnight to noon, and from noon to midnight. See above on iv. 6, and *Lee* on Inspiration, pp. 383, 384; and *Wieseler*, Chron. Synop. 410—414, and below on 1 Thess. ii. 9.

15. Οὐκ ἔχομεν βασιλέα εἰ μὴ Καίσαρα] *We have no King but Cæsar.* Thus they declared, that 'the sceptre was departed from Judah;' and that therefore Shiloh was come. (Gen. xlix. 10.) Thus they rejected the kingdom of Christ; and armed against themselves, by God's retributive justice, the kingdom of Cæsar, by which their own kingdom was overthrown. And so, by murdering Christ, they brought on themselves that doom which they thought, in their worldly policy, by murdering Him to avoid. (John xi. 48.) Such are the fruits of godless Expediency!

i Matt. 27. 31—33.
Mark 15. 20—22.
Luke 23. 26, 32, 33.
j Lev. 15. 35.
Heb. 13. 12.
k Matt. 27. 38.
Mark 15. 27, 28.
Luke 23. 32, 33.
l Matt. 27. 37.
Mark 15. 26.
Luke 23. 38.

αὐτὸν αὐτοῖς ἵνα σταυρωθῇ. ⁽¹⁹⁷⁾ ⁱ Παρέλαβον δὲ τὸν Ἰησοῦν καὶ ἀπήγαγον. ¹⁷ ^j Καὶ βαστάζων τὸν σταυρὸν αὐτοῦ ἐξῆλθεν εἰς τὸν λεγόμενον Κρανίου τόπον, ὃς λέγεται Ἑβραϊστὶ Γολγοθᾶ, ¹⁸ ὅπου αὐτὸν ἐσταύρωσαν, ⁽¹⁹⁸⁾ ^k καὶ μετ' αὐτοῦ ἄλλους δύο ἐντεῦθεν καὶ ἐντεῦθεν, μέσον δὲ τὸν Ἰησοῦν.

⁽¹⁹⁹⁾ ¹⁹ ^l Ἐγράψε δὲ καὶ τίτλον ὁ Πιλάτος, καὶ ἔθηκεν ἐπὶ τοῦ σταυροῦ ἦν δὲ γεγραμμένον ἸΗΣΟΥΣ Ὁ ΝΑΖΩΡΑΙΟΣ Ὁ ΒΑΣΙΛΕΥΣ ΤΩΝ ἸΟΥΔΑΙΩΝ. ⁽²⁰⁰⁾ ²⁰ Τοῦτον οὖν τὸν τίτλον πολλοὶ ἀνέγνωσαν τῶν Ἰουδαίων, ὅτι ἐγγὺς ἦν ὁ τόπος τῆς πόλεως ὅπου ἐσταυρώθη ὁ Ἰησοῦς· καὶ ἦν γεγραμμένον Ἑβραϊστὶ, Ἑλληνιστὶ, Ῥωμαϊστὶ. ²¹ Ἐλεγον οὖν τῷ Πιλάτῳ οἱ ἀρχιερεῖς τῶν Ἰουδαίων, Μὴ γράφῃ, Ὁ βασιλεὺς τῶν Ἰουδαίων, ἀλλ' ὅτι ἐκεῖνος εἶπε, Βασιλεὺς εἰμι τῶν Ἰουδαίων. ²² Ἀπεκρίθη ὁ Πιλάτος, Ὁ γέγραφα, γέγραφα.

m Matt. 27. 35.
Mark 15. 24.
Luke 23. 34.

n Ps. 22. 18.

⁽²⁰¹⁾ ²³ ^m Οἱ οὖν στρατιῶται, ὅτε ἐσταύρωσαν τὸν Ἰησοῦν, ἔλαβον τὰ ἱμάτια αὐτοῦ, καὶ ἐποίησαν τέσσαρα μέρη, ἐκάστῳ στρατιώτῃ μέρος, καὶ τὸν χιτῶνα ἦν δὲ ὁ χιτῶν ἀρράφος, ἐκ τῶν ἄνωθεν ὑφαντὸς δι' ὅλου. ²⁴ ⁿ Εἶπον οὖν πρὸς ἀλλήλους, Μὴ σχίσωμεν αὐτὸν, ἀλλὰ λάχωμεν περὶ αὐτοῦ τίνος ἔσται ἵνα ἡ

16. ἀπήγαγον] Some uncial MSS. (E, H, I, K, S, Y, Δ, Λ), and many Cursives have ἤγαγον, which has been received by *Griesb.* and *Schol.* B, L, X omit ἀπήγαγον, which is in A, M, U, and many Cursives and Versions. For δὲ B, L, X have οὖν.

17. βαστάζων τὸν σταυρὸν αὐτοῦ ἐξῆλθεν εἰς] *He bearing His cross went forth.* The Jews deemed the Cross an accursed thing, and would not touch it, but laid it on Jesus. Thus they fulfilled the type, according to which Isaac, the son of Abraham, bare the wood. (Gen. xxii. 6, 7.) And as Isaac was released, and the ram was offered up, so Christ's divine nature remained impassible, but in His humanity He suffered for the world. (*Chrys., Theoph.*)

Mysterious spectacle! A bitter mockery in the eyes of Unbelief,—a divine mystery in the eye of Faith! Infidelity sees there a King bearing a Cross instead of a Sceptre; Faith sees Christ bearing the wood on which He would first offer Himself, and which He would afterwards plant on the diadems of kings; which would be scorned by the impious, but in which the Saints would glory. And as conquerors bear their own trophies, so Christ bears the symbol of His own victory. (*Aug., Chrys.*)

The Cross, when erected on Golgotha, became a Tribunal. There the Judge sat in the midst between the two thieves; the one malefactor, believing, was acquitted; the other, who railed on Him, condemned. And thus Christ showed what He will do hereafter at the Great Day with the quick and dead, some of whom He will set on His right hand and bless,—the others on His left He will condemn.

See above on Matt. xxvii. 28. Luke xxiii. 33.

B, L, X have βαστάζων αὐτῷ τὸν σταυρὸν, and so *Lach., Tisch.*, and for δς they read ὅ.

— Γολγοθᾶ] See on Matt. xxvii. 33. Luke xxiii. 33.

19. Ἰησοῦς ὁ Ναζωραῖος ὁ βασιλεὺς τῶν Ἰουδαίων] *Jesus of Nazareth, the King of the Jews.* All the Four Evangelists mention the Inscription on the Cross; and no two of them set it down in precisely the same words. (Cp. Matt. xxvii. 37. Mark xv. 26. Luke xxiii. 38. John xix. 19.) Hence it has been alleged by some, that there are *inaccuracies* in the Gospels; and that whatever we may say of the *spirit*, yet the *letter* of the Evangelical History could not have been under the superintending care and guardianship of the Holy Ghost, and could not have been suggested and dictated by Him.

As to the question of *veracity*,—if there were any *contradictions* in the recitals of the superscription on the cross in the several Gospels, or if any one of them had professed to give *every word* of the inscription, as it existed in *all* of the *three* several languages in which it was written, then, indeed, it must be allowed that the charge of inaccuracy is proved. But this is not the case. In this and in other *particulars* one Evangelist tells *more* than another; but no one of the Evangelists *contradicts* what any other of them has said. And therefore it is not true that their reports, if literally taken, are incompatible with each other. This is clear from an inspection and comparison of the several recitals;

Ὅτιός ἐστιν Ἰησοῦς ὁ βασιλεὺς τῶν Ἰουδαίων (Matt.).

Ὁ βασιλεὺς τῶν Ἰουδαίων (Mark).

Ὅτιός ἐστιν ὁ βασιλεὺς τῶν Ἰουδαίων (Luke).

Ἰησοῦς ὁ Ναζωραῖος ὁ βασιλεὺς τῶν Ἰουδαίων (John).

From all which, taken together, we may infer, that none of them has given the *whole*; and that the τίτλος was as follows:

ὁτιός ἐστιν Ἰησοῦς ὁ Ναζωραῖος ὁ βασιλεὺς τῶν Ἰουδαίων. Or, the superscription may have varied in the different languages in which it was written (*Townson*, i. p. 200); and perhaps one Evangelist gives it as it stood in one language, and another as it stood in another.

Why has none of them set down the whole of the Title? Why has each of the Four given a portion of it? Why is that *portion* not the same as that which any of the other three has given?

May not one reason be, that in this remarkable example we might have a rule for directing our own reasonings concerning the parallelisms in the Gospels; that we should look upon each of the Four Gospels by itself as perfectly true, and truly perfect, and yet as having a relation to the other three, and lending its aid to consummate the One Fourfold Gospel?

May not another reason be, that we should not confine our attention to *one* of the Four Gospels, but examine and compare them all; and that our faith and patience, humility and diligence, should be tried by this exercise of examination and comparison; that it should be our *moral probation*: that men's tempers should be tested thereby; and that it should be seen whether they have the spirit of the Gospel? See further above, in the *Introduction* to the Four Gospels, "On the Variations in the Gospels."

— ὁ Ναζωραῖος] The Man who is the *Branch*. (See on Matt. ii. 23.) Then, at the Crucifixion, The Branch was grafted on the Tree of the Cross (ξύλον); and by virtue thereof, the Cross of death, planted in the Garden of Calvary, became a Tree of Life in Paradise; and "its leaves are for the healing of the Nations" (Rev. xxii. 2).

— Ὁ βασιλεὺς τῶν Ἰουδαίων] *The King of the Jews.* Is not Christ also King of the Gentiles? Yes. (Ps. ii. 8.) And in Christ's cross the wild olive becomes a partner in the fatness of the olive; all are grafted together in Him. Christ is King of the Jews—of *all* who are the true seed of Abraham, the children of promise, the sons of God; the *Israel of God*, not according to the circumcision of the flesh, but of the heart; "not in the letter, but in the spirit, whose praise is not of men, but of God" (Rom. ii. 28, 29. Cp. Gal. iv. 24). Cp. *Aug.*

20. Ἑβραϊστὶ, Ἑλληνιστὶ, Ῥωμαϊστὶ] i. e. in the three languages which were then eminent above all others; the *Hebrew*, for God's law; the *Greek*, for human wisdom; the *Latin*, for the Empire, then almost universal, of Rome. (*Aug.*)

See on Luke xxiii. 38.

B, L, X, and a few Cursives, place Ῥωμαϊστὶ before Ἑλληνιστὶ, and so *Tisch.*

22. Ὁ γέγραφα, γέγραφα] *What I have written I have written.* Unspeakable power of divine operation working even in the hearts of those who know it not! A mysterious voice whispered silently to Pilate what had been before prophesied in the Psalms. (Here is a reference to the title prefixed to Ps. lvi. lvii. lviii. in the Septuagint.) Pilate wrote what he wrote, because God had said what He said. (*Aug.*)

The Jewish nation prophesied in Caiaphas, its official Representative (xi. 51); and the Roman world prophesied in Pilate, its supreme Magistrate in Judæa; God prophesied in them, unwitting and unwilling, and proclaimed Jesus to be the Christ. See above on Matt. xxvii. 37.

23, 24. Οἱ οὖν στρατιῶται] *The soldiers then when they cru-*

γραφὴ πληρωθῇ ἢ λέγουσα, Διεμερίσαντο τὰ ἱμάτιά μου ἑαυτοῖς, καὶ ἐπὶ τὸν ἱματισμόν μου ἔβαλον κλῆρον. Οἱ μὲν οὖν στρατιῶται ταῦτα ἐποίησαν.

($\frac{202}{x}$) ²⁵ ° Εἰστήκεισαν δὲ παρὰ τῷ σταυρῷ τοῦ Ἰησοῦ ἡ μήτηρ αὐτοῦ, καὶ ἡ ^o Matt. 27. 55, ^{56.} ἀδελφὴ τῆς μητρὸς αὐτοῦ, Μαρία ἡ τοῦ Κλωπᾶ, καὶ Μαρία ἡ Μαγδαληνὴ. ^{Mark 15. 40, 41. Luke 23. 49.}

²⁶ Ἰησοῦς οὖν ἰδὼν τὴν μητέρα, καὶ τὸν μαθητὴν παρεστῶτα ὃν ἠγάπα, λέγει τῇ μητρὶ αὐτοῦ, Γύναι, ἰδοὺ ὁ υἱός σου. ²⁷ Εἵτα λέγει τῷ μαθητῇ, Ἰδοὺ ἡ μήτηρ σου. Καὶ ἀπ' ἐκείνης τῆς ὥρας ἔλαβεν ὁ μαθητὴς αὐτὴν εἰς τὰ ἴδια.

($\frac{203}{iv}$) ²⁸ P Μετὰ τοῦτο εἰδὼς ὁ Ἰησοῦς ὅτι ἤδη πάντα τετέλεσται, ἵνα τελειωθῇ ^p Ps. 69. 21. ^{56.} ἡ γραφὴ, λέγει, Διψῶ. ²⁹ ° Σκευὸς ἔκειτο ὄξους μεστὸν οἱ δὲ πλήσαντες ^{Luke 18. 31. & 22. 37.} σπόγγον ὄξους, καὶ ὑσώπῳ περιθέντες προσήνεγκαν αὐτοῦ τῷ στόματι. ^{Acts 13. 29. ver. 30. q} Matt. 27. 48.

($\frac{204}{I}$) ³⁰ ° Ὅτε οὖν ἔλαβε τὸ ὄξος ὁ Ἰησοῦς εἶπε, Τετέλεστα καὶ κλίνας τὴν ^r ch. 17. 4. κεφαλὴν παρέδωκε τὸ πνεῦμα.

($\frac{205}{x}$) ³¹ ° Οἱ οὖν Ἰουδαῖοι, ἵνα μὴ μείνῃ ἐπὶ τοῦ σταυροῦ τὰ σώματα ἐν τῷ ^s ver. 42. ^{49.} σαββάτῳ, ἐπεὶ παρασκευὴ ἦν, ἡν γὰρ μεγάλη ἡ ἡμέρα ἐκείνου τοῦ σαββάτου, ^{Mark 15. 42. Deut. 21. 23. t} ^u Lev. 23. 5—8. ἠρώτησαν τὸν Πιλάτον, ἵνα κατεαγῶσιν αὐτῶν τὰ σκέλη, καὶ ἀρθῶσιν. ³² ° Ἡλ-
θον οὖν οἱ στρατιῶται, καὶ τοῦ μὲν πρώτου κατέαξαν τὰ σκέλη, καὶ τοῦ ἄλλου
τοῦ συσταυρωθέντος αὐτῷ. ³³ ἐπὶ δὲ τὸν Ἰησοῦν ἐλθόντες, ὡς εἶδον αὐτὸν ἤδη
τεθνηκότα, οὐ κατέαξαν αὐτοῦ τὰ σκέλη. ³⁴ ἀλλ' εἰς τῶν στρατιωτῶν λόγχῃ
αὐτοῦ τὴν πλευρὰν ἔνυξε, καὶ ^v εὐθὺς ἐξῆλθεν αἷμα καὶ ὕδωρ. ³⁵ Καὶ ὁ ἑωρακὼς ^v 1 John v. 6—8.

cified Jesus took His outer garment, and made four parts, to every soldier a part; and also His tunic. Now the tunic was without seam, woven from the top throughout. They said therefore, Let us not rend it, but cast lots whose it shall be. The quadripartite outer garment, or ἱμάτιον, of Jesus may be regarded as emblematic of the Church in its Universality; extended to the four quarters of the earth, and diffused equally in all places; wherefore He says that He will send His angels to gather His elect from the four winds (Matt. xxiv. 31). (Aug.) The inner garment, or tunic, or coat, which was without seam and was not rent, is an emblem of the Church in its Unity, girt with the zone of charity (Col. iii. 14). (Aug. Cp. Cyprian, de Unit. Eccl. 7.) They who break the Unity of the Church by schisms rend the coat of Christ. They who treat religion as a matter of indifference, or cast lots for it; they who make it a question of private interest, divide His garment among themselves. And St. John describes this as the employment of those who crucified Christ.

25. Μαρία—Κλωπᾶ] Mary, the wife of Klopas (cp. Winer, p. 119), or Alphæus; for this Mary is called the mother of James and Josès (Matt. xxvii. 56. Mark xv. 47), and James is called the son of Alphæus. See on Matt. x. 3; xxviii. 1. Mark iii. 18.

26. τὸν μαθητὴν] the disciple standing by whom He loved. St. John stands at the Cross. He, the Eagle of the Gospel, is gathered to the place where the Body is (see Luke xvii. 36), "where the Slain is, there is he" (Job xxxix. 30).

—Γύναι, ἰδοὺ ὁ υἱός σου] Woman, behold thy Son. Our Lord at His death on the cross made a private testament as well as a public one. He bequeathed the offices of love to His disciple and His mother. (Ambrose, Epist. ad Vercell.) He provided at His death another son for her, from whom He had taken human flesh; caring for her as Man for His Mother. (Aug.)

He says γύναι, woman,—the same address as He had used at Cana of Galilee, when He wrought His first miracle as God (ii. 4). But He no longer says now, "What have I to do with thee?" for "His hour," the hour of His Humanity, which He had derived from her, and in which He suffered for all men, is now come. Cp. above, note on ii. 4, and see the following note. These two passages are the best comments on each other.

27. ἀπ' ἐκείνης τῆς ὥρας] from that hour. This is "the hour" of which our Lord had spoken at the marriage of Cana in Galilee, "Woman, what have I to do with thee? Mine hour is not yet come" (John ii. 4). On that occasion, being about to work a Miracle and manifest Himself to be God, He repelled, as unknown to Him, her who was not the mother of His Divinity, but of His Humanity. But now, when He is enduring human sufferings, He owns her; and bequeaths with human love her whom He loved, and from whom He had received His Humanity, to the Disciple whom He loved. At Cana, He Who had created Mary manifested forth His glory; but now at Calvary, that which Mary had brought forth from her womb, hangs upon the Cross. Thus

the Cross became a Teacher's Chair, from which Christ inculcates by example the duty of filial love.

29. ὑσώπῳ] hyssop: the reed mentioned Matt. xxvii. 48. Mark xv. 36.

30. κλίνας τὴν κεφαλὴν] having bowed His head. Christ died when He willed to die. If His power and dignity were so great at His death, what will it be when He comes to judge! (Aug.)

31. ἐκείνου] So in many of the best MSS. Elz. ἐκείνη.

34. εἰς τῶν στρατιωτῶν—αἷμα καὶ ὕδωρ] one of the soldiers pierced His side with a spear, and forthwith came there out blood and water. The first woman, Eve, was created from the side of Adam, as he slept. And here the Second Adam bowed His Head and fell asleep on the Cross, in order that His Spouse the Church, the spiritual Eve,—Εἰς, πῆγ, —the Mother of all living (Gen. iii. 20),—might be formed by means of that which flowed from His side as He slept.

Adam sleeps, that Eve might live. Christ dies, that the Church may live. Eve is made of Adam's side as he slept; the side of Christ is pierced, that the life-giving Sacraments may flow forth from it, by the virtue of which, derived from His death, the Church lives. Cp. Hieron. ad Ephes. c. v.: "Quomodo de Adam et uxore ejus omne hominum nascitur genus, sic de Christo et Ecclesia omnis credentium multitudo generata est." Chrysost. in Ephes. c. v. p. 864, Savil. Ambros. in S. Luc. iii. 22: "Adam novissimus Christus est: Costa Christi vita Ecclesiae. Hæc est Eva mater omnium viventium." Aug. Serm. 22: "Parentes qui nos genuerunt ad mortem, Adam et Eva; parentes qui nos genuerunt ad vitam, Christus et Ecclesia."

The soldiers, gratifying the Jews, pierced the Body of Christ. Thus they fulfilled a prophecy (Zech. xii. 10); and thus they supplied the means of overcoming the incredulity of Thomas. Thus an ineffable mystery was completed. For, thence "came out Blood and Water." And from both of these the Church subsists; as is well known by us who are regenerate by Water, and are fed by the Body and Blood. Hence the holy Sacraments derive their efficacy, in order that thou shouldst approach the sacred Cup, as if thou wert about to drink from the very side of Christ. (Chrys.)

By means of the wounded side our wounds are healed. O death by which the dead live! What more pure than that blood! what more healing than that wound! (Cp. Aug. and Theoph.)

The Church is in Christ, as Eve was in Adam; yea, by grace we are every of one us in Christ and in His Church, as by nature we are in those our first Parents. God made Eve of the rib of Adam, and His Church He frameth out of the very wounded and bleeding Side of the Son of Man. His Body crucified, and His Blood shed for the life of the world, are the true elements of that heavenly being, which maketh us such as Himself is, of whom we come. Hooker, V. lvi. 7. See also Cudworth's Works, tom. ii. Bp. Beveridge on Article XXV. ii. p. 210.

μεμαρτύρηκε, καὶ ἀληθινῇ αὐτοῦ ἐστὶν ἡ μαρτυρία· καὶ οὗτος οἶδεν ὅτι ἀληθῆ λέγει, ἵνα καὶ ὑμεῖς πιστεύσητε. ³⁶ ^w Ἐγένετο γὰρ ταῦτα, ἵνα ἡ γραφὴ πληρωθῇ, Ὅσπου οὐ συντριβήσεται αὐτοῦ. ³⁷ ^x Καὶ πάλιν ἑτέρα γραφὴ λέγει, Ὅψονται εἰς ὃν ἐξεκέντησαν.

^y Matt. 25. 57—61. Mark 15. 42 to end. Luke 23. 50—56. ch. 12. 42. ^z ch. 3. 1, 2. & 7. 50—52. ⁽²⁰⁶⁾ ³⁸ ^y Μετὰ δὲ ταῦτα ἠρώτησε τὸν Πιλάτον Ἰωσήφ ὁ ἀπὸ Ἀριμαθαίας, ὢν μαθητὴς τοῦ Ἰησοῦ, κεκρυμμένος δὲ διὰ τὸν φόβον τῶν Ἰουδαίων, ἵνα ἄρῃ τὸ σῶμα τοῦ Ἰησοῦ· καὶ ἐπέτρεψεν ὁ Πιλάτος. Ἦλθεν οὖν καὶ ἦρε τὸ σῶμα τοῦ Ἰησοῦ· ⁽²⁰⁷⁾ ³⁹ ^z ἦλθε δὲ καὶ Νικοδήμους, ὁ ἔλθων πρὸς αὐτὸν νυκτὸς τὸ πρῶτον, φέρων μίγμα σμύρνης καὶ ἀλόης ὡς λίτρας ἑκατόν. ⁽²⁰⁸⁾ ⁴⁰ Ἐλαβον οὖν τὸ σῶμα τοῦ Ἰησοῦ, καὶ ἔδωκαν αὐτὸ ἐν ὀθονίοις μετὰ τῶν ἀρωμάτων, καθὼς ἔθος ἐστὶ τοῖς Ἰουδαίοις ἐνταφιάζειν.

⁴¹ Ἦν δὲ ἐν τῷ τόπῳ ὅπου ἐσταυρώθη κήπος, καὶ ἐν τῷ κήπῳ μνημεῖον καὶνόν, ἐν ᾧ οὐδέπω οὐδεὶς ἐτέθη. ⁴² Ἐκεῖ οὖν, διὰ τὴν παρασκευὴν τῶν Ἰουδαίων, ὅτι ἐγγὺς ἦν τὸ μνημεῖον, ἔθηκαν τὸν Ἰησοῦν.

XX. ⁽²⁰⁹⁾ ¹ ^a Τῇ δὲ μιᾷ τῶν σαββάτων Μαρία ἡ Μαγδαληνὴ ἔρχεται πρῶτῃ, σκοτίας ἔτι οὔσης, εἰς τὸ μνημεῖον καὶ βλέπει τὸν λίθον ἡρμένον ἐκ τοῦ μνημείου. ⁽²¹⁰⁾ ² Τρέχει οὖν καὶ ἔρχεται πρὸς Σίμωνα Πέτρον, καὶ πρὸς τὸν ἄλλον μαθητὴν ὃν ἐφίλει ὁ Ἰησοῦς, καὶ λέγει αὐτοῖς, Ἦραν τὸν Κύριον ἐκ τοῦ μνημείου, καὶ οὐκ οἶδαμεν ποῦ ἔθηκαν αὐτόν. ³ ^b Ἐξῆλθεν οὖν ὁ Πέτρος, καὶ ὁ ἄλλος μαθητὴς, καὶ ἤρχοντο εἰς τὸ μνημεῖον. ⁴ Ἐτρεχον δὲ οἱ δύο ὁμοῦ, καὶ ὁ ἄλλος μαθητὴς προέδραμε τάχιον τοῦ Πέτρον, καὶ ἦλθε πρῶτος εἰς τὸ

“Christ is He who cometh (i. e. is our Messiah and Saviour) by water and blood” (see on I John v. 4); and S. Ignatius says (ad Ephes. c. 18), that “Christ purified the Water (of Baptism) by His Passion.” He cometh to us by Water in Baptism, and by Blood in the Holy Eucharist.

It is observable, that the Evangelist St. John, who alone of the Apostles saw the blood and water flow from Christ's side, is he who records in his Gospel Christ's sayings, “Except a man be born of water,” and “Except ye eat the flesh of the Son of Man and drink His blood.” See above on vi. 53, 54.

35. καί] Not in *Elz.*, but in A, D, K, L, X, and other MSS. The sense is, that you also who hear, as well as I who saw, may believe. For this Gospel is to be read in the Church to you and to all Christians, even to the end of time.

36. Ὅσπου οὐ συντριβήσεται αὐτοῦ] A bone shall not be broken of Him. By these words the Holy Ghost teaches, that the History of the Paschal Lamb is typical of Christ. (Cp. Exod. xii. 46. Numb. ix. 12. Ps. xxxiv. 20.)

37. ἐξεκέντησαν] they pierced; *ἡρᾶν* (*dakar*), Zech. xii. 10, from root *ἡρ* (*dakar*), to pierce (cp. *δάκνω*, *dig*), rightly rendered by St. John here (and Rev. i. 7) *ἐξεκέντησαν*. The Septuagint, who have *καταρχίσαντο*, appear to have read *ἡρᾶν*, from root *ἡρ* (*rakadh*), to dance for joy, to insult.

On this passage of Zechariah, see Bp. Pearson on the Creed, Art. iv. p. 379; and Dr. Waterland, ii. p. 19, who observes that this application of the prophecy to Christ is a clear assertion of His Godhead; for it is Jehovah Himself who says, “They shall look on Me whom they pierced.”

38. Ἰωσήφ] Joseph of Arimathea. See on Matt. xxvii. 57. 59. Luke xxiii. 53.

39. σμύρνης καὶ ἀλόης ὡς λίτρας ἑκατόν] a mixture of myrrh and aloes about a hundred pound weight; not to anoint the body, but in order to wrap it up in folds with these aromatic spices (see v. 40). The myrrh was the dried juice of the Arabian shrub described by Dioscorides, i. 60. Plin. N. H. xiii. 15. The aloes, probably the agallochum or xylaloe, which was used by the Egyptians for embalming. Salmas. ex Plin. p. 745. (Kuini.)

As to the large quantity of spices here specified, it is probable that some portion was used for burning in the sepulchre. Cp. 2 Chron. xvi. 14. Josephus relates that 500 slaves, bearing aromatic spices, followed the body of Herod to the grave. (Ant. xvii. 8. 3.)

Norbergius de religione et lingua Sabæorum, p. 12: Exsequias prosequendi Galilæis (*Sabæis*) hic est mos. Mortuum domi lavatum, rebus odoratis suffutum, et in arcula vestitum positum, ad sepulturam effertur. Masseecheth Semachoth, c. 8, cum mortuus

esset R. Gamaliel senior, combussit super eum Onkelosus prosepultus ultra lxxx. libras opobalsami. (Kuini.)

40. ἐν] Not in *Elz.*, but in many of the best MSS.

41. κήπος] a Garden. Christ changes the valley of the shadow of death into a Garden.

Christ's human body was laid in a natural garden. His human soul was in a spiritual garden (Luke xxiii. 43), and by His death and burial He has prepared a garden for the souls and bodies of all who depart hence in the Lord; and He will make them to be like the dew of herbs (Isa. xvi. 19), and to rise up and blossom in a glorious spring-time.

He provides Paradise, or a garden, for the departed soul (Luke xxiii. 43), and He makes the Grave itself to be a Garden of Paradise; from which at the great Day the bodies of the faithful, which have been sown in hope, will rise in vernal beauty, and be united for ever in unfading glory to their souls.

CH. XX. 1. Τῇ δὲ μιᾷ τῶν σαββάτων] On the first day of the week, which we now call the Lord's Day, on account of the Lord's Resurrection. (Aug., Chrys.) Our Lord arose while the stone was yet on the mouth of the cave, and the seals upon the stone; but the Tomb was opened after the Resurrection by an Angel, in order that others might be convinced of it. (Chrys., Theoph.)

On this Chapter of St. John, see the conclusion of the Tenth Book of S. Ambrose on St. Luke, ch. xxiv., and on vv. 1—9, see Greg. M. Hom. in Ev. xxii.

—τὸν λίθον] ‘the stone,’ not mentioned before by St. John; but supposed to be known from the other Gospels. Matt. xxvii. 60. Mark xv. 46. Cp. above, iv. 43; xviii. 32, and p. 268.

—ἡρμένον ἐκ] taken out. Observe, ἐκ, out of, showing that the stone had been fitted into the mouth of the tomb. (Cp. Mark xvi. 3.)

2. Τρέχει—πρὸς Σίμωνα Πέτρον] She runneth, and cometh to Simon Peter. A confirmation of St. Mark's account, which relates that the Angels had given to the women a special message to St. Peter. (Mark xvi. 7.)

—Ἦραν τὸν Κύριον] They took away the Lord. See v. 13. Mary Magdalene came to seek the Body only, which she calls her Lord (Greg. Moral. iii. 29), and which, as St. Mark relates (xvi. 1), she had come to anoint.

—οὐκ οἶδαμεν] we know not; we women who have been to the Sepulchre. A silent confirmation of the narrative of the other Evangelists (Matt. xxvii. 1—8. Mark xvi. 1—8), that Mary Magdalene had been accompanied by others, Mary the mother of James, and Salome, St. John's mother, of whom St. John says nothing.

μνημείον, ⁵ καὶ παρακύψας βλέπει κείμενα τὰ ὀθόνια· οὐ μέντοι εἰσῆλθεν. ⁶ Ἐρχεται οὖν Σίμων Πέτρος ἀκολουθῶν αὐτῷ, καὶ εἰσῆλθεν εἰς τὸ μνημείον, καὶ θεωρεῖ τὰ ὀθόνια κείμενα, ⁷ καὶ τὸ σουδάριον, ὃ ἦν ἐπὶ τῆς κεφαλῆς αὐτοῦ, οὐ μετὰ τῶν ὀθονίων κείμενον, ἀλλὰ χωρὶς ἐντετυλιγμένον εἰς ἓνα τόπον. ⁸ Τότε οὖν εἰσῆλθε καὶ ὁ ἄλλος μαθητὴς ὁ ἐλθὼν πρῶτος εἰς τὸ μνημείον, καὶ εἶδε καὶ ἐπίστευσεν. ⁹ οὐδὲπω γὰρ ᾗδειςαν τὴν γραφὴν, ὅτι δεῖ αὐτὸν ἐκ νεκρῶν ἀναστῆναι. ¹⁰ Ἀπῆλθον οὖν πάλιν πρὸς ἑαυτοὺς οἱ μαθηταί.

(²¹¹/_T) ¹¹ Ἡ Μαρία δὲ εἰστήκει πρὸς τῷ μνημείῳ κλαίουσα ἔξω. Ὡς οὖν ἔκλαιε, παρέκυνσεν εἰς τὸ μνημείον, ¹² καὶ θεωρεῖ δύο ἀγγέλους ἐν λευκοῖς καθεζομένους, ἓνα πρὸς τῇ κεφαλῇ καὶ ἓνα πρὸς τοῖς ποσίν, ὅπου ἔκειτο τὸ σῶμα τοῦ Ἰησοῦ. (²¹²/_X) ¹³ Καὶ λέγουσιν αὐτῇ ἐκείνοι, Γύναι, τί κλαίεις; Λέγει αὐτοῖς, Ὅτι ἤραν τὸν κούριόν μου, καὶ οὐκ οἶδα ποῦ ἔθηκαν αὐτόν.

¹⁴ Ταῦτα εἰπούσα ἐστράφη εἰς τὰ ὀπίσω, καὶ θεωρεῖ τὸν Ἰησοῦν ἐστῶτα, καὶ οὐκ ᾗδει ὅτι Ἰησοῦς ἐστι. ¹⁵ Λέγει αὐτῇ Ἰησοῦς, Γύναι, τί κλαίεις; τίνα ζητεῖς; Ἐκείνη δοκοῦσα ὅτι ὁ κηπουρός ἐστι λέγει αὐτῷ, Κύριε, εἰ σὺ ἐβάστασας αὐτόν, εἰπέ μοι ποῦ ἔθηκες αὐτόν, καὶ γὰρ αὐτὸν ἀρῶ. ¹⁶ Λέγει αὐτῇ ὁ Ἰησοῦς, Μαρία· στραφέισα ἐκείνη λέγει αὐτῷ, Ῥαββουνί· ὃ λέγεται, διδάσκαλε. ¹⁷ Λέγει αὐτῇ ὁ Ἰησοῦς, Μὴ μοῦ ἅπτου, οὐπω γὰρ ἀναβέβηκα

c Ps. 16. 10.
Acts 2. 25, 31.
& 13. 34, 35.
Isa. 55. 3.
d Mark 16. 5.

e Matt. 23. 9.
Mark 15. 9.
Luke 24. 16. 31.
& 21. 4.

f Ps. 22. 23.
Heb. 2. 11.
Eph. 1. 17.

6. θεωρεῖ] *he views, considers*: stronger than βλέπει in v. 5, a proof of John's modesty when speaking of himself, as compared with his brother Apostle Peter.

— τὰ ὀθόνια] *the linen cloths lying, and the napkin*. A characteristic instance of St. John's manner of refuting calumnies, without mentioning the authors of them; a lesson of speaking the truth in love. The Evangelist had mentioned, that the Body was buried with a mixture of myrrh (xix. 39), which fastened the cloths to the body, and which binds linen to flesh with as much tenacity as lead. And by this particular he guards against the allegations of those, who had said that Christ's body was stolen by His Disciples. (See Matt. xxviii. 11—15.) For if any one had taken away, or stolen it, they would not have spent so much time, and been at the pains to unwrap it, and to lay the cloths apart, and to wrap the Napkin by itself. But they would have taken all away together. (Cp. Chrys.)

8. ἐπίστευσεν] *they believed* that He was risen.

9. οὐδὲπω] *as yet they knew not the Scripture*: now they knew it. Before this time, they had not believed the report of the women, who had been at the Sepulchre. See Luke xxiv. 11, ἡπίστουν αὐταῖς.

11—18.] For an exposition of these verses, see *Greg. M. Hom.* in Ev. xxv., and *Bp. Andrewes, Sermon*, vol. iii. p. 3—39.

On the appearances of our Lord to Mary Magdalene, as related by the different Evangelists, see *Euseb.* ad Marinum, Qu. 2 and 3, ed. Mai, p. 257 (Bibl. Patr. Vatic. vol. iv.).

11. τῷ μνημείῳ] This is the reading of many of the best MSS. *Elz.* has τὸ μνημείον.

— Ὡς ἔκλαιε] *As she was weeping*.

15. κηπουρός] *the Gardener*. *Tertullian* (de Spectac. 30) refers to a strange calumny propagated in his time, by the enemies of Christianity, in regard to the Resurrection. Speaking of Christ's second Advent, he says, "Hic est quem clam discentes surripuerunt ut resurrexisse dicatur; vel hortulanus detrahit, ne lactuæ suæ frequentia comœtantium adlidentur."

— εἰ σὺ ἐβάστασας] *if thou didst bear Him hence*. Mary Magdalene, as yet, had only feeble and low notions of Christ's power; and speaks of *bearing, laying, and taking away*; all applicable to the *body* only. But Christ gradually weans her mind from carnal notions, and raises it to higher and heavenly thoughts.

16. Λέγει αὐτῇ ὁ Ἰησοῦς, Μαρία] *Jesus saith to her, Mary*. Our Lord had first called her by the common name of her sex, *Woman* (v. 13), and was not recognized by her. He then calls her by her own name, *Mary*, as if He had said, Do thou recognize Him Who recognizes thee. (Greg.)

He did not produce recognition by means of the eye, but of the ear, and by the sound of her own name. (Chrys., who supposes that Mary saw the two Angels doing reverence to Christ.)

— λέγει αὐτῷ] B, D, L, O, X, Δ add Ἐβαδιστί, which has been received by *Scholz, Tisch., Alf.* Cp. v. 2; xix. 13. 17.

17. Μὴ μοῦ ἅπτου, οὐπω γὰρ ἀναβέβηκα] *Cling not to Me, for I have not yet ascended*. Mary had fallen at His knees, and made a movement to embrace the feet of Him Who had recognized her.

(Chrys., Greg.) He says to her Μὴ μοῦ ἅπτου. Observe the verb ἅπτου, from ἅπτομαι, properly, to fasten on to an object, to cling to it with a view of communicating something to it, or of eliciting something from it. Hence it is applied to the sick who touched our Lord's garment, in order to be healed (Matt. xiv. 36. Mark vi. 56), and especially to the *faithful woman* who is said to *touch* Him, ἅψασθαι, while the *crowd* only *pressed* on Him. See above, the notes on Matt. ix. 20, and cp. Mark v. 27. 30. Luke viii. 44—47.

Observe the position of the pronoun μοῦ placed emphatically before its verb, *Cling not to Me* (cp. Matt. xvi. 18), *Me*, who am about to ascend, *Me*, who am to be touched by Faith.

Observe also, the *tense* of the verb, ἅπτου. It indicates not only a prohibition of a particular act, but forbids a *habit*; i. e. that of clinging to Him with the *bodily* touch.

And the words οὐπω ἀναβέβηκα, *I have not yet ascended*, contain a *precept* concerning the time, when the habit of touching Christ is to be exercised. He is to be touched, after He has ascended; that is, He is then to be truly touched, when He is beyond the reach of the bodily touch. And one of the purposes of His *Absence*, and of His *Ascension* into Heaven, was to elicit and to exercise *that* touch, by which alone He can now be touched, and by which He must be touched, if *Virtue is to go out of Him* to heal us,—the touch of Faith.

Where the *power* of the *bodily* touch ends, there the function of the *spiritual* touch begins; and that is the touch which Christ loves, because it most honours Him, and most profits us. Hence He says, "*Touch Me not*." Think not, Mary, of Me as you now do; dwell not on what I have been made for thy sake, but aspire to That by which thou thyself wast created. I have not yet ascended, but when I have ascended, and am no longer visible and tangible to mortal sense, and when you believe in Me as God, Equal with the Father, then you will really touch Me.

Do not strive to detain Me now carnally by the bodily touch, which is not the touch I desire; but learn to touch Me spiritually; and this you will do, when you can no longer touch Me on earth. Then you will learn to touch Me with the spiritual organ, and to hang on Me by the tenacious grasp and loving embrace of Faith.

Besides, now that Christ is ascended, He presents and pleads His atoning sacrifice, and intercedes for us, and a special virtue goes out of Him (Mark v. 30), in gracious response to the touch of faith; viz. the virtue of the divine gift of the Holy Ghost Himself; who was not given till Christ had ascended, but who was given in consequence of His Ascension, and who is given to the touch of Faith.

This is thus expressed by some of the Fathers:

Mary, as yet, believed only carnally in Him. She had been weeping for Him as *Man*; and now that with her bodily eye she saw Him restored in bodily presence, she imagined that He would abide with her as before. But Jesus raises her mind, and inspires her with greater reverence; He teaches her that He must be touched *spiritually*, that is, by Faith; that is, He must be touched not only as man, but as God, One with the Father. (Aug., Chrys.)

πρὸς τὸν Πατέρα μου πορεύου δὲ πρὸς τοὺς ἀδελφούς μου, καὶ εἰπὲ αὐτοῖς, Ἀναβαίνω πρὸς τὸν Πατέρα μου καὶ Πατέρα ὑμῶν, καὶ Θεόν μου καὶ Θεὸν ὑμῶν. 18 ὧρχεται Μαρία ἡ Μαγδαληνὴ ἀπαγγέλλουσα τοῖς μαθηταῖς ὅτι ἑώρακε τὸν Κύριον, καὶ ταῦτα εἶπεν αὐτῇ.

g Matt. 28. 10.
Luke 24. 10.

h ver. 26.
Mark 16. 14.
Luke 24. 36.
Acts 20. 7.
1 Cor. 15. 5.
& 16. 2.
1 ver. 21, 26.
ch. 14. 27.

(²¹³/_{IX}) 19 ὧσῃς οὖν ὀψίας, τῇ ἡμέρᾳ ἐκείνῃ, τῇ μιᾷ σαββάτων, καὶ τῶν θυρῶν κεκλεισμένων, ὅπου ἦσαν οἱ μαθηταὶ συνηγμένοι, διὰ τὸν φόβον τῶν Ἰουδαίων, ἦλθεν ὁ Ἰησοῦς καὶ ἔστη εἰς τὸ μέσον, καὶ λέγει αὐτοῖς, Ἐιρήνῃ ὑμῖν. 20 καὶ τοῦτο εἰπὼν ἔδειξεν αὐτοῖς τὰς χεῖρας καὶ τὴν πλευρὰν αὐτοῦ.

We must touch Him Who has ascended as Man (for Ascension is an act of *body*), and Who is to be worshipped as every where present, as God, and Who is ever to be touched by Faith. (*Aug. Tract. 121, Serm. 143, 144.*)

"Merito (says *S. Ambrose*, on *Luke xxiv.*) prohibetur tangere Dominum, non enim corporali tactu Christum, sed *fide tangimus.*" And again; "Prohibetur tangere, quia nondum in Christo inhabitare corporaliter plenitudinem Divinitatis acceperat. Deus est qui adoratur; homo qui tenetur. Ergo non supra terram, nec in terrâ secundum carnem Te querere debemus, si volumus invenire. Nunc enim secundum carnem non novimus Christum (2 Cor. v. 16). Stephanus non supra terram quæsit, qui stantem Te ad dexteram Dei vidit; Maria autem quia quærebat in terrâ, tangere non potuit. Stephanus autem tetigit, quia quæsit in celo." Hence also *S. Leo* well says (*Serm. lxxii. p. 154, Noli me tangere, &c.*), "Nolo ut ad Me corporaliter venias, nec ut Me sensu carnis agnoscas; ad sublimiora te differo, et majora tibi præparo. Cum ad Patrem ascendero, tunc Me perfectius, veriusque palpabis, apprehensa quod non tangis, et creditura quod non cernis. . . . Tunc Filius hominis, Dei Filius, excellentius sacratiusque immotuit, cum in Paternâ Majestatis gloriam Se recepit, et ineffabili modo cepit esse divinitate præsentior Qui factus est humanitate longinquior." See also *Jerome*, iv. 174.

Cp. on *Rom. x. 6—9*, and 2 *Cor. v. 16*, and *Bp. Andrewes*, iii. 23. 39, *Sermons xv.* and xvi. on the *Resurrection*, and *Dr. Moberly*, on the *Sayings of the Great Forty Days*, pp. 81—95.

See also the notes on v. 29, on the contrast between Mary's case and that of *St. Thomas*.

We have here, also, divine instruction concerning the presence of Christ in the Holy Sacrament of the Lord's Supper. When discoursing on that subject at Capernaum, He had said to His disciples, "What and if ye shall see the Son of Man ascend up where He was before?" (*John vi. 62.*) He had thus taught them not to crave a *carnal presence* in that Sacrament. He now says to Mary, "Touch Me not, for I am not ascended." Touch Me not till I have ascended. Touch Me when I have ascended. And go and tell My disciples that I am about to ascend. Thus He teaches her, and He teaches us His disciples by her, not to dote upon a *bodily presence*, and not to yearn for *that*. By seeking to detain Him on earth, we contravene His gracious purposes in ascending to Heaven. By clinging to Him with a *carnal grasp*, we lose Him. By so touching Him, we touch Him not. He says to us, *Sursum corda*, Lift up your hearts. *Depress not Me to yourselves on earth, but raise yourselves to Me in heaven.* Touch Me by the hand of Faith. Cling to Me by the embraces of your souls. Thus Divine Virtue will flow from Me to heal you and refresh you, and to make you partakers of the Divine Nature, and to qualify you for the fruition of the Divine Presence for ever. My Body given for you, and Blood shed for you, will be to you meat indeed and drink indeed, and preserve your souls and bodies to everlasting Life.

B, D omit μου after Πατέρα, and so Tisch. and Lach.

— τὸν Πατέρα μου καὶ Πατέρα ὑμῶν] I ascend to Him Who is Father of Me and Father of you (plural). He does not say, 'our Father,' but, 'Father of Me,' by nature; and 'Father of you,' by grace. (*Aug.*) God is Father of us, because He is Father of Christ, and because we are made sons of God by adoption in Christ. See *Gal. iv. 4—6, 7*, and *Bp. Pearson*, Art. i. p. 55. Hence we may refute the Noetian and Sabellian heresy, which confounds the Father with the Son. He who goes must be a different person from Him to Whom He goes. (*S. Hippolyt. adv. Noet. § 657.*)

19. τῶν θυρῶν κεκλεισμένων—ἦλθεν] the doors being shut where the disciples were assembled for fear of the Jews, Jesus came and stood in the midst. But let no one on this account doubt, that our Lord had a real Human Body after His Resurrection. "He showed Himself alive after His Passion by many infallible proofs (*Acts i. 3.*) He said, Handle Me and see; for a Spirit hath not flesh and bones as ye see Me have; and He ate before them" (*Luke xxiv. 37—43.*)

What therefore may we infer from this sudden apparition of Christ's Body in the presence of His disciples, assembled within closed doors? We are thus taught, that together with the reality of a *human body*, Christ possessed *Divine Power* over those laws which regulate the condition of human bodies. Indeed those laws themselves are only expressions of His Divine Will. And by suspending those laws, He showed that He is not bound by them, but is Lord over them. He showed that the machine of the Universe does not move in the iron groove of a fatal necessity, but is governed and regulated by the sovereign Will and free agency of His own Omnipotence.

He, Who is God and Man, and Who has a human body, as well as Divine Power, had shown by means of that human body, before His Death and Resurrection, His dominion over the laws which regulate the ordinary condition and functions of the human body. He had shown this, on several occasions, before His Death and Resurrection, by making Himself unseen; and by gliding invisibly through the midst of His enemies; just as now, after His Resurrection, He passes invisibly through the streets of Jerusalem, and presents Himself suddenly to His assembled disciples, when the doors were shut where they were assembled for fear of the Jews. At Nazareth, when the people had thrust Him out of the city, and led Him to the brow of the hill, to cast Him down headlong, "He passed through the midst of them and went His way" (*Luke iv. 30.*) So again at Jerusalem, when the Jews had taken up stones to cast at Him, "He hid Himself from them and went through the midst of them, and so passed by" (*John viii. 59.*)

He had shown also His Divine Power over the ordinary laws affecting the human body, by walking upon the sea. By His Divine Will, the liquid wave had become a solid pavement beneath His feet. He had also enabled a man,—the Apostle St. Peter,—to walk on the sea in the storm (*Matt. xiv. 29.*) And no one can doubt that Peter had a real human body. But the laws, which ordinarily regulated the functions of St. Peter's body, were modified by the supreme Lawgiver Christ, according to St. Peter's faith in Christ's Godhead.

After our Lord's Resurrection from the Dead, the condition in which His own human body lived and moved, was different from the manner of its ordinary being and acting before His Passion. What had been extraordinary then, became ordinary now. But that which He had sometimes done before His Resurrection in regard to His own Body, and also to St. Peter's body, was an evidence that Our Lord had a real body after His Resurrection. It was a refutation of all doubts and objections derived from the suddenness of these apparitions after His Resurrection; and it was a reply to all allegations therefrom that He had not a real human body at that time.

Assuredly this was done for our sakes. For thus He has given us an assurance, that if we have faith in Him, we also, as St. Peter did, may walk on the waves of this world, and live and move in a spiritual calm, and enjoy peace amid the storms of life, and find a quiet path amid its turmoil and perturbations. And, in a literal sense, we may hence derive a joyful hope, that, when our bodies shall be raised from the grave, they will mount with eagle's wings, and "be caught up to meet the Lord in the air" (*1 Thess. iv. 17.*), and walk on the waves of the clouds, and traverse the liquid fields of the sky, and tread the starry courts of heaven, and be with the Angels of God.

On these verses, see *Aug. Serm. 247. Greg. M. Hom. 26. Bp. Andrewes, Serm. ii. 238*, and above, *Luke xxiv. 31.*

— Εἰρήνῃ] Peace be unto you: a greeting twice uttered. Well might it be so now; for now He "Who is our Peace," had made Peace between God and men; and had made Peace between Jew and Gentile, and united all men in Himself to God. See *Eph. ii. 14—17*, the best comment on this salutation.

On the Apostolic Salutation expounded from this divine greeting, see *1 Thess. i. 1.*

A, B, D, I, Δ* omit συνηγμένοι, and so Lach., Tisch.

20. ἔδειξεν αὐτοῖς] He showed them His hands and His side. The marks of His wounds were remedies to heal the heart of un-

Ἐχάρησαν οὖν οἱ μαθηταὶ ἰδόντες τὸν Κύριον. ⁽²¹⁴⁾ ^x 21 Εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς πάλιν, Ἰεῖρήνη ὑμῖν^k καθὼς ἀπέσταλκέ με ὁ Πατὴρ, καὶ γὰρ πέμπω ὑμᾶς. 22 Καὶ τοῦτο εἰπὼν ἐνεφύσησε, καὶ λέγει αὐτοῖς, Λάβετε Πνεῦμα ἅγιον· ⁽²¹⁵⁾ ^{vii} 23 ἂν τινων ἀφήτε τὰς ἁμαρτίας, ἀφίενται αὐτοῖς, ἂν τινων κρατῆτε, κεκράτηνται.

⁽²¹⁶⁾ ^x 24 Θωμᾶς δὲ, εἷς ἐκ τῶν δώδεκα, ὁ λεγόμενος Δίδυμος, οὐκ ἦν μετ' αὐτῶν ὅτε ἦλθεν ὁ Ἰησοῦς. 25 Ἐλεγον οὖν αὐτῷ οἱ ἄλλοι μαθηταί, Ἐωράκαμεν τὸν Κύριον. Ὁ δὲ εἶπεν αὐτοῖς, Ἐὰν μὴ ἰδῶ ἐν ταῖς χερσὶν αὐτοῦ τὸν τύπον τῶν ἥλων, καὶ βάλῃ τὸν δάκτυλόν μου εἰς τὸν τύπον τῶν ἥλων, καὶ βάλῃ τὴν χεῖρά μου εἰς τὴν πλευρὰν αὐτοῦ, οὐ μὴ πιστεῦσά.

⁽²¹⁷⁾ ^{ix} 26 Καὶ μεθ' ἡμέρας ὀκτὼ πάλιν ἦσαν ἔσω οἱ μαθηταὶ αὐτοῦ, καὶ Θωμᾶς μετ' αὐτῶν ἔρχεται ὁ Ἰησοῦς, τῶν θυρῶν κεκλεισμένων, καὶ ἔστη εἰς τὸ μέσον καὶ εἶπεν, Εἰρήνη ὑμῖν· 27 εἶτα λέγει τῷ Θωμᾷ, Φέρε τὸν δάκτυλόν σου ὧδε, καὶ ἰδε τὰς χεῖράς μου· καὶ φέρε τὴν χεῖρά σου καὶ βάλε εἰς τὴν πλευράν μου· καὶ μὴ γίνου ἄπιστος, ἀλλὰ πιστός. ⁽²¹⁸⁾ ^x 28 Ἀπεκρίθη Θωμᾶς καὶ εἶπεν αὐτῷ, Ὁ

j ver. 20, 26.
ch. 14. 27.
k ch. 17. 18.
2 Tim. 2. 2.

1 Matt. 16. 19.
& 18. 18.
1 Cor. 4. 18—21.
& 5. 3—5.
2 Cor. 2. 10.

m Luke 2. 11.
ch. 1. 1.
Acts 7. 59, 60.
1 Tim. 3. 16.

belief. (Greg. Hom. xxvi. in Evang.) And in this sense, also, it may be truly said that "by His stripes we are healed." (Isa. liii. 5.)

See also on v. 27.

— Ἐχάρησαν] They were glad. They did not inquire, how He had come to them through closed doors, but received Him with great joy. An example to the disciples of Christ. He who came forth to life at His Nativity from the Virgin's womb, He who came forth at His Resurrection from a sealed tomb, He Who came through closed doors and stood before His disciples, can come to us in ways far beyond our present powers of comprehension. He assures us that He does come to us in the *Holy Eucharist*. Here is the trial of our Faith. Let us not debate, but believe, and welcome Him with joy. See above on vi. 25.

21. καθὼς] i. e. with authority to send others; as I, who have been sent by My Father, send you; and I send you with the Holy Ghost; as I was anointed at My Baptism with the Holy Ghost.

22. ἐνεφύσησε] He breathed on them. They felt His presence, as well as saw Him present. He Who breathed into the first man, and he became a living soul (Gen. ii. 7), now breathes on His Apostles, and thus reminds them that His own Resurrection is the beginning of the new Creation; that the breath of Christ risen from the dead is the origin of our new Life, and the pledge of Life Everlasting; "for as in Adam all die, even so in Christ shall all be made alive" (1 Cor. xv. 22); "and as the first man Adam was made a living soul; so the last Adam was made a quickening Spirit," πνεῦμα ζωοποιούν (1 Cor. xv. 45). The act of breathing was a proper preparation for communicating the Holy Ghost; and for the exercise of that power, by which, in consequence of Christ's Death and Resurrection, the soul, dead in trespasses and sins, was to be raised from death to life by their Apostolic Ministrations. See on v. 23.

Thomas was not present when He breathed on them; yet we cannot doubt that the breathing extended its virtue to him, and to all who are duly called and sent by Christ. (Cyril.) Cp. Numb. xi. 24—26.

— Λάβετε Πνεῦμα ἅγιον] Receive ye the Holy Ghost. A proof that the Holy Ghost proceeds from the Son as well as from the Father. (Aug. de Trin. iv. 20.) He gave now, that they might receive more abundantly hereafter (on the day of Pentecost), and He gave now privately, that they might receive afterwards publicly. (Aug. Tract. lxxiv.) Cp. Jerome, iv. 178. See also Bp. Andrewes, Sermons, iii. p. 260.

23. ἂν τινων ἀφήτε] whosoever sins ye remit they are remitted unto them. The Resurrection of Christ from the dead is preparatory to, and effective of, our Resurrection from the death of sin; which spiritual Resurrection is called by St. John, in the Revelation, "the first Resurrection" (see Rev. xx. 5, 6), and is necessary as a safeguard against the second death (Rev. xx. 6. 14; xxi. 8), and as a qualification for the joys of the second, or general, Resurrection. Hence, as soon as Christ is risen from the dead, He proceeds to speak of Remission of sin. The bands of death being burst, those of sin and guilt are now broken also. See Jerome, iv. 178, "Primâ die Resurrectionis acceperunt Spiritus Sancti gratiam, quâ peccata dimitterent et baptizarent;" and

cp. Bp. Andrewes, Sermon. ix. "On the sending of the Holy Ghost," vol. iii. p. 261, and "On the Power of Absolution," v. pp. 83—103, and see above on Matt. xvi. 19.

26. μεθ' ἡμέρας ὀκτὼ] after eight days; i. e. on the next Lord's Day. Our Lord does not seem to have shown Himself to His disciples in the intervening six days. Thus He distinguished the first day from all other days of the week, as His Own Day. And the Holy Spirit, by recording those appearances in Holy Scripture, and by calling it "the Lord's Day" (Rev. i. 10), has consecrated that Day to Him. Cp. above on Matt. xxviii. 1.

Christ rose from the dead on this day; He appeared twice in succession on this day; He gave special evidence of His Resurrection on this day; on this day He gave the spiritual power to His Apostles, by which the soul is raised from the Death of Sin (v. 23); He gave the earnest of the Spirit (v. 22); and, finally, on this day He sent the full effusion of the Holy Ghost to His Church (see on Acts ii. 1).

Hence it appears, that the proper exercise of the Lord's Day is to "rise more and more from the death of sin to newness of life." "If ye be risen with Christ, seek those things which are above" (Col. iii. 1); to "reckon ourselves dead unto sin, and alive unto God through Jesus Christ" (Rom. vi. 9—11); to be "in the Spirit on the Lord's Day" (Rev. i. 10). Every Lord's Day ought to be a Day of spiritual Resurrection. Every succeeding Lord's Day ought to find us better prepared for the Day of the Lord. Every succeeding Lord's Day ought to be a step in a ladder of Angels toward heaven. (Gen. xxviii. 12.) Then, "when Christ, Who is our life, shall appear, we also shall appear with Him in glory" (Col. iii. 1—4).

27. ἰδε τὰς χεῖρας] behold My hands. Our Lord might have erased all marks of His wounds from His Body risen and glorified, but He has preserved them there; He showed them to Thomas, who would not believe, unless he saw, and so He convinced him; He will show His wounds to those who will not believe, and will convict them, and say, Behold Him Whom ye crucified; behold the wounds ye inflicted, see the side which ye pierced. (Aug. de Symb. ad Catech. ii. 8.) Our Lord arose with the marks of His crucifixion imprinted in His Body, in order that we might believe that He arose with the same Body as that in which He suffered. (Chrys.)

Observe, therefore, that the wounds which Satan inflicted in malice and scorn on our Lord's crucified Body, have been converted by His controlling power and wisdom into proofs of His Resurrection, and marks of His personal Identity. They have become indelible evidences of His Power, graven, as it were, with an iron pen, on the Rock of Ages, to be read by eyes of Angels and men for eternity; and they remain for ever, as glorious trophies of His victory over death and sin, and over Satan himself.

This action and these words of Christ seem to be referred to in the Fragment De Resurrectione, in Justin Martyr's Works, Append. ii. p. 188. Cp. Justin c. Tryphon. 97, and Apol. i. 35.

— μὴ γίνου ἄπιστος] Remark γίνου: Do not become unbelieving. Thomas was doubtful, not unbelieving. Our Lord warns us, through him, that if we miss opportunities of having our scruples removed, if we close our eyes to the evidences He gives us of the truth, our doubts will be hardened into unbelief.

n 1 Pet. 1. 8.
2 Cor. 5. 7.

o ch. 21. 25.

p Luke 1. 3, 4.
Rom. 15. 4.
2 Tim. 3. 15.
1 John 1. 1—4.

Κύριός μου καὶ ὁ Θεός μου. ²⁹ Ἄγει αὐτῷ ὁ Ἰησοῦς, Ὅτι ἐώρακάς με, πεπίστευκας· μακάριοι οἱ μὴ ἰδόντες, καὶ πιστεύσαντες.

³⁰ Πολλὰ μὲν οὖν καὶ ἄλλα σημεῖα ἐποίησεν ὁ Ἰησοῦς ἐνώπιον τῶν μαθητῶν αὐτοῦ, ἃ οὐκ ἔστι γεγραμμένα ἐν τῷ βιβλίῳ τούτῳ· ³¹ ταῦτα δὲ γέγραπται, ἵνα πιστεύσητε ὅτι Ἰησοῦς ἐστὶν ὁ Χριστὸς ὁ Υἱὸς τοῦ Θεοῦ, καὶ ἵνα πιστεύοντες ζωὴν ἔχητε ἐν τῷ ὀνόματι αὐτοῦ.

XXI. (²¹⁹/_{IX}) ¹ Μετὰ ταῦτα ἐφάνερωσεν ἑαυτὸν πάλιν ὁ Ἰησοῦς τοῖς μαθηταῖς

28. Ὁ Κύριός μου καὶ ὁ Θεός μου] *My Lord and my God.* An address to *Christ as God.* Cp. Christ's own address on the cross to His Father, Mark xv. 34, ὁ Θεός μου, ὁ Θεός μου, εἰς τί με ἐγκατέλειπες; and see below on Heb. i. 8, 9.

Thomas confesses, that He Whom he now sees, is the *same Person*, as He Whom he had before known as *his Lord*. He owns *His identity*. And he acknowledges this Person to be *God*. He had felt His *Divine* power exercised in reading his own thoughts. He recognizes Him as *Man*, and adores Him as *God*. This saying, therefore, was regarded by the Ancient Church as an assertion of Christ's Divinity. See *Cyri], Chrys., Athanas., in Maldonat.* Thomas beheld and touched Christ as *Man*, and confessed Him to be *God*, Whom he did not see nor touch. (*Aug.*)

29. με] Some MSS. add *Θωμά*, which is not found in the best MSS.

From the two examples of Mary Magdalene and of St. Thomas respectively, as described by St. John in this chapter, we learn two several duties to Christ, risen from the dead and ascended into heaven;

The case of *Mary Magdalene* (v. 17) was very different from that of *St. Thomas*. She acknowledged His bodily Resurrection, and clung with joy to His human Body risen from the grave, and was satisfied with His visible presence, and wished to retain *that*. She had yet to learn—and we by her—to see Him that is invisible; to touch Him by faith; to ascend to Him with heart and mind, and to cling to the hem of the garment of Him our great High Priest in heaven, and adore Him as *God*. Therefore our Lord said to her, "Touch Me not, for I am not ascended; touch Me not, till I have ascended; touch Me when I am ascended; touch Me by Faith. *That* is the touch, which I require; that is the touch, by which I am to be held, and by which you may have My Presence with you."

But *St. Thomas* would not believe that He was risen indeed; or, if risen, that He was risen in the *same human body* as that which He wore before, and at His crucifixion. This was what he was to learn, and we by him,—faith in our Lord's Resurrection; faith in our own future Resurrection; faith in the Identity of Christ's risen Body; faith in the identity of our own bodies to rise hereafter.

Therefore Christ, Who had said "*Touch Me not*" to Mary, said "*Touch Me*" to St. Thomas.

Thus we are taught the True Faith in His Divinity, Humanity, and Personality, by His providential and gracious correction of the too material yearnings of a woman's love, and of the too spiritual doubts of an Apostle's fears.

—μακάριοι] *blessed are they that have not seen, and yet have believed.* Let those who wish they had lived in the times of the Apostles, and had seen Christ working miracles, meditate on these words. See Heb. xi. 1. (*Chrys.*)

30. Πολλὰ μὲν οὖν καὶ ἄλλα σημεῖα] *Many other signs truly did Jesus.* He intimates that the Evangelists did not write all, but they wrote enough for our salvation; and that they who are not convinced by what is written, would never have been convinced by more. (*Chrys.*)

On the *connexion* of these verses with what precedes and follows, see the note at the head of the next chapter.

31. γέγραπται] *have been written.*

—ἵνα] The design of the Gospel is Faith in Christ, and Eternal Life through Faith in Him. (*Bengel.*)

NOTE on the Genuineness of the following CHAPTER.

CH. XXI. It has been said by some, that this Gospel, as originally written by St. John, ended with the close of the preceding Chapter—the Twentieth; and that *this* Chapter,—the Twenty-first,—was added *afterwards*, either by himself or by some other hand.

The main ground for this allegation is,—that the words which conclude the Twentieth Chapter appear to be designed (as, it is said, their tenour indicates) to form the *conclusion* of the Gospel.

On the evidence of the *authorship* of the Twenty-first Chap-

ter, it is to be observed; that all the MSS. have it, without any distinction or separation of it from the body of the Gospel; that it is also received as an integral part of the Gospel in the Ancient Versions and Expositions of it; and that the *internal* evidence is very strong in favour of its genuineness. For example; this Chapter contains many expressions which are characteristic of, and peculiar to, St. John. St. John often uses *μετὰ ταῦτα*, as in v. 1. See iii. 22; v. 1. 14; vi. 1; vii. 1; xix. 38. St. John, and St. John alone, uses the words *θάλασσα ἡ Τιβεριὰς* (v. 1). Cp. above on v. 1, and *Trench* on the Miracles, p. 152. He alone of the Evangelists uses *μέντοι* (v. 4); he alone uses the *double Amen* (v. 18); he alone uses the form *Θωμάς ὁ λεγόμενος Δίδυμος* (v. 2); he often uses the form *Σίμων Πέτρος* (vv. 2, 3. 7. 11. 15), which is very rare in the other Gospels; he alone uses the term *οὐράριον* (vv. 9, 10. 13); he alone uses *παιδία*, as in v. 5. Cp. 1 John ii. 13. 18; and he alone uses the expression *ὁ μαθητὴς ὃν ἠγάπα ὁ Ἰησοῦς* (v. 7). The word *μένειν*, to *abide*, as applied to St. John by Christ (vv. 22, 23), and characteristic of St. John's duty and life, seems to have made such an impression on him, that he repeats it *twenty-six* times in his Epistles. And the words of Christ, *ἔως ἔρχομαι, till I come* (vv. 22, 23), find a striking echo in the last chapter of St. John's Revelation (xxii. 20), *ἄμην ἔρχου, Κύριε Ἰησοῦ, Amen, come, Lord Jesus.*

This Chapter must have been written in St. John's lifetime; for, if it had been written *after* his death, it is clear that the observation on our Lord's prophecy in v. 23 would have been illustrated by an addition to the effect that St. John *had died*; and that therefore the prophecy *could not* have meant that he *would not die*. And it is not probable, that any other person would have ventured, *during St. John's lifetime*, or have been permitted by him, to add to his Gospel.

Besides; the Writer of this Chapter distinctly claims to be *St. John*. See v. 24 compared with the preceding vv. 20—23.

And, lastly, this Chapter has been received by the Universal Church of Christ as an integral part of St. John's Gospel.

There does not seem, therefore, to be any ground for doubting that this Chapter was written by St. John.

But may it not have been written and published by *St. John* himself *after* he had written and published the preceding part of the Gospel? May it not (as some suppose) have been annexed as an *Appendix* to his Gospel by himself?

In reply to this question, let it be observed, that St. John's Gospel was written in order to be read publicly in the Churches of Christendom. Copies were made of it for this purpose as soon as it was written. And if two editions had been published of it, it is probable, that *some* MSS. of the Gospel would now be extant, representing the *original* edition. But none of the MSS. of this Gospel *omit* the *twenty-first* chapter. No Version or Exposition affords any sign of the existence of *two* editions of the Gospel; nor does any ancient writer appear to have received any record, or even the least intimation, of their existence.

It has been alleged, that St. John wrote the *twenty-first* chapter to correct the erroneous notion that he himself would not die. (See v. 23.) But suppose this to have been so. St. John's Gospel was not written till fifty years after our Lord's prophecy concerning him was delivered. And he relates that the saying that he should not die, went forth in consequence of that prophecy (v. 23). If, therefore, that erroneous notion was the occasion of his writing the *twenty-first* chapter, it would have operated as strongly when he *first* published the Gospel, as at any subsequent time after its publication.

But it is said, that the Gospel *ends* with the conclusion of the *Twentieth* chapter. What follows (it is alleged) is the *result* of an *after-thought*.

This allegation appears to proceed from a non apprehension of the *connexion* between the *Twentieth* and *Twenty-first* Chapters. These two Chapters are closely united, as follows:

Toward the close of the *Twentieth* Chapter, our Lord says to St. Thomas, "Because thou hast *seen Me* thou hast *believed*; Blessed are they that have *not seen* and yet have *believed*" (xx. 29).

ἐπὶ τῆς θαλάσσης τῆς Τιβεριάδος· ἐφάνερωσε δὲ οὕτως. ² Ἦσαν ὁμοῦ Σίμων Πέτρος καὶ Θωμᾶς ὁ λεγόμενος Δίδυμος, καὶ Ναθαναὴλ ὁ ἀπὸ Κανᾶ τῆς Γαλιλαίας, καὶ οἱ τοῦ Ζεβεδαίου, καὶ ἄλλοι ἐκ τῶν μαθητῶν αὐτοῦ δύο. ³ Λέγει αὐτοῖς Σίμων Πέτρος, Ὑπάγω ἁλιεύειν. Λέγουσιν αὐτῷ, Ἐρχόμεθα καὶ ἡμεῖς σὺν σοί. Ἐξῆλθον καὶ ἐνέβησαν εἰς τὸ πλοῖον εὐθὺς, καὶ ἐν ἐκείνῃ τῇ νυκτὶ ἐπίασαν οὐδέν.

⁴ ^a Πρωτὰς δὲ ἤδη γινομένης ἔσθῃ ὁ Ἰησοῦς εἰς τὸν αἰγιαλόν· οὐ μέντοι ^a ch. 20. 14. ἦδειςαν οἱ μαθηταὶ ὅτι Ἰησοῦς ἐστί. ⁵ ^b Λέγει οὖν αὐτοῖς ὁ Ἰησοῦς, Παιδιά, ^b Luke 24. 41. μή τι προσφάγιον ἔχετε; Ἀπεκρίθησαν αὐτῷ, Οὐ. ⁶ ^c Ὁ δὲ εἶπεν αὐτοῖς, ^c Luke 4. 5—7. Βάλετε εἰς τὰ δεξιὰ μέρη τοῦ πλοίου τὸ δίκτυον, καὶ εὐρήσετε. Ἐβαλον οὖν, καὶ οὐκέτι αὐτὸ ἐλκύσαι ἴσχυσαν ἀπὸ τοῦ πλήθους τῶν ἰχθύων. (²²⁰/_x) ⁷ ^d Λέγει ^d ch. 13. 23.

St. John then proceeds to intimate to the readers and hearers of his Gospel, that *they* may obtain for themselves this blessing; and in this respect be more blessed than St. Thomas, and even than the Apostles themselves. He therefore adds, that "Jesus did many other miracles in the presence of His disciples, which have not been written in this book:" that is, He did them in the sight of those who were convinced by them and believed (v. 30).

But do not therefore imagine, that you, the hearers and readers of the Gospel, are less privileged than we His disciples who saw them. For these have been written (ταῦτα γέγραπται) for your sake, that you, who have not seen them, might believe, and so gain the blessing pronounced by Christ on all those who believe without seeing; and that, believing, ye might have life in His name.

He thus closes the Twentieth Chapter; and in order to prove this more fully, St. John proceeds to add, in the twenty-first chapter, a specimen of what was done by Jesus after these things which had been written.

His argument now is—If these things (ταῦτα) which have been already written in this book ought to constrain you to believe, and enable you to have life in the Name of Jesus, and to obtain the blessing He has promised to those who have not seen them and yet have believed, the ground of your belief will be still more strong, and your hope and assurance of the promised blessing will be yet more steadfast, if I proceed to record, by way of specimen, and *ex abundanti*, what Jesus did in addition to, and after, these things which have been already written.

Therefore he proceeds immediately to corroborate his declaration by writing the Twenty-first chapter. That chapter is an illustration and expansion of the assertion at the close of the Twentieth;

Observe how it begins: μετὰ ταῦτα, 'after these things.' He takes up the word ταῦτα from the last verse of the preceding chapter. After these things, which have been written, he goes on to say, Jesus manifested Himself to His disciples. He here also repeats the word μαθηταί, 'disciples,' from the last verse but one of the foregoing chapter. He reiterates this word 'disciples' in vv. 2. 4. 8. 12. 14. Jesus manifested Himself to His disciples: to those who saw and believed,—to Simon Peter, to us the two sons of Zebedee, and to others. But do not suppose that this manifestation was not also for your sakes who hear and read this Gospel. "Blessed are they that have not seen and yet have believed." You who have not seen, but who hear and read and believe, may, by believing, inherit a blessing which is not enjoyed by us, who were His disciples when He was alive on earth; you may enjoy a blessing which was not possessed by St. Thomas, no, nor even by Simon Peter, and by the Israelite in whom was no guile, and by the disciple whom Jesus loved, and who saw and wrote these things (xxi. 24), and we know that his testimony is true.

Nor is this all. As if to press this argument home still more forcibly on his hearers and readers, St. John repeats at the close of the last chapter some words which he had used at the end of the preceding one. These words are ἐποίησεν ὁ Ἰησοῦς. The works which He did (ἃ ἐποίησεν), these bear witness of Him (vv. 34. 36). Enough and more than enough of these His works has now been written, in order that you may believe and have life. And now at the close of this Gospel,—the last of all the Gospels,—the Gospel written by the disciple whom Jesus loved, the last surviving Apostle, hear this solemn declaration from me; that not only, as I have said before, did Jesus many things which have not been written in this book (xx. 30), but that, if all His mighty works were written severally and in each particular, not even the world itself would contain the books that should be written.

Therefore, on the whole, you may derive instruction and

assurance not only from what has been written in this book (xx. 30), but also from what has not been written. Believe, therefore, that Jesus is the Christ, the Son of God. Believe, and have life in His Name (xx. 30). Believe, and inherit the blessing—For, Blessed are they that have not seen, and yet have believed (xx. 29).

1. ἐφάνερωσε δὲ οὕτως] He manifested Himself thus. After the Resurrection He was not seen, except when He willed to show Himself. (Chrys.)

For an exposition of these verses, 1—14, see Greg. M. Hom. in Ev. xxiv. p. 1543.

2. Ναθαναὴλ] Nathanael. This is added by St. John to show the truth of Christ's promise to him, i. 46—52. On the question whether Nathanael was the same as Bartholomew, see above, i. 49.

—οἱ τοῦ Ζεβεδαίου] the sons of Zebedee. Another indication that this chapter was not written, as some suppose, by some other person than St. John. Any other writer would have placed them next to St. Peter, and not after Thomas and Nathanael. (Cp. Bengel; see also v. 24.)

3. Ὑπάγω ἁλιεύειν] I go a fishing. How was this, after St. Peter had become a Fisher of men, and when our Lord had said, "No man having put his hand to the plough, and looking back, is fit for the kingdom of God?" (Luke ix. 62.) The Apostle Peter was not prohibited from seeking the necessities of life by means of his former calling, any more than the Apostle St. Paul was forbidden to work with his hands, that he might not be burdensome to any. (Aug., Greg.) St. Peter went a fishing,—an innocent occupation,—but we do not read that St. Matthew returned to the seat of custom.

Simon goes a fishing; Christ was not now continually present in person with His Apostles, and the Holy Ghost was not yet given. They had not yet received their commission. They had lost the guidance of one Master, and had not received that of the other Comforter. They therefore go a fishing; and thus show that they are mere fishermen, without Divine grace; and are incapable of themselves to do any thing to convert others. (Chrys.)

—ἐπίασαν οὐδέν] they caught nothing. This was emblematic of the labours of the Prophets in the night of heathenism, before the coming of Christ. But when He appeared, a large draught of Jews and Gentiles was enclosed in the Apostolic Net. (Theoph.)

They caught nothing in the night, the best time for fishing. Christ had not yet come to them. But when He came in the morning, and commanded them to let down the net, they could not draw it for the multitude of fishes (v. 6). There is no success for "the fishers of men" without Christ. With His aid, the Net which has been drawn in vain through the Sea, in the most favourable times according to human calculation, is filled, and does not break. These circumstances, so similar in many respects, must have recalled the thoughts of the Apostles to the time when our Lord called Simon and Andrew from their nets at the same lake to be "fishers of men." They were designed to teach them, and all "Fishers of men," that this Fishing was figurative and prophetic of what they, and their successors after them, were to do and expect in the great work of drawing the Net of the Gospel through the Sea of the World to the Shore of Everlasting Life. Thus also they proved the reality and power of the gift the Apostles afterwards received when Christ had ascended into heaven, and sent them the Holy Ghost, on the Day of Pentecost.

5. Ἀπεκρίθησαν αὐτῷ, Οὐ] They answered him, that they had no προσφάγιον, i. e. no ὀψάριον, or fish; in order that we might know, that the fish, which was afterwards seen on the shore (v. 9), was not provided by any human means, but by the creative power of Christ.

οὖν ὁ μαθητὴς ἐκεῖνος ὃν ἡγάπα ὁ Ἰησοῦς τῷ Πέτρῳ, Ὁ Κύριός ἐστι. Σίμων οὖν Πέτρος, ἀκούσας ὅτι ὁ Κύριός ἐστι, τὸν ἐπενδύτην διεζώσατο, ἣν γὰρ γυμνός, καὶ ἔβαλεν ἑαυτὸν εἰς τὴν θάλασσαν. ³ Οἱ δὲ ἄλλοι μαθηταὶ τῷ πλοιαρίῳ ἦλθον, οὐ γὰρ ἦσαν μακρὰν ἀπὸ τῆς γῆς, ἀλλ' ὡς ἀπὸ πηχῶν διακοσίων, σύροντες τὸ δίκτυον τῶν ἰχθύων.

(²⁹¹/_{IX}) ⁹ Ὡς οὖν ἀπέβησαν εἰς τὴν γῆν, βλέπουσιν ἀνθρακιὰν κειμένην, καὶ ὀψάριον ἐπικείμενον, καὶ ἄρτον. ¹⁰ Λέγει αὐτοῖς ὁ Ἰησοῦς, Ἐνέγκατε ἀπὸ τῶν ὀψαρίων ὧν ἐπιάσατε νῦν. (²²²/_{IX}) ¹¹ Ἀνέβη Σίμων Πέτρος, καὶ εἴλκυσε τὸ δίκτυον ἐπὶ τῆς γῆς, μεστὸν ἰχθύων μεγάλων ἑκατὸν πεντηκοντατριῶν καὶ τοσούτων ὄντων οὐκ ἐσχίσθη τὸ δίκτυον.

e Acts 10. 41.

(²²⁴/_X) ¹² Λέγει αὐτοῖς ὁ Ἰησοῦς, Δεῦτε ἀριστήσατε (²²⁴/_X) οὐδεὶς δὲ ἐτόλμα τῶν μαθητῶν ἑξετάσαι αὐτὸν, Σὺ τίς εἶ; εἰδότες ὅτι ὁ Κύριός ἐστιν. (²²⁵/_X) ¹³ Ἐρχεται οὖν ὁ Ἰησοῦς, καὶ λαμβάνει τὸν ἄρτον καὶ δίδωσιν αὐτοῖς, καὶ τὸ ὀψάριον ὁμοίως. (²²⁶/_X) ¹⁴ Τοῦτο ἤδη τρίτον ἐφανερώθη ὁ Ἰησοῦς τοῖς μαθηταῖς ἐγερθεῖς ἐκ νεκρῶν.

f ch. 20. 19, 26.

7. ἐπενδύτην] *A fisher's coat or tunic, insula, superaria.* Cp. Isa. xx. 2, 3. 1 Sam. xix. 24. 2 Sam. vi. 14. 20.

— γυμνός] Not having his upper garment on. See Mark xiv. 51. 52.

8. ἀπὸ] See xi. 18. B, C, D, L, A have ἴσχυον, and so *Lach., Tisch.*

9. βλέπουσιν ἀνθρακιὰν κειμένην] *they see a coal-fire, Fish, and Bread*,—provided not by themselves (see v. 5), but by the creative power of Christ. The fire was kindled, the fish and the bread were created, by Him.

What did this teach?

That He is God; the Creator of all things. All the elements were here combined. The ἀνθρακες (charcoal) and ἄρτος (bread) from the Earth, representing the Vegetable World. The Fish from the Water. Fire was there, burning the coals, and Air fanning the flame.

It also showed that the miraculous draught was due to Him. He could provide fish not only in the liquid sea, but even on the sandy shore.

Hence in the great work, to which the Apostles and others, Preachers of the Gospel, are called as "*Fishers of Men*," they are instructed to look to Him; they must rely on Him. He will enable them to catch fish in the Net of the Gospel, even in the least favourable times and places. He could even supply them with fish on the dry shore. A memorable example of this was seen in the history of Philip the Deacon, catching a great fish in the Net of the Gospel (r. 11) even on the desert road to Gaza. See on Acts viii. 26—29.

They must, therefore, ascribe all their success to Him alone; and they should never faint in their work. He can and will feed them by food supplied and fire kindled—they know not how—by His divine power.

10. Ἐνέγκατε] *Bring ye of the fish which ye just now caught.* Our Lord commanded them to bring of the fish they had caught, and then invited them to eat (rr. 12, 13). He takes the bread, and the fish likewise, and gives them. He combines the fruits of their labour and of His own Omnipotence, and invites them to partake of them.

So it is with the preaching of the Gospel. "We are fellow-workers with God" (1 Cor. iii. 9); and in every good work there is an union of human labour with divine grace (Phil. ii. 12); and at the Great Day, the good and faithful servant who has improved his Lord's money will enter into the joy of his Lord. (Matt. xxv. 21. 23. Luke xix. 17.)

On other occasions, our Lord produced more food from food already existing. Thus He acted in multiplying the loaves, and changing water to wine (John ii. 9); and thus He showed that the creatures are His, and are good (see on John vi. 11). But after His Resurrection He creates, without any pre-existing matter; and thus He proved that He is the Creator of all, out of nothing. (*Chrys.*)

They did not dare to ask who He was; but they ate what He had created, and which He ordered to be brought and eaten by them, in order that they might be able to bear witness to His act of Creation. On the word ὀψάριον see vi. 9.

11. εἴλκυσε τὸ δίκτυον ἐπὶ τῆς γῆς] *he drew the net on the shore full of great fishes.* This Draught of fishes, recorded at the close of the Gospels, is emblematic of the work of the Church at

the end of time, when the net of Evangelic Preaching will be full, and drawn to the shore of eternal life. Matt. xiii. 47, 48. (*Aug.*)

All the fishes were great. Such will be the glory of the Saints in heaven.

This miraculous draught after the Resurrection is to be contrasted with the former miraculous draught at the beginning of our Lord's ministry. (Matt. iv. 18—22. Mark i. 16—20. Luke v. 1—11. See *Aug.*, Sermon. 249—251.) There the fishes were hauled up into the boats on the sea, here they are drawn to the land; there the net was on the point of bursting asunder (διεβρίγγνυτο), here it is not torn at all (οὐκ ἐσχίσθη); there the fishermen were called to be fishers of men (Matt. iv. 19), here they are invited to sit down and feast with Christ.

The former miraculous Draught represents the fishers tossed in the ship of the Church, on the sea of this world, and drawing bad and good fish (Matt. xiii. 47) into the Net of the Church Visible, which is always strained by schisms, and ever on the point of breaking asunder. This second miraculous Draught—that after the Resurrection—represents her labour done, and the good fish drawn to the land of everlasting life, and the Fishers of the Gospel sitting down at a spiritual Banquet with their Lord, on the peaceful Shore of Life Everlasting, after their own Resurrection, through the Resurrection of Christ.

A, B, C, L, P, X, Δ have εἰς τὴν γῆν, and so *Tisch.* in ed. 1849, not in ed. 1859.

— ἑκατὸν πεντηκοντατριῶν] *one hundred and fifty-three.* S. Jerome (on Ezek. xlvii.) says that the ancients supposed that all the genera of fishes were 153; and that this number indicates that "*omne genus hominum de mari hujus sæculi extrahetur ad salutem.*" The mention of this number 153 is more remarkable, because it is so near a round number 150, to which ὡς might have been prefixed.

But may it not be said, that this very nearness to a round number serves to bring out more clearly the truth, that the great God and Judge of all does not look *ad generalia*, but counts every one of His elect children, whose very hairs are all numbered (Matt. x. 30)?

The number 153 is composed of $50 \times 3 + 3$; 50 is the number of jubilee (Levit. xxv. 9—13), when every Israelite returned to his inheritance; 3 is the number of the Persons of the Godhead, and symbolizes what is Divine (cp. on Matt. x. 2), and perhaps this number 153 may be expressive of the Jubilee of the true Israel of beatified Saints coming to their inheritance in God and dwelling in God, as their all in all (1 Cor. xv. 28) in the heavenly Canaan.

— οὐκ ἐσχίσθη τὸ δίκτυον] *the net was not rent.* The net is a figure of the Church of the elect. There are divisions in the Church on earth; but there are no schisms in the Church of the Saints. (*Aug.*)

12. ἀριστήσατε] *come to breakfast.* ἄριστον μὲν ἐστὶ τὸ ὑπὸ τῆν ἑω λαμβανόμενον, Athen. i. 9, 10. ἄριστον τὸ πρόϊνον ἐμβρωμα, οἷον τὸ ἀκράτισμα, Apollon. Lex. Hom. p. 206. It was now early Dawn, πρῶτα (v. 4), a proper emblem of the Morning of the Resurrection, when Christ will appear, standing on the sea-shore of Eternity, and invite His disciples to sit down with Him at His Table. (Cp. Luke xii. 37.)

13. Ἐρχεται—ὁμοίως] See on v. 9.

(²²⁷/_{IX}) ¹⁵ Ὅτε οὖν ἡρίστησαν, λέγει τῷ Σίμωνι Πέτρῳ ὁ Ἰησοῦς, Σίμων Ἰωνᾶ, ἀγαπᾷς με πλεῖον τούτων; λέγει αὐτῷ, Ναί, Κύριε, σὺ οἶδας ὅτι φιλῶ σε. ^g Matt. 26. 33. λέγει αὐτῷ, Βόσκει τὰ ἀρνία μου. (²²⁸/_X) ¹⁶ λέγει αὐτῷ πάλιν δεύτερον, Σίμων Ἰωνᾶ, ἀγαπᾷς με; (²²⁹/_{IX}) λέγει αὐτῷ, Ναί, Κύριε, σὺ οἶδας ὅτι φιλῶ σε. λέγει αὐτῷ, ⁱ Ποίμαινε τὰ πρόβατά μου. (²³⁰/_X) ¹⁷ λέγει αὐτῷ τὸ τρίτον, Σίμων Ἰωνᾶ, φιλεῖς με; Ἐλυπήθη ὁ Πέτρος, ὅτι εἶπεν αὐτῷ τὸ τρίτον, Φιλεῖς με; καὶ εἶπεν αὐτῷ, Κύριε, σὺ πάντα οἶδας· σὺ γινώσκεις ὅτι φιλῶ σε. (²³¹/_{IX}) λέγει αὐτῷ ὁ Ἰησοῦς, Βόσκει τὰ πρόβατά μου. (²³²/_X) ¹⁸ Ἰ· Ἀμὴν ἀμὴν λέγω σοι, ὅτε ἡς νεώτερος ἐξώνυες σεαυτὸν, καὶ περιεπάτεις ὅπου ἤθελες, ὅταν δὲ γηράσῃς ἐκτενεῖς τὰς χεῖράς σου, καὶ ἄλλος σε ζώσει, καὶ οἴσει ὅπου οὐ θέλεις. ¹⁹ Τοῦτο

15. Ἰωνᾶ] B, D have Ἰωάνου, and so *Lach.* *Tisch.* has Ἰωάννου here, and in v. 16.

— πλεῖον τούτων] *more than these*; thy brethren? Thou, who once didst say that although *they all* should be offended with Me, yet wouldst thou never be offended (Matt. xxvi. 33. Mark xiv. 29. Luke xxii. 33. John xiii. 37); and thus didst claim to thyself the credit of special constancy and love, “Dost thou love Me more than these do?”

— σὺ οἶδας] *Thou knowest*; repeated thrice. St. Peter had now learnt that *Christ knew* him better than he *knew himself*.

15—17.] The questions of our Lord, the answers of St. Peter, and our Lord’s commission to him, stand thus:—

- | | | |
|-------------------|--------------------|-----------------|
| 1. (v. 15) ἀγαπᾷς | Ναί, Κύριε, σὺ οἶ- | βόσκει τὰ ἀρνία |
| με πλεῖον τούτων; | δας ὅτι φιλῶ σε. | μου. |
| 2. (v. 16) ἀγαπᾷς | Ναί, Κύριε, σὺ οἶ- | Ποίμαινε τὰ |
| με; | δας ὅτι φιλῶ σε. | πρόβατά μου. |
| 3. (v. 17) φιλεῖς | Κύριε, σὺ πάντα | βόσκει τὰ πρό- |
| με; | οἶδας· σὺ γινώ- | βατά μου. |
| | σκεις ὅτι φιλῶ σε. | |

In the Hebrew and Syriac there are not the same shades of difference in words of *loving*, as there are in the *Greek* of the New Testament and in the *Vulgate Latin Version*, which (as *Buttmann* observes in *Lachmann’s* edition of N. T., p. xlv) renders uniformly ἀγαπᾷν by *diligere*, and φιλεῖν by *amare* and *osculari*. The last word *osculari* serves better than any comment to mark the difference between ἀγαπᾷν and φιλεῖν.

Though therefore it would not seem safe to build any thing upon the Syriac words, which our Lord may be supposed to have uttered, yet the Holy Spirit, the Searcher of hearts, Who knew what was in our Lord’s mind and in St. Peter’s mind, signified something by availing Himself of the variations of *Greek* in the words for *love*, and also for *feed*, in this Evangelical narrative.

Our Lord asks St. Peter, ἀγαπᾷς με; “*Diligis me?*” St. Peter dares not presume to say that he has that constant, unwavering, practical love which ἀγάπη implies (see 1 Cor. xiii.), such as was the love of Christ for His friends, especially for St. John (see v. 20). He can only answer for the emotions of his heart at the time, which he now knows by experience to be weak, though fervent and tender. Therefore he says φιλῶ σε. He will not rise above professions of φιλῶ.

Our Lord, having first deigned to waive the words πλεῖον τούτων (*more than these*, see v. 15), at length condescends still further to his humility and diffidence, and adopts St. Peter’s own word, and says φιλεῖς με;

Our Lord had known, that St. Peter, in his self-confidence, had *formerly professed more* than he would perform; and now He knows that St. Peter will hereafter perform more than in his humility he professes.

Formerly St. Peter had professed ἀγαπᾷν, but his ἀγαπᾷν proved to be only a short-lived φιλεῖν. Now he only professes φιλεῖν, but Christ knows that it will be a long-lived ἀγαπᾷν; it will be an ἀγάπη in *old age* (v. 18), an ἀγάπη stronger than death. Therefore our Lord commands him to prove his love by *feeding* the Lambs and Sheep of His Flock (for which He had shed His Blood) with the milk of His Word and spiritual herbage, and by *tending* His Sheep with his pastoral crook. And He Who knew Peter better than Peter knew himself, foretells that Peter will prove his ἀγάπη by the best of all tests (John xv. 13), the test which Christ, the good Shepherd, has given of His own love for His Sheep—namely, by his death.

On this passage, see *Dean Trench’s* Synonyms of N. T. p. 48. *Meyer* refers to *Tittmann*, Synon. p. 53.

— Βόσκει τὰ ἀρνία μου] *Feed My Lambs*. The appointed way, by which St. Peter must prove his love to Christ, was by being a faithful shepherd under the Chief Shepherd. St. Peter had probably these words of Christ in his mind, when he wrote what he says in his Epistle, 1 Pet. v. 1—4.

Peter answers, one for all, and Christ addresses all Shepherds in Peter. (*Aug.* *Serm.* 137. 295, 296.)

The command *Βόσκει, pasce*, is repeated: it stands first and last (vv. 15. 17) with ποίμαινε between, v. 16. To provide wholesome *food* for Christ’s Sheep and Lambs is the first and last thing; the love of the Shepherd who tends, and leads, and guards, and lays down his life for the flock, is the central spring of all, which shows itself in outward acts.

16. πρόβατα] B, C have προβάτια, and so *Tisch.* Cp. ἐρίφια, Matt. xxv. 33.

17. λέγει αὐτῷ τὸ τρίτον] *He says to him the third time*. This *triple confession* is made a counterpoise to the *triple denial*, that Peter’s tongue may be an organ of love no less than of fear; and that the presence of Life may not elicit less, than the imminence of Death had done. (*Aug.*)

— Βόσκει τὰ πρόβατά μου] *Feed not thyself, but feed My sheep*; the sheep of Christ. Not *thy* sheep, not the sheep of *man*. They who feed Christ’s sheep with a desire to make them their own sheep, convict themselves of loving themselves more than Christ. Let us not love ourselves, but Him; and in feeding His sheep, let us not seek our own things, but His. He who loves himself and not God, is no true lover of himself; for of himself he cannot live, and he therefore dies by loving himself. Hence the Apostle traces the evils of the last days to *self-love* (2 Tim. iii. 1—5). We love ourselves best by not loving ourselves; but by loving Him, from Whom our life comes. (*Aug.* *Tract.* 123.)

— πρόβατα] A, B, C have προβάτια, and so *Tisch.* *S. Ambrose* says, “*tertio meretur audire, Pasce agniculos Meos, Pasce agnos Meos, Pasce oves Meas.*”

Christ addresses His Church in Peter, whom He desires to make a good Shepherd in His own Body the Church, and asks him, “*Lovest thou Me?*” And in saying, “*Feed My Sheep,*” and in foreshowing Peter’s death, He intimates the duty of the good Shepherd to “lay down his life for the Sheep” (John x. 11. 15). (*Aug.* *Tract.* 47.)

What Christ is, a good Shepherd, that He enables His members to be. Peter is a Shepherd, and Paul is a Shepherd, and the rest of the Apostles are Shepherds, and good Bishops are Shepherds, but none of us calls himself the *Door* of the Sheep. Paul was a good Shepherd, because he entered by the Door; and when the Sheep at Corinth began to call themselves by names of different Shepherds, saying, “*I am of Paul, I am of Cephas,*” he exclaimed, “*Whither are ye going, miserable that ye are? Was Paul crucified for you?*” (1 Cor. i. 12, 13.) *Aug.* *Tract.* 47. Cp. *Dr. Barrow* on the Pope’s Supremacy, vol. vi. pp. 110—118. *Dr. Moberly* on the Forty Days, pp. 134—192.

18. ἐκτενεῖς τὰς χεῖρας] *thou shalt stretch out thine hands*, that is, be crucified; as he was at Rome. *Aug.* See *Tertullian*, *Præsc. Hæret.* 36. *Eusebius*, ii. 25.

— οἴσει ὅπου οὐ θέλεις] *will carry thee whither thou wouldst not*. Peter desired to be released from the burden of the body, and to be with Christ; but, if it might be so, he desired life eternal without the pains of a violent death; he shrunk from those pains through natural infirmity, and was carried to them unwillingly; but he overcame them and suffered willingly. Peter had said, “*I will never deny Thee; I will lay down my life for Thee.*” Christ grants him his will; but in saying “*whither thou wouldst not,*” He intimates the sympathy and necessity of nature, and that the soul is unwilling to be severed from the body; otherwise there would be often self-murders. Peter was carried unwillingly to be crucified, but he suffered willingly on the cross.

However grievous may be the pain of death, it is to be overcome by the power of Love for Him Who is our Life, and Who willingly suffered death for our sakes.

Christ reserved the glory of martyrdom for the old age of Peter. (*Aug.* *Chrys.*) His old age was no hindrance to his

δὲ εἶπε σημαίνων ποίῳ θανάτῳ δοξάσει τὸν Θεόν· καὶ τοῦτο εἰπὼν λέγει αὐτῷ, Ἀκολουθεῖ μοι. ²⁰ κ' Ἐπιστραφεῖς ὁ Πέτρος βλέπει τὸν μαθητὴν, ὃν ἡγάπα ὁ Ἰησοῦς, ἀκολουθοῦντα, ὃς καὶ ἀνέπεσεν ἐν τῷ δεῖπνῳ ἐπὶ τὸ στήθος αὐτοῦ, καὶ εἶπε, Κύριε, τίς ἐστὶν ὁ παραδιδούς σε; ²¹ τοῦτον ἰδὼν ὁ Πέτρος λέγει τῷ Ἰησοῦ, Κύριε, οὗτος δὲ τίς; ²² Λέγει αὐτῷ ὁ Ἰησοῦς, Ἐὰν αὐτὸν θέλω μένειν ἕως ἔρχομαι, τί πρὸς σέ; σὺ μοι ἀκολουθεῖ. ²³ Ἐξῆλθεν οὖν ὁ λόγος οὗτος εἰς τοὺς ἀδελφούς, ὅτι ὁ μαθητὴς ἐκεῖνος οὐκ ἀποθνήσκει· καὶ οὐκ εἶπεν αὐτῷ ὁ Ἰησοῦς, ὅτι οὐκ ἀποθνήσκει, ἀλλ', ἐὰν αὐτὸν θέλω μένειν ἕως ἔρχομαι, τί πρὸς σέ;

²⁴ m Οὗτός ἐστιν ὁ μαθητὴς ὁ μαρτυρῶν περὶ τούτων, καὶ γράψας ταῦτα, καὶ οἶδαμεν ὅτι ἀληθής ἐστιν ἡ μαρτυρία αὐτοῦ. ²⁵ *Ἔστι δὲ καὶ ἄλλα πολλὰ ὅσα ἐποίησεν ὁ Ἰησοῦς, ἅτινα ἐὰν γράφηται καθ' ἓν, οὐδὲ αὐτὸν οἶμαι τὸν κόσμον χωρῆσαι τὰ γραφόμενα βιβλία. Ἀμήν.

courage, for he was a new man in Christ, and was invigorated by the Holy Ghost. (Cp. Chrys.)

19. σημαίνων] *signifying by what manner of death he would glorify God.* He does not say 'die.' To suffer for Christ is to glorify God. Peter, who had promised, in presumptuous haste, that he would die for Christ, at last died for Him in perfect love. It was needful that Christ should first die for the salvation of Peter, before Peter could die for the Gospel of Christ. (Aug.)

— Ἀκολουθεῖ μοι] *Follow Me.* Thou hast heard My words, which are the words of Him Whom thou hast proved by thine own denial of Him. He Who prophesied that thou wouldest deny Him, now prophesies that thou wilt die for Him. Now thou mayest no more fear to die, for He liveth, Whom thou didst weep as dead, and Whom thou didst endeavour with earnest love to deter from dying for all. (Matt. xvi. 22.) Peter not only followed Christ to death, but in the manner of his death—crucifixion. (Aug.)

22. Ἐὰν αὐτὸν θέλω μένειν ἕως ἔρχομαι] *If I will that he should not follow Me*, as thou wilt, by martyrdom on the cross, but that *he should tarry* for a placid consummation of his life, and wait in expectation *till I come* to take him to Myself in peace. (Aug. Cp. Sermon. 253.) See on v. 28.

Our Lord had before said to Peter (John xiii. 36), thou canst not follow Me now: now that thou boastest of *thine own strength*, saying that thou wilt not deny Me, but wilt lay down thy life for Me. But, He added, thou wilt follow Me hereafter; and He now explains that saying.

— ἕως ἔρχομαι] *while I am coming, and till I come* (1 Tim. iv. 13).

— σὺ μοι] Both pronouns are emphatic. The oblique cases of the pronoun Ἐγὼ (viz. μοῦ, μοι, μέ) are often used in the New Testament in a manner peculiar to it; and this usage imparts much strength and clearness to the sense. See the remarkable example in Matt. xvi. 18, οἰκοδομήσω μοῦ τὴν ἐκκλησίαν. When so used, they do not follow their substantive, but precede it. They are not enclitic, but emphatic. The same may be said of their relation to verbs, as here, where the sense is, "Do thou follow Me, instead of inquiring what will become of him." In the present Edition these oblique cases have been accentuated accordingly.

23. Ἐξῆλθεν οὖν] *This saying then went forth among the brethren that that disciple would not die.* And this notion lingered in certain quarters even to the age of S. Augustine, who relates that some persons imagined that St. John was not dead, but only asleep in his grave at Ephesus.

— ἀποθνήσκει] Cp. Matt. ii. 4, ποῦ ὁ Χριστὸς γεννᾶται; — καὶ οὐκ εἶπεν αὐτῷ ὁ Ἰησοῦς] *and yet Jesus said not unto him that he was not to die, but If I will that he tarry till I come, what is that to thee?*

Our Lord delivered here two prophecies, one concerning the death of St. Peter, the other concerning the death of St. John;

The prophecy concerning St. Peter's death had been fulfilled. and had been explained by its fulfilment, when St. John wrote his Gospel. It had been fulfilled and explained by the manner of St. Peter's death, in which he followed Christ to the cross, and so glorified God (v. 19).

But the other prophecy—that concerning St. John's own death—was not yet fulfilled. But it also was to be fulfilled, and

to be explained by its fulfilment when the Evangelist came to die. And those persons who survived him, or lived after him, knew that it was fulfilled by St. John's patient waiting, and in the quiet endurance of life, protracted among many trials, after the death of all his brother Apostles, till Christ came and took him to Himself by a natural death. St. Peter followed Christ; St. John tarried for Him. St. Peter's was the martyrdom of death, St. John's was the martyrdom of life.

The Holy Spirit, by commenting here on a fulfilled prophecy, that concerning St. Peter, teaches us to attend to the fulfilment of prophecy in our own times. And by only correcting an error with regard to an unfulfilled prophecy,—that concerning St. John,—He teaches us not to speculate curiously on unfulfilled prophecies; but to wait patiently, till Christ comes to us in the events of History, and interprets His own Prophecies by fulfilling them.

24. Οὗτός ἐστιν] *This is he*, St. John himself. On οὗτος, used by a speaker when designating himself, see the note on Matt. xvi. 18.

— οἶδαμεν] *we know.* I, and you whom I address, know that His testimony is true, for it is the testimony of the Spirit of Truth (cp. 1 John v. 9. 3 John 12). Here is an assertion of Inspiration. Who could have recorded Christ's Discourses on the mysterious doctrines revealed in this Gospel, and have solemnly affirmed that his record was true, if he had not been enabled to do so by the illumination of the Holy Ghost?

The writer unites himself with his hearers and readers in one confession of the truth. Compare the Amen at the end of St. Luke's Gospel, and of this Gospel.

25. ὅσα] *what and how many*; not for & simply, but indicating multitude and greatness, "quæ et quanta." So used by St. John, Rev. i. 2, ὅσα εἶδε, "quæ et quanta vidit."

— οὐδὲ αὐτὸν οἶμαι τὸν κόσμον χωρῆσαι] A manner of speech which is employed when that which is evident is amplified, without any deviation from truth. The expressions used may exceed the fact, but so as to show the desire of the speaker without any illusion being practised on the hearer. This figure of speech, called hyperbole, is found in other places of Holy Writ. Aug. Cp. Aug. Civ. Dei, xvi. 21. Cp. Rom. ix. 3. Glass. Philog. Sacr. tract. i. cap. xix. p. 905, ed. 1711.

St. John testifieth this, with as great certainty of truth as height of hyperbole. (Bp. Pearson.)

— οἶμαι] *I deem*, the first person singular; very appropriate after οἶδαμεν the first person plural in the preceding verse, lest any one should attribute this verse to any but one person, namely, the beloved disciple, who wrote these things—St. John. Some, however, have questioned the genuineness of this verse. But it is found in all the MSS. with scarcely more than a single exception (Cod. 63).

St. John ends his Gospel with the recital of the manifestations of Christ after His Resurrection; and he does not describe the Ascension of Christ into heaven. This had been already done in the preceding Gospels. (Mark xvi. 19. Luke xxiv. 51. Cp. Acts i. 2—12.) He takes for granted, that it is well known to those for whom he wrote. And though he does not describe it, yet he records three speeches of Christ referring to it (iii. 13; vi. 62; xx. 17). See note on Mark xvi. 19, and above, p. 268.

THE
NEW TESTAMENT

OF OUR LORD AND SAVIOUR

JESUS CHRIST,

In the Original Greek:

WITH

NOTES AND INTRODUCTIONS,

BY

CHR. WORDSWORTH, D.D.

CANON OF WESTMINSTER.

THE ACTS OF THE APOSTLES.

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The concluding portion of this Edition of the Greek Testament, containing the Epistles of St. James, St. Peter, St. John, and St. Jude, and the Book of Revelation, will, it is hoped, with the Divine Blessing, be published in the autumn of this year.

CLOISTERS, WESTMINSTER ABBEY,
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INTRODUCTION

TO THE

ACTS OF THE APOSTLES.

No portion of Holy Writ has been made the occasion of more controversy as to its design than the ACTS of the APOSTLES.

Some have said that it is composed without any specific plan¹, and that it is merely a collection, imperfect and fragmentary, of such materials concerning the primitive Church, as happened to be accessible to the writer. It has been argued from its inscription to Theophilus², that it was designed only for the use of a private Christian. It has been observed, that it records only some actions of two of the Apostles, St. Peter and St. Paul; and that it says nothing of their Epistles, or of the martyrdom of either, and that it terminates unexpectedly with St. Paul's first visit to Rome. And it is alleged, that its title, "the ACTS of the APOSTLES," disappoints the reader, and can hardly have been assigned to it by the writer himself.

Others³, in recent times, profess to have discovered in this book a design to vindicate St. Paul, the Apostle of the Gentiles, from the charges of those who contrasted his teaching with that of St. Peter, the Apostle of the Circumcision; as if the one were contradictory to the other. And others⁴, accepting this hypothesis concerning the Acts, have proceeded so far as to affirm, that the view presented to us there, of St. Paul's teaching, is inconsistent with the tenour of St. Paul's Epistles.

The tendency of these theories is evidently to invalidate its Authority, and to undermine the foundations of its Genuineness and Inspiration.

Happily, however, for the Christian Church, there is no book whose Authenticity, Genuineness⁵,

¹ e. g. See *Dr. Davidson*, Introduction to N. T., ii. p. 62, and *ibid.* p. 24.

² *Kuinoel*, *Zeigler*, *Heinrichs*, *Meyer*, and others.

³ *Schneckenburger* über d. Zweck d. Apostelgeschichte. Bern. 1841.

⁴ *Bauer*, *Schwegler*, and *Zeller*. See *Meyer's* Einleitung, p. 9.

⁵ On the subject of the Authorship, the following ingenious argument from internal evidence deserves to be cited;

"Acts xvi. 10: 'After he had seen the vision, immediately we endeavoured to go into Macedonia, assuredly gathering that the Lord had called us for to preach the Gospel unto them.'

"Here the writer of the history, by the change of persons, first indicates his own presence as a companion of the Apostle. It is well known that this book of Acts, as well as the third Gospel, are ascribed to St. Luke by the universal tradition of the Church; but it seems never to have been shown that the same conclusion may be reached, simply and rigidly, by the internal evidence alone.

"The writer then, so far as we can learn from his history, was present with the Apostle from Troas to Philippi, in his first visit to Europe; was absent from him or not distinctly present, after his departure from Philippi, during his double stay at Corinth and Ephesus; and having joined him at Philippi again, continued his companion during his voyage from Greece to Palestine, his imprisonment at Cæsarea, his second voyage, and, at least, the earlier part of his imprisonment at Rome.

"None of St. Paul's letters were written until his arrival at Corinth, when the first separation had taken place. Six of them, the first and second to Thessalonica, the Epistle to the Galatians, the first and second to Corinth, and the Epistle to the Romans, were written during the interval of the writer's apparent absence.

His name could not then be expected to occur in these letters among the friends who were present with St. Paul, and who joined in the salutations.

"Four other letters, to the Ephesians, Colossians, Philemon, and Philippians, were written during the first imprisonment at Rome. Now since the writer had been a companion of the Apostle for three whole years before that imprisonment, had attended him on the voyage with only one or two others, and had continued with him till his arrival at Rome, it is most improbable that he would leave him at once, and not cheer him by his presence and friendship, as in the previous long delay at Cæsarea. In these letters, therefore, if the helpers present with St. Paul are at all mentioned, his name will be likely to appear. And since he had been so intimate a companion, and attended him faithfully so long, it seems almost certain that the Apostle, if he specified his chief helpers and friends who were with him, could not omit one so conspicuous. The writer, we may thus infer, was either Tychicus, Timothy, Epaphroditus, Epaphras, Onesimus, Aristarchus, Marcus, Jesus Justus, Luke, or Demas, the only persons whose names appear in the salutations of these four letters.

"But this choice is soon reduced within narrower limits. Timothy, Tychicus, and Aristarchus could none of them be the writer, since they accompanied Paul and himself on the voyage from Greece (Acts xx. 4, 5). Onesimus is excluded, since he was converted by St. Paul during his imprisonment at Rome (Philem. 10). Mark is also excluded, since he is mentioned repeatedly in the history, and was rejected by St. Paul as a companion in that very journey in which the writer soon afterwards joined him. Epaphroditus clearly was not with the Apostle when the imprisonment began, but was sent to him from Philippi, when they heard tidings of his necessities. Epaphras appears to have

and Inspiration, are more strongly corroborated by the consentient testimony of Ancient Christendom than the Acts of the Apostles.

The evidence of this is clear and open to all¹. And taking for granted that this book was dictated by the Holy Ghost, we may feel confident, that, whether we *can discover* its design or no, a design certainly it has, not unworthy of its Divine Author. He is the Spirit of Counsel and of Might, and what He wisely purposes, that He effectually performs.

But, is it difficult to discover its plan? Let us consider this question.

St. Luke has written one work, consisting of two parts; the former his Gospel, the latter the Acts of the Apostles.

The connexion of these two parts is marked by the commencement of the latter, with a reference to the former, and by the inscription of both to one person.

The latter opens thus; "The former Treatise," i. e. his Gospel, "I made, O Theophilus, of all that Jesus *began* both to do and to teach, until the day in which He was taken up."

Let us remark also, that in his latter treatise, the Acts, he resumes the subject at the point where, in the former, the Gospel, he had left it; namely, with a description of Christ's Ascension into Heaven.

Therefore, it appears from the Acts, that in his former treatise, the Gospel, St. Luke had professed to give an account only of what Jesus *began* to do and to teach, while He was *in person upon earth*.

But now, in his second treatise, the Acts of the Apostles, he has a higher and ampler subject before him.

In this book, the sequel of his Gospel, the blessed Evangelist, being inspired by the Holy Ghost, comes forward and unfolds, as it were, the doors of heaven, and reveals to the world, what the same Jesus, having ascended into heaven, and being exalted to the right hand of God, and there sitting in glory, *continues "to do and to teach,"* not any longer within the narrow confines of Palestine, or during the few years of an earthly ministry, but from His royal throne in His imperial City, the heavenly Jerusalem; and what there sitting in glory He does and teaches, "in all Judæa and in Samaria, and unto the uttermost parts of the earth²," by the instrumentality of Apostles and Apostolic men, and Apostolic Churches, in all ages of the world; and what He will ever continue *to do and to teach, from heaven*, by the power of the HOLY GHOST sent down from heaven after His Ascension; even till He comes again in glory to judge both the quick and dead.

This is the view which the Author himself propounds of his own plan in composing this book.

Let us consider, whether this view is consistent,

I. With what may be gathered from other writers of Holy Scripture, concerning Christ's Office after His Ascension, and during His Session in Glory? and

II. Whether it be confirmed by internal evidence derivable from the Acts of the Apostles?

I. Our Blessed Lord Himself, when upon earth, had promised to be always with His Apostles³, and He had said to them, a little before His Ascension, "As My Father hath sent Me, even so send I you⁴." Thus He prepares us to regard their Acts as done by Himself. He had also said that the works which they would do after His Ascension would be even greater than those works which He had done when on earth, because He would go to the Father; that is, He Himself, after His

been a local Pastor from Colossæ, who arrived also at Rome after the imprisonment there had begun. Thus Jesus Justus, Luke, and Demas are the only three names which are not absolutely excluded by these texts.

"That Jesus Justus was not the writer may be gathered from two presumptions of considerable weight. First, he was of the circumcision, or a Jew by birth; while several indications in the book of Acts lead us to suppose that the writer was a Greek, and only a Proselyte, rather than a native Jew. And next, Jesus Justus is named only once, while the two others are named three times in these Epistles. Now the companion of the Apostle for so many years, and through so many dangers, would not be likely to be left thus entirely in the background, compared with others.

"The choice will now be confined to Luke and Demas, each of whom is mentioned three times, and always near together. In the last instance, however, there occurs a remarkable contrast. In his second imprisonment, as we learn from 2 Tim. iv. 10, 11, Demas forsook the Apostle, through love of the world, and 'only Luke' continued with him, while every other helper was absent.

It would be a high degree of moral incongruity to suppose that this apostate, whether his apostasy was temporal or final, and not the companion who was faithful to the last, was the same with the faithful companion during shipwreck and imprisonment, and the honoured writer of two main books of the sacred canon. And thus, by internal evidence alone, we are led to the conclusion that Luke, and no other, was the real Author of the Gospel and the book of Acts. The circumstantial evidence limits our choice to three names, while the moral evidence, hardly less forcible, confines it among these to St. Luke only."—*Birks' Horæ Apostolicæ*, pp. 351—353.

¹ It may be seen in *Lardner*, iii. 207. *Kirchofer*, *Quellen-sammlung zur Geschichte des N. T. Canons*, pp. 161—168. *Davidson's* Introduction, pp. 2, 3; and Appendix A to the Editor's Lectures on the Canon of Scripture. See also below, p. 6, *note*.

² Acts i. 8.

³ Matt. xxviii. 20.

⁴ John xx. 21.

Ascension, and the Giving of the Holy Ghost, would do greater works by their instrumentality, than He had done when visible in His bodily presence upon earth ¹.

Accordingly St. Mark concludes His Gospel, by expressing in few but comprehensive words, what may be regarded as the argument of the Acts of the Apostles. "So then after the Lord had spoken unto them, He was received up into heaven, and sat on the right hand of God; and they went forth and preached every where, the Lord *working with them, and confirming the Word with signs following* ²."

Thus the Holy Ghost, speaking by St. Mark, represents the Lord Jesus as *continuing* to do and to teach *every where*, after His Ascension, by the ministry of His Apostles, what He had *begun* to do and to teach while He was visible upon earth.

Similarly, the Apostle St. Paul, who, as Christian Antiquity testifies, was St. Luke's fellow-labourer in writing, as well as in preaching the Gospel ³, represents Christ in glory, as the Origin of all that is done or taught in the Church by the ministry of men. "He that descended is the same also that ascended up far above all heavens, that He might fill all things. And He gave some Apostles, and some Prophets, and some Evangelists, and some Pastors and Teachers, for the perfecting of the saints, for the work of the Ministry, for the edifying of the body of Christ ⁴."

In like manner the beloved Disciple St. John, to whom it was given to behold Christ in Glory, describes Him in the Apocalypse as walking in the midst of the seven Golden Candlesticks; which are the Churches of God ⁵.

Therefore the Church of England, in her Office for ordering of Priests, looks up from earth to heaven, and praises God for having given His dearly beloved Son, Who, "*after He had made perfect our Redemption by His death, and was ascended into Heaven, sent abroad into the world His Apostles, Prophets, Evangelists, Doctors, and Pastors, by whose labour and ministry He gathered together a great flock in all parts of the world, to set forth the eternal praise of God's holy Name.*"

II. Let us now examine, whether this view of the design of the Acts of the Apostles, is authorized by the contents of the book itself.

1. Consider the first Act there recorded as done by the Apostles after the Ascension. They return from the Mount of Olives to Jerusalem, and resort to *the* Upper-room ⁶, probably the same where Jesus had instituted the Lord's Supper, and had shown Himself alive to the Apostles on the two successive Sundays after His Resurrection. There they nominate two persons, with the view of filling up the vacancy made by the death of Judas, and they address a prayer to Jesus, "Lord ⁷, show whether of these two *Thou hast chosen* ⁸." Thus they declare their persuasion that He Who is removed from their bodily sight is still present with them, as He Himself had promised to be ⁹; and that sitting on His throne in Heaven, He can and does *choose* an Apostle, as truly as when He was walking on earth, by the side of the Sea of Galilee. *The lot was cast into the lap, but the disposing of it was of the Lord* ¹⁰. The lot which fell upon Matthias was dropped from heaven by the hand of Christ.

2. Observe the next great event in this sacred History—the Descent of the Holy Ghost from heaven. Christ when on earth had breathed upon His Apostles and said, "Receive ye the Holy Ghost ¹¹." Thus He showed that He Himself was the source whence that gift would come. And when the Holy Spirit was poured forth on the Apostles, Peter ascribed the effusion to Christ; "He, having received of the Father the promise of the Holy Ghost, hath shed forth this which ye now see and hear ¹²." He, Who while on earth did and taught what the Messiah was to do and teach, now does and teaches in a more glorious manner by the Holy Ghost the Comforter, Whose Mission from heaven is like a royal largess, bestowed in honour of Christ's Coronation, a sign and fruit of His heavenly inauguration and glorious enthronization on the Right Hand of the Majesty on high.

Hence the Kingdom of Christ, which was commenced by His ministry upon earth, is now continued, extended, and amplified. The Four Gospels are the *Beginnings* ¹³ of its history: they reveal the Day-Spring from on high, and the orient gleams of the Sun of Righteousness. But in the Acts of the Apostles the Sun has risen in his strength, and shines in noonday splendour. After His exaltation in glory, and after the bestowal of the Holy Ghost, the number of the names of the

¹ See on John xiv. 12.

² Mark xvi. 19, 20.

³ See the authorities in the *Introductions* to the Four Gospels, and to St. Luke's Gospel.

⁴ Eph. iv. 10—12.

⁵ Rev. i. 13. 20; ii. 1.

⁶ Acts i. 13.

⁷ That *Κύριος* is here Christ, see notes on Acts i. 6. 21. 24.

⁸ Acts i. 24.

⁹ Matt. xxviii. 20.

¹⁰ Prov. xvi. 33.

¹¹ John xx. 22.

¹² Acts ii. 33.

¹³ See note on Acts x. 11.

Disciples at Jerusalem, which had been before a mere handful, a hundred and twenty¹, is now counted by thousands². The Christian Church extends herself from the upper room on Mount Sion, in a gradually growing circle, till she embraces within her range "devout men from every nation under heaven³." She enfolds Samaria by the agency of Philip the Deacon, and of Peter and of John. Christ preaches by Philip in the wilderness of Gaza, and "the Morians' Land stretches out her hands unto God⁴." He passes toward Ashdod, and "Philistia is glad of Him⁵." "Behold the Philistines, and they of Tyre with the Morians, lo! there is He born⁶,"—born by the new Birth of the Word and Sacraments. By the preaching of Peter He gathers in the Gentiles at Cæsarea; by the ministry of Paul He plants the Gospel at Antioch; He encounters the Evil One in various forms; of obstinate obduracy in Jewish Synagogues; of Pagan Idolatry at Lystra and Ephesus; of Sorcery, Witchcraft and Divination at Samaria, Paphos, and Philippi; of sceptical Philosophy, and intellectual pride at Athens and Corinth; and at length in His triumphant march, as a crowning consummation of His conquests, and an earnest of universal victory, He plants the Cross in the imperial city of the Cæsars, the heathen capital of the world, by the hands of him,—who had formerly been the fiercest persecutor of the Church, but afterwards was its most zealous champion, and courageous confessor and martyr—St. Paul.

These noble feats of Christian prowess were performed by means of men, but the Doer of them all was Christ. And what St. Luke says concerning one great harvest of souls, gathered into Christ's garner, may be said equally of all; "The Lord added to the Church daily such as should be saved⁷."

3. Thus we see in the Acts the continuance and extension of Christ's working, and we also recognize in it a greater manifestation of glory in the *manner* of His operations. He Himself had said, when on earth, "He that believeth on Me, the works that I do shall he do also, and greater works than these shall he do, because I go unto my Father⁸." That is, when I am ascended into heaven, and am seated in glory there, then will I do, by the agency of others—My faithful servants—works more marvellous than are done by Me now, in person on earth.

For example, our Lord when on *earth* had healed the woman who touched with faith the hem of His garment⁹. But when He had ascended into *heaven*, He worked miracles on the sick by means of the shadow of St. Peter at Jerusalem¹⁰, and by the handkerchiefs of St. Paul at Ephesus¹¹; and thus He showed that the sphere of His working was enlarged; and He creates in our hearts a blessed assurance, that now, when as Man united for ever to God, He, Who by virtue of His obedience to death, has received "the Name which is above every name¹²," He is ever acting by those visible channels of Invisible Grace, His Word and Sacraments, which derive their efficacy from His Godhead, Incarnation and Passion, and are the means by which the benefits of His Death are bestowed for our everlasting life, and are like the skirts of His garments, by which, when touched by Faith, He heals the diseases of our souls.

4. The ACTS of the APOSTLES is a portraiture of the Church; it is an Historical Picture delineated by the Holy Ghost guiding the hand of the Evangelical Painter St. Luke. It has, as its central Figure, Jesus Christ, perfect God and perfect Man, Who died for us on the cross, and raised Himself from the Dead, and ascended into heaven, and sent the Comforter, and reigns in glory, the Head of the Church, and Sovereign of the world, King of Kings and Lord of Lords. He is the source of all the life and beauty displayed in this heavenly landscape; and therefore, it will be remembered, the Apostles are careful to disclaim for themselves all independent power. "Ye men of Israel, why look ye on *us*, as though by our own power or holiness we had made this man to walk? The God of our fathers hath glorified His Son Jesus¹³." Thus they raise the eyes of the people from themselves—Christ's members and ministers on earth—to Christ their Head and King acting by them from heaven.

5. Accordingly, we find that in this History there are certain words continually recurring, which remind the reader of this concentration of power in Christ, and derivation of power from Him.

One of these is *Κύριος*, the LORD. This word is equivalent to the JEHOVAH of the Old Testament, and corresponds to it in the Septuagint Version¹⁴; and it is observable that in the twenty-fourth Psalm—which prophetically describes the event, with which this Book opens, the Ascension

¹ Acts i. 15.

² Ib. ii. 41; iv. 4.

³ Ib. ii. 5.

⁴ Ps. lxxviii. 31.

⁵ Ib. lx. 8.

⁶ Ps. lxxxvii. 4.

⁷ Acts ii. 47.

⁸ John xiv. 12.

⁹ Matt. ix. 20.

¹⁰ Acts v. 15.

¹¹ Acts xix. 12.

¹² Phil. ii. 9.

¹³ Acts iii. 13.

¹⁴ See note below on i. 6. 21, and on xxv. 26.

of Jesus, and appeals to the Gates of heaven to receive Him, "Lift up your heads, O ye gates, and be ye lift up, ye everlasting doors, and the King of Glory shall come in¹," the Psalmist twice asks, "Who is *this* King of Glory?" and twice it is answered, "The Lord, He is the King of Glory¹." And the word in the original for Lord is *Jehovah*, showing that our Jesus is Jehovah. And this word is constantly applied to CHRIST in the Acts, where it is found nearly a hundred times, and is like a sacred keynote of the whole, ever sounding forth His Divine Lordship in the ear of the world. The Lord's working in the Church, the Lord's household,—this is what the Acts reveals. 'Ο Κύριος ἐν τῇ Κυριακῇ,—that is its subject. It is "the LORD JESUS," Who is said by St. Peter to have come in and gone out among them². It is He Who chooses Matthias³; He Who sends the Holy Ghost⁴; He who adds Believers daily to the Church⁵; He Who works miracles by the hands of His Apostles⁶. To the Lord Jesus, St. Stephen, the first Martyr, looks up and prays at the hour of death⁷. He calls to the persecuting Saul with a voice from heaven⁸. He sends Ananias to baptize him⁹. He sends Peter to Cornelius¹⁰. He (says St. Peter) is Lord of all¹¹. His Angel delivers Peter from prison, and smites Herod on his throne¹². He calls Paul to Macedonia¹³, and comforts him at Jerusalem¹⁴; and finally the book closes with the triumphant declaration, that Paul preaches, in the great heathen capital, Rome, "the things concerning the Lord Jesus, with all confidence, no man forbidding him¹⁵."

Thus the mind is elevated from earth to heaven, and from the acts of the envoys and ambassadors, to the majesty and glory of their Lord and King, sitting on His heavenly throne.

6. This process of exaltation is also performed by another word, recurring in this history and drawing the heart upward to Christ.

That word is οὐρανός, HEAVEN. The inner scene of the book is Heaven. It begins with Christ's Ascension into heaven. The Apostles gaze upward to heaven, and a heavenly messenger comes and announces to them that Jesus is received into heaven; and will come again in like manner in glory from heaven¹⁶. On the day of Pentecost there comes a sound from heaven, as of a rushing mighty wind, and declares the source whence the Holy Spirit proceeds¹⁷. St. Stephen, in the hour of death, being full of the Holy Ghost, "looks stedfastly up to heaven, and sees the glory of God, and Jesus standing on the right hand of God," and says, "Behold, I see the heavens opened, and the Son of Man standing on the right hand of God¹⁸." As Saul journeys and comes near to Damascus, "suddenly there shined round about him a light from heaven; and he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou Me? And he said, Who art Thou, Lord? And the Lord said, I am Jesus Whom thou persecutest¹⁹." Peter, when in a trance at Joppa, saw heaven opened, and the vessel descending, representing the Church Universal, extending to all corners of the earth, into which all nations were to be received; and this vessel let down from heaven, is drawn up again into heaven²⁰. Thus it was declared, that the hand by which the Church Universal is ordered, maintained, and extended, is the hand of Christ in heaven. "In His hand are all the corners of the earth²¹;" and whatever is effected by the ministry of men for the advancement of His kingdom on earth, is done by the power of Him, Who sitteth on the throne of heaven.

III. This view of the design of St. Luke in writing the Acts of the Apostles, supplies a solution of the difficulties which, as has been noticed at the commencement of this Introduction, have been raised with respect to it;

1. It accounts for its Title.

In all probability that Title was given by the Author himself. Certainly it is very ancient²²; and the book was never known by any other name.

¹ Ps. xxiv. 7, 8, 10.

² Acts i. 21.

³ Ib. i. 24.

⁴ Ib. ii. 33—35.

⁵ Ib. ii. 47.

⁶ Ib. iii. 6; iv. 10.

⁷ Ib. vii. 59, 60.

⁸ Ib. ix. 5.

⁹ Ib. ix. 10.

¹⁰ Ib. x. 4, 14.

¹¹ Ib. x. 36.

¹² Acts xii. 7, 23.

¹³ Ib. xvi. 10.

¹⁴ Ib. xxiii. 11.

¹⁵ Ib. xxviii. 31.

¹⁶ Ib. i. 9—11.

¹⁷ Ib. ii. 2.

¹⁸ Ib. vii. 55, 56.

¹⁹ Ib. ix. 3—5.

²⁰ Ib. x. 11—16, and xi. 5—10.

²¹ Ps. xciv. 4.

operatus est Deus plurima Evangelii ostendi per *Lucam*, quibus necesse habuerint omnes uti, ut sequenti testificatione ejus quam habet de *Actibus* et *Doctrinâ Apostolorum* omnes sequentes et regulam veritatis inadulteratam habentes salvari possint." And *Clemens Alexandrin.* Adumbrat. in 1 Pet. Epist.: "Sicut *Lucas* quoque et *Actus Apostolorum* stylo executus." And *Tertullian* (passim, e.g. de præscr. hæret. 22, adv. Marcion. v. 2, and de Baptismo, 10) refers to this book, under the title *Acta Apostolorum*, and calls it *Commentarium Lucæ*, De jejun. 10. And *Origen* (ad Cels. vi. 12): ὡς ὁ Λουκᾶς ἐν ταῖς πράξεσιν τῶν ἀποστόλων ἔγραψεν, and Epist. ad African. § 9. So *Eusebius*, ii. 17; iii. 4. *Cyril. Hierosol.*, Cat. iv. *Epiphan.*, Hæres. 1, p. 941, enumerates τὰς πράξεις τῶν ἀποστόλων in the Canon of the N. T.

It is observable that *S. Hilary* (in Matt. xiv.) refers to this book thus, "sicut libro *Præceos* (qu. *Præxon*?) continetur."

²² Thus the ancient *Canon Muratorianus* says, "Acta omnium Apostolorum sub uno libro scripta, sunt (qu. sanctus) *Lucas* optime Theophilo comprehendit; quia sub præsentia ejus singula gerebantur." And *Irenæus*, iii. 15: "Fortassis et propter hoc

But we must understand what that Title means; and its meaning is to be sought in the sense of the words *πράττω* and *πράξις*, as distinguished from the words *ποιῶ* and *ποίησις*.

Christ is said *ποιεῖν*, e. g. in the first words of this book¹, Jesus began *to do*², and in numerous other places of Scripture; but He is never said *πράττειν*; and His agency is never described by the word *πράξις*. This book therefore describes what Christ, the Invisible Head of the Church, *ποιεῖ*, i. e. *does*, or *makes*, by the visible instrumentality and operations, the *πράξεις*, or *actings*, of Apostles, who are His chief Ministers; and in whose apostolic office is contained and summed up the subordinate agency of the Priesthood and Diaconate.

The title of the book is³ *πράξεις Ἀποστόλων*, “Actings of Apostles;” and *two* of the Apostles, Peter and Paul, are selected as *specimens* of the rest; and certain acts of theirs are chosen as *specimens* of their operations. The one, Peter, was called by Christ on earth; the other, Paul, was called by Christ from heaven. The one, Peter, had denied Christ; the other, Paul, had persecuted Christ. The one was an unlettered fisherman of Galilee; the other a learned Pharisee, brought up at Jerusalem. Therefore, in the choice of Peter and Paul, as special instruments of Christ in propagating the Gospel, His power is signally glorified. The acts of those two Apostles are like patterns of what Christ wrought by all the Apostles, whether on earth or from heaven. And what this book records of some of Christ’s works, wrought by these two Apostles, enables us to infer what else He did by their instrumentality, and by that of the other Apostles whose acts are not described.

2. Hence also we perceive the reason why some of the main incidents in the history of Peter and Paul,—for example, their last sufferings and glorious martyrdom, are not recorded in this book. Some excellent persons, indeed, have deplored this⁴: some have therefore complained of omissions, or defects in the history. But no; St. Luke remained with St. Paul in his last days, as St. Paul himself has testified in his last written Epistle, “only Luke is with me⁵,” but he has not said any thing of them. And with good reason. An *uninspired* writer would have dealt differently with his subject. Whatever else he left untold in the history of the Apostles, he would certainly have described their *deaths*. But St. Luke was guided by the Holy Ghost, not merely in writing what an uninspired man could not write, but also in *not* writing what an uninspired person would have been eager to write. There is inspiration in his silence. His silence, with regard to the Apostles, is full of eloquence with regard to Christ. Neither Paul nor Peter are the heroes of the Acts; but Christ is all in all. And by the subordination of the human instruments, the Divine Agent is glorified; by the “omissions and defects,” as they are called, in the history of the Acts of the Apostles, he reminds us, that even the greatest of men are nothing; that even a Paul is nothing, and a Peter is nothing, but only “ministers of Christ⁶.”

3. Here then we see a divine protest against that morbid curiosity of modern times, which craves to gratify the appetite by graphic sketches and vivid pictures of minute personal details in the history of the Apostles; and in order to provide food for that unwholesome craving, strains its inventive ingenuity, and bedizens the venerable forms of the Apostles with legendary shreds and tinsel embellishments. The Holy Spirit in this divine book condemns such meddling inquisitiveness, and busy familiarity and irreverence. He subordinates every thing in the private history of the Holy Apostles to the public dignity of the Apostolic office. He does not sink the Apostle in the man, but transfigures the man into the Apostle⁷. He tells us nothing of their personal appearance, nothing of the day or year of their birth, or of their death; nothing of their parents or children. He has not informed us whether St. Paul was ever married, or no. Thus he takes them out of the category of common men, and encircles their heads with a halo of sanctity; they are Christ’s chosen vessels and instruments, consecrated as such; *that* is their history. He raises our eyes from them to Him: they by whom He wrought were men, but He who worked by them is God; and the sparkles of their light are drowned in the abyss of His Glory.

But he may have used a MS. like Codex D with the title *πράξις*, in the singular.

The composition of Apocryphal “Acts” of Apostles and apostolic men (of which an Edition has been published by *Tischendorf*), proves the prior existence of a genuine “Acts,” and the Christian Church knows of no other than the work of St. Luke bearing that inscription.

¹ Acts i. 1.

² Cp. John ii. 11. 23; iv. 29. 46; v. 11. 36; vi. 14; vii. 31; ix. 16; x. 25. 37; xi. 45, 46, and *passim* xx. 30; xxi. 25.

³ Without the definite article *αἱ* before *πράξεις*, and perhaps, also, without *τῶν* before *ἀποστόλων*. The MSS. A, E, G, H

have *πράξεις τῶν ἁγίων ἀποστόλων* as the title; D has *πράξις ἀποστόλων*; B has *πράξεις ἀποστόλων*; and *Lachmann, Tisch., Bornemann, and Alford* have adopted *πράξεις ἀποστόλων* in their editions.

⁴ As *Dr. Burton*, who says, p. 262, “It is much to be lamented that St. Luke did not continue the Acts of the Apostles beyond the arrival of St. Paul at Rome.”

⁵ 2 Tim. iv. 11.

⁶ 1 Cor. iii. 5.

⁷ Cp. further note below, on 2 Cor. xii. 7, on St. Paul’s *thorn* in the flesh.

IV. The plan then of this divine book, is to reveal to us Christ sitting in heaven ; not like one of the deities of the heathen world, indifferent to human affairs, or controlled by a fatal destiny ; or sharing His power with rival deities ; but enthroned King of Kings and Lord of Lords, and ever ruling all things by His word, for the advancement of His Gospel, and the establishment of His kingdom, till at length He will put all things under His feet, and God will be all in all.

Here is a magnificent subject, not unworthy the pen of the Holy Ghost.

The Acts of the Apostles, thus viewed, is a divine Epinicion, or Song of Victory, on the triumphant exaltation of Christ. It is an Evangelical fulfilment of those prophetic Psalms which celebrate His Victory ; “Thou art gone up on high, Thou hast led captivity captive¹.” “Gird Thee with Thy sword upon Thy thigh, O Thou most mighty.” “Ride on, because of the word of truth, of meekness, and righteousness. Thy seat, O God, endureth for ever².”

In regard also to Christ’s tender love for the Church, His Bride, it may be called a sacred Epithalamium, a holy nuptial hymn, in which is celebrated His tenderness for her, whom He has “purchased with His own blood³,” and has delivered from heathen bondage, and has brought near to Himself, and advanced to His own right hand, and made her partner of His Glory. Here, in this divine book, which describes the espousals of the Gentile Church to Christ, we may behold the prophetic picture displayed to the eye of the world in the fulness of historical truth : “Upon Thy right hand did stand the Queen in a vesture of gold wrought about with divers colours. Hearken, O daughter, and consider ; incline thine ear : forget also thine own people and thy father’s house. So shall the King have pleasure in thy beauty, for He is thy Lord God, and worship thou Him⁴.”

Hence we may derive the assurance that “no weapon formed against her shall prosper⁵.” The Powers of this world may persecute and oppress her, the Spirits of Darkness may be leagued against her, but He who ascended into heaven, and reigns in Majesty on high, works in her, and by her. “He is in the midst of her, therefore shall she not be removed ; He shall help her, and that right early. He is her hope and strength, a very present help in trouble. Therefore will we not fear, though the earth be moved, and the hills be carried into the midst of the sea ; though the waters thereof rage and swell, and the mountains shake at the tempest of the same ; the rivers of the flood thereof shall make glad the city of God. The Lord of Hosts is with us ; the God of Jacob is our refuge⁶.”

V. This then is the proposition, submitted to the reader’s consideration ;—

That the design of the writer of the Acts of the Apostles is, to reveal Jesus Christ in Glory, ordering and disposing all things, by the agency and teaching of men, particularly His Apostles, for the advancement of His Kingdom upon Earth, and for the full and final triumph of His holy Name and Word.

We may now proceed to test the soundness of this proposition, by reference to evidences derived from the state of the World when the Book was written, and also from the Book itself.

Jesus Christ is Lord of all⁷. His enthronement in glory is the culminating point to which His earthly ministry tends. His session there, by its very name implies permanence. There He reigns and will continue to reign, even to the end, as King. There He teaches, and will continue to teach, as our Prophet. There He, who as our Priest offered Himself on the Cross, and lifted up His hands on His Apostles, and blessed them, and was parted from them⁸, and ascended into Heaven, and entered into the true Holy of Holies, on that great Day of Atonement ; there He abideth still, a Priest for ever⁹ ; there He ever liveth, to make intercession for us¹⁰.

Such, then, being the majesty of Christ, and such His offices to mankind, it may reasonably be anticipated

1. That the circumstances of the world would be adjusted *à priori*, by providential preparations and pre-arrangements for the display of such a glorious consummation. And, that *à posteriori* Christ would manifest His divine Power, by applying actually, what He had contrived provisionally, for the extension of His kingdom on Earth. And,

2. That He would also display His sovereignty by *over-ruling adverse* Powers, and by making them subservient to the promotion of His own glory. And that, if the Acts of the Apostles was written, as we have affirmed it was, with the view of revealing Christ’s working and teaching, by

¹ Ps. lxxviii. 18.

² Ib. xlv. 4—7. Cp. Ps. ii. 6—9 ; cx. 1—5.

³ Acts xx. 28.

⁴ Ps. xlv. 10—12.

⁵ Isa. liv. 17.

⁶ Ps. xlv.

⁷ Acts x. 36.

⁸ Luke xxiv. 51.

⁹ Ps. cx. 4.

¹⁰ Heb. vii. 25.

the agency of His Apostles, for the advancement of His Kingdom upon Earth, it would exhibit evidence of such antecedent arrangements, and of such subsequent application, and of such over-ruling control. In a word, many things would be seen in it to have been made *à priori* to converge to Christ's Session in Glory, and *à posteriori* to radiate from it.

1. First, then, as to the evidence, displayed in the Acts, of previous providential arrangements for the furtherance of Christianity; and of Christ's power in applying those arrangements, and in over-ruling obstacles, for the extension of His Kingdom;

In contemplating the social and religious phenomena of the world at the time of Christ's Ascension, we see the *Jews dispersed* for their sins; and, though, for the sake of commerce, dwelling in all the great cities of the earth, yet not intermingled and blended with the population of any. We see them distinguished every where by certain characteristics; by the sanctification of a certain day, the Sabbath; by weekly religious assemblies on that day, in certain public buildings, their Synagogues; by regular reading there of certain Books;—the Law and the Prophets. We see those Books, not like the mystic volumes of other Religions, concealed from public view, but diffused by copies of the Original, and by Translations from it, in every country under heaven.

We see this People, although thus scattered, "like chaff of the summer threshing-floor¹," in all parts of the world, yet knit together by a strong and secret tie. We see them bound to a common centre, Jerusalem, by the triple cord of their Annual Festivals. We see them attracted to it year after year, by a silent centripetal force, and joined together in the City and Temple there. We see that City and Temple surviving after many national revolutions. It had been razed to the ground by Nebuchadnezzar; it had been profaned and made desolate by Antiochus Epiphanes; it had been dismantled by Ptolemy the First, it had been captured by Pompey, and plundered by Crassus; and ransacked by Cassius². But still, as if it had been a living thing endued with perpetual youth, the Temple of Jerusalem, at the time of the Ascension, shone in magnificence and splendour, unparalleled since the age of Solomon. And yet, forty years *after* the Ascension, this bond of national union was severed. All that complex machinery of national organization, which had been so providentially contrived, and so wonderfully protected, was dissolved; the Temple was levelled to the dust, and has never risen more.

Surely we may say, that the Temple of Jerusalem, with its sacred Ritual, had been preserved by Almighty God for some great purpose; and that *that* great purpose had been answered, and that the uses of the Temple and its ceremonial were exhausted, when it was destroyed.

What was the final cause of this providential arrangement, and of this divine dispensation?

The answer is found in the Acts of the Apostles. We see it there, and in there alone. The Day of Pentecost explains it. There Christ is revealed, sitting on His heavenly throne, sending the Gift of the Holy Ghost, which He had received in virtue of His obedience and for the manifestation of His Glory³. "The Lord gave the Word, great was the company of the Preachers⁴." We see Him preaching by His Apostles, to crowds of devout men, who had thronged to that Festival from every nation under heaven. He it is, Who has brought by His providential power the multitudinous waters of these confluent nations to Jerusalem. He it is, Who by the preaching of His Apostles, inspired by the Holy Ghost, spiritualizes those national streams, by the infusion of the living waters of the Gospel, outpoured from the wellspring of His love, and sends them back on their homeward-ebbing course, to irrigate and fertilize the world.

Proceeding further in the history we may observe, that the first miracle of healing which Christ wrought by the hands of His Apostles, was done in a public place, at a public time; it was done in the city of Jerusalem, at "the Beautiful Gate of the Temple," and "at the hour of prayer⁵;" and the people flocked to the Apostles, who preached Christ, as the sole author of the miracle, "in Solomon's Porch⁶." Thus the Temple, its Gates, its Porches, its Hours of Prayer, as well as its Annual Festivals, were preparatory and ministerial to the manifestation of Christ's Glory after His Ascension, and were used by Him for that end.

If we follow the Apostles from Jerusalem, and trace them in their Missionary Journeys, we see indications of similar preparations in all parts of the world. "Other men had laboured, and they enter into their labours⁷." Many centuries before, Christ had sent Moses and the Prophets, to be

¹ Dan. ii. 35.

² Cp. *Dean Jackson* on the Creed, i. pp. 128. 136. 138.

³ Acts ii. 33. 36.

⁴ Ps. lxxviii. 11.

⁵ Acts iii. 1—6.

⁶ Acts iii. 11, 12. 16. Cp. iv. 10.

⁷ John iv. 38.

the Precursors of His Apostles. Go wherever they might, they heard the "voices of Moses and the Prophets read in the Synagogues every Sabbath Day¹." The fallow ground of the world had been broken up by that preparatory tillage, and had been ploughed into deep furrows for the reception of the seed of the Gospel.

The doctrine of Levitical Sacrifices, rightly understood, prepared the way for Evangelical Sacraments. The Jewish Sabbath died, and arose to life in new glory and beauty in the Lord's Day. The Synagogue was the Vestibule of the Church. The Pentateuch and the Prophets were matured into ripeness in the Gospel.

Again; even heathenism itself had been silently leavened by the diffusion of the Hebrew Scriptures. Their venerable antiquity, their noble simplicity, their pure morality, had won for them the affections of many wise and noble minds, which were wearied and disgusted with the jarring contradictions and the licentious profligacy of Paganism, and recognized in the religion of the Old Testament, a divine echo responsive to the voices of Nature, Reason, and Conscience, speaking in their own hearts.

The Acts of the Apostles presents us with examples of this class in the Roman centurion Cornelius at Cæsarea, and in Sergius Paulus, the proconsul of Cyprus.

Besides, under the Providence of God the military successes of the Third Monarchy—the Macedonian—and after it those of the Fourth Monarchy—the Roman—had broken down the foundations of local reverence for national deities², and had cleared the ground for the planting of a purer faith. The deities which presided as patrons over special cities and districts, had been made to pass under the yoke of Rome; they had not been able to defend their own cities against the arms of the conquerors, and so their credit was weakened, especially among the enlightened classes, who were thus prepared to receive Christianity. We may observe a remarkable instance of this in the friendship and protection proffered by the Asiarchs themselves, the Presidents of the Games of "the Great Goddess Diana," to St. Paul the Apostle, at Ephesus³.

These two causes,—namely, the diffusion of the Hebrew Scriptures, and the decomposition of Paganism,—had tended to produce a class of persons in all parts of the world, who may be called the Seminary of the Gentile Church. These were the Proselytes—not the Proselytes of righteousness, but of the Gate—who are designated in the Acts of the Apostles as οἱ σεβόμενοι, οἱ φοβούμενοι τὸν Θεόν⁴. Tired of Polytheism, and yet unwilling to bend their necks under the yoke of the Ceremonial Law, they received with joy the tidings of the Gospel; they recognized in Christianity a religion which satisfied the wants of their nature, the requirements of their reason, and the yearnings of their hearts, without impairing any of the reverence with which they had learnt to regard the God of the Old Testament; but rather, and much more, enlarging and spiritualizing the ideas they had already conceived of His merciful purposes and glorious attributes. Here, therefore, in the Gospel, they found a treasure of unspeakable price; here they might well exclaim, εὕρηκα—μεν, συγχαίρωμεν, "We have found it, let us rejoice together."

The Apostles, as the history of the Acts shows, met with this class of Proselytes in their missionary journeys every where. And in it they found, as it were, a bridge already laid down for the victorious passage and entrance of the Gospel into every city of the world.

The conquests of the Third Empire—that of the Greek dynasty of Alexander the Great—had extended a common language, the Greek, over the greater part of Europe and Asia. And by the royal command of one of the Princes of that empire⁵, the Hebrew Scriptures, in part, had been translated into that language. That translation, the Septuagint, had been executed by Jews, and had been received in their Synagogues. It was their Authorized Version; and therefore the Jews could not fairly make any exception to it⁶; and thus a preparation had been made for the preaching and writing of the Gospel in that common tongue.

The Third Empire had given great impulse and encouragement to commerce and navigation; it had built gallant fleets, and constructed noble docks, emporiums, arsenals, and seaports in various parts of the world. Thus it facilitated the intercommunion of nations, and prepared the way for the diffusion of the Gospel which would unite them all in Christ.

If the dynasties founded by the successors of Alexander the Great, and branching off from his Monarchy, had taken deep root in the world, as independent and separate kingdoms, then the pro-

¹ Acts xv. 21 and xiii. 27.

² Cp. *Bp. Pearson's* lately recovered *Concio* iii., in his *Minor Works*, edited by *Churton*, ii. 35.

³ Acts xix. 30, 31.

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⁴ Acts xiii. 43. 50; xvi. 14; xvii. 4. 17; xviii. 7.

⁵ Ptolemy Philadelphus, king of Egypt, about B.C. 280.

⁶ *Tertullian*, *Apolog.* 18, "Judæi palam lectitant."

gress of Christianity would have been impeded by many hindrances; but providentially they were made to coalesce under the Roman or Fourth Empire.

The Third or Greek Monarchy had prepared the way for the Gospel by sea, the Fourth Monarchy accelerated its course by land. The warlike power of Rome constructed Roads, which linked all parts of the vast empire to the capital. These military Roads of her Legions became highways for the Gospel. The martial Mistress of the world was a Pioneer of the Prince of Peace. Rome stratified Europe, and the Apostles evangelized it by her aid.

The Acts of the Apostles supplies evidence here. We may trace the Apostle St. Paul on his first entrance into Europe along the Egnatian Way—from Philippi to Amphipolis, Apollonia, and Thessalonica¹. And it is worthy of remark, that the glorious event, which crowns the history of the Acts, and which is the pledge of the future conquests of Christianity,—namely, the arrival of the great Apostle of the Gentiles in the heathen Metropolis of the world, Rome, in order to preach the Gospel there, and to bear witness to Christ before the throne of the Cæsars, was brought about by the agency of Ships of the Third Empire, and by Roads of the Fourth. St. Paul sailed towards Rome in two vessels of Alexandria², and arrived at Rome by the Queen of roads, the Appian Way. And perhaps the Sacred Historian has noted the heathen name of one of those ships³, and has specified two itinerary stations on that great military road⁴,—things trivial it might seem, if any thing in Scripture can be so called,—with a view of suggesting to the reader a thankful acknowledgment, that the commercial and maritime activity and skill, and warlike prowess of heathenism, its engineering labours and locomotive powers, had been made subservient to Christ, and had been consecrated by Him, to the furtherance of His Gospel.

Such then are some of the intimations, which the Acts of the Apostles affords, of the previous preparations of the world for the advancement of Christ's Kingdom, and of the actual application of those preparations for that end.

2. But further. This History displays Christ in Glory, exercising His power, not only in using the machinery which He Himself had contrived for that purpose, but also in controlling and overruling all *adverse* powers, and manifesting His glory by the conversion of those powers into instruments for the propagation of the Gospel.

Here in a signal manner it displays the divine supremacy and universal sovereignty of Christ. A few examples may suffice.

At the commencement of the Acts, we see the Gospel assailed by the Chief Priests at Jerusalem, especially by the Sect of the Sadducees⁵. They imprison Peter and John, and bring them before the Council. Thus the Apostles are brought forward to preach before the Sanhedrim the doctrine of the Resurrection, by the agency of the Sadducees who denied it. The Sadducees imprison the Apostles again⁶, but the Angel of the Lord by night opens the prison doors. Thus Christ overrules the designs of the Sadducees, who denied the existence of Angels, and makes the Sadducees themselves to be the means of showing to the world, that His Angels are ministering Spirits encamping about His Church.

The seven Deacons are appointed, and the fury of Jewish persecution rages against Stephen, and evokes from his mouth that noble speech, spoken before the Jewish Sanhedrim, and containing the very pith and marrow of all true interpretation of Jewish History, and declaring that its sum and substance is Jesus Christ. It elicits from his lips an appeal to Jesus, standing at the right hand of God, and a prayer to Him as God, "Lord Jesus, receive my spirit;" and to pardon those who stoned him, "Lord, lay not this sin to their charge⁷." Thus, under the power of Christ, the malice of the Jews became the means of proving, that He, Whom they had crucified, Who is the faithful Witness, the First-begotten of the Dead⁸, the divine Proto-Martyr, the true Abel, Jesus Christ, now reigning in heaven, is the source of all the courage which animates the hearts of martyrs in their dying hour; that He is the fountain of all the Faith which illumines their inward eye, and of all the Hope which gives them a foretaste of bliss; and of all the Charity which makes them love and bless their persecutors, and enables them to be more than conquerors in death, over it, and by it, and makes death itself to be their birth to everlasting life.

The "persecution which arose about Stephen" scattered the disciples; but the disciples, being scattered by persecution, went every where "scattering the seed of the word⁹." Thus Persecution promoted Preaching: the spirit of St. Stephen revived in St. Philip, and carried the Gospel to

¹ Acts xvii. 1.

² Ib. xxvii. 6; xxviii. 11.

³ Ib. xxviii. 11.

⁴ Acts xxviii. 15.

⁵ Ib. iv. 1; v. 17.

⁶ Ib. v. 17, 18.

⁷ Acts vii. 56—60.

⁸ Rev. i. 5.

⁹ Acts viii. 1. 4.

Samaria, to Azotus, to Cæsarea. The more Persecution raged, the more Preaching prevailed. Saul is hastening from Damascus with a commission from the Chief Priests, to bind the Disciples there; he draws near to the gate of the City, and is eager to seize on his prey; but Jesus on His heavenly throne beholds him and checks him in his course, and dashes him to the ground, and blinds him with a light from heaven, and speaks to him with a voice of power, "Saul, Saul, why persecutest thou Me?" Saul the Persecutor became Paul the Preacher. The same Jesus, who when on earth had called simple fishermen from their nets at the Sea of Galilee, and made them to be His Apostles, manifested His power from heaven, by calling the learned Pharisee, breathing rage and slaughter, and making havoc of the Church, and bearing letters from the Jewish Sanhedrim empowering him to imprison the Christians of Damascus; and He sends him as His Apostle to the Gentiles, and enables him by the Holy Ghost to indite divine Epistles, for the comfort and edification of His Church in all ages of the world.

Saul, who had been the instrument of the Sanhedrim in persecuting Christ, is now persecuted by the Sanhedrim for Christ's sake. But the same divine power of Jesus, which had overruled his rage against the Church, and had converted it into an instrument for advancing His kingdom, now overrules the rage of the Jews against Paul, for the same end. They arrest him in the Temple at Jerusalem¹, but that arrest is made an occasion for the spread of the Gospel. It leads to the preaching of that Gospel at Jerusalem by the mouth of St. Paul—the former Pharisee, the pupil of Gamaliel, the once zealous persecutor—first to the people in the Area of the Temple², and then, on the following day, to the assembled Sanhedrim³. The Jews, in their fury against him, lie in wait to destroy him⁴; but the more fiercely they rage, the more gloriously Christ triumphs. He uses their conspiracy against Paul as the occasion for bringing him to Cæsarea, the Roman capital of Palestine, in order that he may preach the Gospel there, first to Felix the Roman Governor, and his wife Drusilla, and next to Porcius Festus, his successor, and to Agrippa, the Jewish King, and Bernice his sister, and to the Chief Captains and principal men of the city⁵. And, finally, it is made to conduce to that glorious consummation, which Christ had promised⁶, and Paul ardently desired⁷, namely, the mission of St. Paul to Rome, and the preaching of the Gospel by his mouth in the heathen Metropolis of the world. "I would therefore that ye should understand, brethren"—he himself declares,—"that the things which happened unto me," although they were contrived by the malice of the Tempter, "fell out for the furtherance of the Gospel⁸."

One more example of this kind. "Herod the king stretched forth his hands to vex certain of the Church⁹," he kills one Apostle, St. James, and imprisons another, St. Peter. In the eye of the world, he seems to be triumphing over Christ. But what has he done? He has sounded an alarm which has called the Church to her proper arms, prayer, unceasing prayer¹⁰. Thus Herod has taught Christendom where her strength lies. The prayer of the faithful brings down Angels from heaven, who deliver Peter from his chains, and smite Herod on his throne; and "the Word of the Lord grows and is multiplied." And the Church, like another Miriam, takes up her timbrel and says, "Sing ye to the Lord, for He hath triumphed gloriously: the horse and his rider hath He thrown into the sea¹¹."

Let us consider also the *internal* affairs of the Church. *Temporary evils* nascent therein are overruled into means of *endless good*. A murmuring arose of the Grecians against the Hebrews in the primitive Church¹². It is made an occasion for the growth of the Word¹³, and for the extension of the Church, by the completion of the Christian ministry in the institution of the Diaconate. Thus a local and transitory evil was changed into a source of universal and perpetual good.

Again, a question is agitated concerning the necessity of circumcision for the Gentile Christians, and no small dissension and disputation prevails¹⁴. Therefore it was resolved that Paul and Barnabas should go up to Jerusalem unto the Apostles and Elders about this question¹⁵. The Apostles and Elders meet in Council at Jerusalem, they frame and promulgate a decree, and the question is settled¹⁶. Thus the dispute was made to be a source of peace by which disputes are ended. It was made to supply a precedent and rule for the practice of the Church in all ages, and to establish a principle of universal application,—that for the settlement of controversies, whether concerning doctrine or discipline, and for the quieting of men's minds, and the appeasing of strife, resort should be had, not to any one man in the Church, not to Peter, not to the Bishop of Rome,

¹ Acts xxi. 27. 30.² Ib. xxii. 1—21.³ Ib. xxiii. 1—9⁴ Ib. xxiii. 12—21.⁵ Acts xxv. xxvi.⁶ Ib. xxiii. 11.⁷ Rom. i. 13.⁸ Phil. i. 12.⁹ Acts xii. 1.¹⁰ Ib. xii. 5.¹¹ Exod. xv. 1.¹² Acts vi. 1.¹³ Acts vi. 7.¹⁴ Ib. xv. 1, 2.¹⁵ Ib. xv. 2.¹⁶ Ib. xv. 6—31.

but to the Holy Ghost Himself, speaking in Councils and Convocations of the Church, praying for His guidance, and building their decrees upon His Word¹.

Let us observe further how this history shows, that the direct agency of the Evil Spirit is made subservient to the cause of Christ. Satan filled the heart of Ananias to lie to the Holy Ghost, and to keep back part of the money that had been vowed to God. He who was the instrument of Satan is smitten in his sin; and is made to preach to the world a perpetual warning against the sin of Sacrilege².

Satan met Peter at Samaria, and offered him money for spiritual gifts by the hand of Simon Magus. "Thy money perish with thee," was the Apostle's reply³. Thus the bribe of the Tempter supplied occasion also for a perpetual warning against the sin of Simony.

Satan encountered Paul at Paphos, and endeavoured to turn away the Deputy from the faith by the sorceries of Elymas. But, "O full of all subtlety, thou child of the devil," exclaims the Apostle, and Elymas is smitten with blindness, and Satan is defeated, and Christ is glorified⁴. Satan met the Apostle in the streets of Philippi, and flattered him by the mouth of her whom he had possessed⁵. But his adulations are rejected, and he is cast out, and the Gentile world is taught that the Spirit with which they dealt so familiarly in Divination and Oracles, is the Spirit of Darkness. In the city of Ephesus, the stronghold of magic and witchcraft, Satan owns the power of Jesus working by those whom He calls and sends; "Jesus I know, and Paul I know, but who are ye⁶?" And by overcoming and routing those who took upon them to usurp the name of Jesus, without being duly called and sent, Satan is made to proclaim the sin of those who presume to preach the Word, and to minister the Sacraments of Christ, without a call and mission from Him.

The same may be said of physical evils: they were overruled by Christ for the good of the Church. Agabus stood up, and signified by the Spirit that there should be a great Dearth throughout all the world⁷. This pre-announcement awakens the love of the believers at Antioch, and they forestall the Famine by charitable supplies to the poor Saints of Jerusalem⁸. Thus Famines are made to be fruitful in Christian graces, flourishing unto life eternal.

Again; a storm raged for many days in the Mediterranean Sea against the ship in which St. Paul was; it was made the occasion for the manifestation of the quiet calm, and placid peace in the heart of St. Paul, who cheers the courage of Roman Soldiers, and Grecian Mariners, with comfort and hope derived from the Holy Ghost⁹. It suggests the cheering assurance that all the tempests which the Enemies of the Church are permitted to excite against her will be overruled by the power of Christ for her welfare; and that "the rivers of the flood thereof shall make glad the city of God¹⁰." St. Paul landed at Malta, a viper fixes on his hand, and shows him to be sent from God¹¹. No deadly thing will hurt the servants of God.

On the whole, then, we see that the Acts of the Apostles displays evidence of a well-organized system of preparations, extending like a complex net-work over a great part of the world, and continued through many centuries, for the manifestation of the Glory of Christ in the progress of His Gospel. This History shows, that when He had ascended into Heaven, and was seated in Glory at God's right hand, He used these previous adjustments, as means and appliances for the advancement of His kingdom. It shows also that He, enthroned in heavenly glory, overruled the workings of Satan against His Church, whether in external assault or internal discord, and made them subservient to His glory and her welfare. It traces her progress under His favour and protection, from the upper room at Jerusalem, till "the little one became a thousand, and a small one a strong nation¹²." "Her brook became a river, and her river became a sea¹³," and the waters replenished the earth.

This History reveals to us Christ, not intervening immediately to subdue His enemies, but giving them time for repentance; and, if they will not repent, casting them down to the ground, when they are full of confidence, as Saul was smitten at the gates of Damascus, and Herod when sitting on his throne; and delivering His Church from her foes, when she seems to be on the brink of destruction. Then He rescues "her soul as a bird out of the snare of the fowler¹⁴;" "when the enemy comes in like a flood, then the Spirit of the Lord lifts up a standard against him¹⁵."

Regarded in this light, this divine Book is a blessed possession for the Church in every time of her pilgrimage through this vale of tears. In it Christ sends the Holy Ghost the Comforter, to breathe hope and trust and peace and courage and joy into her heart. Jesus Christ is the same

¹ Cp. Hooker, Preface vi. and E. P. I. x. 4.

² Acts v. 3—5.

³ Ib. viii. 20.

⁴ Ib. xiii. 10—12.

⁵ Acts xvi. 16, 17.

⁶ Ib. xix. 15.

⁷ Ib. xi. 28.

⁸ Ib. xi. 29; xii. 25.

⁹ Acts xxvii. 14. 20. 25. 35, 36.

¹⁰ Ps. xlv. 4.

¹¹ Acts xxviii. 5, 6.

¹² Isa. lx. 22.

¹³ Eccles. xxiv. 31.

¹⁴ Ps. cxxiv. 7.

¹⁵ Isa. lix. 19.

yesterday, and to-day, and for ever¹. He, who eighteen centuries ago ascended on the clouds of heaven, and took His seat on the right hand of the Majesty on High, He ever sitteth there, Ruler and Lord of all. He continues, and ever will continue, to exercise the same power which this Book reveals, for the manifestation of His own glory, in the advancement of His Kingdom, even till the day of Judgment, when finally, and for ever, He will put all enemies under His feet.

Therefore this Book may be called an Epitome of History, especially of Church History. In it we see the Laws, by which Christ, who is the Sovereign Lord of the World and of the Church, and who is unchangeable, works: in it we see what He *has* done, and from it we may infer what He *will* continue to do, even to the end. Thus this Divine *History*, if we may so speak, is also a Divine *Prophecy*; it projects its shadow forward from the day of the Ascension even to the day of doom. It is a divine message of comfort to every true Christian, in times of private and public sorrow. Reading its sacred pages with such assurances as these, we may feel a holy confidence, that all persecutions from without, and all perils from within the Church, will be overruled by the power of Christ, and be made ministerial to the triumph of His Gospel; that the gates of Hell will never prevail against His Church; that the fierceness of man will turn to the praise of God²; and that all the weapons of the enemy will recoil against those who wield them, and be made instrumental for the promotion of Christ's Glory, and for the salvation of those who obey Him.

Thus the Acts of the Apostles is a precious gift from heaven; it is the Magna Charta of Kings who would reign well and prosperously, and be crowned hereafter by Christ; it is a Manual for Christian Statesmen in their glorious conflicts in public life for Christ and His Church. It is a pastoral for Christian Bishops feeding Christ's Flock, and teaching others to feed it; it is a guide of the Parish-Priest in the cure of Souls, and in dispensing God's Word and Sacraments; it is a Martyrology for the Christian Confessor; it is an Itinerary for the Christian Missionary, in his voyages and journeys to plant the Gospel in distant lands; it is a companion and comforter for every believer, in the troubles of life and in the hour of death.

With this divine Book in our hands, though our lot may be cast in days of doubt and darkness, and even of rebuke and blasphemy, we need not faint and falter. The nearer Satan is, the nearer Christ is; the more fiercely Satan rages, the more gloriously will Christ conquer. As an ancient Father said, ἐγγὺς μαχαίρας, ἐγγὺς Θεοῦ μεταξύ θηρίων, μεταξὺ Θεοῦ³, "When near the sword, we are near to God; when in the midst of wild beasts, we are in the hand of God."

We may apply these considerations to present circumstances.

In the world as it *now is* we see many *resemblances* to its condition when the Gospel was first preached. The Jews still remain scattered among all nations, and intermingling with none; witnesses and keepers of the *Old Testament* which their Fathers received; and a standing evidence, by the fulfilment of Christ's prophecies concerning them, of the truth of the *New Testament*, which they reject.

We may also say that what the Empire of *Rome* was, by the vast extent of her territory in the first century, that the Empire of *England* is in the nineteenth. One seventh part of the inhabitants of the globe are subjects of the British Crown. The voice of the English Bible and the English Liturgy is heard in almost all lands.

What the language of Greece was by its wide diffusion in the first century, that the language of England is now. And what the *Septuagint* Version of the Old Testament was then, that our AUTHORIZED VERSION of the Bible is now.

It is not, indeed, a faultless Version; nor was the Septuagint. It might be improved in some particulars by means of those critical aids which Almighty God has vouchsafed to us since its first publication, nearly two centuries and a half ago. But in all essential articles of saving Christian doctrine it is a sure guide to heaven. It is a holy oracle of Truth, and a sacred symbol of Unity, joining man to God, and connecting the present with the past, and knitting together the countless myriads in almost every land who speak the English tongue, in a sacred bond of love.

It is sometimes affirmed that this Authorized Version ought to be altered. Suppose that fifty persons could be found as wise, learned, holy, and catholic-minded, as Bishop Andrewes and his coadjutors were, who framed our Authorized Version; suppose also that they agreed in their alterations of that Version; yet it is certain, that the many millions who now agree in *receiving* the *Authorized Version*, would not agree in receiving their *alterations* of it. We should indeed have then an *altered* Version, we might have, in some respects, an *improved* Version; but we should then also

¹ Heb. xiii. 8.

² Ps. lxxvi. 10.

³ Ignatius ad Smyrn., 4.

see a *great variety of different and rival Versions*; and we should never more have one Authorized Version of Holy Writ. We should lose that,—lose it for ever. And in losing it, we should lose one of our best bonds of charity and most sacred symbols of unity.

The example of the holy Apostles, or rather of the Holy Ghost Who inspired them, may guide us here. They knew that the Septuagint Version, to which we have before referred as the Authorized Version of the Jews, was not a faultless version. No Version is perfect. For all Versions are the works of men, and no man is free from error, and no work of man is free from blemish. The divine Original alone is that. But the Apostles, though they were inspired by the Holy Ghost and had special gifts for translating the Old Testament, did not sit down to make a *New Version*, but they used the Old,—the Authorized Version,—the Septuagint. True it is, they explained it, they commented upon it. And we may do the same with our Authorized Version, which is not inferior to the Septuagint, the Version used by the Apostles. We may do so by oral and written expositions, and by private Translations of particular books; and also by marginal Annotations, duly sifted and approved. But let us not shake the faith, and mar the unity, which bind thousands together, by endangering the permanence of the English Authorized Version of the Bible.

Some of the same considerations might be applied to that other bond of Christian unity among Englishmen, the Book of COMMON PRAYER. In the temper of the present times, it is too much to be feared, that attempts to alter the Book of Common Prayer would be attended with danger no less than attempts to alter our Bible; and if we should sever the bands of those two anchors of Truth and Peace, Faith and Charity, we may haply rue our infatuation, when we are drifted about in a storm of strife and unbelief.

Again, in the first century, Almighty God had prepared the way for the Gospel by giving new impulses to the powers of *locomotion*. The Third Empire, that of Greece, had smoothed the way by *sea* for the rapid course of the sacred vessel of the Church; the Fourth Empire, that of Rome, had made *roads* for the march of the Gospel. The military Mistress of the World was a Pioneer for the Prince of Peace.

A similar movement is going on now. By physical discoveries and by greater mechanical powers, the means of communication by sea and land have been multiplied with unexampled rapidity. Space has been almost annihilated, and words travel with the speed of thought.

Probably, many who have laboured in these great works, have thought mainly of temporal ends and secular advantages; but an unseen Hand regulates them all. The same Almighty Being Who directs the planets in their course, and sends forth the lightning from the dark cloud, He also creates the fervid vapour, panting in its metal prison-house, and wafts by its means the vessel across the broad sea, and impels the long train upon the iron road, and makes the electric fluid to shoot along the quivering wire. And doubtless He is making these mighty instruments to subserve His own purposes in Christianizing the world. These powers themselves are God's ministers, they have a holy function, an apostolic office, they are Missionaries and Evangelists of Christ.

The day is coming, indeed it is now come,—witness the facilities given by the construction of Railroads for the progress of the Gospel;—the day is coming, when the world will recognize the Lord's doing in all these mighty operations. And even now to the ear of faith they preach aloud, "Prepare ye the way of the Lord; Make straight in the desert a highway for our God¹."

Yet more—as we have seen, even *hindrances* themselves were overruled by Christ in Apostolic days for the furtherance of the Gospel.

So it is now, and so will it be always, even to the end of the world.

Christ rescued the great Apostle from his enemies, and made their malice conducive to the preaching of the Gospel at Rome; so He will make all things, however adverse, subservient to Himself. After that fierce tempest in the Mediterranean Sea, He brought St. Paul in peace along the Appian Way to the great Capital of the world; so after the tempest and the hurricane which in the latter days will rage against His Church, He will bring her in safety and victory to the haven where she would be.

Therefore, in reading this Book, we may raise our eyes to heaven, and look for that blessed time, when Christ, who ascended into heaven, and now sitteth there, will come again in His glorious Majesty, to judge the Quick and Dead. Then all the storms of this world will cease; then, willingly or unwillingly, all things will be made subject to Christ; then He will reign King of Kings, and Lord of Lords; and then they who have not failed in their duty here, but have stood firm in

their allegiance to Him in the hour of trial, will mount with Him in triumph, to the City of the Living God.

VI. Let it, also, be remembered, that Christ is not only the *King* of the World, but He is also its *Teacher* : and that what His Apostles *teach*, as well as what they *do*, is by virtue of His Authority.

Accordingly, St. Luke says at the beginning of the Acts of the Apostles, "The former treatise have I made of all that Jesus *began* to do and to *teach*," before He was taken up into heaven. And now, in this his latter treatise, he relates what Jesus continues to do and to *teach*, after He has been taken up into heaven.

We have been considering what Christ continued to *do* ; let us now consider what He continues to *teach*.

When upon earth, at the commencement of His Ministry, He went up to the Mountain of Beatitudes, and "when He was set, He opened His mouth and taught¹." So at His Ascension, He went up on High, He ascended the heights of Heaven, and when He was set down at the Right Hand of God, He opened His Mouth and taught, and will ever continue to teach. He is ever preaching a Sermon on the Mount, from His seat in heaven.

What the Apostles *taught*, as well as what they *did*, is to be regarded as from Him. Their Miracles were the credentials of their Teaching ; they were like seals impressed with His royal signet, and were attached to the message of the teaching which they delivered from Him. The seals of the Miracles were displayed to the world, in order to avouch the message of the Doctrine ; and that it might be heard and read with that awful reverence which is due to a heavenly rescript from the King of Kings.

Therefore the Teaching of the Apostles, as displayed in this book—whether that Teaching was conveyed in words, or embodied in practice—demands the attention of mankind in every age, as being no other than the Teaching of Christ².

Let us consider then, what this Teaching is, and whether it is represented by the Apostles as coming from Christ Himself.

First in historical order is an example of *Teaching by action*. It is seen in the provision made by the Apostles for the continuance of their own office. There, the choice of Matthias to fill the place of Judas, is expressly ascribed to Jesus : "Lord, show whether of these two *Thou* hast chosen³." Thus the world was taught that the Apostolic office was not to terminate with Christ's Ministry on earth, but to be continued after it. "The lot fell upon Matthias, and he was numbered with the *eleven Apostles*⁴."

Doubtless our Lord had prepared the Apostles for their ministry, in the forty days during which He remained with them before His Ascension, "speaking of the things pertaining to the Kingdom of God⁵." But *before* His Ascension He never allowed them to preach to the Heathen, or even to the Samaritans. And He commanded them *not* to depart from Jerusalem, *until* they had been endued with power from on High⁶.

The descent of the Holy Ghost at Pentecost gave a wider range to Christ's office of Teaching. It was Christ who sent the Holy Ghost⁷. "Behold, I send the promise of My Father upon you⁸ ;" "He shall receive of mine. He shall glorify me⁹ ;" "He shall bring all things to your remembrance whatsoever I have said unto you¹⁰."

Therefore the Day of Pentecost reveals to us Christ receiving a new accession of glory, in the Mission of the Comforter. The Holy Spirit comes from Him, and is the Interpreter of His will. Thenceforth the teaching of Christ, which, while He was on earth, was confined within narrow limits, for a few years, became universal in place and time. It was also accompanied with new gifts and graces to those who received it, and communicated it to the world. It spake by their lips in all languages ; and their hearts were fired with new zeal and courage, to preach it to the world ; and they were endued with new powers of memory and understanding, to comprehend and expound the Scriptures, and to fly on eagles' wings as Missionaries of Christ to all parts of the world.

The Creed in which we profess our faith in Christ, is called the Creed of the Apostles ; and it

¹ Matt. v. 1.

² Therefore *S. Augustine* well says (*De Civitate Dei*, vi. 2), "*Ipsa Veritas, Deus, Dei Filius, prius per Prophetas, deinde per se Ipsum, postea per Apostolos locutus.*"

³ Acts i. 24.

⁴ Ib. i. 26.

⁵ Acts i. 3.

⁶ Luke xxiv. 49.

⁷ Acts ii. 33.

⁸ Luke xxiv. 49. John xv. 26 ; xvi. 7.

⁹ John xvi. 14.

¹⁰ Ib. xiv. 26.

may well be so named; for every article of that Creed is to be found in the preaching of the Apostles as recorded in this book¹. But the Apostles, who taught others, refer us to Christ as their own Teacher². He commanded us to preach unto the people; He has poured out his Spirit upon us³. He made them His "witnesses in Jerusalem, and in all Judæa, and Samaria, and unto the uttermost parts of the earth⁴;" He had said unto them, "It is not ye that speak, but the Holy Ghost⁵;" and therefore one of them says, "How shall we escape, if we neglect so great salvation, which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard Him, God also bearing them witness, both with signs and wonders, and with divers miracles and gifts of the Holy Ghost, according to His own will⁶?" Consequently, we must look upward; and regarding the Apostles as taught by Christ, we may trace all these Apostolic verities to the divine source and well-spring of all truth, Jesus Christ.

The foundation of Christianity is a belief in the Inspiration of Holy Scripture. The public reception and reading of the New Testament as true and inspired of God, is the strongest proof that can be desired of its Truth and Inspiration. The "Acts of the Apostles" was so read and received, in the age in which it was written; and since it is a true and inspired history, it is clear that the Old Testament is true and divinely inspired. For Christ, speaking by His Holy Apostles, every where appeals to the books of the Old Testament as the lively oracles of God. He, by their hands, sets His divine seal on the Old Testament, and delivers it to the Christian Church, as the Word of God.

Another method in which Christ teaches the world by the agency of the Apostles and apostolic men, in this book, is by *interpreting* the Old Testament. Speaking by the mouth of St. Peter in the second chapter of the Acts, He enables us to understand the prophecy of Joel, and to apply it to the effusion of the Holy Ghost on the Day of Pentecost, as the last message of God to the world before the second Coming of Christ⁷.

In various portions of the Acts He has given us a divine Commentary on the Psalms of David, and has authorized and commanded us to apply them to Himself. He bids us see in the second Psalm a prophecy of the rage of the heathen, and the vain imaginations of the people, the standing up of the kings of the earth, and the gathering together of the rulers against Himself⁸. He reveals to us in the sixteenth Psalm a vision of His own Death and Resurrection and Session in glory⁹; He teaches us that He Himself is that Prophet who was pre-announced by Moses¹⁰; and that God had showed "by the mouth of all His Prophets that Christ should suffer¹¹."

By the mouth of His martyr St. Stephen, who was full of the Holy Ghost¹², Christ Himself, our heavenly Teacher, propounds to us a pattern and model for the interpretation of the Old Testament. He establishes the typical relation of Joseph and of Moses to Himself¹³. By the mouth of another Deacon, St. Philip, He appropriates to Himself the prophecy of the fifty-third chapter of Isaiah¹⁴, and condemns all who would wrest it from Him. By the preaching of St. Paul, in the synagogue of Pisidia, He reveals Himself as foreseen by the Psalmist¹⁵, and shows by St. Paul's mouth, and by that of St. James in the Council of Jerusalem, that God had pre-announced in the Old Testament the extension of His covenant to all nations in Christ¹⁶.

Thus in this divine book, Christ, sitting in His chair of teaching in heaven, has performed by the agency of the Apostles, inspired by the Holy Ghost Whom He sent, a blessed work of Divine instruction, which has enabled us to see by its glorious light the true meaning of the Old Testament. He is our Expositor, He is our Commentator; He has given us, by Apostolic agency, a clue to the right interpretation of its Types, and Histories, and Prophecies. He has given us in the New Testament a divine interpretation of His own words which are written in the Old. He has delivered to us a divine protest against that sceptical system of infidel interpretation, which is rife in the present age, and which, with almost Titanic presumption, would shake, if it could, the foundations of heaven; and undermine the groundwork of the Genuineness and Authenticity, and Inspiration of Holy Writ; and would take away from the Church the prophecies of the Psalms, and of Isaiah,—even of the Fifty-third chapter itself—and despoil her of that heavenly inheritance which she has received through the hands of the Apostles from Christ Himself.

Let us consider also that we owe our knowledge of the Gospel itself to Christ teaching from heaven. He Himself wrote nothing; and no part of the New Testament was written by His Dis-

¹ See the evidence in *Humphry's* Introduction to the Acts, p. xix.

² Acts x. 42.

³ Ib. ii. 17. 33. Cp. Matt. x. 20.

⁴ Ib. i. 8.

⁵ Matt. x. 20. Mark xiii. 11.

⁶ Heb. ii. 3, 4.

⁷ Acts ii. 17—21.

⁸ Ib. iv. 25—27.

⁹ Ib. ii. 30—35.

¹⁰ Ib. iii. 22.

¹¹ Ib. iii. 18.

¹² Acts vi. 5. 8.

¹³ Ib. vii. 9—44.

¹⁴ Ib. viii. 33.

¹⁵ Ib. xiii. 33.

¹⁶ Ib. xiii. 47; xv. 14.

ciples while He was upon earth. None of them were then capable of recording His words and actions. They often confess in the Gospels that they did not understand His sayings, and that they were hid from them¹. Christ's Words had lain like dark things in their hearts, but they were sunned forth into clearness by the light of the Holy Ghost, as the objects of creation are by the risen Sun.

If we were to be limited to Christ's teaching on earth, we should not have the New Testament. It was not till He had ascended into heaven, and had sent the Holy Ghost to teach His Apostles all things, and to bring to their remembrance whatsoever He had said², that they were qualified to write what they did. And therefore St. Peter says, that they preached the Gospel unto men "with the Holy Ghost sent down from heaven³."

Thus, then, we receive the Gospel itself from the hand of Christ in heaven.

Another important respect in which Christ teaches the world by his Apostles in this book is in Church-Regimen and Polity. It is recorded as a fruit of the effusion of the Holy Ghost upon the primitive Church, that "all who believed were baptized⁴;" and "they continued stedfastly in the Apostles' doctrine and fellowship, and in breaking of bread," that is, in the reception of the Holy Eucharist; "and in prayers;" or (as the original expresses it), in *the* prayers, or public Liturgy of the Church.

Here we see reflected, as in a mirror, a divine image of Church-Communion. By it, Christ Himself instructs us, that the Christian life in the soul is begun by Him in Baptism, and is continually nourished by Him in the Sacrament of the Lord's Supper; and that they who have been engrafted into His mystical Body must take care to maintain its Unity, and to cherish their own spiritual life, by communicating with it in the profession of a true faith, and by the reception of the means of grace in the public offices of religion.

He teaches us also in this book, that He has set apart certain persons as His Ministers, for the dispensation of the Word and Sacraments; and that they who desire to receive a blessing from Him, must seek for its bestowal by the agency of those whom He has authorized and commissioned to convey it by that dispensation.

For example, we find in this book, that although He spoke to Cornelius by an Angel, He commanded him by the voice of the Angel to send for St. Peter, in order to hear the Word preached, and to be received into the Church by the Ministry of man⁵. Similarly, though He called Saul by His own voice from heaven, yet He commanded him to go into the city, "where it should be told him what he must do⁶." And he sent to him Ananias, who received him into the Church by baptism⁷, saying, "Now why tarriest thou? Arise, and be baptized and wash away thy sins, calling on the Name of the Lord⁸."

Here, then, and in other places, He has shown the necessity of a Christian Ministry; and He has also taught the world, what the due organization of that Ministry is. As we have seen, He declared the *continuity* of the Apostolic office by the election of Matthias; and He proclaimed the duty of *extending* it, by calling Barnabas and Paul to the Apostleship⁹. He constituted Elders in every Church by their hands¹⁰. He instituted by the agency of the Apostles the holy order of Deacons¹¹. Thus He has delivered a divine exhortation from heaven to all Churches, to take good heed to maintain the threefold Ministry of Bishops, Priests, and Deacons; and to seek for His favour by a right use of that Ministry in extending His Kingdom throughout the world.

All who desire to have the blessing of Christ on their Missions at home and abroad, are thus instructed to obtain it by the means which He has appointed for that end.

Again; by the practice of His Holy Apostles, as twice recorded in this book¹², He teaches from Heaven the use and necessity of the holy rite of *Confirmation*. It is Christ Himself sitting in glory, who sheds forth the full outpouring of the gift of the Holy Ghost, by the laying on of Apostolic hands on those who have been baptized.

It cannot rightly be alleged, that Confirmation is less obligatory on Christians, because it was not instituted by Christ Himself on earth. For, by reason of what Confirmation is, it *could not* have been instituted by Christ while *on earth*. Confirmation is the appointed means for the plenary effusion of the gift of the Holy Ghost on those who have been baptized. And that gift could not

¹ Mark ix. 32. Luke ii. 50; ix. 45; xviii. 34.

² John xiv. 26.

³ 1 Pet. i. 12.

⁴ Acts ii. 41.

⁵ Ib. x. 5. 48, and xi. 14.

⁶ Ib. ix. 6.

⁷ Acts ix. 18.

⁸ Ib. xxii. 16.

⁹ Ib. xiii. 2.

¹⁰ Ib. xiv. 23.

¹¹ Ib. vi. 6.

¹² Ib. viii. 14—17; xix. 5, 6.

be bestowed till after Christ's Ascension. While He was upon earth, "The Holy Ghost," we read, "was not yet given, because that Jesus was not yet glorified¹."

The fact, that Confirmation was not instituted by Christ when on earth, is a necessary consequence of the dignity of the gift bestowed in it; and is not therefore a reason for its disparagement, but for its reverent use. Let no one therefore despise what was administered by the holy Apostles, who were taught by Christ, and inspired by the Holy Ghost; and what was used by them for the conveyance of a gift, not of partial and temporary use, but of universal need for all men in all ages of the Church, the gift of the Holy Ghost. He who despises Confirmation despises not man, but God². He despises not the Apostles alone, but despises Him Who said to the Apostles, "He that receiveth you receiveth Me³, and He that despiseth you despiseth Me⁴;" and he cannot be said to love the Lord Jesus; but incurs the penalty pronounced by the Holy Ghost Himself; "If any man love not the Lord Jesus Christ, let him be Anathema, Maranatha⁵."

The administration of Confirmation is restricted to the Apostolic Office of Bishops, who are successors of the Apostles in their ordinary ministrations. It is therefore the duty of every Church, and of every Christian, to endeavour earnestly, that the Episcopate may be so increased, that no christian soul, for which Christ shed His blood, may be defrauded of that portion of its spiritual birthright which Christ Himself designs for it in the rite of Confirmation; and, after it, in timely access to the Holy Communion. It is not to be expected that they who are not brought to Confirmation, will be duly catechized in their duty to God, their neighbour, and themselves. They will grow up to man's estate without becoming healthy members of the Body of Christ. They will not come to the Lord's Table. It is to be feared, that many of them, not receiving the means of grace which are necessary for their spiritual growth, will fall into schism, indifference, unbelief, and ungodliness; and that the Church of Christ may sit as a Rachel weeping for her children because they are not.

Again. Christ has taught us by the agency of His Apostles, what is the right mode of *settling Controversies* in the Church. By the Convention of the Apostles and Presbyters to the *Council of Jerusalem*, as recorded in the fifteenth chapter of the Acts of the Apostles, and by the Mission of Paul and Barnabas to that Council, and by the part taken in it by St. Peter, St. James, and St. Paul, Christ, Who guided them by His Spirit, declares from Heaven, that for the appeasing of religious differences, men are not to resort to any one person, although he may call himself infallible, nor are they to follow the wayward devices of their own private imaginations; but that appeals are to be made to Synods of Bishops and Presbyters, invoking the aid of the Holy Ghost, and grounding their decrees on Holy Scripture; and that whatever has been settled and promulgated by them, regulating their proceedings by these principles, and is received by the consentient voice of Christendom, and takes root in the practice of the Universal Church, may be deemed to be a true exposition of Scripture, and conformable to the mind of Christ.

Other things there are in the Constitution and Regimen of the Christian Church, which are intimated in this book, and which may be ascribed to Christ teaching from Heaven by means of His Apostles upon earth.

One of these is the sanctification of the *First Day of the week*,—the Christian Sunday. Doubtless it is a part of positive Divine Law, dating from the Creation, as revealed in the Old Testament, that one day in seven should be hallowed; and by that Law, the day to be hallowed is the seventh day of the week. But that the seventh-day Sabbath is now abrogated, and that the first day of the week is to be hallowed in its stead, can hardly be proved by any, who do not take into consideration Christ's Teaching, as embodied in the practice of the Apostles, observing as holy the first day of the week, instead of the seventh.

The Acts of the Apostles supplies a necessary connecting link in this argument. There it is said⁶ that "upon the First Day of the week, when the disciples came together to break bread," that is, to receive the Holy Communion, "Paul preached unto them." This passage is to be taken together with other intimations in Holy Scripture, particularly the relation of Christ's appearances to His Apostles on this day, the day of His Resurrection⁷, and the narrative of the sending of the Holy Ghost from Heaven on this day⁸, and the record of Christ's revelation of Himself to St. John in Patmos when in the Spirit on the Lord's Day⁹. And these intimations, combined with what we know from other quarters of the primitive practice of Christians, will suffice to convince an unprejudiced person, that while the sanctification of one day in seven still remains in full force, on

¹ John vii. 39.

² 1 Thess. iv. 8.

³ Matt. x. 40.

⁴ Luke x. 16.

⁵ 1 Cor. xvi. 22.

⁶ Acts xx. 7. See note there.

⁷ John xx. 19. 26.

⁸ Acts ii. 1.

⁹ Rev. i. 10.

its original foundation of positive Divine Law from the beginning, the Day to be sanctified by Christians is the First Day of the week.

It may indeed be objected, that some of those conclusions are collected rather by probable inferences, than deduced directly by demonstrative proof. But perhaps it may be replied, that our moral probation in this world consists in the trial, whether we will attend to such probabilities as these. They are the best tests of our obedience; they prove its sensibility; they show, whether we are actuated only by that servile fear, which does God's bidding, when it is commanded to do so under strong coercion and penal discipline; or whether we are animated by that clear-sighted and cheerful spirit of filial love, which divines, and almost anticipates, our heavenly Father's desires, and hastes with angelic alacrity, at the least signification of His will.

These intimations therefore of the Will of Christ as to Christian Doctrine, and Church Discipline, as displayed in the Acts of the Apostles, are of inestimable value; they are not mere isolated incidents, and historical facts, limited in their uses to any particular age or country; they are general types and divine precedents, of universal application.

The Acts of the Apostles is a concise book, and it is an inspired book. In its brief compass the Holy Ghost describes the operations of Christ, acting by His Holy Apostles. It *omits* many things in their history which the world would desire to know; and these omissions are eloquent proofs, that the actions of the Apostles, which the Holy Spirit has *not* omitted, but has specially selected for commemoration in this book, are of paramount importance. The *omissions* serve to bring out in bolder relief, and in more salient prominence, the significance and value of what is *not* omitted, but distinctly set down in writing by the dictation of the Holy Spirit. The actions of the Apostles—or rather, the actions of Christ operating by them—which are recorded in this book, are doubtless designed to be patterns and examples for the faith and practice of the Church, in every country and in every age. They are like beams of the Sun of Righteousness, drawn together and concentrated in a brilliant focus, so that they may illumine the mind of the Church in every age of her existence.

Therefore we need not hesitate to say, that in the Acts of the Apostles the Shepherd and Bishop of our souls¹, Jesus Christ, is revealed to us as sitting in His chair in His heavenly Cathedral, surrounded by His Angelic Hierarchy, and delivering to all Christian Bishops and Pastors a divine charge and directory, a symbol of Christian Doctrine, a code of Ecclesiastical Polity, a rule of Church-Discipline, a chart of Missionary enterprise, a system of Biblical Evidences and Interpretation, for the perpetual instruction and regimen of every age and clime, even till He comes again, to judge the Quick and Dead.

VII. We may therefore derive great benefits from this contemplation.

First, the inestimable blessing of Unity. Christendom is torn asunder by schisms. Our Country is distracted by strife. Surely the time is come, that we should lay to heart “the great dangers we are in by our unhappy divisions.” Surely the hour is arrived, that we should consider the grounds of our differences, and meditate on the sin of strife, and on the blessedness of peace.

Among the means available for the appeasing of strife and recovery of unity, none is more efficacious than this Divine Book, dictated by the Holy Spirit of Love; in which He reveals His own mission from Christ, and displays to us Christ acting and teaching by means of those who were sent by Him, and inspired by the Holy Ghost.

Therefore in referring to what the Apostles taught, we are referring to Christ Himself; and all who love Him may do well to remember His own words, “If ye love Me, keep My commandments² ;” and “Why call ye me Lord, Lord, and do not the things that I say³ ?” It cannot consist with love to Christ, to slight any, even the least, indication of His will, revealed in this book by the Holy Ghost.

Here is the true foundation of Apostolic Doctrine and Discipline; it is built upon a Rock, the Rock of Ages, which is Christ.

Let us then consider, whether in this Divine Book we may not find a path of unity, in which we may walk together as Brethren toward our heavenly home.

On the one hand, they who revere the doctrinal symbols and primitive organization of the Church, and desire to restore and reinvigorate them, wheresoever they are decayed, and to propagate

¹ 1 Pet. ii. 25.

² John xiv. 15.

³ Luke vi. 46.

them where they are wanting, may be invited to consider, whether, in endeavouring to attain this end, some among us may not have placed the Church in too prominent an attitude, and in too independent a position; and whether it be not our duty, to raise our eyes, and to direct the eyes of others upward, from the Church upon earth to Jesus Christ her Lord, acting and teaching in and by her from Heaven. The Holy Ghost has taught us in this Divine Book not to rivet our minds even on the Apostles themselves¹; but to concentrate all our thoughts and affections on Him Who sent them, and acts by them. Let us not regard the Church as separable from Christ; but ever think on her as dependent on Him, and as deriving all her grace and virtue, all her authority and power, from Him alone. Let us not forget the words of the Psalmist, speaking to her, the Queen at Christ's right hand, and saying "He is thy Lord God, and worship thou Him²."

On the other hand, if we are tempted to think lightly of the Apostolic and Primitive Church, if we are disposed to treat with indifference any of the specific functions of the Christian Ministry, and its threefold orders, then let us pause and consider, whether we have rightly conceived the question at issue; and whether, by such a temper of mind, we may not be doing grievous wrong—not to men—but to Christ; to Christ our Lord and King, our Prophet and Priest, our Saviour and our Judge, seated in heavenly glory and majesty at God's right hand; to Christ, vouchsafing to send "His Holy Spirit from Heaven to teach His Apostles, and to guide them into all Truth³;" and whether we may not be guilty of disobeying Him, and of sinning against the Holy Ghost.

To think less of men, and to think more of God; to lift up our eyes from the Church Militant on earth, to her Lord and Head triumphant in heaven,—this is what the Holy Ghost teaches us in the Acts of the Apostles. Therefore it is, that He annexed it as a second volume to St. Luke's Gospel, and joined both together in one work; revealing in the former, Christ acting and teaching on earth, and in the latter, Christ acting and teaching in heaven. The Acts of the Apostles is the Gospel of Jesus Christ, now reigning in glory.

VIII. The Notes, which are contained in the present Volume, have been written with such persuasions as these.

They have also been dictated by a belief, that the design of this sacred Book has scarcely received the attention which it claims, and which, if duly bestowed upon it, would do much to settle the controversies of Christendom, and to advance the progress of the Gospel; and that the nearer the end of earthly things approaches, the greater its uses will be.

Accordingly, the Plan of the Book has been dwelt upon at large in the present Introduction.

The writer of these Notes cannot quit this subject, without an expression of thankfulness to Almighty God, that He has preserved in England a Church, which has not disqualified herself for interpreting the Acts of the Apostles.

One of the most painful feelings arising in the mind, from the perusal of interpretations of the Acts of the Apostles by learned members of those religious Communion, which have departed from the rule of primitive Christian Doctrine and Discipline, is caused by distortions or disparagements of the Apostolic precedents recorded in this Book, and received and followed by the ancient Church.

By a dereliction of those Apostolic precedents, those Communion have disabled themselves for expounding the Acts of the Apostles. They cannot interpret this Book aright, without, at the same time, pronouncing a sentence of condemnation on themselves; and, from the infirmity of human nature, it is hardly to be expected, that they should be willing to censure their own principles.

The student of Scripture may need to be cautioned against those interpretations; and still more should he be on his guard against those expositions, which are blemished by sceptical strictures on the History of the Acts, as well as by perversion of its teaching in matters of Christian Doctrine and Discipline, and by imputations of errors to those Saints and Martyrs, who were inspired by the Holy Ghost⁴. For this reason also, the English student of Holy Scripture, while he thankfully avails himself of all the aids—critical, philological, historical, and antiquarian—which the erudition of Germany has richly furnished,—may well be thankful to the Great Head of the Church, that the principles of the English Reformation were not innovating, but preservative, not revolutionary, but restorative; and that God has raised up Expositors in England, inferior to none in wisdom and learning, and has

¹ See above, p. 6.

² Ps. xlv. 12.

³ John xvi. 13.

⁴ For a specimen of this, the Reader may refer to the notes on the speech of St. Stephen, Acts vii.

placed them on a sacred vantage-ground of sound Exposition, by the principles and constitution of the Church, to which they have the happiness to belong.

IX. The details of the personal history of the Author of this Book will be found in the Introduction to his Gospel; and in the Chronological Table prefixed to this Book. The Acts of the Apostles, which brings the history of St. Paul down to the end of his first imprisonment at Rome, cannot have been completed before A.D. 63. It was probably published at Rome at that time.

X. For the reasons stated above, the Acts of the Apostles, which has sometimes been regarded merely as an appendage to the Four Gospels, but which holds an unique and independent place in the New Testament, forms a separate Part in the present edition.

In the Text of this Edition, more deviations from the *Textus Receptus* will be found, than, within the same compass, in the Edition of the Gospels. This is due to the fact, that there are many more discrepancies in the Manuscripts¹ of this Book, than of them, or of almost any other Book of the New Testament.

The reader, however, will feel satisfaction in observing, that scarcely any of these variations affect the sense, in any perceptible degree; and that none in any respect touches the substance of any Christian Doctrine². And he may thence derive an assurance, that while the collation of the vast variety of Manuscripts of the New Testament, which are derived from all parts of the world, serves to establish immoveably the integrity of the Text of the Inspired Volume, and to confirm the Truth of the Gospel; not one of that countless multitude has been found to invalidate in the least degree any historical fact, or any doctrinal article, on which the Christian Religion is founded, and our hope of salvation rests.

¹ Particularly MS. D, i.e. the Codex Bezae or Cambridge Manuscript, on which see *Bp. Middleton's* Remarks, Appendix to his Work on the Greek Article, pp. 649—669. *Bornemann's* edition of the Acts is based upon that MS. Some of its principal

discrepancies may be seen in *Eichhorn's* Einleitung in d. N. T. ii. p. 87; *Kuinoel*, Prolegomena, § 2.

² Except, perhaps, Acts xx. 18, and the question there is rather one of language than of substance.

CHRONOLOGICAL SYNOPSIS

OF THE

EVENTS RELATED IN THE ACTS OF THE APOSTLES¹.

In the examination of this subject the following propositions are presented to the reader's notice.

1. The common era—*Anno Domini*—begins about *four years too late*. (See above on Matt. ii. 20.)
2. Our Blessed Lord's ministry, which *began* when He was *thirty years* of age (see on Luke iii. 23), and which seems to have lasted *three years and a half* (see on John v. 1), and which terminated at a *Passover*, commenced probably in the Autumn of A.D. 26, and ended at the Passover in A.D. 30. (See on John i. 14, and vii. 2; and cp. *Africanus*, Chronogr. *Routh*, R. S. ii. 187—190. *Clinton*, Fasti Rom. p. 14.)

3. Our Blessed Lord and Saviour was crucified on the 15th of Nisan, A.D. 30; and His Resurrection was on the 17th of Nisan of that year; and the Ascension was forty days afterwards; and the Day of Pentecost on which the Holy Spirit descended, was on a Sunday, the Seventh Lord's Day after that on which He rose from the Dead. (See on Acts ii. 1.)

4. The only date in the history of the Acts of the Apostles which can be fixed with absolute certainty, is that of the death of Herod Agrippa at Cæsarea, described in Acts xii. 20—22; and the determination of other points in the Chronology of the earlier portion of the Acts depends mainly on the date of this event.

Herod Agrippa was made King of Judæa and Samaria by the Emperor Claudius on his accession (*Josephus*, Ant. xix. 8. 2), which took place early in the year A.D. 41 (his predecessor, Caligula, having been murdered on the 24th of January in that year), and Agrippa died soon after the completion of the third year of his reign (Bell. Jud. ii. 11. 6). His death therefore took place A.D. 44; and it appears from the Acts that it was after a Passover (xii. 3).

Besides, *Josephus* informs us (Ant. xxiii. 6. 10) that Herod Agrippa had been appointed by the predecessor of Claudius, Caligula, to the Tetrarchies of Philip and Lysanias, soon after his accession, which was in the month of March, A.D. 37 (*Dio*, lvi. 639. *Basnage*, Annales i. p. 458. *Clinton*, F. R. p. 28). And it is stated by *Josephus* (Ant. xix. 8. 2) that Herod Agrippa died in the seventh year of his government, dating from that appointment by Caligula, early in A.D. 37. And thus we are brought again to A.D. 44, as the year of Herod's death.

5. Thus we have *two limits* in the history of the Acts, an *anterior* limit, or *terminus à quo*, in our Lord's Ascension and the descent of the Holy Spirit in the Spring of A.D. 30; and a *posterior* limit, or *terminus ad quem*, in the Spring or Summer of A.D. 44, the date of Herod's death. And in this interval of *fourteen years* are to be arranged the events recorded in the first *twelve chapters* of the Acts of the Apostles.

6. Another note of time is furnished by notices in the history of St. Paul, as narrated by himself in the first and second chapters of his Epistle to the Galatians.

In order to show that his preaching was not derived from *men*, but by revelation from Christ Himself, he there relates (Gal. i. 17) that he had no intercourse with the other Apostles, which could have imparted to him the knowledge he possessed; and that it was not till *three years* after his Conversion that he went up to Jerusalem from Damascus to see Peter, and that he remained there only fifteen days, and thence went into Syria and Cilicia (Gal. i. 17—21).

He adds, that *fourteen years* afterwards he went again up to Jerusalem with Barnabas, and took Titus with him.

¹ The principal works on this subject are those of *Josephus*, *Eusebius*, Hist. Eccles. and Chronicon (Venet. 2 vols. 4to. 1818), *Prosper Aquitanus*, Chronicon (Bassani, 1782), *Bishop Pearson*, *Tillemont*, *Basnage*, *Lardner*, and *Paley*, specified in the List of Authors prefixed to this volume; and in more recent times,

those of *Anger*, A. de temporum in Actis ratione, Lips. 1833; *Birks*, *Greswell*, *Lewin*, *Conybeare*, and *Howson*, *Winer*; B. W. B. Art. Paulus; *Clinton's* Fasti Romani, Oxford, 1845; and *Wieseler*, Chronologie des Apostolischen Zeitalters, Götting. 1848.

It has been doubted, whether these *fourteen years* are to be dated from his conversion, or from the expiration of the three years mentioned previously in Gal. i. 18.

It seems most probable that the fourteen years are to be dated from the short visit to Jerusalem, and the journey thence to Tarsus at the end of those three years. For it is observable that in Gal. i. 18, the Apostle says, *ἔπειτα, μετὰ ἑτὴ τρία*, i. e. *then, after three years* from my conversion. But in Gal. ii. 1, he says, *ἔπειτα, διὰ δεκατεσσάρων ἐτῶν, πάλιν ἀνέβην*, i. e. *then, having passed through an interval of fourteen years*, from the last-named date, *I went up again* to Jerusalem¹.

This visit was most probably the same as that described in Acts xv. 2—22, when St. Paul was sent from Antioch to the COUNCIL OF JERUSALEM. It is true that St. Paul had been at Jerusalem some little time *before* that visit; but he had only gone to the Elders with alms (xi. 30; xii. 25), and he had no occasion to refer to this visit, in his Epistle to the Galatians. Besides, he says that in the visit which he is mentioning in his Epistle to the Galatians, he had recounted to the Apostles what he had been *preaching* to the *Gentiles* (Gal. ii. 2). But such an assertion as that is wholly inapplicable to the short visit mentioned in Acts xi. 30; xii. 25, on which he went up with alms to Jerusalem, and when he had not as yet been even *ordained* to preach to the *Gentiles*². (See Note on Acts xiii. 1, 2; cp. *Bede* in Act. xv. *Davidson*, ii. 112—122. *Howson*, i. p. 539—547.)

But in writing to the Galatians, concerning his intercourse with the other Apostles, he could not omit to notice the visit, which he made soon afterwards to Jerusalem, namely, that described in Acts xv. 2—22, when he went up to the Apostles and Elders assembled in Council there, to discuss a question in which St. Paul had a personal and official concern. Hence it would seem, that the COUNCIL OF JERUSALEM was held about *seventeen years* after the Conversion of St. Paul.

This conclusion cannot be regarded as more than an approximation to the truth; because it depends on the two passages above cited, where St. Paul speaks of years, which may be either complete years, or only, according to the Jewish method of reckoning, current years.

7. Another chronological clue seems to be supplied by the mention of the circumstances of St. Paul's escape from Damascus after his Conversion (ix. 25). It appears from 2 Cor. xi. 32, 33, where St. Paul himself is describing that escape, that the city of Damascus had then fallen into the hands of Aretas, King of part of Arabia Petræa, who had appointed an Ethnarch there.

In looking for a season when such a remarkable incident was likely to have occurred, we find none more probable than that in which Aretas had defeated the forces of Herod Antipas, to whom he had long been hostile, on account of Herod's ill-treatment of his daughter, whom he had abandoned for Herodias. (*Joseph. Ant.* xviii. 5. 1. *Matt.* xiv. 1—13.) Herod Antipas being defeated (late in A.D. 36), appealed for succour to the Emperor Tiberius, who commanded Vitellius, then President of Syria, to declare war against Aretas. (*Joseph. Ant.* xviii. 5. 1.) But soon after, Tiberius died (March, A.D. 37); and Vitellius drew off his forces, and went to Rome. (See notes below on ix. 2 and 24.)

It seems probable, that Aretas availed himself of the favourable opportunity thus presented for occupying the city of Damascus. This occupation would be only of short duration. Caligula interfered in the affairs of Arabia, in the *second year* of his reign (*Dio*, lix. 9), and would hardly have allowed Aretas to retain what he had usurped. If these calculations are just, the date of St. Paul's Conversion would be A.D. 34.

It may be remarked, that the Jews do not seem to have had the same power of persecuting the Christians at Damascus when St. Paul escaped from that city, as they had when he came down from Jerusalem with a commission from the High Priest. (Acts ix. 1—14; xxvi. 11.) But *now* the Jews *lie in wait* for him, and endeavour to destroy him by the permission and agency of the Ethnarch of Aretas. (Acts ix. 23. 2 Cor. xi. 32.) The occupation of Damascus by Aretas seems therefore to have been *after* his Conversion.

8. Another note of time may be derived from Acts ix. 31, where it is related that "all the Churches in Judæa, and Galilee, and Samaria had *rest*, and walking in the fear of the Lord and the comfort of the Holy Ghost were multiplied." The Christians had nothing to fear at that time from the *Romans*. Their persecutions were from the *Jews*; and if the Churches had *rest*, it

¹ *Bishop Pearson*, indeed, infers, p. 379, that the *ἔπειτα* (in Gal. ii. 1) must be deduced from the conversion, and *not* from the end of the three years, because another *ἔπειτα* intervenes in i. 21. But perhaps this circumstance may be rather alleged as an argument in favour of what is said above. For it is evident that the second *ἔπειτα* in i. 21, which introduces the visit of fifteen days to Jerusalem, and the journey thence to Tarsus, is dated from the

first *ἔπειτα*, which specifies the end of the three years; and so it seems the third *ἔπειτα* is to be dated from the second.

² *Bede* says in Act. xiii., "Videtur Paulus xiii^o post Domini passionem anno Apostolatam cum Barnabâ accepisse, xiv^{to} autem anno ad Gentium magisterium profectus est. Nec Historia Ecclesiastica repugnat, docens Apostolis esse præceptum ut duodecim annis prædicarent in Judæâ."

was not to be ascribed to any cessation of desire, but to a suspension of power or opportunity on the part of the Jews to persecute them.

It has been suggested by *Basnage*, ad A.D. 40, *Lardner* (i. 55; iii. 252), and others (see Note on Acts ix. 31), that this "*rest of the Churches*" was due to the alarm in which the Jews themselves were, on account of the command given by the Emperor Caligula, to the President of Syria, Petronius, in A.D. 39, to set up the Imperial Statue in the Temple at Jerusalem. (*Joseph. Bell. Jud. ii. 10. 1. Ant. xviii. 8. 2. Philo, Legat. 31. Euseb. ii. 5.*)

It was not till the death of Caligula and the accession of Claudius, 24th Jan. A.D. 41, that the Jews were relieved from this panic. And soon after that, Herod Agrippa, the person who had showed his zeal for the Jews by interceding with Caligula for a revocation of this command (*Joseph. Ant. xviii. 8. 7. Philo, Leg. 35*), "*stretched forth his hands to vex certain of the Church, and killed James the brother of John with the sword; and because he saw it pleased the Jews, he proceeded to take Peter also.*" (Acts xii. 1.)

This *Rest* of the Churches cannot have commenced till after St. Paul's visit to Jerusalem, for then a persecution was going on, to which he was exposed. (Acts ix. 26—31.) Besides, when Paul came to Jerusalem, Peter was there; but during the *rest*, Peter was absent from Jerusalem on a Missionary Tour. (Acts ix. 31—43; cp. *Lardner*, iii. 253.)

9. Certain other notes of *duration* are set down in the Acts (viz.) :—

(1) After St. Paul's first visit of fifteen days to Jerusalem and his journey to Cilicia (Gal. i. 18—21. Acts ix. 30; xi. 25), and his intercourse with Barnabas, who brought him from Tarsus to Antioch, he remains with Barnabas a *whole year* at Antioch, where the Disciples are first called Christians (xi. 25—27).

(2) Paul and Barnabas, after their *first* Missionary Journey in Asia, returned to Antioch, and *tarried no small time* there (διέτριβον χρόνον οὐκ ὀλίγον) with the Disciples (xiv. 28).

(3) After their return from the Council of Jerusalem to Antioch they again *tarried* there (διέτριβον, xv. 35).

(4) St. Paul, in his *second* Missionary Journey, came through Asia Minor and Macedonia into Achaia (Acts xvi. xvii.), and *remained* at Corinth *a year and six months* (ἐκάθισε ἐνιαυτὸν καὶ μῆνας ἕξ, xviii. 11).

(5) From Cenchreæ, the eastern port of Corinth, he set sail for Ephesus, where he remained only *a short time*, being desirous of being at Jerusalem for the feast (xviii. 19—21), probably Pentecost.

(6) After a short visit to Jerusalem he returned to Ephesus, and spent there *three years* (xx. 31).

(7) After these three years he went again to Macedonia (xx. 1), and came into Hellas, and spent there *three months* (xx. 3).

He then went back through Macedonia, came to Philippi (xx. 6), where he spent *Easter*, and passed by Troas (xx. 6—12) and Miletus (xx. 15) to Cæsarea and to Jerusalem; where he had not been for several years (δὲ ἐτῶν πλείονων, xxiv. 17), and where he had desired to be at the feast of *Pentecost*.

(8) He was arrested in the Temple at Jerusalem by the Jews, and was sent by Claudius Lysias for safety to *Cæsarea*; and he was detained there in "*custodia libera*" *two years* by Felix, who (xxiv. 27) had been governor for *many years* (ἐκ πολλῶν ἐτῶν, xxiv. 10), and is succeeded in the procuratorship by Festus, who sends St. Paul by sea toward *Rome*.

(9) After his shipwreck in the Mediterranean, St. Paul remains during the winter at Malta; and after *three months* he sets sail again "in a ship which had *wintered* in the island" (xxviii. 11).

(10) He remained at Rome *two whole years* (διέτριβεν ὅλην, xxviii. 30).

(11) It is evident from St. Luke's narrative that St. Paul arrived at Rome in the *Spring* of the year after the succession of Festus to the Procuratorship in the Room of Felix;

What year was that?

(1) Felix was Procurator of Judæa in A.D. 52¹; and he had been *many years* (ἐκ πολλῶν ἐτῶν) Procurator, when Paul pleaded before him at Cæsarea. (Acts xxiv. 10.)

(2) Felix, when recalled, was saved from the punishment due to his misgovernment by the

¹ It is said by *Wieseler*, p. 67, and others, that Felix was appointed by Claudius in the thirteenth year of his reign, i. e. after Jan. 24, A.D. 53; and this is inferred by him from *Josephus*, Ant. xx. 7. 1, δωδέκατον ἔτος ἤδη ἐκκληρωκός. But *Josephus* applies these words to the appointment of *Agrippa*, and not of *Felix*. It appears from that passage, and from Bell. Jud. ii. 12. 8, that Felix was appointed Procurator before, though probably

not long before, the appointment of Agrippa to the tetrarchy of Philip; which took place early in A.D. 53. The appointment of Felix is placed still earlier by *Tacitus*, Ann. xii. 54, "*Pallas jampridem Judææ impositus.*" *Eusebius* (Chron. ii. p. 271) assigns it to the *eleventh* year of Claudius, i. e. A.D. 51. *Clinton* (Fasti Rom. pp. 34—36) is in favour of an earlier date than A.D. 52, for the appointment of Felix.

influence of his brother *Pallas* with the Emperor Nero. (*Joseph. Ant.* xx. 8, 9.) *Pallas* was put to death by Nero A.D. 62. (*Tacit. Ann.* xiv. 65.) Therefore Felix must have ceased to be Procurator, and Festus must have been appointed to succeed him, some time before that date.

(3) St. Paul, when brought a prisoner to Rome, was delivered into the charge of the prefect of the prætorian guard (τῷ στρατοπεδάρχῃ, *Acts* xxviii. 16). It seems then that there was only *one* prefect at that time. But after the death of Burrhus, who was prefect till February, A.D. 62, when he died (*Tacit. Ann.* xiv. 51. *Clinton*, F. R. p. 44. *Wieseler*, p. 83), there were *two* prefects. See *Bp. Pearson*, ii. 389, and *Wieseler*, p. 86. Therefore it is probable that St. Paul came to Rome before March A.D. 62.

(4) Josephus relates (*Ant.* xx. 8. 11), that a dispute arose between the Jews and *Festus* the Procurator, and that they sent a deputation to Rome, where their cause was favoured by Poppæa, the wife of Nero. This could not have been before A.D. 62, when Poppæa became his wife. (*Tacit. Ann.* xiv. 49. *Sueton. Ner.* 35.) But some time must have elapsed after the appointment of Festus, before the dispute could have arisen, and the deputation have proceeded to Rome and have gained the favourable notice of Poppæa.

(5) Josephus also states (*Vit.* 3) that he himself went to Rome to intercede for some Jewish Priests whom *Felix* had sent there before his removal from the procuratorship. Josephus arrived at Rome A.D. 63 (*Vit.* 1). From his narrative it appears that they had been some time in detention at Rome, and that he engaged the interest of Poppæa in their favour.

(6) Eusebius says (*H. E.* ii. 23) that *James*, the Bishop of Jerusalem, was martyred by the Jews at Jerusalem, because they were disappointed by the escape of *St. Paul* from their hands. The martyrdom of St. James took place at the Passover, A.D. 62. (*Euseb.* ii. 23. *Joseph. Ant.* xx. 9. 1.) It appears that Festus the Procurator had recently died, and that his successor had not arrived; and that Ananus the High Priest, who was a Sadducee, and of a cruel temper, and his adherents, took advantage of this interval to destroy St. James and others. (*Euseb.* ii. 22, and ii. 23, where see *Vales. Joseph. Ant.* xx. 9. 1.) St. Paul's arrival at Rome would therefore have been before—but not long before—that time.

(7) On the whole, therefore, it seems most probable that Festus succeeded Felix in the Spring or Summer of A.D. 60, and that St. Paul's arrival at Rome is to be placed in the Spring of A.D. 61, and that he remained at Rome till the Spring of A.D. 63. *Lardner* (iii. 279) says, "Paul came to Jerusalem at the Feast of Pentecost, A.D. 58, and was sent away to Rome at the end of A.D. 60," and he is followed by *Wieseler*, 66—80. *Winer*, R. W. B. i. p. 368. *Birks*, *Horæ Apostolicæ*, pp. 167—182. *Howson*, ii. 669—672. *Hackett*, p. 15; and see also *Vales.* in *Euseb.* ii. 23.

From the above premises we arrive at the results, which may be arranged as probable in the following CHRONOLOGICAL TABLE.

CHRONOLOGICAL TABLE.

A.D.

30. The Crucifixion of Christ at the Passover.
His Ascension, forty days after His Resurrection.
The Descent of the Holy Spirit at the Feast of Pentecost, fifty days after the Passover.
- 31—32. The Events described in Chapters iii.—vi. of the Acts of the Apostles.
33. St. Stephen's Martyrdom (Acts vii.). *Saul* was then a *young man*, *zealous* (vii. 58).
St. Philip's Missionary Journey (Acts viii. 5—40).
St. Peter and St. John at Samaria. Simon Magus (Acts viii. 14—24).
34. Saul's Conversion (Acts ix. 1—25): cp. *Euseb.* H. E. ii. 1; and see note below on 1 Tim. i. 13.
Saul retires to Arabia (Gal. i. 17).
36. Pontius Pilate is recalled from his procuratorship in Judæa (*Joseph.* Ant. xviii. 4. 2).
Damascus occupied by Aretas, who appoints an Ethnarch there.
37. 'After *many days*' (ix. 23), Saul escapes from Damascus.
Goes up to Jerusalem; where he remains *fifteen days*, and sees Peter and John (Gal. i. 18, 19. Acts ix. 26, 27); and
Disputes with the Grecians;
Saul is sent to Tarsus (ix. 30).
The Emperor Tiberius dies 16th March;
Caligula succeeds.
- 38—41. "Rest of the Churches" (Acts ix. 31).
St. Peter's Missionary Journey (ix. 32—43).
He tarries at Joppa *many days* (ix. 43).
Conversion of Cornelius (Acts x. 1—48).
41. The Emperor Caligula dies 24th January, and is succeeded by Claudius.
43. Euodius, first Bishop of Antioch (*Euseb.* Chron. ii. p. 269. *Clinton*, F. R. App. ii. p. 548).
The Disciples called CHRISTIANS at Antioch (Acts xi. 26).
44. The Apostle St. James, the brother of John, is killed with the sword (Acts xii. 2), and
St. Peter is imprisoned, by Herod Agrippa, before Easter (xii. 4). Peter is delivered; and
Herod is smitten by an Angel, and dies at Cæsarea (xii. 23).
St. Peter retires from Jerusalem (xii. 17).
Saul and Barnabas, having been deputed by the Christians at Antioch (xi. 27—30) to
bring supplies to the Brethren in Judæa, on account of the anticipation of the famine
foretold by Agabus, which "came to pass in the reign of Claudius Cæsar" (xi. 28),
i. e. after January, A.D. 41, return from Jerusalem to Antioch, with John Mark, who
was connected with Peter (xii. 12), and with Barnabas. (See on xv. 39.)
45. The *Ordination* of Saul and Barnabas, at Antioch, to the *Apostleship* of the *Gentiles*. (See
on xiii. 1.)
Saul is henceforth called *Paul*. (See Acts xiii. 9.) St. Paul's "Visions and Revelations of
the Lord" seem to have been vouchsafed to him about this time. (See on 2 Cor. xii.
2, 3.)
Their *first Missionary Journey* to Cyprus (Paphos), and Pisidia, and Perga in Pamphylia
(xiii. 4—13), whence Mark returns to Jerusalem. They visit Antioch of Pisidia,
Iconium, Lystra; come to Perga and Pamphylia, and thence return to the place
of their ordination, Antioch; where they remain a considerable time with the disciples
(Acts xiv. 26—28).
49. A controversy arises at Antioch concerning the obligation of the Ceremonial Law (xv. 1, 2).
Paul and Barnabas, and some others, are deputed to go from Antioch to Jerusalem, "to
the Apostles and Elders," concerning this matter (xv. 2, 3).

A.D.

- 50, 51. Council of Jerusalem (xv. 6—29).
 Paul and Barnabas return to Antioch; where they remain some time (xv. 35, 36).
 St. Peter is rebuked by St. Paul (Gal. ii. 11—13).
 The *παροξυσμός* (Acts xv. 39), and separation of Paul and Barnabas.
 Paul takes Silas (xv. 40) on his *second Missionary Journey*, and afterwards Timothy also at Lystra (xvi. 1).
- 52—54. St. Paul passes through Phrygia and Galatia to Troas (xvi. 6. 8). Thence crosses over to Philippi (xvi. 12), and Thessalonica (xvii. 1), and Berea (xvii. 10); thence to Athens (xvii. 15).
 St. Paul comes to Corinth, where he spends *a year and six months* (xviii. 1. 11).
 Aquila and Priscilla come to Corinth.
The two Epistles to the Thessalonians. See below the *Introduction* to those Epistles, p. 1, 2, and p. 25.
Epistle to the Galatians written probably about this time from Corinth. See below the *Introduction* to that Epistle, pp. 36—41.
 St. Paul sets sail from Cenchreæ in the Spring for Ephesus, on his way to Jerusalem, for the feast, probably Pentecost (xviii. 18, 19).
 The Emperor Claudius dies (13th October A.D. 57), and Nero succeeds.
 After a short visit at Jerusalem (xviii. 21),
 St. Paul returns by way of *Antioch*, where he spends some time (xviii. 22), and through *Galatia* and *Phrygia*, where he confirms all the disciples (xviii. 23), and by the *upper regions* of Asia Minor (xix. 1) to Ephesus; where he spends *three years* (xx. 31)—*three months* in the Synagogue, and *two years* in the School of Tyrannus (xix. 8—10).
57. *First Epistle to the Corinthians.* See below *Introduction* to that Epistle, pp. 75—77.
 St. Paul, after three years' stay at Ephesus, quits it for Macedonia (xx. 1).
Second Epistle to the Corinthians. See *Introduction* to that Epistle, p. 143.
 Comes into Hellas; and spends *three months* there (xx. 3).
58. *Epistle to the Romans*, written at Corinth or Cenchreæ. See *Introduction* to it, p. 203.
 St. Paul returns to Macedonia in the Spring, and arrives at Philippi for Easter (xx. 6).
 Passes over to Troas (xx. 6). Touches at Miletus, where he bids farewell to the Presbyters of Ephesus, and gives them an Apostolic charge (xx. 17); and Tyre (xxi. 3), and lands at Cæsarea (xxi. 8).
 Comes to Jerusalem, *after several years* (xxiv. 17), for the Feast of Pentecost (xx. 16; xxi. 17).
 St. Paul is arrested at Jerusalem in the Temple (xxi. 28).
 Is conveyed to Cæsarea (xxiii. 23—33).
- 58—60. Remains *two years* in detention at Cæsarea (xxiv. 27).
 Is sent by Festus, in the Autumn of A.D. 60, by sea toward Rome (xxvii. 1).
 Winters at Malta (xxviii. 11).
61. Spring: arrives at Rome.
62. Martyrdom of St. James the Bishop of Jerusalem, at the Passover.
- 62, 63. St. Paul is at Rome, where he writes the *Epistles* to the *Ephesians*, *Colossians* (see *Introduction* to Ephesians, p. 269), and to *Philemon*, in which he calls himself "*Paul the aged*" (Philem. 9. See above on A.D. 33), and that to the *Philippians*, at the close of his imprisonment A.D. 63.
 Is detained at Rome for "*two whole years*," till the Spring of A.D. 63 (xxviii. 30); where the History of the "*ACTS of the APOSTLES*" concludes: cp. *Euseb.* ii. 22.
 For a *continuation* of the Apostolic History, see the *Chronological Tables* prefixed to St. Paul's Epistles, and the *Introduction* to the Epistles to Timothy, pp. 416—424, and the *Chronological Table* prefixed to the General Epistles.

A TABLE of the Contemporary Chronology of the *Emperors of Rome*, the *Presidents of Syria*, the *Procurators of Judæa*, and the *High Priests of Jerusalem* ¹.

A.D.	EMPEROR.	PRESIDENT OF SYRIA.	PROCURATOR OF JUDÆA.	HIGH PRIEST.
30.	Tiberius, since A.D. 14, Aug. 19.	. . . . .	Pontius Pilate from A.D. 26 or 27 (<i>Jos. Ant. xviii. 4. 2</i>).	Caiaphas, since A.D. 25.
34.	. . . . .	Vitellius (<i>Joseph. Ant. xviii. 4. 4. Tacit. Ann. vi. 27</i>).	. . . . .	. . . . .
36.	. . . . .	. . . . .	Pontius Pilate recalled (<i>Jos. Ant. xviii. 4. 2</i>).	. . . . .
37.	Caligula succeeds March 16.	. . . . .	. . . . .	Caiaphas removed by Vitellius.
39.	. . . . .	Petronius. (<i>Joseph. Ant. xviii. 8. 2</i>).	. . . . .	Jonathan, son of Ananus (<i>Jos. Ant. xviii. 4. 3</i>).
41.	Claudius succeeds Jan. 24.	. . . . .	HEROD AGRIPPA, King of Judæa.	Theophilus, son of Ananus (<i>Jos. Ant. xviii. 5. 3</i>).
42.	. . . . .	Vibius Marsus (<i>Ant. xix. 6. 4</i>).	. . . . .	Simon, son of Boëthus (<i>Jos. Ant. xix. 6. 2</i>).
43.	. . . . .	. . . . .	. . . . .	Matthias, son of Annas (<i>Ant. xix. 6. 4</i>).
44.	. . . . .	C. Cassius Longinus (<i>Ant. xx. 1. 1</i>).	Cuspius Fadus (<i>Ant. xix. 11. 2; xx. 5. 1</i>).	Elionæus, son of Cantheras (<i>Ant. xix. 8. 1</i>).
45.	. . . . .	. . . . .	Herod, King of Chalcis, obtains from Claudius the appointment of the High Priests, and the charge of the Temple (<i>Ant. xx. 1. 3</i>).	Joseph, son of Cami (<i>Ant. xx. 1. 3</i>).
46.	. . . . .	. . . . .	Tiberius Alexander (<i>Ant. xx. 5. 2</i>).	. . . . .
47.	. . . . .	. . . . .	Ventidius Cumanus (<i>Ant. xx. 5. 2</i>). Herod, King of Chalcis, dies, is succeeded by his nephew, Herod Agrippa II.	Ananias, son of Nebedæus, appointed by Herod, King of Chalcis (<i>Ant. xx. 5. 1</i>).
48.	. . . . .	. . . . .	. . . . .	. . . . .
49.	. . . . .	Titus Ummidius Quadratus (<i>Ant. xx. 6. 2. B. J. ii. 12. 5</i>).	. . . . .	. . . . .
53.	. . . . .	. . . . .	Felix (<i>Ant. xx. 7. 1</i>). HEROD AGRIPPA II., who had been King of Chalcis since A.D. 48, and had the charge of the Temple and the appointment of the High Priests, and was advanced, about the close of A.D. 52, to the Tetrarchies of Philip and Lysanias, with the title of King (<i>Ant. x. 7. 1. B. J. ii. 12. 8; iii. 3. 5</i>).	. . . . .
54.	Nero succeeds Oct. 13.	. . . . .	. . . . .	. . . . .
59.	. . . . .	. . . . .	. . . . .	Herod Agrippa appoints Ishmael, son of Phabi (<i>Ant. xx. 8. 8</i>).
60.	. . . . .	Domitius Corbulo.	Festus succeeds Felix (<i>Ant. xx. 8. 9</i>).	. . . . .
61.	. . . . .	. . . . .	Festus dies. The province without a procurator.	Agrippa appoints Joseph, surnamed Cabi, son of Simon (<i>Ant. xx. 8. 11</i>).
62.	. . . . .	. . . . .	Albinus (<i>Ant. xx. 9. 1. B. J. ii. 14. 1</i>).	Ananus (<i>xx. 9. 1</i>).
63.	. . . . .	. . . . .	. . . . .	Jesus, son of Damnæus (<i>xx. 9. 1</i>).
68.	Nero dies June 9.	. . . . .	. . . . .	. . . . .

¹ Cp. Zeittafeln in Winer, B. W. B. ii. p. 763. Wieseler, p. 594. Lewin, pp. 1022—1107, and Alford, Proleg. pp. 23—25.

Inferences deducible from the preceding CHRONOLOGICAL SYNOPSIS and TABLE.

The consideration of the results represented above may suggest the following reflections :—

1. The Times and Numbers which are recited in Holy Scripture, and which serve as landmarks of Sacred History, seem to be regulated by certain laws.

For example, the periods of *Forty Days* and *Forty Years* recur frequently in Holy Scripture as Times of Probation. See Numb. xiv. 33; xxxii. 13. Ps. xcv. 10. Heb. iii. 9, 17, and Notes on Acts i. 3; vii. 23.

2. If the dates assigned in the above Table are correct, it appears, that (as *Eusebius* has observed, H. E. iii. 7) the period of penitential probation, which was allowed to the city of Jerusalem after the crucifixion of Christ, was *Forty Years*; i. e. from A.D. 30 to A.D. 70, when it was taken by the Romans, and the Temple was destroyed. This result being consistent with the general dealings of Divine Providence with His people, confirms the conclusion stated in the Table.

3. St. Luke's work is divided into two parts, viz. : 1. his Gospel. 2. the Acts of the Apostles.

If the dates specified above are correct, then the Ascension of Christ, with which St. Luke's Gospel ends, and the Book of the Acts begins, stands at the middle point between both; and each portion of St. Luke's work records the events of about *Thirty-three Years*.

4. It is related in Holy Scripture of King David, the type of Christ, that he reigned *forty years*; seven, or seven and a half, in Hebron, and *thirty-three years* in Jerusalem over all Israel and Judah. (2 Sam. v. 4, 5. 1 Chron. xxix. 27.)

Perhaps these times may be typical of Christ's kingdom after His Ascension; at first limited to the literal Israel, and then, in the eighth year after the Ascension, extended, in the Conversion of Cornelius, to all nations.

David reigns forty years; and Solomon, the peaceful, also a type of Christ, succeeds; who builds the Temple, the figure of the Church.

In the fortieth year after the Ascension of Christ, the literal Temple was destroyed; but this destruction of the material fabric conduced to the construction of the spiritual; the demolition of the Temple was the building up of the Church. It weaned the hearts of the people of God from the earthly Jerusalem, and raised their eyes to the graces and glories of the heavenly, which is the Mother of us all. (Gal. iv. 26.) It promoted the union of Jew and Gentile in Christ and His Church;

Thus that period of forty years led to the peaceful settlement of the people of God under the divine Son of David, the true Solomon, the Prince of Peace.

5. The number *seven* generally introduces in Scripture a period of Rest after toil and affliction. See on Matt. i. 17; xxvii. 52. 62. Luke xxiii. 56.

In looking at the Chronological Table of the History of the Acts we find,

(1) The first seventh year, i. e. A.D. 37, marked by the "Rest of the Churches."

(2) The second, or fourteenth year (i. e. A.D. 44), distinguished by another rest, after the death of Herod Agrippa I. See Acts xii. 24.

(3) The Third septennium, A.D. 51, also distinguished by Rest after controversy, xv. 23—30; xvi. 4, 5.

All these periods of seven are marked in the history by what may be called sabbatical sentences, expressive of Rest after labour and suffering. See ix. 31; xii. 24; xv. 31; xvi. 5.

Such analogies as these will appear more or less worthy of notice to the reader, in proportion as he is disposed to attach more or less importance to a subject which has received little consideration in modern times, viz. the significance of periods of time in Sacred History. In the present state of our knowledge in this respect, it would be rash to build any thing upon them as a foundation; but the observation of them, if otherwise deducible by reasoning, may be confirmatory of the results to which that reasoning leads; and may perhaps induce others to pursue the inquiry further; which, while it demands patience of investigation, and soberness of deliberation, and diffidence in stating its results, has enough to commend it to the thoughtful student of Scripture, in the records of Inspiration and in the testimony of Christian Antiquity, and will not be lightly set aside by any who desire to understand the "whole counsel of God."

ANCIENT GREEK MANUSCRIPTS, IN UNCIAL LETTERS,

CONTAINING

THE ACTS OF THE APOSTLES.

- A *Alexandrine*, of IVth or Vth century, in British Museum, London; a facsimile published by *C. G. Woide*, Lond. 1786. Folio.
- B *Vatican*, of IVth or Vth century; in the Vatican at Rome, No. 1209, published, with questionable accuracy, at Rome, 1857, and reprinted at London, 1859. Cp. *Tischendorf*, Proleg. p. cxlvi.
- C *Codex Ephraem Syri rescriptus* (Palimpsest), in Imperial Library at Paris. Num. 9. Published by *Constantine Tischendorf*, Lips. 1843.
- D *Codex Bezae*, Greek and Latin, of VIth or VIIth century (?); in the University Library at Cambridge. A facsimile published by *Kipling*, Cantabr. 1793. Folio.
- E *Laudianus*, Greek and Latin, of VIth or VIIth century; in the Bodleian Library at Oxford; originally from Sardinia. Published by *Hearne*, Oxon. 1715.
- F *Coislinianus*; VIIth century; published by *Tischendorf*, Monumenta Sacra, p. 404.
- G *Angelicae Bibliothecae*, at Rome, formerly belonged to Cardinal Passionei, IXth century.
- H *Mutinensis*, IXth century.

In the Acts of the Apostles

A is complete.

B is complete

C contains only some portions, viz.:

Chap. i. 2—iv. 3.
v. 35—x. 42.
xiii. 1—xvi. 36.
xx. 10—xxi. 30.
xxii. 21—xxiii. 18.
xxiv. 15—xxvi. 19.
xxvii. 16—xxviii. 4.

D is defective, as follows:

From viii. 29—x. 14.
xxi. 2—xxi. 10.
xxi. 15—xxi. 19.
xxii. 10—xxii. 20.
xxii. 29 to end.

E is defective, as follows:

From xxvi. 29—xxviii. 26.

F contains only some portions:

iv. 33, 34.
ix. 24, 25.
x. 13, 15.
xxii. 22.

G begins at viii. 10, and is thence complete to the end.

H contains only some portions:

v. 28—ix. 38.
x. 19—xiii. 36.
xiv. 3 to end; the portion after xxvii. 4 being supplied by a later hand.

PRINCIPAL CRITICAL EDITIONS OF THE NEW TESTAMENT.

Erasm. Basil, 1516, 1519, 1522, 1527, 1535.

Complutensis, in the fifth volume of the Complutensian Polyglot: printed in A.D. 1514, and published at Complutum, or Alcalá, in 1520.

Stephens. Paris, 1546, 1549, 1550, 1551.

Beza. Genev. 1565, 1576, 1589, 1598.

Elzevir, commonly called the "Textus Receptus." Lug. Bat. 1624.

Fell. Oxon. 1675.

Mill. Lond. 1707. Roterod. 1710, by *Kuster*.

Bentley. On his proposed edition, see *Bentley's Correspondence passim*, and *Tregelles* on the Printed Text of N. T. pp. 57—78.

Bengel. Tubing. 1734.

Wetstein. Amstelodami, 1751, 1752. 2 vols. folio.

Griesbach. 1st ed. 1774; 2nd ed. 1796—1806.

Matthæi. Riga, 1782—1788. 12 vols.

Alter. Viennæ, 1786, 1787.

Birch. 1788—1801.

Scholz. Lips. 1830—1836. 2 vols. 4to.

Lachmann. 1st ed. 1831; 2nd ed. Berlin, 1842—1850. See *Tregelles*, pp. 97—115, and *Tischendorf*, pp. xli—xlvii.

Tischendorf. Lips. 1841. Two at Paris, 1842.

His first critical edition appeared at Leipzig, 1849: with copious Prolegomena.

His seventh Edition (1857—1859) is intended to present a complete conspectus of all the critical subsidia, as yet available, for the revision of the Text of the New Testament.

The following extracts from the prospectus are of importance, as indicating the present views of the learned Editor:—

"Auf Grund dieser dokumentlichen Vorarbeiten, wie sie wohl noch nie für eine Neutest. Ausgabe unternommen worden sind, wird zum ersten Male ein solcher kritischer Apparat dargeboten, der für alle aufgenommenen Lesarten, ohne Ausnahme die Zeugnisse für und wider enthält, so wie auch die Angabe aller anderen Lesarten, die in den griechischen Unzialhandschriften gefunden werden oder sonst irgend beachtenswerthe Auctorität für sich haben.

"Der Textconstituierung ist die grösste Sorgfalt und Gewissenhaftigkeit gewidmet worden. Fortgesetzte und immer tiefer eingehende Beobachtungen haben den Herausgeber zu mancher Aenderung der frühern Entscheidungen geführt; namentlich hat er die Bevorzugung einiger unseren ältesten Zeugen aus triftigen Gründen beschränken zu müssen geglaubt.

"In diesem Betrachte gewährt die neueste Ausgabe eine gewiss willkommene Förderung kritischer Studien dadurch, dass sie sehr häufig eine Andeutung der Entscheidungsgründe über die einzelnen Lesarten enthält."

Alford. Lond. 1855-9. 4 vols.

Bloomfield. Lond. 1855. 2 vols.

For List of ANCIENT VERSIONS see the Edition of the Gospels, p. xxxvi.

For special Editions of the ACTS of the APOSTLES, see the following List:—

ABBREVIATIONS, AUTHORS, AND EDITIONS,

CITED IN THE FOLLOWING NOTES TO THE ACTS OF THE APOSTLES¹.

- Akerman, John Yonge*, F.S.A., Numismatic Illustrations of the New Testament. London. 1846.
- A Lapide, Cornelius*. Lugd. 1732. Folio.
- Alford, Henry*, D.D., Greek Testament. 3 vols. 1855-6.
- Ambrose, S.*, Ambrosii Opera. 4 vols. Paris. 1836.
- Ammonius*. See *Catena*.
- Andrewes, Bp.*, Works. Oxford. 11 vols. 1841—1854.
- Arator*, Ecclesiæ Romanæ Diaconus; de Actibus Apostolorum ad Papam Vigilium Libri duo. A well-composed Latin Poem in Hexameter Verse, consisting of 2326 lines, written about the middle of the Sixth Century. It is contained in the Bibliotheca Patrum Maxima, Vol. x. Lugd. 1677; and in the Abbé Migne's Patrologia, Vol. lxxviii. Paris. 1847.
- Athanasius, S.*, Opera. Ed. Bened. 2 vols. folio. Patavii. 1777.
- Augustine, S.*, Augustini Opera. Ed. Benedict. 12 vols. 8vo. Paris. 1836.
- Barrow, Isaac*, D.D., Works. 6 vols. 8vo. Oxford. 1841.
- Basil, S.*, Basilii Cæsar. Opera. Ed. Paris. 1721. 3 vols. folio.
- Basnage, Sam.*, Annales Ecclesiastici à Cæsare ad Phocam. Roterodam. 3 vols. folio. 1706.
- Baumgarten, M.*, Apostelgeschichte. English Translation by *Morrison* and *Meyer*. Edinb. 1854.
- Bede, Venerabilis*, In Acta Apostolorum, et Retractationes. Tom. xii. Lond. 1844.
- Bengel, J. A.*, Gnomon N. T. 2 vols. Tübingæ. 1835.
- Beveridge, Bp.*, On the Thirty-nine Articles. Oxford. 1840. 2 vols.
- Bingham, Joseph*, Origines Ecclesiasticæ. Lond. 1834. 8 vols. 8vo.
- Birks, Rev. T. R.*, M.A., Horæ Evangelicæ. Lond. 1852. See also *Paley*.
- Biscoe, Richard*, M.A., Boyle Lectures on the Acts of the Apostles. 2 vols. Lond. 1742.
- Bloomfield, S. T.*, D.D., Greek Testament. 2 vols. 8vo. Ninth ed. 1855.
- Blunt, J. J.*, B.D., History of the Christian Church during the first Three Centuries. Lond. 1856.
- Bornemann, F. A.*, Acta Apostolorum ad Codicis Cantabrigiensis fidem recensita. Grossenhain. 1848.
- Browne, Professor E. H.*, On the Thirty-nine Articles. London. 1850. 2 vols.
- Bruder, C. H.*, Concordantia Novi Testamenti. Lips. 1842. 4to.
- Bull, Bp.*, Works. Ed. Burton. 7 vols. Oxford. 1827.
- Burton, Edward*, D.D., Lectures on the Ecclesiastical History of the First Century. Oxford. 1831.
- Buxtorf, Johannes*, Synagoga Judaica. Basil. 1680.
- Cassiodorii Senatoris Complexiones in Acta Apostolorum*. Roter. 1723.
- Catena in Acta SS. Apostolorum à Cod. Nov. Coll. edidit J. A. Cramer*, S.T.P. Oxon. 1838.
- Chrysostom, S.*, Homilies on the Acts, Tom. iv. Ed. Savil. 1612. Pp. 607—919.
- Clemens Alexandrinus, S.*, Opera. Ed. Potter. 2 vols. folio. Oxon. 1715.
- Clinton, H. F.*, M.A., Fasti Romani. 1845 and 1850.
- Conybeare, Rev. W. J.*, M.A., and *Howson, Rev. J. S.*, M.A., The Life and Epistles of St. Paul. 2 vols. Lond. 2nd ed. 1856.
- Cook, Rev. F. C.*, M.A., The Acts of the Apostles, with a Commentary. Lond. 1850.
- Cosin, Bp.*, On the Canon of Holy Scripture. Lond. 1672.
- Cyril, S.*, Alexandrin., Opera. Lut. Paris. 1638.
- , Hierosolym., Opera. Ed. Venet. 1763.
- Davidson, Samuel*, LL. D., Introduction to New Test. Lond. 1848.
- De Wette, W. M. L.*, Handbuch zum N. T. Leipzig. 1845. 3te Auflage. 2 vols. 8vo.
- Didymus*. See *Catena*.

¹ See also the List prefixed to the Edition of the Gospels, p. xxxvii.

- Elz.*, Elzevir Edition of Nov. Test. Græc. Lug. Bat. 1624.
- Epiphani, S.*, Opera. Ed. Petavii. 2 vols. folio. Colon.
- Eusebii* Historia Ecclesiastica. Ed. Burton. Oxon. 1838.
- Ford, Rev. James, M.A.*, Prebendary of Exeter, Acts of the Apostles illustrated from Ancient and Modern Authors. Lond. 1856.
- Gieseler, C. L.*, Ecclesiastical History. Vol. i. English Translation. Edinb. 1846.
- Glassii, Salom.*, Philologia Sacra. Amst. 1711. 4to.
- Gregory, S.*, Gregorii Magni Opera. Ed. Paris. 1705. 4 vols. folio.
- Greg. Nazian.*, S., Gregorii Nazianzeni Opera. Ed. Bened. 1778—1840. 2 vols. folio.
- Grinfield, E. W.*, Editio Hellenistica N. T. et Scholia Hellenistica N. T. Lond. 1843-8. 4 vols. 8vo.
- Grotius* in "*Poli Synopsis Criticorum.*"
- Guerike*, Einleitung in das N. T. Leipzig. 1843.
- Hackett, Professor*, Commentary on the Acts. Boston, U. S. 2nd ed. 1858.
- Hammond, H.*, D.D., Paraphrase of and Annotations on the New Testament. Lond. 1681.
- Hilary, S.*, Opera. Oberthür. 4 vols. Wiceberg. 1785.
- Hooker, Rd.*, Works. 3 vols. 8vo. Oxford. 1841.
- Hottinger, J. H.*, Thesaurus Philol. Tigur. 1659.
- Howson.* See *Conybeare*.
- Humphry, W. G.*, B.D., A Commentary on the Acts of the Apostles. 2nd ed. Lond. 1854.
- Irenæus, S.* Ed. Stieren. Lips. 1853. 2 vols. 8vo.
- Jackson, Thomas, D.D.*, Works. 12 vols. Oxford. 1844.
- Jahn, Archæologia Sacra.* Viennæ. 1814.
- Jerome, S.*, Hieronymi Opera. Ed. Bened. Paris. 1693—1706. 5 vols. folio.
- Josephus*, Opera. Richter. 6 vols. Lips. 1826.
- Justin Martyr, S.* Ed. Paris. 1742. Folio, and 2 vols. 8vo. Jenæ. 1842.
- Kirchofer, Joh.*, Quellensammlung zur Geschichte d. N. T. Canons. Zürich. 1844.
- Kitto, John, D.D.*, Daily Bible Illustrations, "The Apostles and Early Church." Edinb. 1854.
- Kuinoel, C. T.*, Novum Testamentum Græcum. Ed. Lond. 1834. 3 vols.
- Lachmann, C.*, Novum Testamentum. See above, p. 3.
- Lardner, Nathanael*, Works. 5 vols. 4to. Lond. 1815.
- Leo, M.*, Opera. Lugd. 1700.
- Lewin, Thomas, M.A.*, The Life and Epistles of St. Paul. Lond. 2 vols. 1851.
- Lightfoot, John, D.D.*, Commentary on the Acts of the Apostles. Works, Vol. i. p. 733. Lond. 1682.
- Hebrew and Talmudical Exercitations on the Acts of the Apostles. Vol. ii. p. 633.
- Lorinus, Johannes*, In Acta Apostolorum. Lugduni, 1609. Folio.
- Mede, Joseph*, Works. Lond. 1677. Folio.
- Meyer, H. A. W.*, Ueber die Apostelgeschichte. Second edition. Göttingen, 1854.
- Middleton, Bp.*, On the Greek Article in the N. T. Cambridge. 1828.
- Mintert, Petrus*, Lexicon N. T. Francofurti. 1728. 2 vols. 4to. A Lexicon illustrating the language of the N. T. from the LXX.
- Mishna*, sive Totius Hebræorum Juris Rituum, Antiquitatum ac Legum Oralium Systema, cum clarissimorum Rabbiorum *Maimonidis* et *Bartinoæ* Commentariis, ed. *Surenhusii*. 6 voll. folio. Amst. 1698.
- Œcumenius*, In Acta Apostolorum, Tom. i. Lut. Paris. 1830.
- Olshausen, Hermann*, Apostelgeschichte. English Translation. Edinb. 1850.
- Origenis* Opera. Ed. De la Rue, folio, and ed. Lommatzsch, Berlin. 1831—45.
- Paley, W.*, D.D., Horæ Paulinæ. Edited by *Rev. T. R. Birks*, with additions. Lond. 1850.
- Patres Apostolici* (S. Clemens Romanus, S. Ignatius, S. Polycarpus). Ed. Jacobson. Oxon. 1847. 2 vols.
- Pearson, Bp.*, On the Creed. Ed. Chevallier. Cambridge. 1849.
- Annales Paulini, in his Opera Posthuma, ed. *Churton*, i. pp. 371—396.
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- Poli, Matth.*, Synopsis Criticorum in Sacram Scripturam. Lond. 1699. 4 vols. folio.
- Rosenmüller, Jo. Georg.*, Scholia in N. T. Ed. 1815. 5 vols.
- Routh, Martin, S.T.P.*, Reliquiæ Sacræ. 5 vols. Oxon. 1846—1848.

Sanderson, Bp., Works. Ed. Jacobson. Oxford. 1854. 6 vols.

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Septuaginta, Interpretes Veteris Testamenti. Oxon. 1848. 3 vols.

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Smith, James, Esq., of Jordanhill, F.R.S., &c., The Voyage and Shipwreck of St. Paul. Second edit. Lond. 1856.

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Tischendorf, Constantine. See above, p. 3.

Tregelles, S. P., LL.D., On the Greek Text of the Gospels. Lond. 1854.

Valckenaër, L. C., Scholæ in Actus Apostolorum. Ed. Amst. 1815.

——— Annotationes Criticæ in loca quædam N. T. In his Opuscula. Lips. 1808.

Vorstius, Johan., De Hebraïsmis N. T. Ed. Fischer. Lips. 1778.

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Williams, George, B.D., The Holy City. 2 vols. Lond. 1849. 2nd ed.

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ΠΡΑΞΕΙΣ ΑΠΟΣΤΟΛΩΝ.

I. ¹ ΤΟΝ μὲν πρῶτον λόγον ἐποιήσαμην περὶ πάντων, ᾧ Θεόφιλε, ὧν ^a Luke 1. 3. ἤρξατο Ἰησοῦς ποιεῖν τε καὶ διδάσκειν ² ἄχρι ἧς ἡμέρας ἐντειλάμενος τοῖς ^b Luke 24. 51. ἀποστόλοις διὰ Πνεύματος ἁγίου, οὓς ἐξελέξατο, ἀνελήφθη ³ οἷς καὶ παρ- ^c ch. 13. 31. ἔστησεν ἑαυτὸν ζῶντα μετὰ τὸ παθεῖν αὐτὸν ἐν πολλοῖς τεκμηρίοις δι' ἡμερῶν τεσσαράκοντα ὀπτανόμενος αὐτοῖς, καὶ λέγων τὰ περὶ τῆς βασιλείας τοῦ Θεοῦ.

THE Title of this Book is Πράξεις Ἀποστόλων, literally ACTS OF APOSTLES, and not, "the Acts of the Apostles," for it only proposes to give an account of some acts of some Apostles, as specimens of the rest;—see the *Introduction* to this Volume, p. 5, note; and on the design of the Book, see the *Introduction*, pp. 2—20.

CH. I. 1. τὸν μὲν πρῶτον λόγον] τὸν πρῶτον λόγον, the former story or account,—λόγον, as Herod. vi. 19, a history; a modest name for his Gospel. (Chrys.) πρῶτον for πρότερον, as Luke ii. 2, see note.

On μὲν without δὲ expressed, see Acts iii. 21; iv. 16; xxvii. 21; xxviii. 22. Winer, Gr. Gr. § 63, p. 508.

This expression πρῶτον λόγον is important for determining the time of the publication of the Gospels.

The Acts are carried down to A.D. 63. If they were written then (as seems probable), the Gospel of St. Luke, his πρῶτος λόγος, was written before A.D. 63.

The Gospels of St. Matthew and St. Mark, which are prior to St. Luke's, were published before that time.

It is probable that the Gospel of St. Luke was published before A.D. 54. See *Introduction* to his Gospel, pp. 168—170.

—περὶ πάντων] concerning all things. Not that St. Luke narrated them all (cp. John xxi. 25); but πᾶς is used in Scripture in a relative sense, i. e. for all those things which are "apta et congrua et officio sufficientia" (Aug. de Consens. Evang. iv. 8), requisite, convenient, and sufficient for the purpose in view. Acts xxi. 27. Eph. vi. 21.

CP. πάντοτε προσέχεσθαι, Luke xviii. 1; ἦσαν διαπαντὸς ἐν τῷ ἱερῷ, Luke xxiv. 53.

—ἤρξατο] began. By this word, as here used, and at v. 22, as well as by the word Θεόφιλε, St. Luke connects his δεύτερον λόγον, or Acts of the Apostles, with his πρῶτος λόγος (the Gospel); see on Luke iii. 23, where he had used the word ἀρχόμενος to describe the beginning of Christ's ministerial career.

Besides, the word ἤρξατο Ἰησοῦς, Jesus began, as here used has a deeper sense;

St. Luke intimates by it, that our Lord's Ministry on earth was the ἀρχή, or beginning of His Mediatorial Kingdom; and that this Kingdom, so begun, received a fresh accession of majesty at His Ascension into heaven, and at His Session at the Right Hand of God; and that its sway is now exercised in the protection of His Church, and in the Government of the World, and that it will be continued till He appears again in glory, when all His enemies will be put under His feet; and then the Kingdom, which was begun at His Baptism, will be consummated, by the complete subjugation of Satan and of Death, and by the full and final triumph of Christ; and "God will be all in all." 1 Cor. xv. 28.

In the Gospels, the Holy Spirit has described the beginnings of that Kingdom as inaugurated by Christ on earth.

In the Acts, He describes the continuance and extension of

that Kingdom through the power of Christ exalted and glorified in heaven. Cp. Olshausen, p. 348, Alford, p. 1, Baumgarten, i. 11—15, and below, note on x. 11, on the word ἀρχαί as applied to the Gospels; and the *Introduction* to this book.

2. ἐντειλάμενος τ. ᾧ διὰ Πνεύματος ἁγίου] having given charge to His Apostles by the Holy Spirit (Chrys., Theophylact, Valck.), when He breathed on them and said, λάβετε Πνεῦμα ἅγιον, John xx. 22, and so gave them an earnest of the gift of Pentecost. Cp. Heb. ix. 14, διὰ Πνεύματος αἰωνίου ἑαυτὸν προσήνεγκεν ἡμῶν τῷ Θεῷ, and below, xi. 28, and xxi. 4, ἔλεγον διὰ τοῦ Πνεύματος, and Winer, § 61, p. 491.

—οὓς ἐξελέξατο] whom He chose out of the world for Himself (John xv. 16), obscure and humble though they were, and whom He advanced to the high dignity of seeing His miracles and hearing His Words, and finally to be witnesses of His Resurrection and Ascension. Such was His love and mercy to them.

3. ἐν πολλοῖς τεκμηρίοις] Matt. xxviii. 17. Mark xvi. 14. Luke xxiv. 13—50. John xx. 19. 1 Cor. xv. 5. 7.—τεκμήρια are called ἀναγκαῖα σημεῖα, irresistible proofs, by Aristotle, Rhet. i.; such as are incontrovertible (Quintil. v. 9); demonstrative evidences. See Wetst. and Hackett, p. 36.

—δι' ἡμερῶν τ.] through forty days. On the modern allegations against this statement, see note above on Luke xxiv. 50; and to the testimonies there cited may be added that of S. Ignatius, Frag. 8, ap. Mai, Script. Vett. vii. p. 22, εἰ γὰρ ᾗδεις ὅτι Θεοῦ υἱὸς ἦν, ἐγένεσθες ὅτι τεσσαράκοντα ἡμέρας ἀνευδὲς ποιήσας τὸ φθαρτὸν σῶμα.

St. Luke does not say that our Lord continued visibly present with His disciples during forty days, but showed Himself at intervals, in the period of forty days; for He appeared to them from time to time, and then disappeared (Chrys.), proving to them His humanity by eating and drinking with them; yet weaning them, by vanishing suddenly, from dwelling on His corporal presence; and instructing them in His Divine power, and perpetual, though unseen, presence, by unexpected appearances among them, and disappearances from them. See above on John xx. 19.

The period of "Forty Days" seems to be marked in Holy Scripture as significant of probation before some great Event. Examples may be seen in the History of the Flood, Gen. vii. 4. (See Aug. Sermon de Ascens. 264.) Moses in the Mount before the giving of the Law, Exod. xxiv. 18; xxxiv. 28. Deut. ix. 9; x. 10 (see Blunt, Lectures, p. 12); the time of the spies in searching the Land, Numb. xiii. 25; xiv. 34; the time of Elias before coming to Horeb, 1 Kings xix. 8; the time of probation for Nineveh, Jonah iii. 4.

Compare the same period of Forty Days before our Lord's Presentation in the Temple (Luke ii. 22), and of His Fasting before He entered on His Ministry (Matt. iv. 2, where see note).

As it was forty days after His Birth before He was presented in the Temple in the earthly Jerusalem, and again forty days after His Baptism, before He entered on His Ministry, so now He waits forty days after His Birth from the Grave, before

d Luke 24. 49.
John 14. 26.
& 15. 26.
e Matt 3. 11.
Mark 1. 8.
Luke 3. 16.
John 1. 26.
ch. 2. 4. & 11. 16.
& 19. 4.
f Matt. 20. 21.
Luke 17. 20.
Isa. 1. 26.
Amos 9. 11.
g Matt. 24. 36.
h ch. 2. 2.
Luke 24. 48, 49.
John 15. 26, 27.

^{4 d} Καὶ συναλιζόμενος αὐτοῖς παρήγγειλεν ἀπὸ Ἱεροσολύμων μὴ χωρίζεσθαι, ἀλλὰ περιμένειν τὴν ἐπαγγελίαν τοῦ Πατρὸς, ἣν ἡκούσατέ μου ^{5 e} ὅτι Ἰωάννης μὲν ἐβάπτισεν ὕδατι, ὑμεῖς δὲ βαπτισθήσεσθε ἐν Πνεύματι ἁγίῳ οὐ μετὰ πολλὰς ταύτας ἡμέρας.

^{6 f} Οἱ μὲν οὖν συνελθόντες ἐπηρώτων αὐτὸν λέγοντες, Κύριε, εἰ ἐν τῷ χρόνῳ τούτῳ ἀποκαθιστάνεις τὴν βασιλείαν τῷ Ἰσραὴλ; ^{7 e} Εἶπε δὲ πρὸς αὐτούς, Οὐχ ὑμῶν ἐστι γινῶναι χρόνους ἢ καιροὺς, οὓς ὁ Πατὴρ ἔθετο ἐν τῇ ἰδίᾳ ἐξουσίᾳ· ^{8 h} ἀλλὰ λήψεσθε δύναμιν, ἐπελθόντος τοῦ ἁγίου Πνεύματος ἐφ' ὑμᾶς· καὶ ἔσεσθε

He presents Himself in the *Temple of the heavenly Jerusalem*, and enters on His Priestly Ministry in the true Holy of Holies, where He "ever liveth to make intercession for us." Heb. vii. 25.

The Forty Days, a term of Probation, have also a preparatory reference to the Pentecost or Fiftieth, the Day of Jubilee.

Forty years after this (a year for a day, Numb. xiv. 34) Jerusalem was destroyed, because the people would not believe in Christ, who had so mightily declared Himself the Son of God by His Resurrection, which had been so plainly proved by so many proofs for Forty Days. (*Lightfoot*.)

On this text, see *Barrow's Sermon* 29, vol. v. pp. 39—63.

— ὄπτα-*νόμενος*] appearing, manifesting Himself. On the difference between ὄπταμι and θεωρῶ, see on John xvi. 16.—ὄπτα-*νόμενος* (a frequentative verb connected with ὄπταμαι) means appearing suddenly, from time to time. *Hesychius* well explains the word by ἐμφανίζόμενος.

— λέγων τὰ] speaking the things. Observe the article τὰ, the things that were requisite for them to know and do concerning the Kingdom of God.

— περὶ τῆς βασιλείας τ. Θ.] concerning the Kingdom of God, or Christian Church (Matt. xiii. 11. 19. 24. 31. 33. Luke iv. 43; vi. 20; vii. 28; viii. 10), her Doctrines, Government, Trials, Hopes, and future Consummation. See *Professor Blunt's* Lectures "on the History of the Church during the first three Centuries," pp. 12—16.

4. συναλιζόμενος] associated, and assembling together with, = συναχθεῖς συναθροισθεῖς (*Hesych.*), so used by *Xenophon*, *Cyrop.* i. 4. 14. *Anab.* vii. 3. 48. *Joseph.* Ant. viii. 4. 1; xix. 7. 4. Cp. *Bp. Pearson* in *Ignat.* ad *Magnes.* 10, and *Valck.* here.

— ἀπὸ Ἱεροσολύμων] The form Ἱεροσόλυνμα is used about twenty times in the Acts, but never except after a preposition; in all other cases we have Ἱερουσαλὴμ.

The same peculiarity is found in *St. Luke's Gospel*.

— μὴ χωρίζεσθαι] not to depart from Jerusalem: as they would otherwise have been disposed to do. But they were to remain there, in order to receive the Holy Ghost together in one and the same place; and in order that the miracle of the descent of the Holy Ghost upon them might be more striking and convincing as wrought in the capital of Judæa, and at the next great Festival after the Crucifixion, viz. at the Festival of Pentecost, when strangers from all parts of the world would be gathered to Jerusalem, and would carry back the tidings of that manifestation into all lands; and also that the Christian Law might go forth from Mount *Sion* (Isa. ii. 3. Micah iv. 2), and so show its harmony with the *Levitical Dispensation*.

It is recorded on ancient authority, that our blessed Lord enjoined His Apostles to remain at Jerusalem for twelve years after the Ascension. See the passages cited by *Bp. Pearson*, in *Acta*, § xi. *Routh*, *Rel. S. i.* pp. 471. 484. *Blunt*, *Lectures*, pp. 43. 44. Cp. below, vi. 2; viii. 1.

It is probable that the Apostles made circuits in Palestine during that time, and did not quit the Holy Land till about A.D. 42.

— τὴν ἐπαγγελίαν τοῦ Πατρὸς] the promise of the Father. Another expression connecting the Acts of the Apostles with the Gospel of St. Luke. See there, xxiv. 49, ἰδοὺ ἐγὼ ἀποστέλλω τὴν ἐπαγγελίαν τοῦ Πατρὸς μου ἐφ' ὑμᾶς.

— ἣν ἡκούσατέ μου] which ye heard of Me. For a similar change of the *oratio obliqua* to *recta*, cp. Luke v. 14, and below, xvii. 3, and xxiii. 22, and see *Winer*, *G. G.* § 60, p. 482, and § 63, 2, p. 511.

5. ὑμεῖς δὲ βαπτισθήσεσθε ἐν Πνεύματι ἁγίῳ] but ye shall be baptized with the Holy Ghost. See below, xi. 16.

But were not the Disciples baptized before?

It would seem that they were, and with Christ's Baptism (*John* iii. 22; iv. 2), and that Baptism differed from the Baptism of John; for John baptized unto repentance and faith in Christ

to come (*Acts* xix. 4), and they who were baptized by *John*, were baptized afterwards into Christ (*Acts* xix. 5). But we do not hear that any which were baptized into Christ before the Ascension and day of Pentecost, were baptized again after it. What the Disciples received by Baptism with water into Christ before the day of Pentecost, is a question on which various opinions have been offered (see *Aquinas*, 3, p. 9. 66, art. 2, and 73, art. 5, and *A Lapide* here).

But this is clear, that whatever it was, it was consummated as it were by a *χρίσις τελειωτική*, in the full effusion of the Holy Ghost on the day of Pentecost.

See further on *Acts* x. 47.

— οὐ μετὰ πολλὰς ταύτας ἡμέρας] after not many days, and those days ταύτας, namely, dating from this present time. Cp. *Winer*, § 23, p. 146.

He says that the days are not many, that they may hope; but He does not say how few they are, in order that they may watch. (*Chrys.*)

6. Κύριε] O Lord. Jesus is often called in this book, written for Hellenists, by the name Κύριος. And (as *Valck.* well observes) the word Κύριος in the LXX Version, read by the Hellenists, is used for *Jehovah*: "ut adeo parum intersit (adds *Valck.*), utrum Jesus Κύριος dicatur an Θεός." See below, on v. 21, and on xxv. 26.

— ἀποκαθιστάνεις τ. β.] The ordinary meaning of ἀποκαθιστημι in the LXX and N. T. is to restore. In the LXX it is used for the Hebr. נָשַׁב reverti fecit, from root נָשַׁב reverti, reducere. See *Gen.* xxix. 3; xl. 13. 21. *Ps.* xxxv. 17, and *passim*.

So in the N. T. it often means restoration or return, *Matt.* xii. 13. *Mark* iii. 5; viii. 25. *Luke* vi. 10. *Heb.* xiii. 19. It seems to have this meaning here; but it signifies something more.

According to the Jewish expectation, the times of the Messiah would bring more than all the pristine glory to the City and Nation of the ancient people of God.

They looked for an amplification of the power and splendour of David and Solomon, in Christ. See the Hebrew authorities in *Lightfoot* here. Therefore it seems that the word ἀποκαθιστημι and ἀποκατάστασις, as used in this respect, imply something more than restitution; viz. a consummation of all that had, in their opinion, been promised by God to His people when redeemed and restored under the glorious reign of the Messiah. And this sense of the word appears clearly in iii. 21.

The question therefore addressed to our Lord is, *Art Thou at this time intending fully to establish the Kingdom of the Messiah?* καθιστάνω is stabilio, and the preposition ἀπὸ (as in ἀποδοῦναι, *Matt.* xxii. 21) intimates that what is established is, as it were, due, and to be paid as a debt. The temporal kingdom of the Messiah for which they looked, was, they supposed, promised in ancient Prophecy, and pledged to Israel by solemn stipulations of God.

Hence ἀποκαθιστάναι is used by the LXX for to pay, *Gen.* xiii. 16: cp. *Job* v. 18. See also *Gloss. Hesych.*, ἀποκαταστήσαι = τελειῶσαι, and cp. *Mark* ix. 12, and note below, iii. 21.

The question of the Apostles appears to be mentioned here, in order to show how much they needed the grace of the Holy Ghost to enlighten their minds as to the true nature of Christ's Kingdom. They thought of temporal Sovereignty, but He spoke to them of the witness which they must give (v. 8), and by which the Kingdom was to be advanced. And that witness was a witness of suffering. Compare the similar conversation, *Matt.* xx. 21—23.

7. χρόνους ἢ καιροὺς] times or seasons. χρόνος = πολλῶν καιρῶν συνοχή, καιρὸς = μέρος χρόνου. (*Thom. Mag.*) Hence *Sophocles*, *Elect.* 1306, χρόνος καιρός. See below, I *Thess.* v. 1.

It is not for you to know the time which will elapse before My Kingdom will be established; nor the season in which it will be established.

— ἔθετο ἐν τ. ἑ. ἐ.] placed in His own authority: that is, constituted them so as to be in subjection to it.

— ὁ Πατὴρ] the Father. See on *Mark* xiii. 32.

μοῦ μάρτυρες ἔν τε Ἱερουσαλὴμ καὶ ἐν πάσῃ τῇ Ἰουδαίᾳ καὶ Σαμαρείᾳ, καὶ ἕως ἑσχάτου τῆς γῆς.

^{9 i} Καὶ ταῦτα εἰπὼν βλέπόντων αὐτῶν ἐπήρθη, καὶ νεφέλῃ ὑπέλαβεν αὐτὸν ^{i Mark 10. 19. Luke 24. 51.} ἀπὸ τῶν ὀφθαλμῶν αὐτῶν.

^{10 k} Καὶ ὡς ἀτειζόντες ἦσαν εἰς τὸν οὐρανὸν πορευομένου αὐτοῦ, καὶ ἰδὼν ^{k Luke 24. 4. John 20. 12.} ἄνδρες δύο παρειστήκεισαν αὐτοῖς ἐν ἐσθῇτι λευκῇ, ^{11 l} οἱ καὶ εἶπον, Ἄνδρες ^{l Matt. 24. 30.} Γαλιλαῖοι, τί ἐστήκατε ἐμβλέποντες εἰς τὸν οὐρανόν; οὗτος ὁ Ἰησοῦς, ὁ ἀναληφθεὶς ἀφ' ὑμῶν εἰς τὸν οὐρανόν, οὕτως ἐλεύσεται, ὃν τρόπον ἐθεάσασθε αὐτὸν πορευόμενον εἰς τὸν οὐρανόν.

^{12 m} Τότε ὑπέστρεψαν εἰς Ἱερουσαλὴμ ἀπὸ ὄρους τοῦ καλουμένου Ἑλαιῶνος, ὃ ^{m Luke 24. 52.} ἔστιν ἐγγὺς Ἱερουσαλὴμ, σαββάτου ἔχον ὁδόν.

8. ἔσεσθε μοῦ] So A, B, C, D, and others. *Elz.*, ἔσεσθέ μοι. *Moῦ* is emphatic, and the genitive is expressive of property in, and protection of. *Ye shall be witnesses of Me, and I will defend you.* Cp. ii. 32; iii. 15; v. 32; xiii. 31.

—ἕως ἑσχάτου τῆς γῆς] Here is the clue to the design of this Book—to trace the progress of the Church from its origin at Jerusalem to the ends of the earth. Observe the order of that progress, as here pre-arranged and foretold by Christ. First, *Jerusalem*, next *all Judæa*; next *Samaria*; lastly, the *ends of the earth*. A precept to the Christian Church to begin with missionary work at home, and thence to enlarge that work to foreign parts. Thus the mustard-seed of the Gospel, taking root in the soil, becomes a tree, and covers the earth.

9. ἐπήρθη] *he was lifted up*. Our Lord is said ἀναληθῆναι (Mark xvi. 19. Acts i. 2. 11. 22. 1 Tim. iii. 16) and ἐπαρῆναι here; and He is also said to go, as on a journey, πορεύεσθαι, v. 10; and so St. Peter says (1 Pet. iii. 22), πορευθεὶς εἰς οὐρανόν. As His Resurrection is said to be God's act (Acts ii. 24. 32; xiii. 33, 34; xvii. 31), and yet His own act (John ii. 19; x. 18); so His Ascension (as *Chrysostom* observes) is called in Scripture an ἀνάβασις, as well as an ἀνάληψις, showing at once His Humanity and also His Divine power and Unity with the Father.

By His Ascension into Heaven, our Great High Priest fulfilled the type of the Levitical Law (Levit. xvi. 2), and entered with His own Blood, once for all, into the Holy of Holies, even Heaven itself, where He ever liveth to make intercession for us. Heb. ix. 12; vii. 25. *Bp. Pearson*, On the Creed, Art. vi. p. 505.

—νεφέλῃ] *a cloud*. He did not vanish by degrees; but a cloud comes as a chariot to convey Him to Heaven. Ps. civ. 3. (*Chrys.*) And in like manner He will reappear at the last Day. Daniel vii. 10—13. Matt. xxiv. 30; xxvi. 64. Luke xxi. 27. Then shall they see the Son of Man coming in a cloud with power and great glory. Rev. i. 7, ἰδοὺ ἔρχεται μετὰ νεφελῶν, behold He cometh with clouds. Accordingly 'the cloud' is the γλῶσσομα of Christ in the Apocalypse. See Rev. x. 1 and xiv. 14—16.

—ὑπέλαβεν] *a cloud received Him*; as a horse receives its rider on its back. Cp. Psalm lxxviii. 4. Observe ὑπό, beneath. Cp. *Herod.* i. 24.

10. ἀτειζόντες] '*intentis oculis, rectis*;' "*tendere oculos*," *Lucret.* i. 67: "*tendens lumina*," *Virg. Æn.* ii. 405, one of the words used only by St. Luke (iv. 20; xxii. 56. Acts iii. 4, and eight other times in the Acts, iii. 12; vi. 15; vii. 55; x. 4; xi. 6; xiii. 9; xiv. 9; xxiii. 1) and by St. Paul (2 Cor. iii. 7. 13).

One of the numerous evidences from diction, of identity of St. Luke with the Author of the Acts, and of his connexion with St. Paul.

On the origin of the word ἀτειζω, to gaze intently, see *Valck.* here, who says, "*ἀτερεῖς significant valdè tendens, nervos tendens, valdè intentus. Euripides* (in *Alcæmon.* ap. *Hesych.*), ἤκω δ' ἀτερεῖς ἀπ' οὐκων de homine qui cum summâ virum contentionē festinabat: hinc ἀτειζ(ειν) adhibetur de iis qui rectis atque intentis oculis intuentur: cp. *Bentl.* ad Horat. i. 3. 18."

—πορευόμενον αὐτοῦ] *as He was going up*, in the cloud; as in a chariot of triumph to His heavenly city. Cp. Psalm civ. 3.

—ἰδὼν ἄνδρες δύο παρειστήκεισαν] *behold, two men were stand'ng near them*, while the Apostles were gazing up to heaven. The ἰδὼν and the tense of the verb mark the suddenness of the appearance of the Angels.

He calls them ἄνδρες, *men*, as Luke xxiv. 4, ἄνδρες δύο, which he explains in v. 23 to be *Angels* (cp. also x. 3 with x. 30); so that there is no ground in this word for the allegation of some

modern writers, that St. Luke does not mean to affirm that these two ἄνδρες were *angels*. And these two *men* announce Christ's reception into heaven, and declare that He will come again from heaven in like manner.

But why did not the Holy Spirit call them *Angels*? Because their message showed them so to be, and because they appeared as ἄνδρες. Observe also they address the Apostles as ἄνδρες,—ἄνδρες Γαλιλαῖοι,—and thus remind them and us, of the dignity to which our human nature is raised by the Ascension of the Man Christ Jesus, and of our own nearness to Angels, and of the glorious hope to which we men—even though we be obscure Galileans—are thus advanced, of being equal to the Angels (ἰσάγγελοι) in the world to come. (Luke xx. 36.) The name of the Angel *Gabriel*, who is specially employed on embassies concerning the Incarnation,—or union of the Manhood to God,—is equivalent to ἀνὴρ Θεοῦ, *man of God*. See on Luke i. 19.

Angels are always ministering to Christ as their Lord at His Birth, at the Temptation in the Garden, at the Resurrection, at the Ascension. (*Theophyl.*) Cp. our Lord's prophecy, John i. 51.

"Ascendit Judææ coeli; sonuit præco coeli; audierunt Apostoli angelicam vocem, 'sic veniet,' ad homines veniet; homo veniet, sed Deus, homo veniet, ut impleatur quod scriptum est, videbunt in quem pupugerunt" (*Zech.* xii. 10), *Aug.* *Serm.* 265, on the Ascension,—a festival observed in his time on the fortieth day after the Resurrection: see *ibid.* This Festival is reckoned by *Augustine* (Epist. ad Januar. 54) as one of universal observation; and as dating perhaps "ab ipsis Apostolis."

12. Ἑλαιῶνος] *Olivet*: beneath which He had suffered His agony, and had been taken prisoner: thence He now ascends in glory.

—σαββάτου ἔχον ὁδόν] *having a sabbath-day's journey*; two thousand cubits. The distance between the Tabernacle and the furthest point of the camp in the wilderness. (*Origen.* in *caten.* *Lightfoot*, i. p. 740, and ii. p. 637.) The distance is not very clearly determined, on account of the difference of the measure of the cubit. *Lightfoot* and *De Dieu* reckon it at about five stadia; *Reland*, Pal. i. 52, at six. See *Williams*, Holy City, p. 371.

Chrysostom's remark here, δοκεῖ μοι ἐν σαββάτῳ γεγονέναι πάντα, is only put forth as a private conjecture. But *Bengel* well says (p. 489), "*Colligit hinc Chrysostomus die Sabbati eos reversos esse in urbem. Malim statuere proprium in toto Oliveti Monte Ascensionis locum hæc ab urbe distantia notari.*" See next note.

Note concerning the place of the ASCENSION.

St. Luke says that our Lord led out His disciples from Jerusalem, ἕως εἰς Βηθανίαν, as far as *Bethany* (xxiv. 50), and blessed them, and ascended into heaven.

The village of Bethany was about fifteen furlongs from Jerusalem (John xi. 18), or about twice a Sabbath-day's journey (see on v. 12).

The village of Bethany was also on the eastern slope of the Mount of Olives, which was reckoned as five or six furlongs from Jerusalem. (*Joseph.* Ant. xx. 8. 6. B. J. v. 2. 3.)

Hence it has been inferred by some persons, that our Lord did not ascend from the summit of the Mount of Olives, but from the eastern slope of it. See note on Luke xxiv. 50.

But this opinion, which has been strongly affirmed by *Dr. Robinson* (Palest. i. 375), may be questioned; and it is more probable that the Ascension took place either at the summit of Mount Olivet or near that point. See *Williams*, Holy City, pt. ii. chap. v. pp. 441—445.

The passage in the Acts (i. 12) being written by St. Luke after the passage in his Gospel (xxiv. 50), ought to be taken to

n ch. 9. 39.
 & 20. 8.
 Matt. 10. 2-4.
 Luke 6. 15.

¹³ Καὶ ὅτε εἰσῆλθον, ἀνέβησαν εἰς τὸ ὑπερῶν, οὗ ἦσαν καταμένοντες ὁ τε Πέτρος καὶ Ἰωάννης καὶ Ἰάκωβος καὶ Ἀνδρέας, Φίλιππος καὶ Θωμᾶς, Βαρθο-

explain and complete it; and not *vice versa*; i. e. the mention of the Mount of *Olives* is designed to be supplementary to the reference to *Bethany*, and to interpret it.

The term *Bethany*, as *Lightfoot* has shown (i. 252; ii. 485), is often used to describe the *district* of that village; which stretched toward Jerusalem, and touched the *suburb* called *Bethphage*, which extended eastward from Jerusalem to a distance of about 2000 cubits, or six furlongs, or a *Sabbath-day's journey*, on the Mount of Olives. (See *Lightfoot*, i. 252.)

When, therefore, St. Luke says that our Lord led His disciples out as far as *Bethany*, he means that He led them to its point of contact with *Bethphage* on the Mount of Olives.

This opinion, which has been well illustrated by *Lightfoot*, is confirmed by what *Dr. Robinson* himself calls (i. 375) one of the "earliest traditions of Palestine, and which points out the place of our Lord's Ascension on the summit of the Mount of Olives."

Lightfoot says (i. 252), "The Jews' Chorography will here help us. They tell us, *two thousand cubits* was the suburbs of a city (*Maym* in *Schabb* per. 27); and *two thousand cubits* were the bounds of a Sabbath, or a Sabbath-day's journey. (*Talm.* in *Sotah*, per. 5.)

"*Bethphage* was of this nature; it was not a town upon Mount Olivet, as it hath been very generally supposed, and accordingly placed in most maps; but it was that space of ground that lay from Jerusalem wall forward towards Mount Olivet, and up Mount Olivet to the extent of *two thousand cubits* from the wall, or thereabout; and hereupon it was reputed by the Jews of the same qualification with Jerusalem, as a part of it, in divers respects. *Talm.* Bab. *Pesachin*. fol. 63, fac. 2, 'He that slays a thanksgiving sacrifice within, while the bread belonging to it is without the wall, the bread is not holy. What means without the wall?' *R. Tochanan* saith, 'without the wall of *Bethphage*.' And the same gloss useth the very same words again upon the same Tract, fol. 91, fac. 1. And again in the same Treatise, fol. 95, fac. 2, the *Mishna* saith thus: 'The two loaves and the sheafbread are allowable in the Temple court, and they are allowable in *Bethphage*.' Nay, the Gloss in *Sanhedr.* fol. 14, fac. 1, saith, '*Bethphage* was a place which was accounted as Jerusalem for all things.' So that the place called *Bethphage* began from Jerusalem, and went onwards to and upon Mount Olivet, for the space of a Sabbath-day's journey, or thereabout; and then began the coast that was called *Bethany*. And hence it is that Luke saith that Christ, when He ascended into heaven, led forth His disciples as far as *Bethany* (Luke xxiv. 50), which elsewhere he sheweth was the space of a Sabbath-day's journey (Acts i. 12), which cannot be understood of the town *Bethany*; for that was fifteen furlongs (John xi. 18), or very near two Sabbath-days' journey from Jerusalem; but that He led them over that space of ground which was called *Bethphage*, to that part of *Olivet* where it began to be called *Bethany*, and at that place it was where Christ began His triumphant riding into the city."

The tradition that Christ ascended from the summit of the hill Olivet, is mentioned by *Eusebius*, Bishop of *Cæsarea* in *Palestine*, in his *Demon. Evang.* vi. 18, written about A.D. 315. Referring to the prophecy (Zech. xiv. 4, "His feet shall stand upon the Mount of Olives"), he says, "The feet of our Lord and Saviour—the Logos, or Word, Himself—by means of the Tabernacle of Humanity which He hath exalted (i. e. in His human Flesh), stood on the Mount of Olives, near the grotto there shown at this day; after that He had prayed, and had delivered to His disciples the Mysteries concerning the consummation of all things, on the summit of the Mount of Olives; whence He made His ascent into heaven." It is also corroborated by *S. Cyril* writing at *Jerusalem* in the fourth century, and Bishop of that city. See on Luke xxiv. 50. So *Cassiodor*, p. 159.

In pictures of the Ascension, the prints of our Lord's feet are often represented, impressed on the soil of the Mount of Olives.

This tradition is sometimes traced to *S. Jerome*, and he is quoted as saying (*de locis Hebraicis*, in *Acta*, in *v. Olivetum*), "Ultima vestigia Domini humi impressa hodie cernuntur." This Treatise is not by *S. Jerome* (he himself is cited in it *v. Smyrna*); but it is not without its use, as representing the local opinion.

It has indeed been alleged as an objection, that on this supposition the Ascension would have been in sight of *Jerusalem*.

But this opinion seems to be grounded on a misconception of the nature of our Lord's personal appearances after His resurrection.

When He walked on the public road to Emmaus, He was

not recognized even by the two disciples for some time (Luke xxiv. 16). And He Who appeared suddenly on several occasions to the disciples in the city of *Jerusalem* (John xx. 19. 26), and on the sea-shore in *Galilee* (xxi. 1), and to more than five hundred brethren at once (1 Cor. xv. 6), so ordered His disappearance at His Ascension, that He made it manifest, "not to all the people, but to witnesses chosen before of God, even to those who did eat and drink with Him after He rose from the dead." (Acts x. 41.)

This opinion that our Lord ascended from the Mount of *Olives*, at a distance of about six furlongs from Jerusalem, sheds light on other passages of Scripture, and is fraught with spiritual instruction.

David, the type of Christ, wept as he went up the Mount of *Olives*, when he was rejected and resisted by his own people and son. (2 Sam. xv. 30—32.)

On the Mount of *Olives* Christ, the Son of David, had wept over *Jerusalem*. (Luke xix. 41.)

When David came to the top of the Mount of *Olives*, he worshipped, and sent his friend, Hushai the Archite, back to the city of *Jerusalem* (2 Sam. xv. 32—37), and Hushai's counsel prevailed over that of *Ahitophel*, the type of *Judas*. (2 Sam. xvii. 1—23.)

May there not be here some typical reference to the parting of our Lord from His faithful Apostles in this place?

Dr. Lightfoot says (ii. p. 486), "That place of Mount Olivet, where Christ ascended (viz. that part of the mount where *Bethphage* ended and *Bethany* began), was perhaps the very same place mentioned 2 Sam. xv. 32, or certainly not far off, where David in his flight taking leave of the Ark and Sanctuary, looked back and worshipped God; where, if any one would be at the pains to inquire why the Greek interpreters retain the word 'Pōs, Ros, both here and in ch. xvi. 1, ἦν Δαβὶδ ἐρχόμενος ἔως τοῦ Πὼς, and David came unto Ros; and Δαβὶδ παρήλθεν βραχὺ τι ἀπὸ τοῦ Πὼς, and David passed on a little way from Ros, he will find a knot not easy to be untied."

So *Lightfoot*. But is not the word 'Pōs of the LXX in those passages, the same as the Hebrew word used in both these places, רוֹשׁ, *rosh*, the head, or summit of the Mount (of *Olives*)? And was not the summit so called in the popular language?

And if so, then this circumstance seems to increase the probability that our Lord ascended from the summit of that mount.

Again, on the Mount of *Olives* Christ had predicted the future destruction of *Jerusalem* (Matt. xxiv. 3), and His own second coming to Judgment (xxiv. 30).

What more suitable than that the scene of suffering should also be the scene of glory purchased by suffering?

What more proper, than that He should ascend in that place, where He had pre-announced His future descent in glory?

The Angels themselves seem to refer to this fitness of place in their address to the Apostles (Acts i. 11), "This same Jesus shall so come, as ye have seen Him go;" and it is worthy of remark, that the voice of Ancient Prophecy points to some future manifestation of the Messiah's glory on the Mount of *Olives*. (Zech. xiv. 4. Ezek. xi. 23.)

Again; it was from the border of *Bethany*, and its point of contact with *Bethphage* on the Mount of *Olives* (see on Mark xi. 1), that our Lord had begun to ride in triumph, as King and Saviour, into the City of *Jerusalem*. That triumphal entry seems to have been typical and prophetic. It is an appropriate and beautiful circumstance, that, at that point in the Mount of *Olives* where He began His triumphal entry into the earthly city, He also began His triumphal journey to the *Jerusalem* that is above, as King and Saviour of the World, riding on the clouds of heaven.

Hence also we may perhaps recognize the reason why the remarkable term "a Sabbath-day's journey" is used here to describe the distance which the Apostles walked, from what is here specified as the place of the Ascension.

This is the only passage in the New Testament where "a Sabbath-day's journey" is mentioned at all; and it seems surprising at first, that it should be mentioned by *St. Luke* writing for *Gentiles*, and should be specified in reference to an event posterior to the Resurrection, when the Jewish seventh-day Sabbath had ceased to be obligatory.

There surely must be therefore some inner meaning in this expression, "a Sabbath-day's journey," used in connexion with that glorious event, the consummation of Christ's earthly ministry, His Ascension into heaven. What can that be?

The Sabbath was a type of that rest, which, after their week

λομαῖος καὶ Ματθαῖος, Ἰάκωβος Ἀλφαίου καὶ Σίμων ὁ Ζηλωτὴς, καὶ Ἰούδας Ἰακώβου. ¹⁴ ° Οὗτοι πάντες ἦσαν προσκαρτεροῦντες ὁμοθυμαδὸν τῇ προσευχῇ, ^{o ch. 2. 1. Luke 24. 10. & 23. 49.} σὺν γυναιξὶ καὶ Μαρίας τῇ μητρὶ τοῦ Ἰησοῦ, καὶ τοῖς ἀδελφοῖς αὐτοῦ.

of this world's work, *remaineth to the people of God*, in that place of repose where they *rest from their labours* (Heb. iv. 9. Rev. xiv. 13), and whence they will pass, by a joyful Resurrection and Ascension, to the heavenly city of the great King.

The return of the Apostles with joy by a *Sabbath-day's* journey to the earthly Jerusalem from the place of Ascension, whence their Saviour mounted in glory to the heavenly Jerusalem, may be designed to suggest the cheering assurance, that they who contemplate on earth the Ascension of the Lord, and stand looking up steadfastly into heaven, and ascend in *heart and mind* with Him Who is the *Prince of Peace*, and continually dwell in spirit with Him there, will pass by a Sabbath-day's journey through the grave and gate of death into the *Jerusalem—or City of Peace*—that is above, and there enjoy the beatific vision of eternal *peace*. ["Qui gloriam Domini ad Patrem ascendentis intueri merebitur, hic Sabbati itinere urbem perpetuæ pacis ingreditur." (*Bede*.)]

13. τὸ ὑπερφῶν] sc. οἴκημα. *ὑπερφῶν* is properly an *adjective* (*Valek*.); not an upper room, but the *upper room*, τῷ (Vitranga, de Synag. p. 145, and *Lightfoot* here, p. 638). The definite article points to some place already used as the resort of the Apostles, οὗ ἦσαν καταμένοντες, as is said here. Ancient authorities assert that this was no other than the large *ἀνώγειον* or *upper room* (see on Mark xiv. 15), in which our Blessed Lord had celebrated the last Passover, and had instituted the first Eucharist, and where He had appeared on the two successive Sundays after His Resurrection from the dead.

Here it would seem the Apostles were afterwards assembled when the Holy Ghost descended upon them. *S. Cyril*, Bishop of Jerusalem, affirms (*Catech.* xvi.) that τὸ Πνεῦμα τὸ ἅγιον καθῆλθεν ἐνταῦθα ἐν τῇ Ἱερουσαλὴμ, and that this Upper Room was afterwards called ἡ ἀνωτέρα τῶν ἀποστόλων ἐκκλησία. Cp. *S. Jerome*, Epist. 86, Ep. Paulæ, and *Bede*, De locis sanctis, c. 3. *Cave*, Primitive Christianity, i. 6. Hither the Apostles resorted for prayers, and for the Holy Communion. See note below on Acts ii. 2. 46; v. 42. And so says *Bp. Pearson* here, "Ibi Ecclesia videtur esse constituta. Nam, ut narrat *Epiphanius*, lib. de Pond. c. 14, cum Adrianus imperator Hierosolyma adiret, invenit urbem totam funditus eversam, et templum Dei dirutum, παρεκτός δὲ λίγων οἰκημάτων, καὶ τῆς τοῦ Θεοῦ ἐκκλησίας, μικρὰς οὐσίας, quam ibi collocatam asserit, ubi discipuli reversi, cum Salvatore ascendit à Monte Oliveti, ἀνέβησαν εἰς τὸ ὑπερφῶν. Ἐκεῖ γὰρ φιλοδόμητο, τούτῃ ἐστιν ἐν τῷ μέρει Σιών. *Nicéphorus* etiam tradit, Helenam Constantinii matrem amplissimum in Sione templum erexisse; in cuius postico domum circumcluserit, ubi facta est ἡ τοῦ ἁγίου Πνεύματος καθοδος ἐν τῷ ὑπερφῶν, lib. viii. c. 30."

Therefore this "upper room" on Mount Sion at Jerusalem was the first Church in the world,—the primitive Church of Christendom.

There is one God, and in this one Godhead there is one Father, one Son, and one Holy Ghost; and there is one Church of God from the beginning to the end of the world. Perhaps the continuous unity of the Church was marked by the fact, that the same upper room which had seen the celebration of the last Passover, saw also the administration of the first Eucharist by Christ. And perhaps this unity was displayed further when this same upper room saw the first appearance of the Son of God to His assembled Apostles after His Resurrection on the First Lord's Day; and when this upper room, to which they resorted for prayer to God the Father (see Acts iv. 23, 24), saw also the descent of God the Holy Ghost upon them. See below, ii. 46.

—Ἰωάννης] *John*. So A, B, C, D. *Elz.* places James before John. In the three Lists of the Apostles (Matt. x. 2. Mark iii. 16. Luke vi. 14) before the Ascension, James comes before John, and in the two former of them, Andrew comes next to Peter. In the three Lists in the Gospels, Bartholomew comes before Thomas: in both of St. Luke's lists, Simon Zelotes comes before Jude. The only names which occupy the same places in all are,

1. *Peter*.

5. *Philip*.

9. *James*, the son of Alphæus, probably the same as the Lord's Brother. See next note.

—Ἰάκωβος Ἀλφαίου] *James the son of Alphæus*. It has been inferred by some, that this St. James, the Apostle, was not the 'Lord's brother,' because it is added here that the *brethren of the Lord* (v. 14) were also present. But James might well be distinguished from the *other* brethren of the Lord, as Mary is from the *other* *γυναῖκες* here, and as Joseph is from the *other* Patriarchs in vii. 9, and as Peter is from the *other* Apostles in

1 Cor. ix. 5. See below on xii. 17, and the *Introduction* to the Epistle of St. James; and the article on St. James in *Dr. Wm. Smith's Dictionary of the Bible*, 1860.

12. *Judas*, succeeded by *Matthias*.

—Σίμων ὁ Ζηλωτὴς] *Simon Zelotes*. See Matt. x. 4. He is called the *Cananite* by St. Matthew and St. Mark iii. 18, but *Zelotes* (the Greek synonym of *Cananite*) by St. Luke vi. 15, as here; a mark of connexion between the Author of St. Luke's Gospel and the Acts.

This mention of *Simon*, thus placed *between* James and Jude, the brother of James, confirms the opinion of some ancient writers, that *Simon Zelotes*, or the *Cananite*, was the same as the Simon who is mentioned as one of "the brethren of our Lord" ("James, Simon, and Jude") in Matt. xiii. 55. Mark vi. 3; and therefore that Simon Zelotes is no other than *Symeon* (which is the same name as *Simon*, see below, xv. 14. 2 Pet. i. 1), who succeeded his brother James, "the Lord's brother," in the Episcopal See of Jerusalem. See *Euseb.* (iii. 11, cp. iii. 22), who says that after the death of St. James, the survivors of the Apostles and disciples at Jerusalem met together, and unanimously chose *Symeon*, the son of *Clopas*, to be the successor of St. James; this *Symeon* being a cousin of the Lord (cp. *Euseb.* iv. 22); for *Hegesippus* testifies that *Clopas*, his father, was brother of Joseph. Cp. *Euseb.* iv. 22, where *Clopas* is called by *Hegesippus* *θεῖος* of Christ. In another place *Eusebius* (iii. 32) designates this *Symeon* as a son of the Mary described in the Gospel as wife of *Clopas*, and asserts that this *Symeon*, the second Bishop of Jerusalem, suffered martyrdom under Trajan, at the age of 120. *Hegesippus* also states that several persons of this family were chosen to preside over Churches, on the ground of their relationship to Christ. (*Euseb.* iii. 20.)

—Ἰούδας Ἰακώβου] *Jude*, brother of James: cp. Luke vi. 16. Jude 1. Examples of this ellipsis of *ἀδελφός*, or *brother*, from profane writers, may be seen in *Valek*, and *Kuin*. Cp. *Winer*, G. G. p. 171.

Doubtless the words Ἰούδας Ἰακώβου might mean Jude, son of James; but it is not probable that James would have had a son old enough to be an *Apostle*; and the context must determine how the ellipse is to be supplied; and probably when St. Luke published the Acts, most Christians knew what the relationship between James and Jude was. See below, the *Introduction* to St. Jude's Epistle.

14. προσκαρτεροῦντες] One of the words often repeated in the Acts in relation to Church communion, and declaring its duties and privileges. Here the duty prescribed is *perseverance* and *steadfastness* in Christian faith and worship. See ii. 42. 46; vi. 4. Cp. Rom. xii. 12.

—ὁμοθυμαδόν] With one heart and soul. The Holy Spirit writing by St. Luke, is constantly inculcating this word in this history of the Primitive Church. He applies it to the Apostles here; to the 120 (ii. 1), to the whole body of believers (ii. 46). Cp. iv. 24; v. 12; xv. 25, and Rom. xv. 6.

He thus reminds all future generations, that maintenance of Unity of Pastors among themselves, and of Pastors and People, is the duty of each and all, and is the characteristic of the Church. It was a fruit of Christ's doctrine (John xv. 12) and prayer (xvii. 21), and of His legacy (xiv. 27), and of His breathing upon them (xx. 22), and was matured by the descent of the Holy Ghost.

On ἐπὶ τὸ αὐτὸ, see v. 15.

—τῇ προσευχῇ] *Elz.* adds, καὶ τῇ δεήσει, which is not in A, B, C, D, E, H, nor in the *Vulgate*, *Syriac*, and other Versions.

Another note of connexion with St. Luke's Gospel. See on Luke v. 16.

—σὺν γυναιξί] *with the women*. A remarkable notice; in the Jewish Temple, the Women were not admitted to worship God together with men, but were parted off into a separate court (*Joseph. Ant.* xv. 11. 5), "the Court of the Women;" and in the Synagogues also the women were separated from the men (*Philo*, ii. 476). But in Christ Jesus, Who is the Woman's Seed, "there is neither male nor female" (Gal. iii. 28), and the wall of separation is broken down. The women here assembled with the disciples, were probably Mary Magdalene, Salome, Joanna, and Susanna, and others mentioned in Luke viii. 2, 3; xxiii. 49. 55; xxiv. 10.

—Μαρία] *Mary*. "Propter excellentiam distinguitur à cæteris." (*Valek*.) In the Gospels the blessed Virgin Mary is not mentioned as accompanying Christ from place to place with His

p Ps. 41. 10.
John 13. 18.
& 13. 3.

q Matt. 27. 5.
& 26. 15.

¹⁵ Καὶ ἐν ταῖς ἡμέραις ταύταις ἀναστὰς Πέτρος ἐν μέσῳ τῶν ἀδελφῶν εἶπεν, ἦν τε ὄχλος ὀνομάτων ἐπὶ τὸ αὐτὸ ὡς ἑκατὸν ἑκοσίαν, ¹⁶ ἂνδρες ἀδελφοί, ἔδει πληρωθῆναι τὴν γραφὴν, ἣν προεῖπε τὸ Πνεῦμα τὸ ἅγιον διὰ στόματος Δαυὶδ περὶ Ἰούδα τοῦ γενομένου ὁδηγοῦ τοῖς συλλαβοῦσι τὸν Ἰησοῦν ¹⁷ ὅτι κατηριθμημένος ἦν ἐν ἡμῖν, καὶ ἔλαχε τὸν κλῆρον τῆς διακονίας ταύτης.

¹⁸ Ὁὗτος μὲν οὖν ἐκτήσατο χωρίον ἐκ μισθοῦ τῆς ἀδικίας, καὶ πρηνὴς γενόμενος ἐλάκησε μέσος, καὶ ἐξεχύθη πάντα τὰ σπλάγχνα αὐτοῦ. ¹⁹ καὶ γνωστὸν

Apostles; and this is the last place where her name occurs in Holy Scripture.

The Holy Spirit takes leave of her here, associated with the Apostolic company of worshippers in the Upper Room at Jerusalem. She is one of those who there continue steadfast in prayer. How unlike the spirit and language of the Holy Ghost is that will-worship, which takes her out of that holy fellowship of prayer, and makes her an object of adoration!

In recent times the blessed Virgin is often represented in Paintings as present at the Ascension; but *Arator*, writing at Rome in the sixth century, in his poetical Version of the Acts, addressed to Pope Vigilius, speaks of her as waiting at Jerusalem for the return of the Apostles from the Mount of Olives, v. 55:

"Moenia nota petunt, quā tunc statione sedebat
Porta Maria Dei, Genetrix intacta Creantis
A Nato formata suo."

¹⁵ ἀδελφῶν] So A, B, C. *Elz.* μαθητῶν.
— ὀνομάτων] *names.* A Hebraism for persons. *Vorst. de Hebr.* p. 350. *Cp. Rev.* ii. 13; iii. 4, and *West.* here. But it may have a deeper Christian sense: see on iv. 36.

— ἐπὶ τὸ αὐτό] together; at the same place and time. A favourite expression with the Author of the Acts, and like *δμοθυμαδόν*, a note of Church-unity (see v. 14), a watchword of the Church, and of every faithful member of it. See below, ii. 1, *δμοθυμαδὸν ἐπὶ τὸ αὐτό*. ii. 44, *ἦσαν ἐπὶ τὸ αὐτό*. *Cp.* on ii. 47. Hence *Ignat.* ad Magnes. 7, *ἐπὶ τὸ αὐτὸ μία προσευχή, μία δέησις, εἰς νοῦς, μία ἐλπίς, ἐν ἀγάπῃ*. *Clemens Romanus*, i. 34, *ἡμεῖς ἐν ὁμονοίᾳ ἐπὶ τὸ αὐτὸ συναχθέντες*.

¹⁶ ἄνδρες ἀδελφοί] On this speech, see *S. Iren.* iii. 12.

¹⁷ ὅτι] *because* He was their ὁδηγός, or leader; *because* being one of us "he knew the place" (*John* xviii. 2) where, and the time when, He might be taken; and *because* it had been prophesied that one of His familiar friends should betray Christ. *Ps.* xli. 9.

— ἐν ἡμῖν] *Elz.* has σὺν ἡμῖν. But ἐν is in A, B, C, D, E, H, and in *Vulg.*, *Syriac*, and other Versions, and is more expressive. He was not only numbered with us, but in us, i. e. in our Apostolic body.

— ἔλαχε τὸν κλῆρον] He calls it a lot (see below, v. 26), because it was not by their own desert, but by God's grace that they were called to their office. (*Chrys.*) Hence the word *Clerus*, or *Clergy*. See *Vales.* in *Euseb.* vi. 43.

The Acts of the Apostles, if we may so speak, prepared a Christian *Onomasticon*, or Vocabulary for the Church, e. g. in its use of the words ἐπισκοπή, v. 20, πρεσβύτεροι, χριστιανοί, and others.

¹⁸ ἐκτήσατο] he was the moving cause of the purchase (see *Gregor. Moral.* i. c. 9). It has been alleged by some recent Expositors, that this statement is at variance with *Matt.* xxvii. 6—8, where it is said that the Chief Priests purchased the field with thirty pieces of silver; and that St. Luke could not have been acquainted with St. Matthew's Gospel, or he would not have inserted this statement. But the fact is, that St. Luke's assertion is in harmony with St. Matthew's, and is supplementary to it.

The Holy Spirit in Scripture is wont to trace human actions to their first causes; and to treat the principal agents as accountable for the whole transaction, though done, as Scripture itself records, by the instrumentality of others.

This is what might be expected in divine history; and there is a solemn moral lesson in it.

Thus in this book the Jews are four times said to have crucified Jesus (*Acts* ii. 23 and 36, and iv. 10 and v. 30), though they could not put any one to death (*John* xviii. 31); but they are said to have crucified Him, because they used the instrumentality of Pilate for that purpose. Thus Pilate is said to have scourged Jesus (*John* xix. 1), and Joseph to have hewn a tomb (*Matt.* xxvii. 60), and Christ to have baptized disciples (*John* iv. 1), though they only caused these things to be done. Thus also (vii. 9) the Patriarchs are said to have sold Joseph into Egypt, though they had no intention that he should go there. Thus the Jews are even said to have laid Christ in the tomb

(xiii. 29), though this was only a consequence in which they took no part, of His death, which was not inflicted by them, but by a heathen power, at their instance.

If such modes of speech as these—and others that could be adduced—are considered, it will hardly be denied, that Judas, who received the thirty pieces of silver, and who returned them to the Chief Priests, and, as it were, forced them upon them by throwing them down in the Temple (*Matt.* xxvii. 5), was the cause and prime mover of the purchase of the field, which was bought with that sum; and that he may be said to have been its purchaser.

It cannot be rightly argued, that there is a discrepancy here between the two Evangelists, and that one of them is in error; and that St. Luke was not acquainted with St. Matthew's statement, because he does not repeat it. It might as well be inferred, that St. Luke, or the Apostles, or those whose speeches he is recording, were not acquainted with the facts of the Crucifixion itself, because we read in the Acts that the Jews crucified Jesus, and laid Him in a tomb; or that St. Luke in writing the Acts did not remember what he himself had said in his "former treatise," his Gospel, because he does not repeat his own words concerning the same events, but adds some new incidents to his narrative: e. g. with regard to the Ascension.

Rather, he thus shows the independence of his own testimony.

It may also be conjectured with probability, that Judas might in other respects be regarded as the purchaser of the field;

For, it is evident from St. Matthew's account (xxvii. 5), that as soon as he had cast down the thirty pieces in the Temple he went and hanged himself;

It appears also from St. Peter's speech here (*Acts* i. 19), that the field was the place of his death: see on v. 19;

And the Field was purchased after his death (*Matt.* xxvii. 6).

It is remarkable, that a field in the neighbourhood of a great City, which was to serve as a Public Cemetery, should have been purchaseable for so small a sum as thirty pieces of silver, or shekels, i. e. for less than five pounds;

How is this to be explained? Probably from the circumstance intimated by St. Peter, that it had been polluted by the horrible death of Judas; whence it was called *Aeldama*; and that it was regarded with a feeling of execration on that account. Hence also it was, that when purchased for this paltry sum, it was applied to an unclean use, i. e. to be a burial-place; a burial-place for ξένοι, strangers, heathens, unclean persons, whom the Jews would not admit into their cemeteries.

It might well be said then, that in this sense, by defiling it, Judas had been instrumental in the purchase of the field; he had made it unavailable for any other than an unclean use, and had rendered it purchaseable by the Chief Priests for the miserable sum of thirty pieces of silver, which he had received from them as the wages of iniquity, and had then thrown back in remorse into their hands.

See below, vii. 9; xiii. 29, and *Whitby's* note here; and above on *Matt.* viii. 5.

— ἐκ μισθοῦ] So A, B, C, D, E, H. *Elz.* τοῦ μισθοῦ.

— πρηνὴς γενόμενος] falling on his face, "pronus in faciem prolapsus. πρηνής, ἐπὶ πρόσωπον." (*Hezych.*) ἐπὶ στόματος. (*Phavorin.*)

Judas, the betrayer of Christ, was prefigured in the manner of his death, i. e. hanging, by Ahitophel the traitor, and Absalom the rebel against David. (*Beke.*)

— ἐλάκησε μέσος] he burst asunder in the midst; after he had hanged himself. St. Matthew says clearly (xxvii. 5), ἀπηγγέσατο, he hanged himself; the same word as is used by the Septuagint in 2 Sam. xvii. 23 to describe the death of Ahitophel. Ahitophel was a type of Judas in his nearness to David's person, in his treachery, and in his death. And the word used to describe Ahitophel's death by the LXX may serve to remove the supposed ambiguities with regard to the manner of the death of his antitype Judas. See on *Matt.* xxvii. 5, where *Kuin.* after *Weststein* (p. 459) and *Valck.* (p. 324), well says, "Locus Matthæi

ἐγένετο πᾶσι τοῖς κατοικοῦσιν Ἱερουσαλήμ, ὥστε κληθῆναι τὸ χωρίον ἐκεῖνο τῇ ἰδίᾳ διαλέκτῳ αὐτῶν Ἀκελδαμά· τουτέστι χωρίον αἵματος· ²⁰ γέγραπται γὰρ ἐν βίβλῳ Ψαλμῶν, Γεννηθήτω ἡ ἔπαυλις αὐτοῦ ἔρημος, καὶ μὴ ἔστω ὁ κατοικῶν ἐν αὐτῇ· καὶ, Τὴν ἐπισκοπὴν αὐτοῦ λαβέτω ἔτερος. ²¹ Δεῖ οὖν τῶν συνελθόντων ἡμῖν ἀνδρῶν ἐν παντὶ χρόνῳ ἐν ᾧ εἰσῆλθε καὶ ἐξῆλθεν ἐφ' ἡμᾶς ὁ Κύριος Ἰησοῦς, ²² ἀρξάμενος ἀπὸ τοῦ βαπτίσματος Ἰωάννου ἕως τῆς ἡμέρας ἧς ἀνελήφθη ἀφ' ἡμῶν, μάρτυρα τῆς ἀναστάσεως αὐτοῦ σὺν ἡμῖν γενέσθαι ἕνα τούτων.

²³ Καὶ ἔστησαν δύο, Ἰωσήφ τὸν καλούμενον Βαρσαβάν, ὃς ἐπεκλήθη Ἰούστος,

cum loco Lucæ facillimè potest componi, si statuitur, Matthæum exposuisse mortis genus, Lucam verò attigisse ejus eventum. Judas ægritudine animi commotus, laqueo sibi mortem conscivit (ἀπήγγαστο), laqueo autem, sive pendentis corporis Judæ gravitate, sive aliâ quâcunque de causâ disrupto, ex altiore loco, à rupe, præceps ac pronus delapsus est, ita, ut diffiso corpore, intestina diffusa sint. *Apuleius* Met. i. p. 12, ascenso grabatulo ad exitum sublimatus immisso capite laqueum induo; sed dum pede altero fulcimentum, quo sustinebar, repello, ut ponderis deductu restis ad ingluviem adstricta spiritus officia discluderet, repente putris aliqui et vetus funis rumpitur, atque ego de alto decedens in terram devolvor." Cp. *Cholin*, f. 56 (ap. *Wetstein*), "Aræmus quidam vidit hominem qui de tecto in plateam decidit, et ruptas est ejus venter, et viscera ejus effluerunt." *Meyer* says (p. 30) that St. Luke is at variance with St. Matthew, and "follows another tradition, according to which Judas did not destroy himself." Others (*Strauss* and *Zeller*), on the plea of this alleged discrepancy, deny the fact of his death altogether!

With this account in the speech of St. Peter compare the narrative of the death of Judas by *Papias*, the contemporary of the Apostles, and Bishop of Hierapolis, in the fragment preserved by *Theophylact* (pp. 16. 195. *Æcumen*. p. 11), and in *Cramer's Catena*, p. 12, where *Apollinarius* says, οὐκ ἐναπέθανεν τῇ ἀρχοντὶ Ἰούδας, ἀλλ' ἐπεβίω, καθαιρεθεὶς πρὸ τοῦ ἀποπνιγῆναι; and he then introduces the relation under the name of *Papias* (cp. *Routh*, R. S. i. p. 9), which explains St. Peter's words, πρηνὴς γενόμενος ἐλάκησε μέσος, by the πρηγὸς and ὄγκωσις of the body, and which states that Judas died in his own field, ἐν ἰδίῳ χωρίῳ.

Cp. also the lines of *Arator* :—

"Mercedem sceleris solvit sibi, tædia vitæ
Horruit ipse suæ, stringens in gutture vocem;
Aëris in medio, cœlo terræque perosus
Inter utrumque perit —
Viscera rupta cadunt nullis condenda sepulchris."

On the death of the hæresiarach *Arius* as compared with that of *Judas*, see *Athanas*, Ep. ad Serapion. vol. i. § 3, p. 270.

19. Ἱερουσαλήμ] See above, i. 4.

— Ἀκελδαμά] *Akel-dama*. Syr. [ܐܬܪܐ ܕܥܡܪܐ] Chald. ܐܬܪܐ ܕܥܡܪܐ *ager cædis*, ἀγρὸς αἵματος, Matt. xviii. 8. (*Kuin*.) A. B have ἀκελδαμάχ (D has ἀκελδαμάχ), and so *Lach*, *Tisch*, *Alf*.

It was called "field of blood" for a double reason,
As bought with the price of blood, Matt. xxvii. 8.
As sprinkled with the blood of him who took that price.

It was near Mount Sion, to the south side of it. (*Jerome*, de locis Hebr.) Cp. *Routh*, R. S. i. 24. *Robinson*, Palestine, i. 524. *Winer*, i. 188. It would therefore be near the valley of *Hinnom*. *S. Chrys.* (on v. 26) observes that this name was given by the Jews, by a providential dispensation from God: ὠνόμασαν αὐτὸν, οὐκ εἰδότες, καθάπερ Καϊάφας προεφῆτευσεν, οὐκ εἰδώς.

20. γέγραπται γάρ] *for it is written*. This citation is from two Psalms, lxi. 25, cix. 8, and almost *verbatim* from the LXX Version used by the Hellenistic Jews, for whom, as well as for Gentile converts, St. Luke specially wrote, and has been well harmonized with the original Hebrew by *Surenhusius*, p. 383.

The only notable variation is αὐτοῦ for αὐτῶν.

This substitution of αὐτοῦ for αὐτῶν may be explained from St. Peter's own words, that Judas was *leader* to those who took Jesus, v. 16. In a word, Ἰούδας, the false Apostle who betrayed his Master to death, stands forth as the representative of the faithless Ἰουδαῖοι. His end is a type of theirs. What the Messiah, the King and Judge of all men, pronouncing a divine sentence by the mouth of the Psalmist¹ (Ps. cxix. 5—7; lxix. 22—

29. Cp. lix. 11—15), imprecates on him, He imprecates on them; and the death of their *leader* is a warning to those who were *led* by him, what their destruction will be, unless they repent. In Judas the Holy Spirit sees the Jewish nation personified; and finally, Jerusalem herself, because she would not repent, became an *Aceldama*, or field of blood.

— ἔπαυλις] *a sheep-cote*. An allusion to the *pastoral* office of Judas. "ἔπαυλις respondet Hebraico nomini πῆρ which proprie *domum pastorilium cum stabulo* significat, deinde verò etiam de *castello et domicilio* quocunque adhiberi solet: v. *Michælis* Supplem. ad Lexx. Hebr. p. 1011 sqq. *Hesych.*: ἔπαυλις, μάνδρα βοῶν, ἡ οἴκημα, ἡ αὐλή, ἡ στρατοπέδία, καὶ ἡ ποιμενικὴ αὐλή." (*Kuin*.)

— ἐπισκοπὴν] *bishop-ric*, *overseer-ship*. πῆρ inspectionem, *visitationem* (Numb. iv. 16; xvi. 29. Isa. x. 3. Jer. x. 15); and so prepared by the use of the LXX Version to designate the *Episcopal office* (τὴν ἱερωσύνην, *Chrys.*), in which Matthias succeeded to Judas. Cp. 1 Tim. iii. 1. *Clem. Rom.* i. 42. 44.

The same may be said of the word κλῆρος, *clerus*, as used here, vv. 17. 25, 26 (see note there), as a preparation for its application to the Ministers or *Clergy* of the Church.

We may observe here the purpose of Almighty God in having prepared a Greek Version, i. e. the LXX, made by Jews themselves, of the Old Testament Scriptures, for the use of the Apostles and Evangelists in adopting *names* for the regimen and officers of the Church, and in disseminating the Gospel throughout the world.

— λαβέτω] So A, B, C, D. *Elz.* λάβοι.

21. ὁ Κύριος Ἰησοῦς] *the Lord Jesus*. This word Κύριος = Lord, Jehovah (see on v. 6 and ii. 36), applied to Christ, the Lord of the world, and Head of the Κυριακή, or Church, ever regulating her affairs by His Spirit, and maintaining her cause by His Power from His Throne in heaven,—may be regarded as the Key-note to the History of the Acts of the Apostles.

He it is who chooses Matthias in place of Judas (i. 24). He sends the Holy Ghost to His Church (ii. 33—35). He adds believers to her daily (ii. 47). He works Miracles by the hands of His Apostles (iii. 6; iv. 10). To Him St. Stephen prays at the hour of death (vii. 59, 60). He calls Saul with a voice from heaven (ix. 5). He sends Ananias to baptize him (ix. 10. 15). He sends Peter to Cornelius (x. 4. 14. 36). His Angel delivers Peter and destroys Herod (xii. 7. 23). He calls Paul to Macedonia (xvi. 9, 10). He comforts Paul at Jerusalem (xxiii. 11). And, finally, the book closes with the declaration, that Paul preaches at Rome, the heathen capital of the world, "the things concerning the LORD JESUS" (xxviii. 31).

22. ἀρξάμενος] *having begun*. See v. 1, and Luke xxiii. 5. *Winer*, p. 547.

— μάρτυρα τῆς ἀναστάσεως] *a witness of His resurrection*. Because this was the question at issue,—Is Christ risen from the dead? All other things in His history were manifest; this was more private, and known comparatively to a few, and it was to be believed and confessed by all. (*Chrys.*)

23. καὶ ἔστησαν δύο] *And they set out two, apart from the rest*. Our Lord did not supply the place of Judas, when He was on earth, but left that place vacant at His Ascension, and to be supplied after it; and He did supply it from heaven, in answer to their prayer to Him as God. See vv. 24—26: "Show whom Thou hast chosen." "The lot was cast into the lap, but the disposing thereof was of the Lord." (Prov. xvi. 33.)

Thus He educated them in the fundamental doctrine of Church polity, viz. that the Church is ruled and protected by Him,—not visibly present in body, but sitting on His Royal Throne, in power and glory, at the right hand of God.

¹ This, as S. Augustine has already shown (see his Serm. 22, where he refers to St. Peter's speech), is the true view of the maledictions in the Psalms. They are not curses pronounced by David or by any man, in his own person, but they are Prophetic Commi-

nations, Judicial Sentences, uttered by the Great God and Judge of all—Christ; they are rehearsals of the Sentence of the Great Day; and as such they are evidences of the *Inspiration* of the Psalms.

† 1 Sam. 16. 7.

καὶ Ματθίαν. ²⁴ Καὶ προσευξάμενοι εἶπαν, Σὺ, Κύριε, καρδιογνώστα πάντων, ἀνάδειξον ὃν ἐξελέξω ἐκ τούτων τῶν δύο ἕνα, ²⁵ λαβεῖν τὸν κλῆρον τῆς διακονίας ταύτης καὶ ἀποστολῆς, ἀφ' ἧς παρέβη Ἰούδας, πορευθῆναι εἰς τὸν τόπον τὸν ἴδιον.

u 1 Chron. 24. 5.

²⁶ Καὶ ἔδωκαν κλήρους αὐτῶν, καὶ ἔπεσεν ὁ κλῆρος ἐπὶ Ματθίαν, καὶ συγκατεψηφίσθη μετὰ τῶν ἑνδεκα ἀποστόλων.

a Lev. 23. 15.
ch. 1. 14.

II. ¹ Καὶ ἐν τῷ συμπληροῦσθαι τὴν ἡμέραν τῆς Πεντηκοστῆς ἦσαν ἅπαντες ὁμοθυμαδὸν ἐπὶ τὸ αὐτό.

— Ἰουδῆος] *Justus*. Concerning whom see *Euseb.* iii. 39.
²⁴ Κύριε] *O Lord*. This prayer is addressed to *Christ*. Cp. ἐξελέξω here, and ἐξελέξατο, i. 2. The Apostles are sent by *Him*. See v. 21.

²⁵ ἀφ' ἧς] So A, B, C, D. *Elz.* has ἐξ ἧς, but it seems more fitting to say that he went aside *from* it than *out* of it.

— εἰς τὸν τόπον τὸν ἴδιον] *to his own place*. See *S. Ignat.* ad *Magnes.* c. 5, ἐπεὶ οὖν τέλος τὰ πράγματα ἔχει, καὶ ἐπικείται τὰ δύο ὁμοῦ, ὃ τε θάνατος καὶ ἡ ζωὴ, καὶ ἕκαστος εἰς τὸν ἴδιον τόπον μέλλει χωρεῖν. So in a good sense St. Peter is said by *S. Clement* of Rome (i. 5) to have gone, after his labours and martyrdom, εἰς τὸν ὀφειλόμενον τόπον τῆς δόξης. Cp. *Polycarp* ad *Phil.* 9, where he speaks of St. Paul and other Christian martyrs: ὅτι οὗτοι πάντες οὐκ εἰς κενὸν ἔδραμον, ἀλλ' ἐν πίστει καὶ δικαιοσύνῃ, καὶ ὅτι εἰς τὸν ὀφειλόμενον αὐτοῖς τόπον εἰσὶ παρὰ τῷ Κυρίῳ, ὃ καὶ συνέπαθον. The Rabbinical writers interpret *Numb.* xxiv. 25 in a cognate sense: "Balaam ivit in locum suum, i. e. in gehennam. *Targum* Eccles. vi. 6, Die mortis suae descendit anima ejus in gehennam, in locum unum, quo omnes peccatores abeunt." (*Lightfoot*, *Hor.* *Hebr.* et *Talm.* ad h. l., and *Wetstein* here.) And this, though it be perhaps an incorrect exposition, yet shows the meaning conveyed by the phrase to a Jewish ear.

The place of Judas was *locus suus*, a place of *his own proper procurement*; devils were not ordained of God for hell-fire, but hell-fire for them. *Hooker*, Appendix to bk. v. p. 571.

On this text see also *Bp. Bull's* two Sermons, proving that "the soul subsists after death in a place of abode prepared for it by God, till the Resurrection; and that this *middle state* of happiness or misery is allotted by God to every man immediately after death, according as he has done good or evil in this life." (*Serm.* ii. and iii. vol. i. pp. 23—32.)

Against the erroneous notions of a *sleep* of the soul, and of a *purgatory*, see above, on Luke xvi. 22.

²⁶ Καὶ ἔδωκαν κλήρους] *And they gave lots*. For the Holy Spirit was not yet given. While this was so, they committed the matter to lot; but never resorted to it after the day of Pentecost. (*Chrys.*) They had a precedent in the Scripture of the Old Testament for the use of lots. The Land of Promise was divided by lot (*Josh.* xiv. 2), and the first king of Israel was chosen by lot (*1 Sam.* x. 17).

The word *Clerus*, as applied to the *Clergy*, appears to have been suggested by the use made of the term in the LXX and in this passage. As *Chrys.* says on ἔλαχε: "Ἐλαχε τὸν κλῆρον τῆς διακονίας ταύτης" κλῆρον δὲ αὐτὸν καλεῖ δεικνύς τῆς τοῦ Θεοῦ χάριτος τὸ πᾶν ὅν, καὶ ἀναμνηθῆσαν αὐτοὺς τῶν παλαιῶν, ὅτι ὁ Θεὸς αὐτοὺς ἐκκληρώσατο καθέπερ τοὺς Λευῖτας.

Numb. xviii. 24, *Vers.* LXX: ἐγὼ ἡ μερίς σου καὶ ἡ κληρονομία σου.

"Propterea vocantur Clerici, vel quia de sorte sunt Domini, vel quia Dominus sors, id est pars, Clericorum est." *S. Hieron.* ad *Nepotian.* de vitā Clericorum.

κλῆρος, τὸ σύστημα τῶν διακόνων καὶ πρεσβυτέρων. *Suidas*.

— αὐτῶν] A, B, C have αὐτοῖς, which may be the right reading, and then the sense would be, 'they presented lots to them.' Perhaps they placed in an urn two papers, on one of which the word 'Apostle' was written, and he who drew that lot (τὸν κλῆρον) was numbered with the Eleven.

κλήρους αὐτῶν does not mean 'their lots' (which would have been τοὺς κλήρους), but lots on which their names were written; and if this is the right reading, then it is probable that the names of the two were put into an urn, and he whose name first fell out (ἔπεσε), was elected.

The precise mode, which was here used in the election of Matthias, seems to have been left in uncertainty, that it might not be used as an example for the future ordinations of the Christian Ministry.

— ἔπεσεν] *fell*, as from an urn. Cp. *Levit.* xvi. 8. *Homer.* *Il.* v. 316. *Livy* xxi. 42, "ut cuiusque sors exciderat." xxiii. 3, "nominibus in urnam conjectis quod primum forte nomen exci-

derat." *Horat.* *Carm.* iii. 1. 16, "Omne capax movet urna nomen."

— καὶ συγκατεψηφίσθη] *and he (Matthias) was numbered with the eleven Apostles*. An important text, as showing the equality of Matthias (chosen by Christ after the Ascension) to Peter, and to any other of the rest of the Apostles, chosen by Christ on earth; and showing also the equality of the several *eleven* Apostles among themselves. This principle of Apostolic equality was still further extended in the Second Apostolic Ordination mentioned in the Acts,—the Ordination of Barnabas and Saul. See note below on xiii. 1—3.

CH. II. 1. ἐν τῷ συμπληροῦσθαι τ. ἡ.] *when the day of Pentecost, or the Fiftieth, was being filled up*, as the complement to the forty-nine, which were counted from the morrow of the day of unleavened bread. Cp. *Luke* xi. 51, ἐν τῷ συμπληροῦσθαι τὰς ἡμέρας τῆς ἀναλήψεως αὐτοῦ. St. Luke is the only one of the writers of the New Test. who uses the word *συμπληροῦν*.

As to the day on which the Holy Ghost was given, it is to be observed,

(1) That after forty-nine days from the *sixteenth* day of Abib or Nisan had passed, the next day was the Feast of *Pentecost*, or Fiftieth. (*Jahn*, *Archæol.* § 354.)

(2) This is clear from the texts of Scripture (*Levit.* xxiii. 15, 16. *Numb.* xxviii. 26. *Deut.* xvi. 9), as explained by Jewish writers, especially *Josephus*, *Antiq.* iii. 10. 5: τῇ δευτέρᾳ τῶν Ἀζύμων ἡμέρᾳ, ἕκτη δ' ἐστὶν αὕτη (cp. *Levit.* xxiii. 6) καὶ δεκάτῃ τοῦ μηνὸς ὃς Νισὰν παρ' ἡμῶν καλεῖται, τῶν καρπῶν οὓς ἐθέρισαν μεταλαμβάνουσι . . . θύουσι δ' ἐπὶ ταῖς ἀπαρχαῖς τῶν καρπῶν ἄρνιον εἰς δλοκαύτωσιν τῷ Θεῷ· ἐβδόμῃς δὲ ἐβδομάδος διαγεννημένης μετὰ ταύτην τὴν θυσίαν, αὐταὶ δ' εἰσὶν αἱ τῶν ἐβδομάδων ἡμέραι τεσσαράκοντα καὶ ἑνέα, τῇ Πεντηκοστῇ προσάγουσι τῷ Θεῷ ἄρτον.

(3) The counting of the forty-nine days began from the end of the sixteenth of Nisan. See *R. Solomon* in *Lightfoot*, i. p. 746, and *Maimonides* quoted by *Whitby* (in loc.).

(4) Hence, therefore, in the year of our Lord's Passion, we have the following calendar of days (cp. *Lightfoot*, i. p. 748, and ii. p. 642):

Thursday, XIVth Day of the Month Nisan, Christ institutes the Holy Eucharist.

Friday, XVth Day of Nisan, He is crucified.

Saturday, XVIth Day of Nisan, He rests in the Grave.

Sunday, XVIIth Day of Nisan, He rises from the Dead.

From the end of Saturday, the XVth Day of Nisan, *forty-nine* days are counted; and the *Fiftieth*, or Feast of Pentecost, falls on a *Sunday*. And it was the universal belief of the ancient Christian Church, that the Holy Ghost came down from heaven on the same day of the week as that on which our Lord arose from the dead, viz. the First Day of the week.

These particulars are to be noted, because in modern times some have been found to deny that our Lord was crucified on a Friday, or that the day of His Crucifixion was the XVth of Nisan, or that the Holy Spirit descended on the Lord's Day.

It may be inquired,—

Why was the Holy Spirit given at the Feast of Pentecost? And why at this particular Feast of Pentecost?

(1) Because Pentecost was the Feast on which two loaves of common leavened bread were offered (*Levit.* xxiii. 17—20). The corn sown was ripened and made into bread. And now in Christ, who is the Bread of Life, the corn which had fallen into the ground and was risen, had reached its perfect maturity.

Also, the Feast of Pentecost was the ingathering of the Harvest; and now the Holy Spirit would enable the Apostles to gather from the Field, "which is the World," the spiritual harvest, of which the seed had been sown by Moses, the Prophets, and by Christ. Now the sickle was to be put to the corn of the spiritual harvest of souls by the Apostolic reapers, who were to gather them in sheaves, and consecrate them to God.

(2) Because the Law, graven in *tables of stone*, had been given at that time on Mount *Sinai* (*Exod.* xix. 1, 2), and it

² ^b Καὶ ἐγενετο ἄφνω ἐκ τοῦ οὐρανοῦ ἦχος, ὥσπερ φερομένης πνοῆς βιαίας, ^b ch. 4. 31.
καὶ ἐπλήρωσεν ὅλον τὸν οἶκον οὗ ἦσαν καθήμενοι. ³ ^c Καὶ ὤφθησαν αὐτοῖς ^c Matt. 3. 11.
διαμεριζόμενοι γλῶσσαι ὥσπερ πυρὸς, ἐκάθισέ τε ἐφ' ἓνα ἕκαστον αὐτῶν. ⁴ ^d Καὶ ^d ch. 1. 5.
^e 19. 6.
^f Mark 16. 17.
^g 1 Cor. 12. 10.

was fitting that the new Law should be written on the *fleshy tables* of the hearts of the Disciples (Jer. xxxi. 33. 2 Cor. iii. 3. Heb. viii. 10) at the same time on Mount *Sion*, from which it was to come forth; and that it might be understood that the Law and the Gospel are from the same Divine Author. (*Severian, Theophyl.*) See on i. 4.

"Supputemus numerum (says *Jerome*, de xlii. Mansion. Mans. xii. vol. ii. p. 593), et inveniemus quinquagesimā die egressionis ex Ægypto in vertice montis *Sinai* Legem datam. Unde et *Pentecostes* celebratur solemnitas, et postea Evangelii Sacramentum Spiritūs Sancti descensione completur—et divisio linguarum credentium totus Evangelicā prædicatione mundus impletur."

This calculation is authorized by the Jewish doctors of the Law: see the rabbinical authorities in *Wetstein*, p. 461. It is not indeed expressly said in *Holy Scripture* that the feast of *Pentecost* coincided with, and commemorated, the giving of the Law on Mount *Sinai*; but the calculations grounded on Scripture, and the testimonies of the most learned Jews, and the consent of the ancient Christian Church, authorize that opinion: and it is remarkable, that one of the noblest prophecies of *Holy Scripture* itself, predicting the Gift of Tongues at *Pentecost*, connects that Gift with the giving of the Law on Mount *Sinai*. Let the reader peruse that prophecy, the Sixty-eighth Psalm (one of the Proper Psalms appointed for *Whitsunday*), and he will see that those two gifts seem to be there joined together in the mind of the Holy Ghost. God so ordered events, that the principal seasons of dispensing *Evangelical* blessings (e. g. in the Death and Resurrection of Christ and Descent of the Holy Ghost) coincided with those times, in which the *Legal* benefits, most resembling and representing them, were bestowed and commemorated; and thus He made the Law to be preparatory to the Gospel; and showed the harmony of both. Cp. *Dr. Barrow*, Sermon on Acts ii. 38, vol. iii. p. 473.

(3) Because the Feast of *Pentecost* was the first great Feast following after the *Passover*; and because it was fitting, that the vast numbers of people who were at Jerusalem at the *Passover* (about *two millions and a half*; see *Whiston's* note on *Josephus*, vi. 9. 3), and saw or heard of the *Crucifixion* of Christ (*Luke* xxiv. 18), might also see the glorious and triumphant manifestation of His *Exaltation* and power, in the descent of the Holy Ghost. (*Chrys.*, *Severus* ap. *Theophyl.*) And thus on their return to their several countries, the Pilgrim Tribes of the Law became Preachers of the Gospel.

(4) Because the Law had been given to the Israelites on Mount *Sinai*, at the season (afterwards called *Pentecost*) next following the *first Passover*, which commemorated their Deliverance from Egypt, and prefigured the universal Redemption by Christ. And it was fitting that the Christian Law, which was to be written, not on tables of stone, but on the fleshy tables of the heart, by the finger of the Holy Ghost (*Severian*), should be given at the *Pentecost* next following the completion of the work of Redemption by the *Sacrifice* of the *True Passover*, which is Christ.

(5) The name itself, πεντηκοστή, the *Fiftieth*, might suggest the name of *Jubilee*, which was significant of the preaching of "the acceptable year of the Lord." And on this *Fiftieth* Day the Holy Spirit anointed the Church, Christ's mystical Body, to preach that acceptable year to the world (see *Aug. Epist. cxix.* and *Jerome*, in *Mens. xii.*), "sicut priori populo,—quinquagesimo die, vero *Jubileo* et vero anno remissionis Lex data est, in Apostolos quoque descendit Spiritus Sanctus."

Cp. *Bp. Andrewes*, Sermons, iii. p. 111, on Acts ii. 1—4.

(6) Besides, this was the first great Festival after Christ's *Ascension* to Heaven, and it was fitting that, according to the sure word of Prophecy (*Ps. lxxviii. 18*), the great event of His triumphant Inauguration in glory, of His Coronation in His glorified Humanity, and of His Enthronization at God's right hand in Heavenly places, should be solemnized and celebrated by public manifestations on earth, of royal bounty, and spiritual largesses to His Church, proving His *Ascension*, and verifying His own word to His Apostles (*John* xvi. 7. Acts ii. 33).

Cp. *Bp. Andrewes*, pp. 226, 227, and *Barrow's* *Whitsunday* Sermon, iii. pp. 473—494.

(7) Because *Seven* is the number of perfection; and when *Seven* times *seven* days had been completed, then came the fulness of Christ's power in the Holy Ghost (*Greg. Naz. Or. xli. pp. 732—734*). He came personally in His first Advent, after *seven* times *seventy* years from the command to rebuild *Jeru-*

salem (*Dan. ix. 24—27*). And now He comes in the power of the Spirit, after *seven* times *seven* Days from the day of restoration, by His own death and burial in the grave.

It is observable that in this year, the fifteenth of Nisan fell on a *Friday*, the day on which *Man* had been first created; and so man was created in the first Adam, and restored in the Second Adam, on the same day of the week. The Resurrection, which according to types and prophecies was to be the third day after the Passion, took place on the *first day* of the week; the day on which God said, "Let there be light" (*Gen. i. 4, 5*). And the Feast of *Pentecost* in this year fell also on the *First Day* of the week. And thus the *First Day* of the week has been consecrated to all the Three Persons of the Ever-blessed and Undivided Trinity (FATHER, SON, and HOLY GHOST); and the blessings of *Creation*, *Redemption*, and *Sanctification* are commemorated on the Christian Sunday.

On this text see *Greg. Nazian. Orat. xl. Sermones*, p. 733. *Leo M.*, Sermones, lxxii.—lxxv. *S. Aug.*, Sermones, pp. 266—270, and Appendix, pp. 182—187. *Bp. Andrewes*, Sermons, "On the Sending of the Holy Ghost," vol. iii. pp. 107. 130. 221. 301.

—ἅπαντες] stronger than πάντες.—ἅπαντες in his libris universos nemine excepto designat; πάντες sepè tantum plerosque." (*Valck.*)—πάντες ἀντὶ τοῦ πλείστοι. (*Hesych.*)

—ὁμοθυμαδὸν] with one accord. They were prepared to receive the Spirit of unity, by unity of heart, unity of time, and unity of place.

—ἐν τῷ αὐτῷ] together; unto the same place at the same time. Perhaps because it was the Lord's Day. (*Lightfoot.*) The place is called οἶκος: a *conclave*, v. 2. In one οἶκος there are many οἶκοι. *S. Cyril, Bp. of Jerusalem*, states that the place in which the Holy Ghost descended on the Apostles, was the large apartment which afterwards was converted into a Church (*Catech. xvi. 4*), well known in his day, probably the ὑπερῶν mentioned i. 13, in which our Blessed Lord before His *Crucifixion* ate the *Passover*, and had instituted the Holy Eucharist; and in which, after His Resurrection, He had appeared on two successive Sundays to His Apostles. See note above on i. 13, and *Greg. Nazian.* in *Caten.*

If it had been, as some have supposed, a chamber in the Temple, St. Luke would hardly have failed to mention that circumstance; and it does not seem likely that the use of an οἶκος in the Temple would have been conceded to the Apostles by the Priests. Indeed, after the Sacrifice of Christ on the Cross, and the rending of the Veil, the Christian Church had become the Temple of God; and it is not probable that any spiritual dispensation, such as the outpouring of the Holy Ghost, would be connected with the material Temple at Jerusalem.

As *Chrys.* says, the οἶκος, in which they were assembled, may be regarded as typical of the universal Church, which is illumined by the Holy Spirit in the Gospel, and which was humble and private in its primitive state, but afterwards spread itself from the ὑπερῶν at Jerusalem throughout the world; and by its instrumentality the graces of the Holy Ghost, which are poured forth on the Apostles, flow down as it were from one heavenly source, by the streams of those different nations, which were assembled at the Day of *Pentecost*, and thence returned to their own homes; and so diffuse themselves in all parts of the earth, and irrigate and fertilize the world.

2. ἐκ τοῦ οὐρανοῦ ἦχος—πνοῆς] The sound was from heaven, the place whence the Spirit came. The wind showed His power and vehemence, and reminded them of the wonders of *Sinai* at the delivery of the Law. Cp. *Bp. Andrewes*, p. 118.

—τὸν οἶκον] the chamber. See on v. 1, and below on v. 46, κατ' οἶκον. It must have been a large apartment, as it seems to have held 120 persons (cp. i. 13. 15; ii. 1). They were all assembled there early (see v. 15), either by a previous direction from Christ, or by some special intimation, or because it was the *First Day* of the week, when they met for public worship. They there remained in an attitude of expectation, sitting.

3. διαμεριζόμεναι—ἐκάθισε] The Tongues of Fire parted themselves off like streams from one source; or like branches from one root (*Chrys.*), and distributed themselves among them.

See St. Luke's use of διαμερίζω, Acts ii. 45. *Luke* xxiii. 34, and St. Paul's words, 1 Cor. xii. 4—11, διαίρεσις χαρισμάτων, and πάντα ταῦτα ἐνεργεῖ τὸ ἐν καὶ τὸ αὐτὸ Πνεῦμα, διαίρου ἰδίᾳ ἐκάστω, and Heb. ii. 4, Πνεύματος ἁγίου μερισμοίς.

Also the Tongues rested on the head of each. Hence the singular number ἐκάθισε (cp. *Valck.* and *Winer*, § 58, p. 458), showing that these gifts were from one Spirit, and that they were

ἐπλήσθησαν ἅπαντες Πνεύματος ἁγίου, καὶ ἤρξαντο λαλεῖν ἑτέροις γλώσσαις,
καθὼς τὸ Πνεῦμα ἐδίδου ἀποφθέγγεσθαι αὐτοῖς.

not to be a mere transitory boon, but an abiding presence. Christ ascended up on high and gave *gifts* to men, that the Lord God might dwell among them. (Ps. lxxviii. 18.)

They had

(1) *Tongues* given them, that they might *preach*.

(2) Of *Fire*, that they might do it with *power*.

(3) The Tongues were *distributed* among them, that none might envy the other, and none exalt himself over the other, and that *each* of them might do his part in edifying the whole.

(4) The tongues *sat* on the head of each of them, that each might do that work *constantly*, especially by means of the Word of God.

Hence, when a Bishop is ordained, the *Gospel*, which is the Tongue of Fire of the Spirit, is laid on his head. *Theophylact*.

— ἕφ' ἑνα ἕ.] upon every one of them. " Cp. omnino ἐπὶ super Joh. i. 32, 33." (Bengel.) Thus the inauguration of the Apostles by the Holy Ghost resembled that of Christ. Matt. iii. 16.

On whom did the Holy Ghost come? *S. Aug.* (in Joann. xcii.) says, " Venit in die Pentecostes Sanctus Spiritus in centum viginti homines congregatos, in quibus et Apostoli omnes erant, qui illo impleti *linguis omnium gentium loquebantur*." So *Chrys.*: " Other believers besides the Apostles received the Holy Ghost, enabling them to speak with tongues. But the Apostles alone appear to have been endued with the power of conveying to others the gift of the Holy Ghost, enabling them to speak with tongues." See viii. 18.

4. ἤρξαντο λαλεῖν ἑτέροις γλώσσαις] they began to speak in languages not their own,—other than they had ever learned. (*Bp. Andrewes*, p. 138.) The phrase is from Isa. xxviii. 11, LXX, διὰ γλώσσης ἐτέρας (see 1 Cor. xiv. 21), and it announces the fulfilment of the prophecy of Ps. xix. 3, 4 (*Ambrose*); and is explained by v. 8, τῇ ἰδίᾳ διαλέκτῳ, and v. 11, ταῖς ἡμετέροις γλώσσαις.

Hence, ἑτάροις γλώσσαις καὶ οὐ πατρίοις, says *Greg. Nazian.* (p. 742, Orat. xli.), but ταῖς ἰδίαις τῶν ἀκούοντων. Some of them spake in the language of India, some of Scythia, some of Crete and Arabia,—nations hostile to the Jews. (*Beccum*.) " Prædicaturi multis gentibus accipiant genera linguarum." (*Jerome*, iv. 178, ad Hedib. 9, where are some excellent remarks on this text.) " Loquebantur linguis omnium gentium." (*S. Aug.*, Sermon. 316. Cp. below, x. 46; xi. 15, 16.) " Quia futura Ecclesia in omnibus linguis prenuntiabatur." (Sermon. 266.) " Loquebatur unitas Ecclesiae in linguis omnium gentium." (*Aug.* Sermon. 267.)

The Apostles were gifted with the Tongues of all Nations, because Christ sent them to preach to all Nations,—ἐπειδὴ πανταχοῦ διέρχεσθαι ἔμελλον. (*Chrys.* here, and on 1 Cor. xiv. 3, and *Theodoret* in 1 Cor. xiv. 2, *Augustine* in Ps. xviii., Sermon. 175. *Theophyl.*)

All other interpretations of the words ἐτέροις γλώσσαις, with other tongues, are irreconcilable with grammatical rules and historical truth. The miracle was *not* (as some have thought) in the ears of the hearers, but in the tongues of the speakers. The appearance of tongues indicates this; of tongues sitting on the heads of the Apostles. As *S. Cyril* says (in *Caten.*), " they spake with languages they had never learnt;" and thus was fulfilled the prophecy, " there is neither speech nor language, but their voices are heard among them; their sound is gone out into all lands, and their words into the ends of the world." (Ps. xix. 3, 4. Rom. x. 18.) The Spirit was given in the form of Tongues in order to consecrate¹ the preaching of Apostolic doctrine (*Severian*); and thus they were ordained by the χειροτονία of the Spirit, laying as it were His own Hands on their heads, to the Apostleship of the world. (*Severian*, in *Caten.* *Chrys.* Aug. Tr. xciii. in *Joan.* *Cyril*, *Cateches.* 17. *Nazian.* Orat. xli. p. 743; xlv. *Leo*, Sermon. in *Pentec.*, and *Greg.*, Hom. 30 in *Evang.* cited by *A. Lapide*.) " Thus each of them became as it were a θρόνος of the Holy Ghost." (*Severian*.)

Besides, as the Fathers observe (see *Chrys.* here, and *Aug.* passim; cp. *Bp. Andrewes*, p. 130), the miracle of Pentecost at *Sion* was the ἀντίστοιχον, or antithesis of the Confusion of Tongues at *Babel*. " There," says *Chrys.*, " the one language had been divided into many; here many languages are united in one man." So *Gregory Nyssena*, Homil. in *S. Stephan.* ii. p. 787. And it is truly and beautifully said by *Leo M.* (Sermon. lxxiii. p. 155), " O quàm velox est sermo sapientiae, et ubi Deus magister est, quàm citò discitur, quod docetur! Non est adhibita

interpretatio ad audiendum, non consuetudo ad usum, non tempus ad studium, sed spirante ubi voluit Spiritu Veritatis, propriae Gentium voces factae sunt in Ecclesiae ore communes. Ab hoc igitur die tuba evangelicae praedicationis intonuit; ab hoc die imbres charismatum, flumina benedictionum, omne desertum et universam aridam irrigaverunt." Cp. *ibid.* Sermon. lxxiv. p. 159.

This is also well expressed by *Arator*, v. 122:

" — igne magistro

Imbuit ora calat, dictisque fluentibus exit
Linguarum populosa seges; non littera gessit
Officium, non ingenii stillavit ab ore
Vena, nec egregias signavit cera loquelas;
Sola fuit doctrina Fides."

And our own great poet says,

" — The SPIRIT,

Pour'd first on His Apostles, whom He sends
To evangelize the nations, then on all
Baptized, shall them with wondrous gifts endue
To speak all tongues; and do all miracles,
As did their Lord before them."

Milton, P. L. xii. 497.

The Building of the Church, by the Divine Spirit of Love at *Sion*, was designed to remove the evil of the Building of the Tower by the human spirit of pride at *Babel*. And though it did not please God to bring all Nations back to one lip (Gen. xi. 1), yet by enabling the one Apostolic company to speak the same Gospel of Peace in all languages, He showed how the sin and misery of *Babel* would find their remedy in *Sion*. The same member, the tongue, which had scattered mankind through all the world, was now, when attuned by the Spirit of peace, used to bring back the world to the fold of *Unity*. So the curse was taken away, and a blessing poured forth in its place.

Therefore, the CHURCH of ENGLAND well says in her Communion Office, in the Proper Preface for Whitsunday and Six days after, " It is very meet, right, and our bounden duty, that we should at all times and in all places give thanks unto Thee, O Lord, Holy Father, Almighty Everlasting God, through Jesus Christ our Lord, according to whose most true promise, the HOLY GHOST came down, as at this time, from Heaven, with a sudden great sound, as it had been a mighty wind, in the likeness of fiery tongues, lighting upon the Apostles, to teach them, and to lead them to all truth, giving them both the gift of divers languages, and also boldness with fervent zeal constantly to preach the Gospel unto all Nations, whereby we have been brought out of darkness and error into the clear light and true knowledge of Thee and of Thy Son Jesus Christ. Therefore with Angels and Archangels, and with all the company of heaven, we laud and magnify Thy glorious Name, evermore praising Thee and saying, Holy, Holy, Holy, Lord God of hosts, heaven and earth are full of Thy glory, Glory be to Thee, O Lord most high."

On the Gift of Tongues—its Design and Use.

One of the most convincing proofs of the truth of the Ancient Interpretation of this text, as thus declared by the CHURCH of ENGLAND, is to be found in the almost countless discrepancies of the Expositors who have deserted that Interpretation.

There is a large and consistent body of Interpreters, dating from the second century, and continued for many hundred years in all parts of Christendom, in favour of the Ancient Exposition; whereas, on the contrary, the Expositions at variance with it, which have been propounded in modern times, have no ancient authority in their favour; and are as inconsistent with one another as they are irreconcilable with the teaching of Christian Antiquity.

It would be fruitless to enumerate all these conflicting speculations. They may be seen in *De Wette's* Einleitung, where they occupy ten pages (pp. 27 to 37), or in *Meyer's* Kommentar, p. 42; and *Bunsen's* Hippolytus, &c., ii. p. 12, 2nd ed.

It has been recently alleged, even by some English Expositors, who allow that the Apostles spoke with foreign tongues on the Day of Pentecost, that there is no evidence in the Acts of the Apostles, or in any other part of Holy Scripture, that the Apostles were supernaturally endued with power " to preach the Gospel in divers languages," which they had never learnt, or that they ever did preach it in such languages.

But on this allegation it may be observed,

1. That our Lord's promise to His Disciples was general,

¹ The words in the printed edition of the Catena (p. 20) are, ὑπὲρ τοῦ τοῦ κήρυγμα ἈΝΘ ΘΥΝ τῆς ἀποστολικῆς διδασκαλίας—read ἈΝΑΘΕΛΟΥΝ, to consecrate.

⁵ Ἦσαν δὲ ἐν Ἱερουσαλὴμ κατοικοῦντες Ἰουδαῖοι, ἄνδρες εὐλαβεῖς ἀπὸ παντὸς ἔθνους τῶν ὑπὸ τὸν οὐρανόν. ⁶ Γενομένης δὲ τῆς φωνῆς ταύτης συνήλθε τὸ πλῆθος, καὶ συνεχύθη, ὅτι ἤκουον εἰς ἕκαστος τῇ ἰδίᾳ διαλέκτῳ λαλοῦντων

Mark xvi. 17, 18, "These signs shall follow them that believe; In my Name they shall cast out devils; they shall *speaking* with *new tongues*; . . . they shall lay hands on the sick, and they shall recover."

The signs there mentioned by Christ were not for momentary display, but for continual profit and edification.

The power of speaking with new tongues is combined in Christ's promise with that of healing the sick, and casting out devils. The Apostles were led to expect to receive a supernatural ability to do all these things; and the need of the gift of *new tongues* was certainly not less than that of those other gifts which are joined with it. And it can hardly be said that the Divine Promise was fulfilled, if the power of *speaking with new tongues* was limited to one or two special occasions, and not applied to the noblest of all uses of speech, that of preaching the Gospel.

2. The miraculous power of *preaching* in new tongues may also be said to have been *presupposed* in our Lord's commission to His Apostles, Galilean Fishermen, "unlearned and unlettered men" (ἰδιώτας καὶ ἀγραμμάτους), "Go ye and teach all Nations." "Go ye, μαθητεύσατε, make ye disciples of the learned Greek and of the proud Roman; convert the many-tongued Nations of the Earth; 'Preach the Gospel to every creature.' 'Ye shall be My Witnesses to the ends of the Earth.'" (Acts i. 8.)

How were they to do this without the knowledge of foreign languages? It is not sufficient to reply that they knew *Greek*, and that with a knowledge of *Greek* they could preach to all the world.

For, first, it is not clear that they did know Greek, or at least, know it in such a way as to speak it with fluency, and in such a manner as not to expose their message to contempt.

And if Greek was all that was necessary, why were they gifted with the tongues of so many nations on the Day of Pentecost?

They did not go forth to preach till they had received the gift of Pentecost; but they complied with Christ's command, when they had been endued with power from on high. As *Irenæus* says, iii. 1, "Postea quàm induti sunt supervenientis Spiritus Sancti virtutem ex alto, exierunt in fines terræ—*evangelizantes*."

Their prompt obedience to Christ's command, and the immediate success which attended their Missionary labours in all parts of the world, seem to indicate that they had the power of communicating readily with all Nations in their vernacular languages. And how could this be but by a supernatural gift?

3. The evidence derivable from the Acts of the Apostles of the possession of this power, is also cogent,—

1st, Positively.

We see the Apostles in the first instance *using* their confessedly miraculous power, in order to *preach* the Gospel to the various tribes, speaking different languages, collected at Jerusalem on the Day of Pentecost. Here certainly is a proof that the power was employed for the *propagation of the Gospel*. And this specimen of its use for a permanent and necessary end, seems to suggest a belief that it was vouchsafed to, and used by the same persons, according to the need, on *other* occasions for the same purpose.

It is worthy of remark here, that the Apostle, who takes the lead in *preaching* on this occasion, is *St. Peter*. And he is also prominent in preaching to different congregations and persons in the earlier portion of this History. And his preaching is invariably attended with success. Yet of *St. Peter* it is noticed in the Gospel, that he could not, of himself, speak *his own* vernacular language with accuracy. (Matt. xxvi. 73. Mark xiv. 70.) How was the fisherman of Bethsaida, with his Galilean barbarisms, to work such effects as he did in preaching, without a supernatural gift of language? Cp. note on xxiv. 1.

Again; in the Acts of the Apostles we see *St. Paul* preaching to the various Tribes of Asia Minor, and to the barbarous (i. e. foreign) inhabitants of Malta (see notes on xiii. 15; xiv. 11, and xxviii. 2—4), doubtless in their own languages.

And *St. Paul's* case seems to afford a strong corroboration of what has been now asserted.

He was the most learned of the Apostles. Humanly speaking, he had more of *ordinary* qualifications for addressing foreign congregations, than any of the rest. And yet he was more gifted *supernaturally* than others with the power of speaking with *γλῶσσαι*, or foreign languages. (1 Cor. xiv. 18.) And why? Because his Missionary travels were more extensive than theirs.

He who, as "the Apostle of the Gentiles" (Rom. xi. 13), had a commission to preach to more nations, was more gifted with the power of speaking with *tongues*; and his case shows the need and reason of the gift.

2ndly, Negatively, also

The evidence from the Acts of the Apostles is strong.

In this divinely-inspired record of the Missionary labours of the Primitive Church, we never hear that any one of the Apostolic Missionaries of the Gospel ever sat down for a single hour to learn a foreign language; or ever was retarded or deterred for a single moment by ignorance, or defective knowledge, of any foreign language, from preaching the Gospel to any person or congregation in any part of the world. What is there similar to this in any annals of modern Missions? And how is this to be explained but by a *supernatural* ability to *preach* in foreign tongues? See further below, xiv. 11.

It has been recently objected in some Expositions of this passage, that there is *no early patristic* evidence of a spiritual gift of speaking in different Languages for the *preaching* of the Gospel.

On this it may be observed;

There is early Patristic evidence that the Apostles went forth to preach the Gospel in all lands; and that they did preach it. But there is *no* evidence that the Apostles ever *learnt* a foreign language, or *could not speak* the language of any country to which they went.

Besides; even if there existed no testimony such as is described from the few surviving works of the Fathers of the *Second* and *Third* Centuries, yet the concurrent Testimony of the Fathers of the *Fourth* and *Fifth* Centuries proves what the Tradition of the Church was on this point.

But there is early patristic testimony of the continuance of the gift of tongues for preaching the Gospel;

S. Irenæus, the disciple of Polycarp, the scholar of *St. John*, says (v. 6; cp. *Euseb.* v. 7), "We hear many brethren in the Church, having prophetic gifts, and speaking with all kinds of tongues by means of the Spirit, παντοδαπαῖς λαλοῦντων διὰ τοῦ Πνεύματος γλώσσαις, and bringing to light the hidden things of men's hearts for edification, and declaring the mysteries of God."

How *Irenæus* understood the passage before us, appears also from his words (iii. 17), "Luke relates that the Spirit descended on the disciples after the Ascension of the Lord, on the Day of Pentecost, in order that all Nations might be enabled to enter into life; wherefore they united in all languages in praising God the Holy Spirit, bringing distant Tribes into Unity, and offering the first-fruits of all Nations to God."

It is not indeed necessary to suppose, nor is it probable, that the power of speaking in foreign languages, without previous study, was long continued in the Church. Soon after the completion of the Canon of the New Testament, the Holy Scriptures were *translated* into various languages, and *native* Churches were formed in the principal countries of the world. As *S. Gregory I.* says (in Marc. xvi. 16), when the Tree of the Gospel was first planted, it was watered with extraordinary effusions of the Holy Ghost; but when it had taken root, then ordinary means sufficed for its growth.

— ἀποφθέγγεσθαι αὐτοῖς] So A, B, C, D. *Elz.* has αὐτοῖς ἀποφθέγγεσθαι. The alteration may have been made for greater ease of construction; but trajections of this kind (as *Alford* well observes) are usual with *St. Luke*. And there is something marked in the reservation of αὐτοῖς, i. e. *them especially* (according to Christ's promise), *them*, who were lately so weak and timid,—the last and emphatic word. Cf. αὐτοῖς and αὐτῶν in the preceding verse.

The word ἀποφθέγγεσθαι (used only in Acts ii. 14, and xxvi. 25) has a special force; it is not simply to speak, but "magnificè loqui" (*Valek.*), to pour forth short sentences (*Chrys.*, *Ecum.*, and *Bloomfield* here). This word seems to explain the mode in which those who received the gift of tongues on the day of Pentecost spoke, viz. by ejaculatory ascriptions, perhaps in orderly sequence, of glory to God, and by short and fervent exhortations to their several hearers.

5. κατοικοῦντες] *residing* there, in expectation of the appearance of the Messiah then looked for (see *Lightfoot* here); or having come up for the Feast to Jerusalem, and tarrying there for it.

6. συνεχύθη] was *confounded*, or was in *confusion*, from doubt and astonishment; and the confusion showed itself in the conflux of people, and in the passions by which they were agitated,

αὐτῶν. ⁷ Ἐξίσταντο δὲ πάντες καὶ ἐθαύμαζον λέγοντες πρὸς ἀλλήλους, Οὐκ ἰδοὺ πάντες οὗτοί εἰσιν οἱ λαοῦντες Γαλιλαῖοι; ⁸ καὶ πῶς ἡμεῖς ἀκούομεν, ἕκαστος τῇ ἰδίᾳ διαλέκτῳ ἡμῶν ἐν ᾗ ἐγεννήθημεν, ⁹ Πάρθοι καὶ Μῆδοι καὶ Ἑλαμίται, καὶ οἱ κατοικοῦντες τὴν Μεσοποταμίαν, Ἰουδαίαν τε καὶ Καππαδοκίαν, Πόντον καὶ τὴν Ἀσίαν, ¹⁰ Φρυγίαν τε καὶ Παμφυλίαν, Αἴγυπτον καὶ τὰ μέρη τῆς Λιβύης τῆς κατὰ Κυρήνην, καὶ οἱ ἐπιδημοῦντες Ῥωμαῖοι Ἰουδαῖοι τε καὶ προσήλυτοι, ¹¹ Ἑκρήτες καὶ Ἀραβες, ἀκούομεν λαλούντων αὐτῶν ταῖς ἡμετέραις γλώσσαις τὰ μεγαλεῖα τοῦ Θεοῦ;

¹² Ἐξίσταντο δὲ πάντες καὶ διηπόρουν ἄλλος πρὸς ἄλλον λέγοντες, Τί ἂν θέλοι

e ch. 1. 22.
& ver. 21.

and in the variety of languages which they spoke; an image of Babel.

St. Luke here happily uses a word (*συνέχθη*) which reminds the reader of *ἡ* (Babel), which the LXX render by *σύγχυσις*, *ὅτι ἐκεῖ συνέχεν ὁ κύριος τὰ χεῖλη πάσης τῆς γῆς*, Gen. xi. 9. Babel, built by human pride, is on the one side; and the Church of Christ, animated by the Holy Ghost, the Spirit of Love, on the other. Here are two opposite Powers brought into contact on the Day of Pentecost. The din of the one rages against the peace of the other; and the eddying streams flow together. The confusion of Tongues is calmed by the effusion of the Holy Ghost; and by the diffusion of the Truth, under the gracious influence of the Holy Spirit, the Tongues of Babel are brought into harmony, and preach the One Gospel of Christ, and sing in a holy concert the Songs of Zion.

— *ἤκουον*] *they were hearing*; the imperfect tense marks the continuance of the miracle: hence what follows, *ἐξίσταντο πάντες, καὶ ἐθαύμαζον*, *they were all in astonishment, and wondering*. Cp. the imperfects in v. 12, *ἐξίσταντο—διηπόρουν—ἐλεγον*. Cp. what is said below, x. 45, of the miracle at *Cæsarea*.

— *διαλέκτῳ*] *dialect*. Something more than *γλώσση*, or language. See *Valck*. p. 327. The Apostles—illiterate Galileans, who, as *Valck*. observes, p. 349, knew only *one dialect* of one language—spoke in different languages and in different dialects of the same language (*Bede*, *Retract.* p. 104). For example, the Medes and Elamites (Persians) spoke the same tongue, but in different dialects. And so it was with many other races enumerated in vv. 9—11. Hence we may explain *Ἰουδαίαν* in v. 9.

The Christian Church speaks in all dialects of all languages. It shoots out its roots and fibres every where, and consecrates all nations and races of the world.

8. *πῶς ἡμεῖς ἀκούομεν, ἕκαστος*] *how is it that we are hearing, —each of us in our own dialect, in which we were born?* It is not said that each of the Apostles had the power of speaking all languages. But as at Babel the tongue, which a certain number of persons spoke, served as a guide to lead them away together to settle in a given place, and so the world was colonized: so, it would seem, at Pentecost, the foreign tongue, which each disciple was enabled to speak, collected about him a group of those strangers then at Jerusalem who spoke that particular tongue; and so all were evangelized.

It has been supposed by some (e.g. *Severus* in *Caten.* here), that the gift of a special language was like a spiritual intimation to each of the Apostles, signifying to what country he should direct his attention; *δίδοται ἐκδότῳ γλῶσσαι καθάπερ κανὼν* that is, it was as it were his appointment or *χειροτονία* to a particular charge; and *S. Jerome* says (ad *Hedibian*, iv. 178), “*accipiunt genera linguarum, ut nosceretur qui Apostolorum quibus deberent gentibus nunciare.*”

9—11. Πάρθοι καὶ Μῆδοι] *Parthians, and Medes, and Elamites, &c. &c.* The arrangement of the names in these three verses is very remarkable. It follows the order of the three principal *διασπορὰ* or *Dispersions* of the Jews throughout the World, as follows:—

(1) The earliest *διασπορὰ* or *dispersion*, that of the *Ten Tribes* in *Media* and *Assyria*, and of the *Two Tribes* in the neighbourhood of *Babylon*, now subject to the *Parthians*, who are therefore placed first.

(2) The *διασπορὰ* or *dispersion* of Jews in *Asia Minor*, the dwellers in *Cappadocia*, &c., an offset from the *Assyrian dispersion*.

(3) The *Egyptian dispersion*, planted by *Ptolemy Lagus*. On these *dispersions* cp. *Mede's* excellent Essay, Works, book i. Disc. xx. pp. 74—77; *Lightfoot*, ii. p. 1144; and *Howson*, i. pp. 21, 22.

It is observable, that St. Peter, the Apostle of the Circumcision, provided instruction for all these dispersions;

(1) He went in person to the *Parthians*; for he wrote his first Epistle from *Babylon*. See on 1 Pet. v. 13.

(2) He wrote his two Epistles to the *Asiatic διασπορὰ*.

(3) Lastly, he sent “*Marcus his son*” to the *Egyptian διασπορὰ*. *S. Jerome* (Scr. Eccl. 8). See note below on 1 Pet. v. 13.

On the providential pre-arrangement for the spread of Christianity by means of these *διασπορὰ*, or *Dispersions*, throughout the world, see *Bp. Pearson's* admirable remarks in one of his excellent discourses recently recovered by *Archdn. Churton*, ii. pp. 30, 31. He there says: “On the day of Pentecost Jews were present from every nation under heaven. Sojourners also were there, the causes and witnesses of the miracle. And when they returned to their own land, what did they report with greater joy, than that their own mother-tongue had been ennobled at Jerusalem by the revelation of divine mysteries? Thus the preaching of the Gospel, at first communicated to the Jews of all nations at Jerusalem, followed them to their own homes.” He adds, p. 36: “In order that the kingdom of Satan might be overthrown by the Gospel, preached by the Apostles and Apostolic men, it was requisite that they should *speak in tongues understood by all nations.*”

The enumeration of these tribes (*Parthians* and *Medes*, &c.) as present at the day of Pentecost, and as then evangelized by the Apostles (v. 41), has a special interest as displaying the fulfilment of *Ancient Prophecy*. See the passage in *Isa. xi. 11*, appointed as a Proper Lesson for *Whitsunday*, “It shall come to pass in that day that the Lord shall set His hand again the second time to recover the remnant of His people that shall be left, from *Assyria*, and from *Egypt*, and from *Pathros*, and from *Cush*, and from *Elam*, and from *Shinar*, and from *Hamath*, and from the Islands of the Sea.” καὶ τοὺς διεσπαρμένους Ἰούδα συναξει ἐκ τῶν τεσσάρων πτερίγων τῆς γῆς. (LXX.)

The regions mentioned by *Isaiah* correspond very nearly with those specified here by St. Luke; and in the reception of the first-fruits of these various *Dispersions* into the Christian Sion, the Church, it may be rightly said that they have been recovered, and brought back again to their true home in Christ, the spiritual Jerusalem.

Observe also as a remarkable circumstance, that the nation here placed first is the *Parthian*, viz. that which occupied *Babylonia*. They who dwell in that region, in which had been built the Tower of Babel, or Tower of Confusion, are mentioned first as brought into the Christian Sion, the city of Unity. So God overrules evil with good by His Spirit in His Church. See on 1 Pet. v. 13.

9. Ἑλαμίται] *Elamites* dwelling east of Tigris, north of Susiana, and south of Media. The prophets before the captivity give a wider sense to *Elam*, and make it almost co-extensive with Persia, and Daniel designates Susa as the capital of *Elam* (viii. 2). In later times *Elymais* is the name of a Persian province.

— Ἰουδαίαν] *Judæa*. Since they who spake were *Galileans* (v. 7), and the *Galilean dialect* differed from that spoken in *Judæa* (Mark xiv. 70), they who dwell in *Judæa* might well express surprise at what they heard; and therefore there is no reason for abandoning the reading of the MSS. here for *Ἰδουμαίαν*, *Ἰνδιαν*, or *Βιθυνίαν*, with some Commentators.

— Ἀσίαν] *Asia*. That district called *Ionian* and *Lydia*, of which *Ephesus* was the capital, and sometimes called *Proconular Asia*. Cp. Acts vi. 9; xvi. 6; xx. 16. Rev. i. 4. 11. The *Asia* of the New Testament may be said to bear the same relation to “*Asia Minor*” that *Portugal* does to *Spain*. *Cicero* (pro Flacco, 27) says, “*Asia vestra constat ex Phrygiâ, Mysiâ, Cariâ, Lydiâ,*” and comp. *Solinus*, c. xl.; but here *Asia* is distinguished from *Phrygia*. It seems to be regarded by St. Peter (i. 1) as the region west of *Cappadocia* and *Bithynia*: cp. *Wetstein* here, and *Winer*, R. W. B. p. 96.

10. ἐπιδημοῦντες Ῥωμαῖοι] There should be no stop after *Ῥωμαῖοι*, and the sentence should be rendered, “*Jews of Rome*,” whether by birth or conversion, and now sojourning at Jerusalem for the Feast. (*Valck.*)

τοῦτο εἶναι; ¹³ ἕτεροι δὲ διαχλευάζοντες ἔλεγον, ὅτι γλεύκους μεμεστωμένοι εἰσὶ.

¹⁴ Σταθεὶς δὲ Πέτρος σὺν τοῖς ἑνδεκα ἐπῆρε τὴν φωνὴν αὐτοῦ, καὶ ἀπεφθέγγετο αὐτοῖς, Ἄνδρες Ἰουδαῖοι καὶ οἱ κατοικοῦντες Ἱερουσαλὴμ ἅπαντες, τοῦτο ὑμῖν γνωστὸν ἔστω, καὶ ἐνωτίσασθε τὰ ῥήματά μου. ¹⁵ Ὁ γὰρ, ὡς ^f 1 Thess. 5. 7. ὑμεῖς ὑπολαμβάνετε, οὗτοι μεθύνουσιν· ἔστι γὰρ ὥρα τρίτῃ τῆς ἡμέρας· ¹⁶ ἀλλὰ τοῦτό ἐστι τὸ εἰρημένον διὰ τοῦ προφήτου Ἰωήλ, ¹⁷ Καὶ ἔσται ^g Joel 2. 28—32. ^h Isa. 44. 3. ⁱ John 7. 38. ἐν ταῖς ἔσχαταις ἡμέραις, λέγει ὁ Θεὸς, ἐκχεῶ ἀπὸ τοῦ πνεύματός μου ἐπὶ πᾶσαν σάρκα· καὶ προφητεύσουσιν οἱ υἱοὶ ὑμῶν, καὶ αἱ θυγατέρες ὑμῶν· καὶ οἱ νεανίσκοι ὑμῶν ὁράσεις ὄψονται, καὶ οἱ πρεσβύτεροι ὑμῶν ἐνυπνίοις ἐνυπνιασθήσονται. ¹⁸ Καί γε ἐπὶ τοῖς δούλοις μου καὶ ἐπὶ τὰς δούλας μου, ἐν ταῖς ἡμέραις ἐκείναις, ἐκχεῶ ἀπὸ τοῦ πνεύματός μου, καὶ προφητεύσουσι. ¹⁹ Καὶ δώσω ^h Joel 2. 30. τέρατα ἐν τῷ οὐρανῷ ἄνω, καὶ σημεῖα ἐπὶ τῆς γῆς κάτω, αἷμα καὶ

13. ἕτεροι δὲ διαχλευάζοντες] The native Jews were mocking, because they did not know the foreign languages spoken by the Apostles, and those foreign tongues seemed to them like a jargon of unmeaning sounds,—a proof that the miracle was not in the ears of the hearers (as some thought even in ancient times; see Bede, Retractat. in Act. ii. p. 103), but in the tongues of the Apostles, and a refutation of several modern theories on this subject.

δια-χλευάζοντες, the compound verb, is a stronger word than the simple verb, and means vehemence and continuance in mocking. Cp. δια-γογγύζω, Luke xv. 2; xix. 7.

— γλεύκους] Pentecost being a time of convivial rejoicing (Deut. xvi. 11). They say 'new wine,' though the Vintage was not come. (Chrys.) But no wonder that they who mock at the work of the Spirit, and call it a mere jargon, should be confuted not only by reference to the time of day (as St. Peter confutes them), but from the time of year. "Behold," says Severian, "their folly convicted by the season itself. How could there be new wine at Pentecost? But calumny is blind."

And yet, like Caiaphas, and Pilate, and other enemies of the truth, they were overruled unconsciously to declare what was true. For the new wine of the Spirit was now poured into new bottles. (See on Matt. ix. 17. Luke v. 38.) See Augustine on v. 15. "Jam enim," says Bede after him, and Cyril. Hieros. Cat. 17, "vinum novum in utres novos venerat, cum Apostoli, non in vetustate literæ sed in novitate Spiritus, Dei magnalia resonarent." This is happily versified by Arator, v. 150:—

"Hos etiam musto typicâ ratione moveri
Error verus ait, quos ebria fonte recenti
Complevit doctrina poli; nova vasa liquorem
Suscepere novum; nec corrumpuntur acerbis
Quo veteres maduere lacus, de Vite bibentes
Quæ, Christo cultore, dedit convivia verbis,
Unde rubent quare vertit aquas."

The word γλεύκος is rightly rendered 'mustum' in Vulg. and 'new wine' in the Auth. Vers. And the suggestions that have been made of another rendering would destroy the spiritual sense of the passage, as declared by ancient Expositors.

This saying of the multitude might have served as a warning against the abuse of the χάρισμα, or gift, of Tongues. See I Cor. xiv. 23. 25, and Chrys. there.

14. Σταθεὶς] having taken up his station,—a sign of boldness; see next note. So ἀπεφθέγγετο, he spake aloud.

In his reports of speeches, St. Luke is wont to begin with describing the attitude and gesture of the speaker (x. 34; xiii. 16; xvii. 22; xxiii. 1; xxvi. 1).

A proof of the gift of the Holy Spirit is here shown in the change wrought in the recipients. What a contrast between Peter in the hall of Caiaphas before the Crucifixion, and the same Peter now on the day of Pentecost after the descent of the Holy Ghost! He who had faltered at the voice of a woman and denied his Master, now confronts the multitude which had killed Him, and reproves them for the deed; ἐνθα γὰρ ἂν παραγένηται τὸ Πνεῦμα τὸ ἅγιον, χρυσοὺς ἀντὶ πηλίνων ποιεῖ. (Chrys. Severian.) See further below, iv. 8, and the admirable specimen of sacred eloquence in Greg. Nazian. Or. xli. pp. 741, 742, and the following comment of S. Augustine (Tract. in Joann. xcii.):

"When the Comforter is come, ye shall bear witness of Me" (John xv. 26, 27). So said Christ, for the Comforter will

give you courage; which Peter had not, when being affrighted by a woman's voice, he would not bear witness to Christ, but through fear denied Him. After the Resurrection he thrice professed his love for his Master, but as yet his love was infirm, till it was strengthened by the Holy Ghost, which was poured into his heart in a copious stream of grace, and inspired him with such fervour and eloquence, that more eagerly than the rest he rushed forth to bear witness of Christ, and to confound His adversaries with the doctrine of the Resurrection. If any one is delighted with so joyful and holy a sight, let him read the Acts of the Apostles. There the same Peter, for whom we had wept when denying Christ, is seen and admired, preaching Him. There that Apostolic tongue is transfigured from fear to valour, from slavery to liberty; that tongue, which at the sound of one was driven to denial, now inspires many thousand enemies to confess Christ. "Quid plura? Tantis in illo fulgor gratiæ, tanta Spiritus Sancti plenitudo apparebat, tanta de ore prædicantis pretiosissimæ veritatis pondera procedebant, ut ingentis multitudinis adversarios, interfectores Christi Judæos, faceret pro Illo paratos mori, à quibus cum illo formidarat occidi. Hoc fecit SPIRITUS SANCTUS, tunc missus, ante promissus."

— σὺν τοῖς ἑνδεκα] with the eleven Apostles. It is probable that the Eleven spoke also to several companies of persons in various languages; and that St. Peter's speech is recorded as a specimen of what was spoken by the Apostles, and because it was addressed specially to the Jews of Jerusalem, and was probably spoken in their language. See Lightfoot here (i. p. 754, and note on v. 41).

15. Οὐ—μεθύνουσιν] they are not drunken. 'Homo ebrius non alienam discit linguam; sed suam perdit; sed facti sunt Apostoli novi utres pleni vino novo. Cf. Matt. ix. 17.' Aug. Serm. 266.

— ὥρα τρίτῃ] the third hour. The hour at which the Morning Sacrifice was offered in the Temple, and until which it was the custom to fast. On Sabbaths and Festivals the fast was continued to noon. See Lightfoot here.

16—21. ἀλλὰ τοῦτο—σωθήσεται] On the harmony of this citation with the original, see Surenhusius, καταλλαγή, pp. 388—391.

The ἔσχαται ἡμέραι, or last days, are the Days of the Messiah, or the Christian Dispensation. See Moses Stuart, on Heb. i. 2. St. Luke adopts here almost verbatim the words of the LXX.

On these verses (vv. 16—21) see Bp. Andrewes' Sermon, vol. iii. p. 301.

17. ἐπὶ πᾶσαν σάρκα] upon all flesh: Gentiles as well as Jews. — ἐνυπνίοις] So A, B, C, D, H, and some cursives. A Hebraism, as in Joel iii. 1. (Meyer.) Elz. ἐνύπνια, and so LXX.

18. ἐκχεῶ] I will pour out; future, a later form (Winer, § 13, p. 71), found in the LXX, Ezek. vii. 8; xxi. 31, and elsewhere.

19. δώσω τέρατα] I will give prodigies. The Fathers apply this—

(1) To the signs at the Crucifixion—the eclipse—the rending of the rocks—the earthquake at the Resurrection. (Cyril.)

(2) To the phenomena before the siege and fall of Jerusalem. (Chrys. and Theophyl. referring to Josephus, B. J. vi. 5.)

— τέρατα καὶ σημεῖα] The LXX thus render the single word ἄρρητα. Cp. Exod. xi. 9, 10. For the most part they use ῥῆμα for τέρας, as in Exodus iv. 21; vii. 3. 9; and Deut. iv. 34; vi. 22.

Differt téras à σημεῖον, hoc enim sumitur etiam pro quo-

i Matt. 24. 29. πῦρ καὶ ἀτμίδα καπνοῦ. ²⁰ ὁ ἥλιος μεταστραφήσεται εἰς σκοτός, καὶ ἡ σελήνη εἰς αἷμα, πρὶν ἢ ἔλθῃν τὴν ἡμέραν Κυρίου τὴν μεγάλην καὶ ἐπιφανή. ²¹ Καὶ ἔσται, πᾶς ὃς ἂν ἐπικαλέσῃται τὸ ὄνομα Κυρίου σωθήσεται. ²² Ἄνδρες Ἰσραηλῖται, ἀκούσατε τοὺς λόγους τούτους· Ἰησοῦν τὸν Ναζωραῖον, ἄνδρα ἀπὸ τοῦ Θεοῦ ἀποδεδειγμένον εἰς ὑμᾶς δυνάμεσι καὶ τέρασι καὶ σημείοις, οἷς ἐποίησε δι' αὐτοῦ ὁ Θεὸς ἐν μέσῳ ὑμῶν, καθὼς καὶ αὐτοὶ οἶδατε, ²³ τοῦτον τῇ ὀρισμένῃ βουλῇ καὶ προγνώσει τοῦ Θεοῦ ἔκδοτον λαβόντες διὰ χειρῶν ἀνόμων προσπήξαντες ἀνείλατε· ²⁴ ὃν ὁ Θεὸς ἀνέστησε, λύσας τὰς ὠδύνας τοῦ θανάτου, καθότι οὐκ ἦν δυνατόν κρατεῖσθαι αὐτὸν ὑπ' αὐτοῦ. ²⁵ Δαυὶδ γὰρ λέγει εἰς αὐτόν, Προωρώμην τὸν Κύριον ἐνώπιόν μου διὰ παντός, ὅτι ἐκ δεξιῶν μου ἔστιν, ἵνα μὴ σαλευθῶ· ²⁶ διὰ τοῦτο ἠψφράνθη ἡ καρδία μου, καὶ ἠγαλλιάσατο

libet signo extra miraculum; at τέρας semper sumitur pro portento vel prodigio. (Mintert.) A Miracle is a δύναμις as wrought by divine power; a τέρας as a supernatural prodigy; a σημεῖον as a sign or credential of a mission from God.

— αἷμα] blood. The Jews had said, "His blood be upon us and upon our children" (Matt. xxvii. 25), and that blood was upon them, when the blood of 1,100,000 persons was shed in the siege of Jerusalem: and then the πῦρ καὶ ἀτμὶς καπνοῦ consumed the Temple and the City. (Cyril, Severian.)

20. πρὶν ἢ ἔλθῃν τ. ἡμέραν—ἐπιφανή] before the great and glorious Day of the Lord come. St. Luke adopts ἐπιφανή from the LXX, from ἡγῆς terribilis, which they render elsewhere in the prophetic books (Hab. i. 7. Mal. i. 14; iv. 5) by ἐπιφανής, which is very proper to describe our Lord's Coming to judge Jerusalem, and to judge the world.

As at the Ascension, the Angels passed immediately from speaking of that event, to speak of Christ's Second Coming to Judgment (i. 11), so here on the Day of Pentecost, St. Peter proceeds to speak of that Second Advent, because (as Bp. Andrewes says, iii. 315), "from Christ's Departure till His Return again, from this Day of Pentecost, 'a great and notable Day,' till the last 'great and notable Day,' between these two Days no more such Day. Therefore he called them the last Days." No other Revelation or outpouring of the Spirit is to be expected.

21. πᾶς] every one—not Jew only, but Gentile also.

— ὃς ἂν ἐπικαλέσῃται τὸ ὄνομα] This expression both in the Greek and in Hebrew is much stronger than to invoke; the Hebrew is כִּלְיָהוּ, whosoever shall call on the Name of— and signifies, whosoever shall trust in, adore, and obey the Lord in all His glorious attributes. See below, ix. 14; xxii. 16. 1 Cor. i. 2. 2 Tim. ii. 22.

Hebraica phrasis ἐπικαλεῖσθαι τὸ ὄνομα Κυρίου significat Deum colere Gen. iv. 26; xii. 8. Rosenmüll., so Chrys., Didymus, and Theophyl.

Some of the ancient Fathers (e.g. Julius Africanus, in Routh, R. S. 238) understand this phrase to mean προσαγορεύεσθαι ὀνόματι Κυρίου. (Cp. Gen. iv. ult.) This part of the prophecy,—"Whosoever shall call on the Name of the Lord shall be saved"—had a literal fulfilment, in the first instance, in the escape of the Christians from Jerusalem and Judæa to Pella, before the destruction of Jerusalem. (See Matt. xxiv. 16.) It has a still more comprehensive and spiritual fulfilment in the escape of all, who believe in Christ, from the wrath to come.

22. Ἰησοῦν τὸν Ναζωραῖον] Jesus the Nazarene. St. Peter begins by preaching Christ in His humanity and condescension,—Ἰησοῦν τὸν Ναζωραῖον; so styled by Pilate in the Inscription on the Cross. He then raises his hearers gradually by appealing to His mighty works, known to them. (Athan. Chrys.) On this speech see also S. Iren. iii. 12.

It may be observed here that S. Irenæus (in iii. 12) cites a large portion of the Acts of the Apostles (i. 16; ii. 4. 22. 37; iii. 2; iv. 8. 22. 31; v. 30; vii. 2. 55; viii. 26. 32; ix. 4. 20; x. 1. 15. 34. 35. 37; xiv. 1; xv. 7. 23; xvii. 24) to show that the Apostles acknowledged and preached One and the same God as the Author of both Testaments and Dispensations, the Mosaic and Christian; and One and the same Christ, God and Man, the Creator of all things by His word, and the Redeemer of all men by His death.

— ἄνδρα ἀπὸ τ. Θεοῦ ἂν.] a man avouched, accredited, declared by and from God to you—ἀπὸ, by, used to signify the authority which originates, sanctions, and sends—Rom. xiii. 1. Gal. i. 1. Col. i. 2. Winer, § 47, p. 332.

23. ὀρισμένη βουλῇ] with the determined counsel and fore-

knowledge of God. In order that they may not imagine that they have triumphed over God, and conquered Christ by the Crucifixion, he says that it was done with the Divine foreknowledge and counsel.

But, in order that they may not therefore think themselves innocent, he adds, διὰ χειρῶν ἀνόμων, by wicked hands. Cp. Matt. xvi. 21. Acts iii. 18; iv. 28.

There was no excuse to them; "but yet the act was done by the determinate counsel and foreknowledge of God, Who most wisely and powerfully ordered those various and vicious motions of the creature, for the effectuating of His own most glorious and gracious purposes." Bp. Sanderson, Sermon. ix., 1 Tim. iii. 16, vol. i. p. 231; and see below, note on iv. 28.

The speeches of St. Peter recorded in the Acts are to be compared with and illustrated by the writings of the same Apostle in his two Epistles. On this verse see 1 Pet. i. 11. 20.

24. λύσας τ. ὠδύνας τ. θανάτου] having loosed the birth-pangs of death; as showing that Death and the Grave, instead of being the destruction of Christ, were by the Divine power made, as it were, the Womb from which He was to be born to new life. See above on John xvi. 21; below on Acts xiii. 33.

ὠδὺν is the word used by the LXX for ἡγῆ (Angl. cable, cord). See Ps. xviii. 5, and Theodoret there, and Ps. cxvi. 3.—ὠδύνας θανάτου are ἡγῆ ἡγῆ. Hence the combination of the word with λύσας, having loosed, here.

By that glorious Birth from Death, the whole World was delivered from darkness into light, through Him Who was the First-born from the dead (Col. i. 18. Rev. i. 5). Cp. the beautiful expressions of Ignatius (ad Rom. 6), looking forward to a Martyr's death as his own birth: ὁ τοκετός μοι ἐπικείται· μὴ ἐμποδισθῇ μοι (ῥῆσαι· μὴ θελήσῃτῃ με ἀποθανεῖν· ἐκεῖ παραγενόμενος ἄνθρωπος Θεοῦ ἔσομαι· ἐπιτρέψάτῃ μοι μνητὴν εἶναι τοῦ πάθους τοῦ Θεοῦ μου· ἄφετέ με καθαρὸν φῶς λαβεῖν. What Sophist could have written thus?

How appropriate therefore was the name given to the day of the Christian's martyrdom. It was called his Natalis or Birth-day. Cp. on Rom. viii. 22. Life is death; and death is birth to the Christian. To him the darkness of the tomb is the womb of Immortality.

In considering such expressions as this (ὠδύνας θανάτου), in the LXX Version—prepared for the Gospel—we can scarcely fail to notice the work of a superintending Providence.

25. εἰς αὐτόν] εἰς, with reference to Him. Eph. v. 32. Gal. iii. 24. So πρὸς, Heb. i. 7. Cp. Job xlii. 8. Glass. Phil. p. 486, and so Ignat. Phil. 9.

25—28. Προωρώμην—προσώπου σου] I was seeing the Lord always before me. The Holy Ghost, speaking by St. Peter, interprets here the prophecy which He had delivered by King David (Ps. xvi. 8—11). The words of the Psalm are given almost verbatim as they stand in the LXX Version, read in the Synagogues by the Hellenistic Jews. Particularly (v. 26) where the Hebrew original has יָדָי (my glory), the LXX, whom St. Luke follows, have γλῶσσά μου, my tongue. On the reason of this rendering, see Surenhusius, p. 393, and Bengel here. The Tongue may be called the glory of man, either because it is "the best member that he has" (Ps. lvi. 8; cviii. 1. Barrow, i. p. 301), or as the instrument by which he glorifies God (James iii. 9), and so procures true glory to himself. And this paraphrase of the word glory was very appropriate on the day of Pentecost, when in a special manner the Tongues of the Apostles were made instruments for declaring God's glory in the world, and of promoting their own glory in heaven.

25. ἔστιν] is, exists; to be accentuated thus,—not ἔστιν.

ἡ γλῶσσά μου ἔτι δὲ καὶ ἡ σὰρξ μου κατασκηνώσει ἐπ' ἐλπίδι
²⁷ ὅτι οὐκ ἐγκαταλείψεις τὴν ψυχὴν μου εἰς ᾄδην, οὐδὲ δώσεις τὸν
 Ὅσιόν σου ἰδεῖν διαφθοράν. ²⁸ Ἐγνώρισάς μοι ὁδοὺς ζωῆς· πλη-
 ρώσεις με εὐφροσύνης μετὰ τοῦ προσώπου σου. ²⁹ Ὁ ἄνδρες ἀδελφοί, ^{o 1 Kings 2. 10.}
 ἐξὸν εἰπεῖν μετὰ παρρησίας πρὸς ὑμᾶς περὶ τοῦ πατριάρχου Δαυὶδ, ὅτι καὶ
 ἐτελεύτησε καὶ ἐτάφη, καὶ τὸ μνήμα αὐτοῦ ἐστὶν ἐν ἡμῖν ἄχρι τῆς ἡμέρας
 ταύτης. ³⁰ Ὁ Προφήτης οὖν ὑπάρχων, καὶ εἰδὼς ὅτι ὄρκῳ ὤμοσεν αὐτῷ ὁ Θεός, ^{p 2 Sam. 7. 11—}
 ἐκ καρποῦ τῆς ὁσφύος αὐτοῦ τὸ κατὰ σάρκα ἀναστήσειν τὸν Χριστὸν, καθίσει ^{16.}
 ἐπὶ τοῦ θρόνου αὐτοῦ, ³¹ ἡ προῖδων ἐλάλησε περὶ τῆς ἀναστάσεως τοῦ Χριστοῦ, ^{Ps. 132. 11.}
 ὅτι οὕτε κατελείφθη ἡ ψυχὴ αὐτοῦ εἰς ᾄδου, οὕτε ἡ σὰρξ αὐτοῦ εἶδε διαφθοράν. ^{Rom. 1. 13.}
³² Τοῦτον τὸν Ἰησοῦν ἀνέστησεν ὁ Θεός, οὐ πάντες ἡμεῖς ἐσμεν μάρτυρες. ^{1 Tim. 2. 8.}
³³ Τῇ δεξιᾷ οὖν τοῦ Θεοῦ ὑψωθείς, τὴν τε ἐπαγγελίαν τοῦ ἁγίου Πνεύματος ^{q Ps. 16. 10.}
 λαβὼν παρὰ τοῦ Πατρὸς, ἐξέχεε τοῦτο ὃ νῦν ὑμεῖς βλέπετε καὶ ἀκούετε. ^{ch. 13. 35.}
³⁴ Οὐ γὰρ Δαυὶδ ἀνέβη εἰς τοὺς οὐρανοὺς, λέγει δὲ αὐτός, Εἶπεν ὁ Κύριος ^{1 Pet. 1. 11, 12.}
 τῷ κυρίῳ μου, Κάθου ἐκ δεξιῶν μου, ³⁵ ἕως ἂν θῶ τοὺς ἐχθρούς σου ^{r ver. 17.}
 ὑποπόδιον τῶν ποδῶν σου. ^{ch. 10. 45.} Ἀσφαλῶς οὖν γνωσκέτω πᾶς οἶκος Ἰσ-
 ραὴλ, ὅτι καὶ ὁ Κύριος αὐτὸν καὶ Χριστὸν ὁ Θεός ἐποίησε τοῦτον τὸν Ἰησοῦν, ^{John 14. 26.}
 ὃν ὑμεῖς ἐσταυρώσατε. ^{& 15. 26.}
³⁷ Ἀκούσαντες δὲ κατενύγησαν τῇ καρδίᾳ, εἰπόν τε πρὸς τὸν Πέτρον καὶ ^{Phil. 2. 9—11.}
 τοὺς λοιποὺς ἀποστόλους, Τί ποιήσομεν, ἄνδρες ἀδελφοί; ^{s Ps. 110. 1.} ὁ Πέτρος δὲ ἔφη ^{Matt. 22. 44.}
^{t Ps. 2. 2, 6—8.}

26. κατασκηνώσει] will pitch its tabernacle, i. e. only for a time. Cp. St. Peter's application of the same figure to himself, 2 Pet. i. 13, 14.

27. οὐκ ἐγκαταλείψεις τὴν ψυχὴν μου εἰς ᾄδην] Thou wilt not leave my soul in Hades. Elz. Ἄδου. But A, B, C, D have Ἄιδην, which seems preferable, as showing that Hades is not (as the Gentiles thought) a Person; and this being understood, Ἄδου might afterwards be used without offence, v. 31.

Some interpret this as meaning that God did not leave His body in the grave; but that sense is weak and tautologous. The signification is, as St. Peter himself explains it, v. 31,—making a distinction between Christ's human σὰρξ and ψυχὴ, which were severed by death,—Thou didst not leave my soul in ἡκόη Sheol, i. e. in the place of departed Spirits. Cp. the use of ᾄδης, Luke xvi. 23, and note.

Next, "Thou didst not suffer my body to see corruption," which, strictly speaking, can be said of no one's body but Christ's. As S. Aug. explains it (on Ps. xvi.), "non sanctificatum corpus, per quod alii sanctificandi sunt, corrumpi patieris." Cp. Bp. Pearson on the Creed, Art. v. pp. 351. 377. The opinion of that great Expositor, that our Lord's human soul went to the place where the souls of men are kept that died in their sins, seems hardly compatible with our Lord's words, "To-day thou (i. e. as to thy human soul) shalt be with Me in Paradise." (Luke xxiii. 43.) See Barrow on the text, v. pp. 34—36. Sermon 28, and Bp. Bull, i. p. 33.

Compare St. Peter's own language in that remarkable passage where he speaks of the preaching of Christ to the spirits in prison, 1 Pet. iii. 19.

— τὸν Ὅσιόν σου] Thy Holy One, where some MSS. of the original have in the plural ἅγιοι, Thy Holy Ones; but the Masorites, and the best ancient Versions, read the singular. And so the LXX, τὸν ὅσιον. It is of little moment which reading is preferred. The deliverance of God's Saints and Holy Ones from the corruption of the grave is due to the Resurrection of The Holy One, their Head, "Who is the First-fruits of them that slept," and "in Whom all are made alive." (1 Cor. xv. 20—22.) See also next note, and cp. xiii. 36.

One of the blessed fruits of the Day of Pentecost was, that the Holy Spirit, Who had spoken of old by the Prophets, and in the Psalms (2 Pet. i. 20, 21), now interprets their words by the Apostles. On that Day He founded in the Church a School of Scriptural Hermeneutics. He declared on His own Divine authority, that certain Scriptures, which He expounded by the mouth of Apostles, who were inspired by the Divine Comforter, refer to Christ. Thus He has provided a safeguard against that scepticism of modern times, which would wrest them aside from their true sense (2 Pet. iii. 16). He teaches us how they apply to Christ, and has put into our hand a key for unlocking other prophecies of a like import. See above, Introduction, p. 16.

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29. ἐξὸν (sc. ἔστω)—τὸ μνήμα αὐτοῦ] Let me speak freely to you concerning the Patriarch David, that he both died and his sepulchre is with us even to this day. See Joseph. Ant. xiii. 3. 4, on Δαυίδου τάφος, David's tomb, sacrilegiously opened by Herod. Joseph. Ant. xvi. 7. 1.

The fact that St. Peter does not say body but sepulchre has been used by some as the groundwork of an opinion, that David's body was one of those which rose a little before (Matt. xxvii. 53), and was carried by Christ with others into heaven. But not to say more, this opinion is contradicted by v. 34.

30. τὸ κατὰ σάρκα—Χριστόν] These words are omitted by some MSS. (e. g. A, B, C, D**) and Versions. But there is a considerable amount of external evidence in their favour. And the sense appears to be incomplete without them, or something like them. See also Bornemann's note here.

31. ἡ ψυχὴ αὐτοῦ] omitted by A, B, C*, D, and some Versions.

33. τῇ δεξιᾷ τοῦ Θεοῦ] to the right hand of God; so the Æthiopic Version. See v. 34, ἐκ δεξιῶν, and, as to the dative, Matt. xxi. 2. Rev. ii. 5, and Winer, § 31, 5, p. 192. The other interpretation, "by the right hand of God," is authorized by the Vulgate, Syriac, Arabic, and English Versions, and by many learned Expositors. It is difficult to decide between them; on the whole the former seems preferable. Cp. ch. v. 31.

34. εἶπεν ὁ Κύριος] the Lord said. See on Matt. xxii. 44.

36. καὶ Κύριον αὐτὸν καὶ Χριστόν] So A, B, C, and other MSS. and Versions, more clearly explanatory of St. Peter's argument (which is that Jesus is both Lord Jehovah and Christ) than the reading of Elz., Κύριον καὶ Χριστὸν αὐτόν.

— ὃν ὑμεῖς ἐσταυρώσατε] whom ye crucified. On the purport of this speech, see Athanasius. Orat. 11, adv. Arian., pp. 379—383, who observes that it is to be interpreted by reference to the opinions of the Jews, viz.

(1) That Christ would not suffer (see John xii. 34); cp. Luke xxiv. 26, and

(2) That He would be man, like other kings and conquerors of the Earth; but in their zeal for the doctrine of the Divine Unity, as they conceived it, of Jehovah, they did not expect the Messiah to be God in the Flesh. Athanasius therefore compares the Jews to the Arians, and confutes both by the same Scriptures.

As has been observed by Professor Blunt, some of the passages of Scripture which the Fathers used against the Jews, and some of the arguments with which the Fathers confuted them, afford the strongest weapons against the Socinians. See above on Matt. xvi. 14. John x. 33.

37. κατενύγησαν] "compuncti, defixi sunt corde." See on Rom. xi. 8. They who pierced Christ with nails, and slew Him (v. 23), were now pierced by the stings of remorse and compunction.

v Joel 2. 28.
ch. 3. 25.
ε 10. 45.
w Eph. 2. 13, 17.

πρὸς αὐτοὺς, Μετανοήσατε, καὶ βαπτισθήτω ἕκαστος ὑμῶν ἐπὶ τῷ ὀνόματι Ἰησοῦ Χριστοῦ εἰς ἄφεσιν ἁμαρτιῶν, καὶ λήψετε τὴν δωρεὰν τοῦ ἁγίου Πνεύματος. ³⁹ Ὑμῶν γὰρ ἐστὶν ἡ ἐπαγγελία καὶ τοῖς τέκνοις ὑμῶν, καὶ ^w πᾶσι τοῖς εἰς μακρὰν, ὅσους ἂν προσκαλέσθαι Κύριος ὁ Θεὸς ἡμῶν. ⁴⁰ Ἐτέροις τε λόγοις πλείοσι διεμαρτύρατο καὶ παρεκάλει αὐτοὺς λέγων, Σώθητε ἀπὸ τῆς γενεᾶς τῆς σκολιᾶς ταύτης.

⁴¹ Οἱ μὲν οὖν ἀσμένως ἀποδεξάμενοι τὸν λόγον αὐτοῦ ἐβαπτίσθησαν καὶ προσετέθησαν τῇ ἡμέρᾳ ἐκείνῃ ψυχαὶ ὥσπερ τρισχίλια.

x ch. 1. 14.
John 9. 8.
Heb. 10. 23.

⁴² Ἦσαν δὲ προσκαρτεροῦντες τῇ διδαχῇ τῶν ἀποστόλων, καὶ τῇ κοινωνίᾳ, καὶ τῇ κλάσει τοῦ ἄρτου, καὶ ταῖς προσευχαῖς.

y Mark 16. 17.

z ch. 4. 32, 34.

⁴³ Ἐγένετο δὲ πάση ψυχῇ φόβος, πολλὰ τε τέρατα καὶ σημεῖα διὰ τῶν ἀποστόλων ἐγένετο. ⁴⁴ Πάντες δὲ οἱ πιστεύοντες ἦσαν ἐπὶ τὸ αὐτὸ, καὶ εἶχον ἅπαντα κοινά. ⁴⁵ καὶ τὰ κτήματα καὶ τὰς ὑπάρξεις ἐπίπρασκον, καὶ διεμέριζον

38. βαπτισθήτω ἕκαστος ὑμῶν ἐπὶ τῷ ὀνόματι Ἰησοῦ Χριστοῦ] *let every one of you be baptized in the Name of Jesus Christ.* Since Jesus commanded His Apostles to baptize in the Name of the Father, and of the Son, and of the Holy Ghost, therefore the Baptism administered by them in Christ's Name was Baptism in the Name of the Holy Trinity, "according to the form which had been prescribed by Christ." Cp. *Waterland*, Serm. viii. vol. ii. p. 175, and *Bp. Pearson* on the Creed, Art. i. p. 58.

He that is baptized in the Name of *Christ*, is baptized in the Name of the *Holy Trinity*: for the Father and the Holy Spirit are inseparable from the Son. (*Didym.*) One Person of the Holy Trinity does not exclude another, but includes it. Therefore the Scripture sometimes mentions one Person, sometimes another Person, sometimes all the Persons, to show that all the Three Persons are of the same substance and power. *S. Aug.* c. Maximin. 17.

Hence also we may prove the *Divinity of Christ*. To be baptized in the Name of Jesus, is to be baptized in the Name of the Triune God, which could not be, unless Jesus Christ were God.

40. σώθητε] *be ye saved* by God, Who desires your salvation and that of all men. 1 Tim. ii. 4, πάντας ἀνθρώπους θέλει σωθῆναι. Do not, by obstinacy or carelessness, frustrate His gracious purposes for your everlasting good. (Luke vii. 30.)

41. ἀσμένως] Omitted by A, B, C, D, and some Versions; perhaps rightly.

—ἐβαπτίσθησαν] *they were baptized, and on that day were added (to the Church) about three thousand souls.* A strong text against those that would limit the sense of βαπτισμὸς to immersion. It is by no means probable, that 3000 persons were dipped by the Apostles and their assistant ministers, in one day, at Jerusalem.

For an explanation of the readiness with which they accepted the invitation to *Baptism*, see on John i. 25.

—τρισχίλια] The 3000 who were then converted, were not converted by St. Peter alone; but the rest of the Apostles, speaking in different tongues to people of different nations, were sharers in the work. Therefore it is said Peter stood up with the eleven (v. 14); and the hearers said to Peter and the rest of the Apostles, "Men and brethren, what shall we do?" (v. 37.) Cp. *Lightfoot*.

42. προσκαρτεροῦντες τῇ διδαχῇ τ. ἀ.—τῇ κοινωνίᾳ—καὶ ταῖς προσευχαῖς] "Here," says *Bp. Pearson* (in *Acta Ap.* i. 33; ii. 41. 48), "is the image of the Primitive Church. They who received the Apostles' word were admitted into the Church by Baptism; nor could they be received or become Christians by any other way than that; being admitted, they resorted to the Assemblies of the Church, in which they gave diligent heed to the teaching of the Apostles, and partook of the Holy Eucharist, and joined in the Common Prayers. And thus they were a model to all Churches, even to the end of the world."

Bp. Andrewes, in his admirable Sermon on this text (vol. ii. p. 55, "On the worshipping of Imaginations"), has developed these principles, and has applied them to the history of the Church in every age; and has shown that they are a safeguard against all innovations in Doctrine and Discipline.

To examine particulars,

(1) These primitive believers communicated in the same *Apostolic doctrine*, τῇ διδαχῇ. Cp. Eph. iv. 5.

(2) They communicated in *fellowship*, τῇ κοινωνίᾳ, rendered by the Vulgate in *communicatione fractionis panis*, the words being combined with what follows, and being understood accord-

ing to an ἓν διὰ δυοῖν. Cp. 1 Cor. x. 16. And so *Blunt*, *Early Church*, p. 32. But '*fellowship*' seems to be the true rendering. They were all of one heart, and they made open profession of communion in the same faith by *external acts of fellowship* with the same Apostolic Ministry. Cp. *Bp. Andrewes*, ii. 62, who observes that the Ministry of the Church consisted at this time "of two degrees,—(1) the Twelve, (2) the Seventy; both which were over the people in things pertaining to God;" and the *laids*, or people, *communicated* in holy offices with them.

(3) τῇ κλάσει τοῦ ἄρτου] in the *Breaking of Bread* preparatory to the Holy Communion. Cp. 1 Cor. x. 16. "*Eucharistia* mentionem hic facit Syrus." (*Rosenm.*) See also *Blunt*, p. 32, and note below on v. 46.

Bp. Pearson says here, "*Licet fractio panis possit victum communem tantum significare, tamen cum in cœnâ Domini panis signanter frangi dicatur; cum in vetustissimis ecclesiis quotidie Eucharistiam celebrare moris esset; cum ex oblationibus à populo factis sumi solerent panis et vinum ad eum usum sacrum; dubitari vix potest, quin hic ter mille homines in quotidianâ communionem et fractionem panis cœnam Domini celebraverint.*"

(4) ταῖς προσευχαῖς, in the *Prayers*; probably some stated common form of prayer or liturgy. Cp. *Blunt*, on the *Early Church*, p. 32.

Bp. Pearson remarks here, "*Erant perseverantes in orationibus, publicis nempe atque communibus, in ipso cœtu ab Apostolis etiam factis. Sub lege Moysi nullum de precibus conceptum videtur mandatum: pii tamen sæpius in templo orabant; Baptista discipulos suos docuit orare. Unde unus ex discipulis Christo dixit, Domine, doce nos orare, sicut docuit et Joannes discipulos suos.* (Luc. xi. 1.) Unde Christus *Orationem* eam protulit, quam *Dominicam* vocamus. Apostoli igitur, quibus Spiritus Sanctus omnia in memoriam revocavit, quæcunque antea Christus illis revelaverat, et eâ Oratione usi sunt, et etiam alias usurpabant, à quibus vetustissimæ precum formulæ in omnibus ecclesiis pene eadem derivatæ sunt."

43. ἐγένετο—ἐγένετο] Mark the difference of tense. Fear was inspired into the hearts of the multitude *once for all*, and remained there: signs and wonders were being wrought *often* by the Apostles.

—τέρατα καὶ σημεῖα] Cp. v. 19.

44. εἶχον ἅπαντα κοινά] *they had all things common.* See on iv. 32—35. "*Liberum cuique fuit facere hoc, aut non facere, ut ostendit Ananiæ exemplum* (v. 4) *et Apostolorum tempore collectæ in usum pauperum frequentatæ sunt, ex Apostolorum præscripto.* 1 Cor. xvi." (*Rosenm.*)

There was a special reason for this *communion of goods* at Jerusalem, where converts to Christianity would be regarded as renegades by the Jews, and be cut off from domestic intercourse, and from former means of subsistence.

Though this example does not bind now in the strictness of the letter, yet it always binds in spirit. See Rom. xii. 13. Gal. vi. 6. Heb. xiii. 16. Cp. *Bp. Beveridge* on Art. xxxviii. "*Christian Men's goods not common.*"

45. ἐπίπρασκον] *they were selling.*—Observe the imperfects here and in the next verses, ἐπίπρασκον, διεμέριζον, μετελάμβανον, προσετίθει—giving a vivid picture of what was continually happening then, in the infancy of the Church, and has never been seen since that time in the same degree.

46. καθ' ἡμέραν π. ὁ. ἐν τῷ ἱερῷ] *every day continuing with one accord in the Temple.* A warning against the sin of schism. Although the Priests who officiated in the Temple at Jerusalem had slain the Prince of Life (v. 23. 36; iii. 15), yet His Disciples

αὐτὰ πᾶσι, καθότι ἂν τις χρεῖαν εἶχε. ⁴⁶ ^a Καθ' ἡμέραν τε προσκαρτεροῦντες ^a ch. 20. 7.
 ὁμοθυμαδὸν ἐν τῷ ἱερῷ, κλῶντές τε κατ' οἶκον ἄρτον, μετελάμβανον τροφῆς
 ἐν ἀγαλλιάσει καὶ ἀφελότητι καρδίας, ⁴⁷ ^b αἰνοῦντες τὸν Θεὸν, καὶ ἔχοντες χάριν ^b Rom. 14. 18.
 πρὸς ὅλον τὸν λαόν. ^c ch. 5. 14.
 & 11. 24.

‘Ο δὲ Κύριος προσετίθει τοὺς σωζομένους καθ' ἡμέραν τῇ ἐκκλησίᾳ.

III. ¹ ^c Ἐπὶ τὸ αὐτὸ δὲ Πέτρος καὶ Ἰωάννης ἀνέβαινον εἰς τὸ ἱερὸν ἐπὶ τὴν ^c ch. 2. 46.
 ὥραν τῆς προσευχῆς, τὴν ἐνάτην.

did not separate themselves from the public offices of Prayer and Praise in that Temple. At the same time they refused to submit to any sinful conditions imposed by the Rulers of Jerusalem, v. 29. See also next note.

— κλῶντες—ἄρτον] *breaking bread*. Hence *S. Ignatius*, Eph. 20, ἕνα ἄρτον κλῶντες, i. e. *receiving the Holy Eucharist*. See on v. 42. “Significatur (says *Bengel*) victus quotidianus, cum quo persæpe conjuncta erat Eucharistiae administratio: cf. xx. 7. 1 Cor. xi. 20.” Doubtless it describes the Christian ἀγάπαι. The words “daily bread,” in the Lord’s Prayer, were applied by Primitive Fathers to the reception of the Holy Eucharist as joined to the daily meal. See *Clem. Alex. Pedag.* ii. 10. *Cyprian*, Ep. 54. *Blunt*, p. 106, and note above on v. 42.

— κατ’ οἶκον] *at home, or in the house, or room* to which they habitually resorted for worship. *At home*. So our English margin and the *Syriac*, and so *Bengel*, *Meyer*, and *Alford*. For this use of κατ’ οἶκον, see Rom. xvi. 5. *Philem.* 2. 1 Cor. xvi. 19. *Clem. Rom.* i. 1. *Mart. Ignat.* 7. There is a contrast between the *Public Worship of the Temple* and the religious offices of Christian Assemblies *at home*.

The sense is, While they resorted daily to the public service of the Temple, they celebrated (what they could not have in the Temple) the Holy Communion in their own oratory at home, perhaps in the same οἶκος, or room, as that mentioned above, ii. 2 (see note there), where the Holy Ghost descended on the Church upon the Day of Pentecost. See also below, v. 42, ἐν τῷ ἱερῷ, καὶ κατ’ οἶκον, where there is the same contrast.

The Apostles and primitive Disciples would not separate themselves from the Temple, but resorted habitually to it, in order that it might not be supposed that the Gospel, which they preached, was at variance with the Law of Moses; and in order that they might give a practical confirmation to their argument that Christ had been foretold by Moses and the Prophets, whose office it was to prepare the way for Him. At the same time they would not tempt any one to imagine that the Temple, with its ceremonial, “which was a shadow of good things to come” (Heb. x. 1), and whose body and substance was Christ (Col. ii. 17), could supply the spiritual needs of the faithful worshipper; they therefore assembled κατ’ οἶκον, for prayer and praise, and for the administration of the Sacraments; probably in their own upper room, which had now become the Church of God. Happily for her, the difficulties hence arising were solved a few years afterwards by the destruction of the Temple, and by the abolition of its services. The demolition of the Jewish Temple was the building up of the Christian Church. See above, p. 29.

— μετελάμβανον τροφῆς ἐν ἄ. κ. ἄ. κ.] *they were partaking of food with one another*, the rich being glad to distribute (1 Tim. vi. 18).—ἐν ἀγαλλιάσει, *rejoicing in the privilege of giving*; and not doing it in a scrupulous or ostentatious spirit, but in singleness of heart, ἐν ἀφελότητι, *in simplicity* (Rom. xii. 8. Col. iii. 22). On the sense of ἀφελής—properly applied to land exempt from stones and pebbles, rendering the land sterile; and to smooth roads,—see *Ruhnken*, *Lex. Tim.* v. φέλλια, and *Valck.* here. And the poor were thankful for what they received (James i. 9), and did not conceal their gratitude.

47. Κύριος] *the Lord*. Observe the word Κύριος as used here. The Apostles preached and baptized; but it was the Lord Who was doing those, who received the Word and Sacraments of Salvation, to the Church. Κύριος in the Old Testament is *Jehovah*, and in the New is *Christ*. Christ is one with Jehovah, and He adds believers to the Church, Κυριακῇ, the Lord’s House; cp. on Luke x. 1, and above on i. 6, and i. 21.

— προσετίθει] *was adding*.

— τοὺς σωζομένους] *present* participle in a middle sense; and it designates those who were *escaping* (as it were) from the Flood, and taking refuge in the Ark, the Church; those who were flying from the bondage of a spiritual Egypt, and were entering on the way of salvation, toward the land of Promise; those who were being delivered from the death of sin, by incorporation into the σωτήριον σώμα τοῦ Σωτῆρος, Eph. v. 23. Cf. v. 40, σώθητε ἀπὸ τῆς γενεᾶς τῆς σκολιᾶς ταύτης, and *S. Ignat. Polyc.* i. πάντα παρακαλεῖν ἵνα σώζωνται, to escape, save themselves. And see below on xiii. 48.

“Calvinism has made great use of this text, and important consequences have been deduced from it. But the phrase of the original is τοὺς σωζομένους, where the tense employed shows that the expression applies only to those who are in a state of salvation; as τοῖς ἀπολλυμένοις (1 Cor. i. 18) applies to the opposite; discouraging the Calvinistic interpretation.” *Professor Blunt* (Duties of the Parish Priest, Sect. ii. p. 51). “It is remarkable that the tense used (viz. the present) is the only tense which excludes the Calvinistic interpretation; both the Future (σωθησόμενος) and the Past (σεσωσμένος) would have favoured it.” (*Bp. Middleton*, p. 369.) See further below on the kindred text, xiii. 48.

— καθ’ ἡμέραν τῇ ἐκκλησίᾳ] *daily to the Church*. So E and the great majority of cursive MSS. D has ἐπὶ τὸ αὐτὸ ἐν τῇ ἐκκλησίᾳ. The words τῇ ἐκκλησίᾳ are not in A, B, C, and some ancient Versions, which read καθ’ ἡμέραν ἐπὶ τὸ αὐτό. Πέτρος δὲ καὶ Ἰωάννης ἀνέβαινον, as in the next chapter, v. 1. It is not improbable that τῇ ἐκκλησίᾳ may be a gloss here. In v. 41, St. Luke says simply προσετέθησαν ψυχὰι ὡσεὶ τρισχίλια, but we have προσετίθεντο τῷ Κυρίῳ in v. 14. The use of ἐπὶ after προστίθημι is illustrated by Luke xii. 25, προσθεῖναι ἐπὶ τὴν ἡλικίαν αὐτοῦ πῆχυν ἓνα. And the junction of ἐπὶ τὸ αὐτὸ with ἀνέβαινον is somewhat constrained and harsh.

Perhaps therefore with *Bengel*, *Lachmann*, and *Alford* we ought to read προστίθει τοὺς σωζομένους ἐπὶ τὸ αὐτό, and to commence the next chapter, Πέτρος δὲ καὶ Ἰωάννης. The words ἐπὶ τὸ αὐτό are very significant, as expressing the Unity of Faith in which all were knit together; see i. 15.

Other Editors (*Tischendorf*, *Bloomf.*, *Meyer*) retain the words τῇ ἐκκλησίᾳ, with *Elz.*

In such a case as this it seems best to allow the words to remain undisturbed, and to leave the question to the judgment of the learned reader.

If the words τῇ Ἐκκλησίᾳ are genuine, then this is the first place where the term *Ecclesia*, or Church, occurs, in this the divinely inspired History of the Church, where the word *Ecclesia* is repeated about twenty times.

The Holy Ghost does not specify any time of the imposition of the name “Church” on the congregation of Christians; but He introduces the word at once with the definite article (see v. 11). He displays the Church as already in being, and known as the divinely instituted Society which Christ had redeemed and purchased by His own blood. See xx. 28.

On the word Ἐκκλησία, see Matt. xvi. 18, and cp. below, v. 11, the next place in the Acts where Ἐκκλησία occurs.

CH. III. 1. ἐπὶ τὸ αὐτό] See on ii. 47.

— Πέτρος καὶ Ἰωάννης] *Peter and John were going up*. *S. Chrys.* remarks on the constant union of Peter and John in the later portions of the Gospel, and the earlier ones of the Acts. See John xviii. 16; xx. 3; xxi. 2—21. Acts iii. 3, 4, 11; iv. 19; viii. 14, and an excellent note by *Mr. Humphry* here, and on v. 6.

From the circumstance, that *St. John* is so often mentioned in combination with *St. Peter*, up to the time when Peter and John are sent to Samaria to confirm the baptized converts (viii. 14), and that *St. John* is never afterwards mentioned in the Acts of the Apostles; though *St. Peter* is mentioned nearly forty times after that occasion; it may perhaps be reasonably inferred, that *St. John* departed from Judæa, perhaps into Asia, not long after that time. *St. John* is mentioned as present at Jerusalem on the occasion of *St. Paul’s* visit, Gal. ii. 9. Cp. Acts. v. 2.

The connexion between *St. John’s Epistles* and *St. Peter’s Epistles* has been noticed in the Editor’s Lectures on the Canon of Scripture (Lect. xi. 288), and below, in the *Introduction* to *St. John’s* Second Epistle.

The Fathers regard *St. Peter* as a representative of the *practical life*, and *St. John* of the *contemplative*. The junction of both under the influence of the Holy Ghost is necessary for the building up of the Church. Both must be united; both must seek for grace from above; both must go up together to the Temple to pray.

Concerning *St. John’s* personal history, see above, Intro-

² Καὶ τὶς ἀνὴρ, χωλὸς ἐκ κοιλίας μητρὸς αὐτοῦ ὑπάρχων, ἐβαστάζετο· ὃν ἐτίθουν καθ' ἡμέραν πρὸς τὴν θύραν τοῦ ἱεροῦ τὴν λεγομένην ὡραίαν, τοῦ αἰτεῖν ἔλεημοσύνην παρὰ τῶν εἰσπορευομένων εἰς τὸ ἱερόν. ³ Ὃς ἰδὼν Πέτρον καὶ Ἰωάννην μέλλοντας εἰσιέναι εἰς τὸ ἱερόν ἡρώτα ἔλεημοσύνην λαβεῖν. ⁴ Ἀτενίσας δὲ Πέτρος εἰς αὐτὸν σὺν τῷ Ἰωάννῃ εἶπε, Βλέψον εἰς ἡμᾶς· ⁵ Ὁ δὲ ἐπέιχεν αὐτοῖς, προσδοκῶν τι παρ' αὐτῶν λαβεῖν. ⁶ Εἶπε δὲ Πέτρος, Ἀργύριον καὶ χρυσίον οὐχ ὑπάρχει μοι· ὁ δὲ ἔχω, τοῦτό σοι δίδωμι· ⁷ ἐν τῷ ὀνόματι Ἰησοῦ Χριστοῦ τοῦ Ναζωραίου ἔγειραι καὶ περιπάτει. ⁸ Καὶ πιάσας αὐτὸν τῆς δεξιᾶς χειρὸς ἤγειρε. Παραχρῆμα δὲ ἐστερεώθησαν αὐτοῦ αἱ βάσεις καὶ τὰ σφυρά, ⁹ καὶ ἐξαλλόμενος ἔστη, καὶ περιεπάτει καὶ εἰσῆλθε σὺν αὐτοῖς εἰς τὸ ἱερόν, περιπατῶν καὶ ἀλλόμενος καὶ αἰνῶν τὸν Θεόν. ¹⁰ Καὶ εἶδεν πᾶς ὁ λαὸς αὐτὸν περιπατοῦντα καὶ αἰνοῦντα τὸν Θεόν· ¹¹ ἐπεγίνωσκόν τε αὐτὸν ὅτι οὗτος ἦν ὁ πρὸς τὴν ἔλεημοσύνην καθήμενος ἐπὶ τῇ ὡραίᾳ πύλῃ τοῦ ἱεροῦ, καὶ ἐπλήσθησαν θάμβους καὶ ἐκστάσεως ἐπὶ τῷ συμβεβηκότι αὐτῷ.

¹² Κρατοῦντος δὲ αὐτοῦ τὸν Πέτρον καὶ Ἰωάννην, συνέδραμε πρὸς αὐτοὺς πᾶς ὁ λαὸς ἐπὶ τῇ στοᾷ τῇ καλουμένῃ Σολομῶνος ἑκθαμβοί.

¹³ Ἰδὼν δὲ Πέτρος ἀπεκρίνατο πρὸς τὸν λαόν, Ἄνδρες Ἰσραηλῖται, τί θαυμάζετε ἐπὶ τούτῳ, ἢ ἡμῖν τί ἀτενίζετε, ὡς ἰδίᾳ δυνάμει ἢ εὐσεβείᾳ πεποιηκόσι τοῦ περιπατεῖν αὐτόν; ¹⁴ Ὁ Θεὸς Ἀβραὰμ καὶ Ἰσαὰκ καὶ Ἰακώβ, ὁ Θεὸς τῶν πατέρων ἡμῶν, ἰδόξασε τὸν παῖδα αὐτοῦ Ἰησοῦν, ὃν ὑμεῖς μὲν παρεδώκατε,

d ch. 4. 10.

e Isa. 35. 6.

f ch. 5. 12.
John 10. 23.g 2 Cor 3. 5.
h ch. 5. 30, 31.
i Matt. 22. 32.
j John 17. 1.
Eph. 1. 20—22.
Phil. 2. 9—11.
Heb. 2. 9.

duction to his Gospel, and the Article in *Tillemont, Lardner, Winer, and Dr. W. Smith's Dictionary of the Bible*, 1860.

— ἀνέβαινον] *were going up to the Temple, a public place, at a time of general resort.*

The miracle was wrought in a spot much frequented, and at a time when it was most crowded.

— τὴν ἐνάτην] *the ninth hour*: when the evening sacrifice was offered. *Joseph. Ant. xiv. 4. 3*, below, x. 3, and see the Rabbinical authorities in *Wetst. p. 471*. The ὥρα τρίτη, *third hour*, the hour of the morning sacrifice, has been already mentioned, ii. 15.

2. ἐβαστά[ετο] *was being carried*—in order to be laid at the Gate.

— ὃν ἐτίθουν] *whom they used to lay.*

— θύραν—ὡραίαν] *the door called Beautiful*. Either at Nicanor, *Joseph. B. J. v. 5. 3*, or the Door named *Susan*, perhaps so called διὰ τὴν ὡραϊότητα, as the City Susa was the City of Lilies (see *Kuin. and Winer, ii. 580*). Both these were on the eastern side of the Temple.

Here we have the word θύρα, in v. 10, πύλη. The reason seems to be, that they used to bring the man to the θύρα, or door, before it was opened (see xiv. 27; xvi. 26, 27; xxi. 30), and when persons were passing through it he lay at the πύλη, or gate.

4. βλέψον εἰς ἡμᾶς] *look to us*. "This suffices (says *Sever. in Caten.*, where the MS. has ἀπόσκεπε, read ἀρεῖ) for thy instruction and health. *Look to us*, the Apostles of Christ. In His Name, by His power, not ours, arise, and walk."

It appears that the Apostles had the power of discerning the spirit of this man whom they healed; for he showed his thankful piety by entering the Temple, and praising God (v. 9). And he clung to Peter and John (v. 11), and continued with them in their perils (iv. 14). Cp. Acts xiv. 9, and see below, where they speak of his faith (v. 16), which may supply a comment on this passage.

Compare the healing of those who were bitten by fiery serpents in the wilderness. The brazen serpent healed them by the power of Him Who is the Saviour of all (*Wisd. xvi. 7*). But in order to be healed, they must look at it. (*Numb. xxi. 8*.)

5. ἐπέιχεν αὐτοῖς] *sc. τὸν νοῦν*, Luke xiv. 7.

6. ἀργύριον καὶ χρυσίον οὐχ ὑπάρχει μοι] *silver and gold there is not to me*—to me, who am a poor Galilean. A proof of his compliance with Christ's command, Matt. x. 9, μὴ κτήσησθε χρυσὸν μηδὲ ἀργυρὸν εἰς τὰς ζωὰς ὑμῶν.

"Legi apud auctores graves (says *A. Lapide* here), S. Thom. Aquinatem, cum ad Innocentium IV. Pontificem venisset, coram quo forte magna vis auri signati numerabatur, et Pontifex ei dixisset, Videsne, Thoma, Ecclesiam non amplius, sicut olim, cum primum inceptorat, dicere posse *Argentum et aurum non habeo?* modestè respondisse, Fatendum est, sancte Pater; sed

etiam Ecclesia non potest, sicut primitiva, ad claudum dicere, Surge, et ambula."

— ἐν τῷ ὀνόματι Ἰησοῦ] *in the Name of Jesus*: see below, on ix. 34.

7. βάσεις—σφυρά] *The soles first were strengthened, then the ankles; then he leapt up.*

8. ἐξαλλόμενος] *springing up from the ground*: ἀνασκιρτῶν, *Suid.* Cp. Isa. xxxv. 6.

— περιεπάτει] *he was walking.*

11. αὐτοῦ] So A, B, C, E. *Elz.* τοῦ λαθέντος χωλοῦ, which seems to be a gloss.

— στοᾷ τ. κ. Σολομῶνος] *The porticus,—corridor, arcade, or cloister of Solomon—where Jesus had walked at the Feast of Dedication*, John x. 23, where see note.

12. ἡμῖν τί ἀτενίζετε] *why on us do ye fix your eyes?* The Holy Spirit had bestowed on them the grace of humility, as well as the gift of Tongues. On the word ἀτενίζω see i. 10.—ἡμῖν is put here emphatically, *On us why do ye gaze? Look not to us, but to Christ.*

— πεποιηκόσι τοῦ π.] This use of ποιεῖν, followed by τοῦ, and an infinitive, and indicating the effect designed, is derived from the LXX. See Josh. xxii. 26, ποιῆσαι τοῦ οικοδομῆσαι. Cp. 1 Kings xvi. 19. A somewhat similar use occurs below, vii. 19, ἐκάκωσεν τοῦ ποιεῖν, and xxvii. 1. Cp. *Winer, § 44, p. 292*.

— ἐδόξαε] *he glorified Jesus*. Observe the aorists. Ye denied Him and killed Him; but God glorified Him—even by His death.

13. τὸν παῖδα αὐτοῦ Ἰησοῦν] *His servant Jesus*. The word παῖς is applied to Christ in Acts iii. 26; iv. 27. 30. It is observable, that it is followed by the word Ἰησοῦς, and is never used to describe the Eternal generation of the Divine Logos, but is employed to designate His generation in time as the *Man Christ Jesus*, and so marks the distinction of the two Natures in One Person.

It is probable that παῖς in these passages is *not* to be rendered *child*, but *servant*, being used by the LXX for the Hebr. עַבְדִּי *servus*, and in this sense applied to Christ; see Isa. xlii. 1; xlviii. 20; xlix. 3, 5, 6; lii. 13; liii. 11; liv. 17. Zech. iii. 8, where δοῦλος is used by LXX. Cp. Matt. xii. 18, and so *Theophyl.* p. 207, δοῦλον τὸν Ἰησοῦν καλεῖ διὰ τὸ ἀνθρώπινον; cp. iv. 25.

The expression παῖς Θεοῦ, as applied in *this* sense to Christ by His disciples, is peculiar to the Acts of the Apostles. But this is what might be expected; and is an evidence of its genuineness and truth. At the time described in these earlier Chapters of this book, the minds of the Apostles must have been deeply impressed with a sense of the *condescension, humiliation, and obedience* of Christ, as seen in the scenes they had lately witnessed of His Agony and Passion. And it was a doctrine, which they were most concerned in inculcating now on the minds of the

καὶ ἡρνήσασθε αὐτὸν κατὰ πρόσωπον Πιλάτου, κρίναντος ἐκείνου ἀπολύειν.

¹⁴ * Ὑμεῖς δὲ τὸν Ἅγιον καὶ Δίκαιον ἡρνήσασθε, καὶ ἤτήσασθε ἄνδρα ¹ φονέα ^{k Matt. 27. 20.}
χαρισθῆναι ὑμῶν. ¹⁵ ^m τὸν δὲ ἀρχηγὸν τῆς ζωῆς ἀπεκτείνετε, ὃν ὁ Θεὸς ἡγείρεν ^{Mark 15. 11.}
ἐκ νεκρῶν, οὗ ἡμεῖς μάρτυρές ἐσμεν. ¹⁶ Καὶ ἐπὶ τῇ πίστει τοῦ ὀνόματος αὐτοῦ ^{Luke 23. 18.}
τοῦτον ὃν θεωρεῖτε καὶ οἴδατε ἐστερέωσε τὸ ὄνομα αὐτοῦ· καὶ ἡ πίστις ἡ δι' ^{John 18. 40.}
αὐτοῦ ἔδωκεν αὐτῷ τὴν ὀλοκληρίαν ταύτην ἀπέναντι πάντων ὑμῶν. ¹⁷ ⁿ Καὶ νῦν, ^{n ch. 13. 27.}
ἀδελφοί, οἶδα ὅτι κατὰ ἄγνοιαν ἐπράξατε, ὥσπερ καὶ οἱ ἄρχοντες ὑμῶν. ¹⁸ ^o Ὁ ^{Luke 23. 34.}
δὲ Θεὸς ἃ προκατήγγειλε διὰ στόματος πάντων τῶν προφητῶν αὐτοῦ, παθεῖν ^{o Luke 24. 44.}
τὸν Χριστὸν αὐτοῦ, ἐπλήρωσεν οὕτω. ¹⁹ ^p Μετανοήσατε οὖν καὶ ἐπιστρέψατε, ^{ch. 26. 22, 23.}
^q εἰς τὸ ἐξαλειφθῆναι ὑμῶν τὰς ἁμαρτίας, ὅπως ἂν ἔλθωσι καιροὶ ἀναψύξεως ^{p ch. 2. 38.}
^r ἀπὸ προσώπου τοῦ Κυρίου, ²⁰ καὶ ἀποστείλῃ τὸν προκεχειρισμένον ὑμῖν Ἰη- ^{q Isa. i. 16—20.}
σοῦν Χριστόν. ²¹ ^s ὃν δεῖ οὐρανὸν μὲν δέξασθαι ἄχρι χρόνων ἀποκαταστάσεως ^{& 43. 25.}
^{Joel 2. 13.}
^{r Jer. 31. 23—25.}
^{Zeph. 3. 14—20.}
^{s ch. i. 11.}
^{1 Pet. 3. 22.}

Jews—that Christ must have suffered these things, and so enter into His glory. (Luke xxiv. 26, 46.) See Acts iii. 18; xvii. 3, and on xxvi. 23. Cp. St. Peter's words (1 Pet. i. 11), τὰ εἰς Χριστὸν παθήματα, καὶ τὰς μετὰ ταῦτα δόξας. His Obedience to Death (both as piacular and exemplary) was to be preached as the cause of His Exaltation. See on Matt. xxviii. 18.

In the next age, the term *παῖς Θεοῦ* was applied to Christ as a Son. See *Polycarp. Mart.* § 14, and S. *Hippolyt. Philosoph.* p. 336, and contra Noëtum, § 5 and § 7 and § 11, and the note of *Fabricius*, ii. p. 10.

— ὑμεῖς] A, B, C, E add the *μὲν*, which is not in *Elz.*

— Πιλάτου] of Pilate. Πιλάτος has always the Article in St. John, but never in the Acts. Cp. *Winer*, p. 103.

14, 15. ἄνδρα φονέα—ἀρχηγὸν τ. (ζωῆς) You craved as a favour from Pilate the life of one who killed others; and you extorted the death of Him Who is the life of the dead. *Chrys.*

15. ἀρχηγὸν] chief ruler, called also ἀρχιποιμὴν, chief shepherd by St. Peter, 1 Pet. v. 4.

16. πίστει τοῦ ὀνόματος αὐτοῦ] by faith in Him.—“ὄνομα Ἰησοῦ” est Jesus Ipse; ut in V. T. Nomen Jehovah est Jehovah Ipse.” (*Rosenm.*)

— ἡ πίστις ἡ δι' αὐτοῦ] the faith wrought through Him in us the Apostles, and in him who has been healed. “Fides quæ per Eum est” (*Vulg.*); i. e. “per Eum Apostolis data, ipsique sanato.” See Acts xiv. 9. So *dià*, John vi. 57. Rom. i. 5; v. 2; xi. 36. Gal. ii. 2. Heb. ii. 10. *Glass. Phil.* p. 491. δεῖ (says *Ammon.*) τὴν πίστιν συνδραμεῖν, καὶ τοῦ ὑγιαζομένου καὶ τοῦ ὑπερευχομένου.

17. κατὰ ἄγνοιαν] through ignorance. On the difference between sins of Presumption, or wilful sins, and sins of Ignorance, and how far, and in what cases, Ignorance excuses, see *Bp. Sanderson* (Serm. vi. ad Pop. on Gen. xx. 6, § 11—28; iii. pp. 223—240). Cp. Luke xxiii. 34. John xvi. 3. 1 Cor. ii. 8. 1 Tim. i. 13.

18. διὰ στόματος] by the mouth of all His prophets. All the Prophets are regarded as having one mouth, by which the One Spirit speaks (cp. Matt. xxvii. 9; 2 Pet. i. 21), and bears one and the same testimony to the Passion of Christ.

— αὐτοῦ] So B, C, D, E. His Christ (cp. iv. 26), though rejected by you. *Elz.* omits αὐτοῦ.

On this text see *Dr. Barrow*, Serm. lxxvi. vol. iii. p. 451, “The sufferings of Christ foretold in the Old Testament.”

19. ὅπως ἂν] in order that the seasons of refreshing may come; “ut veniant vobis,” says *Iren.* iii. 12, and *Tertullian*, de Resurr. c. 23, and *Vulg.* Cp. *Winer*, § 42, pp. 277. 410;

St. Peter's speech is addressed to the Jewish people, and is still applicable to them. In it the Holy Spirit declares a solemn truth, viz. that the Coming of the seasons of Refreshment from the presence of the Lord, and of the Second Advent of Christ, and the Restitution of all things, are so ordered by Divine Wisdom as to depend on the Repentance of the Jews, and on their reception of the Gospel. Cp. Rom. xi. 25—27. Zech. xii. 10, and xiii. xiv.

Their Conversion must precede those glorious manifestations.

Here is the true ground of appeal to the Jews. Repent ye, and believe, in order that the number of God's elect (which cannot be completed without you, cp. Heb. xi. 39, 40) may be accomplished, and His Coming and Kingdom may be hastened, and the happiness of the saints of old, who have departed in faith, may be consummated by the resurrection of their bodies, and you may be admitted in soul and body with them to the full fruition of heaven.

This remarkable truth is expressed by St. Peter himself in his Second Epistle (2 Pet. iii. 12), where he exhorts his Jewish-Christian readers to live in holiness, expecting and hastening the

Coming of the Day of the Lord. This is one of the many internal evidences of the genuineness of that Epistle.

— καιροὶ ἀναψύξεως] seasons of refreshing: ἀνάψυξις is used by the LXX for *πῆλξ*, from root *πῆλ*, *respiravit* se, Exod. viii. 15, applied to Pharaoh when he had a respite, or breathing-time, from the plagues.

The re-appearing of Christ is compared to a season of deliverance from antecedent grievous calamities. Cp. Luke xxi. 28, and Rom. viii. 19—23, quoted here by *Chrys.* The Church must expect severe tribulation from the power of Antichrist, before the Second Advent of Christ. The one will be followed by the other.

Then the present material world will be dissolved; and the faithful will be translated to the new heavens and new earth, wherein dwelleth righteousness, 2 Pet. iii. 13.

— ἀπὸ προσώπου] from the face. A Hebraism.—See *Vorst.* p. 337. Cp. 1 Thess. ii. 19.

20. καὶ] *kal* appears to have here the sense of the Hebrew *Vau*, and to be used to join clauses which we should combine by *when*. See Gen. xix. 23. 2 Sam. iv. 7. *Schroeder*, Synt. Hebr. § 109, p. 329.

— προκεχειρισμένον] So A, B, C, D, E, and many cursive MSS. and Versions, for προκεκρινμένον. προκεχειρισμένον = προβεβλημένον, ἡτοιμασμένον. (*Hesych.*) “præparatum” (*Iren.*). “destinatum” (*Tertullian*). Cp. Acts xxii. 14; xxvi. 16.

21. δέξασθαι] δέχομαι—connected with δεῖν—to contain, to hold, to keep, *suscipere*. (*Vulg.*) Cp. Acts vii. 38; xxi. 17. James i. 21. This sense is authorized by *Justin Martyr* (Apol. i. 60), who uses the word κατέχειν, and by *Theophyl.*, (*Æcumen.*), and others. So *accipio* is used by *Virg.* (*Æn.* vii. 209), “Hinc illum Corythi Tyrrhenâ a sede profectum Aurea nunc solio stellantis regia cœli accipit, et numerum divorum ætatis augeat” (*Wetst.*). The heavens contain Christ as *Man*; but as God He is ἀκατάληπτος, *incomprehensibile*.

The Divines of Rome have endeavoured to reconcile this statement of St. Peter with the doctrine of Transubstantiation; but with what success may be seen by the following note of one of the most learned and ingenious among them, *Corn. a Lapide*: “Non docemus Christum cœlo evocandum ad Eucharistiam, quasi cœlum decedens locali motu descendat, hoc enim tantum fiet in die Judicii; sed quod manens in cœlo per Omnipotentiam Dei præsentem (i. e. carnaliter) se sistat in Eucharistiâ, sive id fiat per corporis Ejus replicationem, sive per acquisitionem novi loci (de quo disputant scholastici) idque invisibiliter et indivisibiliter, cum in cœlo sit visibiliter et divisibiliter respectu loci; alio enim loco (sc. cœli) sit Christi caput, in alio collum, in alio pectus, in alio pedes; cum in Eucharistiâ omnia Christi Membra sint in eodem loco, puta in eadem hostiâ eodemque hostiæ puncto.”

— ἄχρι χρόνων ἀποκαταστάσεως] not to the season, καιρὸς, as if transitory, but to the times (permanent) of the fulfilment and consummation of those things which God promised by the Prophets. See on Mark ix. 12, and on Acts i. 6. ἀποκατάστασις = τελεῖωσις (*Hesych.*): συμπλήρωσις (*Schol.* Mosq. ap. Grinfeld); “plena rerum exhibitio” (*Valck.* on Luke vii. 10). So *Æcumen.* and *Didym.*, who says, “Christ, having been received into heaven, remains there till the end of the world, when He will come again with power, and all that the Prophets have foretold will be accomplished;” and then all Christ's enemies, Satan and the world, will be put under His feet, and His mediatorial kingdom be complete, and God will be all in all. See 1 Cor. xv. 25, 26. Heb. x. 12, 13; and *Grotius* and *Rosenm.* here, and note above on Matt. xxviii. 18.

The καιρὸς ἀναψύξεως is the season when Christ will re-appear. Cp. Luke xxi. 28, “Look up, for your redemption draweth nigh.” But the χρόνοι ἀποκαταστάσεως, or times of restitution, in

t Deut. 18. 15—
19.
ch. 7. 37.

u Gen. 12. 3.
& 22. 18. & 26. 4.
Rom. 15. 8.
Gal. 3. 8.

v Matt. 10. 5.
Luke 24. 47.
ch. 13. 46.

πάντων, ὃν ἐλάλησεν ὁ Θεὸς διὰ στόματος τῶν ἁγίων αὐτοῦ προφητῶν ἀπ' αἰῶνος. ²² Ὡς ἐμὲ πατέρας εἶπεν, Ὅτι προφήτην ὑμῖν ἀναστήσει Κύριος ὁ Θεὸς ὑμῶν ἐκ τῶν ἀδελφῶν ὑμῶν ὡς ἐμέ αὐτοῦ ἀκούσεσθε κατὰ πάντα ὅσα ἂν λαλήσῃ πρὸς ὑμᾶς. ²³ Ἔσται δὲ, πᾶσα ψυχὴ, ἣτις ἂν μὴ ἀκούσῃ τοῦ προφήτου ἐκείνου, ἐξολοθρευθήσεται ἐκ τοῦ λαοῦ. ²⁴ Καὶ πάντες δὲ οἱ προφῆται ἀπὸ Σαμουὴλ καὶ τῶν καθεξῆς ὅσοι ἐλάλησαν, καὶ κατήγγειλαν τὰς ἡμέρας ταύτας. ²⁵ Ὡς ἐστε οἱ υἱοὶ τῶν προφητῶν, καὶ τῆς διαθήκης, ἧς διέθετο ὁ Θεὸς πρὸς τοὺς πατέρας ἡμῶν, λέγων πρὸς Ἀβραάμ, Καὶ ἐν τῷ σπέρματί σου ἐνευλογηθήσονται πᾶσαι αἱ πατριαὶ τῆς γῆς. ²⁶ Ὡς ὑμῖν πρῶτον ὁ Θεὸς ἀναστήσας τὸν παῖδα αὐτοῦ Ἰησοῦν ἀπέστειλεν αὐτὸν εὐλογοῦντα ὑμᾶς, ἐν τῷ ἀποστρέφειν ἕκαστον ἀπὸ τῶν πονηριῶν ὑμῶν.

IV. ¹ Δαλούντων δὲ αὐτῶν πρὸς τὸν λαὸν, ἐπέστησαν αὐτοῖς οἱ ἱερεῖς, καὶ ὁ στρατηγὸς τοῦ ἱεροῦ, καὶ οἱ Σαδδουκαῖοι, ² διαπονούμενοι διὰ τὸ διδάσκειν αὐτοὺς τὸν λαόν, καὶ καταγγέλλειν ἐν τῷ Ἰησοῦ τὴν ἀνάστασιν τὴν ἐκ νεκρῶν ³ καὶ ἐπέβαλον αὐτοῖς τὰς χεῖρας, καὶ ἔθεντο αὐτοὺς εἰς τήρησιν εἰς τὴν αὔριον ἣν γὰρ ἑσπέρα ἦδη.

a ch. 28. 24.

⁴ Πολλοὶ δὲ τῶν ἀκουσάντων τὸν λόγον ἐπίστευσαν, καὶ ἐγενήθη ὁ ἀριθμὸς τῶν ἀνδρῶν ὥσπερ χιλιάδες πέντε.

b Luke 3. 2.

⁵ Ἐγένετο δὲ ἐπὶ τὴν αὔριον συναχθῆναι αὐτῶν τοὺς ἄρχοντας καὶ πρεσβυτέρους καὶ γραμματεῖς ἐν Ἱερουσαλὴμ, ⁶ καὶ Ἄνναν τὸν ἀρχιερέα καὶ Καϊάφαν,

which Christ will be *visible* to the faithful, will *never* end. Cp. 2 Pet. ii. 13. On this distinction of *καὶ* and *χρόνος* see i. 7.

— ἀπ' αἰῶνος] *ab antiquissimo tempore*,—'as long as time was.' Cp. John ix. 32, ἐκ τοῦ αἰῶνος οὐκ, i. e. *never*. Isa. xl. 21; lxi. 4. 1 Cor. viii. 13. *Vorst. de Hebr. p. 737*. All the Prophets, i. e. Prophecy as a whole, of *all* time, has spoken of Christ and His kingdom.

22. Μωϋσῆς μὲν] Having said that the *Prophets* all speak of Christ, he next appeals to *Moses*, the giver of the *Law*; and proves, that Jesus Christ is not contrary to the Law and the Prophets, but was preached by them, i. e. by all the Scriptures of the Jews, whom he is addressing.

— ὡς ἐμέ] *like unto me*. Deut. xviii. 15; Moses said that God would raise up a Prophet like unto himself; viz. as a *man* persecuted in childhood, and saved in Egypt; resisted by those whom he came to save, and even by some of his own household; and as confronting and vanquishing the false prophets of Egypt, and a Mediator with God; speaking to God face to face,—speaking as "the meekest of men," yet zealous for God; a worker of miracles; dividing the sea (a type of Baptism); giving water from the rock, and bread from heaven (types of the Word and Sacraments); raising the serpent on the pole in the wilderness, as Christ was lifted up to die upon the cross.

Like unto me, and yet *greater than I* (cf. Heb. v. 3—6); for ye shall hear Him in whatever He shall say to you. He fulfilled the Levitical Law, and so took away that which was published by Moses, and therefore is greater than he. The likeness of Christ to Moses is beautifully, though silently, traced by St. Stephen in his speech to the Sanhedrim, Acts vii.; see the Preliminary note to that speech.

23. ἐξολοθρευθήσεται ἐκ τοῦ λαοῦ] The LXX have here (Deut. xviii. 19) ἐγὼ ἐκδικήσω ἐξ αὐτοῦ,—*ἐκδικήσω* in the original is *ἐκδικήσω*, from root *קח*, *exquisivit*, 'I will require it of him;' which is explained here by the Holy Spirit speaking by St. Peter to be tantamount to—He shall be punished with death, *he shall be cut off*, ἐξολοθρευθήσεται,—a word familiar to St. Luke's readers from the LXX, where ἐξολοθρεύω occurs frequently for *קח*, *exscidit*, Gen. xvii. 14. Exod. xii. 15. 19. Lev. xvii. 4. 9. 14, and passim. See *Aben Ezra in Surenhus. p. 401*.

St. Luke does not follow here the LXX *exactly*, nor the Hebrew, but he gives the *sense*. This is one example among many of the practice of the Holy Spirit in the New Testament giving an explanatory *paraphrase* of His own words in the Old. See on Matt. ii. 23.

24. ἀπὸ Σαμουὴλ] *from Samuel*. Cp. 2 Sam. vii. 12—15.

CH. IV. 1. στρατηγὸς τοῦ ἱεροῦ] *the captain of the Temple*.

The officer of the Priest and Levites who kept guard at the Temple,—not a Roman functionary. See on Luke xxii. 4. The Romans do not appear, in the Acts, as Persecutors of the Apostles.

— οἱ Σαδδουκαῖοι] *the Sadducees*, who say there is no resurrection (Matt. xxii. 23. Acts xxiii. 8); and therefore foresaw that their own influence with the people would be impaired, if the Apostles succeeded in convincing them of the truth of the *Resurrection* of Christ. Hence *their* activity against the Gospel after the Resurrection. The High Priest and many of his assessors and associates were Sadducees. See v. 17. Cp. *Joseph. Antiq. xiii. 9; xviii. 2*.

Referring to a son of Annas, Ananus, who was afterwards High Priest, and a Sadducee, Josephus observes, that the *Sadducees* were distinguished above all his fellow-countrymen for cruelty in judicial causes,—*περὶ τὰς κρίσεις ὡμοὶ παρὰ πάντας τοὺς Ἰουδαίους*. (*Joseph. xx. 9. 1*.) Such were the judges before whom the Apostles were arraigned (see v. 17). This circumstance, and the fact that the Sadducees rejected the belief in all *spiritual* and *Angelic* agency, and in the doctrine of a future Resurrection, may serve to account for what has been deemed incredible by some, viz. the obstinate infatuation of the Sanhedrim in continuing to persecute the Apostles after the miraculous interference of God in their behalf.

For another reason see below on v. 23.

Gamaliel the *Pharisee* is better disposed to receive that evidence in their behalf. See v. 17. 33, 34.

2. ἐν τῷ Ἰησοῦ] *in Jesus*. The truth of the Resurrection,

(1) in the case of Jesus Himself, and

(2) of all men through Him. 1 Cor. xv. 22.

3. ἑσπέρα] *eventide*. The miracle had been wrought about 3 P.M. See iii. 1.

4. ἐγενήθη] *became*.

— ὥσπερ χιλιάδες πέντε] *about five thousand men*. Here was a spiritual fulfilment of the prophecy contained in Christ's miracle on the mountain of Bethsaida, when He said to His Apostles, "Give ye them to eat." (Luke ix. 13. See *Chrys.*) Those who ate of the food provided by Him were about *five thousand men*;—*ἄνδρες*; cp. *ἄνδρων* here, and Matt. xiv. 21. Both miracles were wrought in the *evening*. Cp. Mark vi. 35. The Gospel is God's last revelation.

He Who fed the bodies of the 5000 on the mountain, by the hands of His Apostles, now feeds the souls by an Apostolic Ministry with the bread of life from heaven; and He will always continue to do so. Cp. John vi. 9. 13, and at end of the chapter.

5. ἐν] So A, B, D, E. *Elz. εἰς*.

6. καὶ Ἄνναν τὸν ἀρχιερέα καὶ Καϊάφαν] *and Annas the High Priest and Caiaphas*. Why is *Annas* here called the High Priest, and placed before *Caiaphas*—who was High Priest?

καὶ Ἰωάννην καὶ Ἀλέξανδρον, καὶ ὅσοι ἦσαν ἐκ γένους ἀρχιερατικοῦ. ⁷ Καὶ
στήσαντες αὐτοὺς ἐν τῷ μέσῳ ἐπυνθάνοντο, ^c Ἐν ποίᾳ δυνάμει, ἢ ἐν ποίῳ ^c Matt. 21. 23.
ὀνόματι ἐποιήσατε τοῦτο ὑμεῖς; ⁸ Τότε Πέτρος ^d πλησθεὶς Πνεύματος ἁγίου ^d ch. 7. 55.
εἶπε πρὸς αὐτούς, Ἀρχοντες τοῦ λαοῦ, καὶ πρεσβύτεροι τοῦ Ἰσραὴλ, ⁹ εἰ
ἡμεῖς σήμερον ἀνακρινόμεθα ἐπὶ εὐεργεσίᾳ ἀνθρώπου ἀσθενοῦς, ἐν τίνι οὗτος
σέσωσται, ¹⁰ ^e γνωστὸν ἔστω πᾶσιν ὑμῖν, καὶ παντὶ τῷ λαῷ Ἰσραὴλ, ὅτι ἐν ^e ch. 2. 24.
τῷ ὀνόματι Ἰησοῦ Χριστοῦ τοῦ Ναζωραίου, ὃν ὑμεῖς ἐσταυρώσατε, ὃν ὁ Θεὸς ^{& 3. 6, 16.}
ἤγειρεν ἐκ νεκρῶν, ἐν τούτῳ οὗτος παρέστηκεν ἐνώπιον ὑμῶν ὑγιής. ¹¹ ^f Οὗτός ^f Ps. 118. 22.
ἔστιν ὁ λίθος ὁ ἐξουθενηθεὶς ὑφ' ὑμῶν τῶν οἰκοδομούντων, ὁ γενόμενος εἰς
κεφαλὴν γωνίας. ¹² Καὶ οὐκ ἔστιν ἐν ἄλλῳ οὐδενὶ ἢ σωτηρία. ^g οὐδὲ γὰρ
ὄνομά ἐστιν ἕτερον ὑπὸ τὸν οὐρανὸν τὸ δεδομένον ἐν ἀνθρώποις, ἐν ᾧ δεῖ
σωθῆναι ἡμᾶς.

The reason seems to be, that though Caiaphas was High Priest *de facto*, being intruded into the office by the civil power of Rome (see on Matt. xxvi. 3), yet Annas was High Priest *de jure*, and was regarded as such *ecclesiastically* (see on Luke iii. 2). Hence our Lord was taken to Annas first (John xviii. 13, where see note).

Hence also St. Luke designates Annas as the High Priest here and in his Gospel (iii. 2), at the same time that he mentions Caiaphas in both places with, and next after, Annas.

After the Crucifixion, and for many years, the Civil power of Rome seems to have done no overt act spontaneously against the Christian Church;

Pontius Pilate, though he was Procurator till A.D. 36, is never mentioned as a persecutor in the Acts.

Indeed, what Tertullian records concerning the "*Acta Pilati*"—almost in conscience a Christian, "conscientiā suā Christiani,"—and the consequent proposition of the Emperor Tiberius to the Roman Senate to divinize Christ (Tertullian, Apol. 21, and Apol. 5. Euseb. ii. 2), is too well grounded to be rejected (see Bp. Pearson, Opera Post. i. 342, and ii. 21); and it derives some confirmation from the remarkable fact, which appears from the silence of St. Luke, that for some years after the Ascension, Christianity had nothing to fear from the Roman power.

The persecutions of the Apostles and Christians at Jerusalem and in Palestine were set on foot, and carried on, by the spiritual power of the Jewish Hierarchy. Thus the bitterness of the Jewish Rulers against Christ and His Church is brought out more strongly by the contrast of the comparative mildness of the Heathen power of Rome. No wonder, that the agency of Rome was employed by God to destroy Jerusalem.

Annas was the Head of the Jewish Hierarchy. The nominee of Rome, Caiaphas, had, as such, a subordinate place. This seems to be the reason, why in the Evangelical narratives of the Crucifixion, which was the act of the Roman power, instigated by the Chief Priest and people,—and could not have been done without the fiat of the Roman Procurator (John xviii. 31),—Caiaphas, the Roman High Priest, holds the chief place. But, after that act, the Roman power was quiescent, and the responsibility and guilt of persecution lay with the Jewish Sanhedrim; and Annas, the spiritual Head of the Nation, is mentioned first, as here. See above on Luke iii. 2, and John xviii. 13.

It was probably on account of the position of Annas, as Spiritual Head of the Jewish Hierarchy, that five of his Sons were appointed to the High Priest's office by those who desired to conciliate the Jews, and paid some regard to the original law of hereditary succession in that office.

Yet we read such observations as the following, in one of the most celebrated modern commentaries on this passage: "Da damals nicht Hannas, sondern Kaiaphas regierender Oberpriester war, so muss hier wie Luke iii. 2. eine irrigte Angabe zugestanden werden." (Meyer, p. 87.) As if St. Luke, the friend and companion of St. Paul, the scholar of Gamaliel, and commissioner of the Sanhedrim, to say nothing of St. Luke's inspiration, did not know who the High Priest was, and is now to be set right by a modern Expositor!

— Ἰωάννην καὶ Ἀλέξανδρον] John and Alexander. John was probably the son of Annas; and Alexander was the brother of the famous Jewish Historian Philo (Josephus, Ant. xviii. 8. 1. S. Jerome, Cat. Scr. art. Philo), and a man of great wealth. Josephus, B. J. v. 5. 3. Bp. Pearson.

7. ἐν τῷ μέσῳ] in the midst. The Sanhedrim sat in a semi-circle. See on vi. 12.

— ἐπυνθάνοντο] they were inquiring. St. Luke in the Acts is very fond of the imperfect tense; as if he had a picture of what he is describing, present to his eyes. See ii. 12. 44. 47; iii. 1, 2; iv. 32—36.

— ἐποιήσατε τοῦτο] ye did this; they will not say this miracle; they insinuated that it was done by some evil power, or by magic, as they had said of Christ's miracles (Luke xi. 15. John viii. 48); and so some said even in the fourth century. See Aug. de Con. Evang. i. 8 (quoted by A. Lapide).

— ὑμεῖς] ye, spoken with contempt, and therefore reserved as the last word of the sentence—ye Galileans!

8. Πέτρος πλησθεὶς Πνεύματος ἁγίου] Peter being filled with the Holy Ghost. Compare Peter a few days since in the Palace of the High Priest, thrice denying his Master from fear of prison and death, and now brought forth from prison, and confessing Christ before the same High Priest and the Sanhedrim, which had delivered Christ up to Pilate for crucifixion, and charging them with His murder; and declaring that the stone rejected by you, the builders of God's house, is become the Head of the Corner; nor is the salvation, which is promised by God, to be found in any other than Him, Who was crucified by you. How is this change to be accounted for? By inspiration—by the gift of the Holy Ghost. This is the only solution of this and of a vast number of other phenomena in Holy Scripture. Faith in the Holy Ghost, and in His Divine agency on the soul, makes those phenomena clear; without it they are unintelligible. See above on ii. 12.

In the earlier Chapters of the Acts of the Apostles we see Peter and John on one side, and Caiaphas and Annas on the other: the former the Representatives of the Christian Church, the latter of the Jewish Hierarchy. There is a remarkable contrast between these two parties. May not Caiaphas and Cephas perhaps be from the same root קֶפֶס? At first Cephas had quailed before Caiaphas, but now that the Holy Ghost is given, Caiaphas cannot resist Cephas (v. 14); the one falls, the other rises. The reason is, because Caiaphas rejects the Corner Stone, and is bruised to pieces by it. (Matt. xxvi. 64. Luke xx. 18.) But Cephas is a lively stone, and is built upon it. (Matt. xvi. 18. 1 Pet. ii. 4.)

Annas and Jo-hannes are from the same root יָנַן (gratiosus fuit), but John is strong in the Grace of God, and conquers thereby.

9. εὐεργεσίᾳ ἀνθρώπου] good deed done to the man; ἀνθρώπου is the genitive of the object. See on Matt. x. 1, ἐξουσίαν πνευμάτων. Luke vi. 12, προσερχῆ τ. Θεοῦ.

10. Ἰησοῦ Χ. τοῦ Ναζωραίου, ὃν ὑμεῖς ἐσταυρώσατε] Jesus Christ the Nazarene, whom ye crucified. Think not that we desire to conceal His country, Nazareth, or His death, on the Cross. Ye crucified Him, but He was raised by God, and He now works miracles from heaven. (Chrys.) He quotes the title on the Cross.

11. ὑμῶν τῶν οἰκοδομούντων] of you the builders (τῶν οἰκοδῶν, A, B, E), the appointed Teachers of Israel. Cp. Matt. xxiii. 2, and John iii. 10, σὺ εἶ ὁ διδάσκαλος Ἰσραὴλ.

— εἰς κεφαλὴν γωνίας] to the head of the corner. Cp. St. Peter's declaration in his Epistle (1 Pet. ii. 6—8).

12. ἡ σωτηρία—τὸ δεδομένον] Observe the articles ἡ and τὸ, which find a proper place in a speech to the Rulers of the Jews, who confessed that man's salvation had been provided for by God, and that in His Name men might be saved. St. Peter teaches them that the means of that salvation are to be found in Christ, and in His Name alone, which is therefore declared to be Divine.

¹³ Θεωροῦντες δὲ τὴν τοῦ Πέτρου παρρησίαν καὶ Ἰωάννου, καὶ καταλαβόμενοι ὅτι ^h ἄνθρωποι ἀγράμματοί εἰσι καὶ ἰδιῶται, ἐθαύμαζον, ἐπεγίνωσκόν τε αὐτοὺς ὅτι σὺν τῷ Ἰησοῦ ἦσαν. ¹⁴ ⁱ τὸν δὲ ἄνθρωπον βλέποντες σὺν αὐτοῖς ἐστῶτα, τὸν τεθεραπευμένον, οὐδὲν εἶχον ἀντειπεῖν. ¹⁵ Κελεύσαντες δὲ αὐτοὺς ἔξω τοῦ συνεδρίου ἀπελθεῖν συνέβαλον πρὸς ἀλλήλους ¹⁶ λέγοντες, ^j Τί ποιήσομεν τοῖς ἀνθρώποις τούτοις; ὅτι μὲν γὰρ γνωστὸν σημεῖον γέγονε δι' αὐτῶν, πᾶσι τοῖς κατοικοῦσιν Ἱερουσαλὴμ φανερόν, καὶ οὐ δυνάμεθα ἀρνήσασθαι. ¹⁷ ἀλλ' ἵνα μὴ ἐπὶ πλείον διανεμηθῇ εἰς τὸν λαόν, ἀπειλῇ ἀπειλησώμεθα αὐτοῖς μηκέτι λαλεῖν ἐπὶ τῷ ὀνόματι τούτῳ μηδενὶ ἀνθρώπων. ¹⁸ Καὶ καλέσαντες αὐτοὺς παρήγγειλαν αὐτοῖς τὸ καθόλου μὴ φθέγγεσθαι μηδὲ διδάσκειν ἐπὶ τῷ ὀνόματι τοῦ Ἰησοῦ. ¹⁹ ^k Ὁ δὲ Πέτρος καὶ Ἰωάννης ἀποκριθέντες εἶπον πρὸς αὐτούς, Εἰ δίκαιόν ἐστιν ἐνώπιον τοῦ Θεοῦ ὑμῶν ἀκούειν μᾶλλον ἢ τοῦ Θεοῦ κρίνατε. ²⁰ ¹ οὐ δυνάμεθα γὰρ ἡμεῖς ἅ εἰδομεν καὶ ἡκούσαμεν μὴ λαλεῖν. ²¹ Οἱ δὲ προσαπειλησάμενοι ἀπέλυσαν αὐτοὺς, μηδὲν εὐρίσκοντες τὸ πῶς κολάσωνται αὐτοὺς, ^m διὰ τὸν λαόν, ὅτι πάντες ἐδόξαζον τὸν Θεὸν ἐπὶ τῷ γεγονότι. ²² Ἐτῶν γὰρ ἦν πλείονων τεσσαράκοντα ὁ ἄνθρωπος, ἐφ' ὃν ἐγεγόνει τὸ σημεῖον τοῦτο τῆς ἰάσεως. ²³ ⁿ Ἀπολυθέντες δὲ ἦλθον πρὸς τοὺς ἰδίους, καὶ ἀπήγγειλαν ὅσα πρὸς αὐτοὺς οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι εἶπον. ²⁴ Οἱ δὲ ἀκούσαντες, ὁμοθυμαδὸν ἦραν φωνὴν πρὸς τὸν Θεόν, καὶ εἶπον, Δέσποτα, ^o σὺ ὁ Θεὸς ὁ ποιήσας τὸν οὐρανὸν καὶ τὴν γῆν καὶ τὴν θάλασσαν, καὶ πάντα τὰ ἐν αὐτοῖς. ²⁵ ^p ὁ διὰ στόματος Δαυὶδ παιδὸς σου εἰπών, Ἵνα τί ἐφρύαξαν ἔθνη, καὶ λαοὶ ἐμελέτησαν κενά; ²⁶ παρέστησαν οἱ βασιλεῖς τῆς γῆς, καὶ οἱ ἄρχοντες συνήχθησαν ἐπὶ τὸ αὐτὸ κατὰ τοῦ Κυρίου καὶ κατὰ τοῦ Χριστοῦ αὐτοῦ. ²⁷ ^q Συνήχθησαν γὰρ ἐπ' ἀληθείας ἐν τῇ πόλει ταύτῃ ἐπὶ τὸν

13. καταλαβόμενοι] does not seem to mean, "having perceived by their speech," but *having ascertained* from inquiry, or previous knowledge. See xxv. 25.

— ἰδιῶται] ἰδιώτης, properly a *private* person, as opposed to a public magistrate, or minister or *professor of art or science*; hence *illiterate*. Cp. 2 Cor. xi. 6. 1 Cor. xiv. 16. 23, 24. See Bentley's excellent remarks on the passage in Victor's Chronicon, "Sancta Evangelia, tanquam ab idiotis Evangelistis composita, reprehenduntur et emendantur." Disc. on Free-thinking, pp. 112—120, 8th ed. 1743.

Here is a proof of Inspiration. The Apostles and Evangelists were ἀγράμματοι καὶ ἰδιῶται. They themselves confess it. And yet, who ever spoke, or has written as they did?

— ἐπεγίνωσκον] they were recognizing, one after the other.

14. τὸν δέ] τὸν τε, A, B, E.

17. ἀπειλῇ ἀπειλησώμεθα] Let us threaten with threatening; let us forbid them with menaces,—a *Hebraism*. See Isa. vi. 9. Exod. v. 12, and John iii. 29. Acts v. 28; xxiii. 14. 2 Pet. iii. 3. Vorst. de Hebr. pp. 624, 625. The Hebraisms show that St. Luke has been studious to preserve the very words of the speakers. Cp. on Luke xxii. 15.

12, 20.] On this text, as defining the limits of Obedience to human Authority, see Bp. Sanderson, iii. p. 287; iv. pp. 80. 98. (De Conscient. Prælect. iv. and v.) Cp. below, v. 29.

21. προσαπειλησάμενοι] having added threats to their former prohibition.

23. ἀρχιερεῖς] chief Priests. Under this name seem to be comprised,—

(1) All who had held the office of High Priest.

(2) Also the *Sagans* or Deputies, the Treasurers and Chief Wardens of the Temple. Lightfoot, i. pp. 911—918. Selden, de Synedr. iii. 8.

(3) The Heads of the Twenty-four courses of Priests, and all who were chosen into the Sanhedrim. Lightfoot, i. p. 439; ii. p. 109. And see on Matt. ii. 4.

24. ὁμοθυμαδὸν ἦραν φωνὴν πρὸς τ. Θεόν] with one accord they lifted up their voice to God. The circumstances here mentioned confirm the opinion that the primitive Church at Jerusalem had a common place of resort for united prayer. As soon as Peter and John are released, they come to their own people (πρὸς τοὺς ἰδίους), and immediately all join in prayer, and the place is shaken

where they were assembled, and they are all filled with the Holy Ghost. See above, ii. 2.

The refuge of the Church in the time of Persecution is Common Prayer. Cp. xii. 5.

One of the many incidents recorded in the Acts of the Apostles, by which the Holy Ghost teaches the Church her duty in all emergencies that may arise. This Book may, therefore, be called the Chart and Compass of the Church, in her voyage over the sea of this world to the haven of Eternity. See Introduction, pp. 12—20.

— Δέσποτα] The Hebrew *Adonai*, Lord and Master of the Universe. The God of the physical world is here invoked by the Church as one with the God of Grace; a refutation of the false notion which afterwards grew into a Heresy, in the hands of Marcion and the Manichæans, who separated the One from the Other, and made an opposition between them. Cp. S. Polycarp's Prayer at his Martyrdom, p. 620, ed. Jacobson, and Clem. Rom. i. § 33, pp. 119, 120.

25. δ—εἰπών] A, B, E read ὁ τοῦ πατρὸς ἡμῶν διὰ Πνεύματος ἁγίου στόματος Δαβὶδ παιδὸς σου εἰπών. D has ὁ διὰ Πνεύματος ἁγίου διὰ τοῦ στόματος λαλήσας Δαβὶδ παιδὸς σου, and Iren. "qui per Spiritum Sanctum ore David patris nostri pueri tui dixisti,"—which may suggest what appears to be the true reading, ὁ διὰ Πνεύματος ἁγίου διὰ στόματος Δαβὶδ, τοῦ πατρὸς ἡμῶν, παιδὸς σου εἰπών.

25, 26. ἵνα τί—αὐτοῦ] verbatim from the LXX. Ps. ii. 1, 2. ἔθνη (the Gentiles), and λαοὶ (the Tribes of the Jews collected at the Passover and the Crucifixion), have no article here: they have none in the Hebrew.

25. ἐφρύαξαν] properly said of horses, and their *fremitus* or *snorting*. (Ammon., Suidas, Wetst., Valck.) The Gentile world was typified by the untamed colt ridden by Christ. Matt. xxi. 2.

The word φρύασσω is used by the LXX for the Hebrew שָׁרָר, *strepuit cum furore, tumultuatus est*, and φρύαγμα is used for שָׁרָר, *superbia, elatio*.—φρύασσεται = γαυριᾷ. (Hesych.) It expresses, therefore, rage and pride.

27. ἐπ' ἀληθείας] in very deed. See x. 34. Luke iv. 25.

— ἐν τῇ πόλει ταύτῃ] in this city. Omitted by Elz., but found in A, B, D, E. It adds force to the affirmation. In this Thine own favoured City, Jerusalem, they have conspired against Thee and have killed Thy Beloved One.

ἅγιον παῖδά σου Ἰησοῦν, ὃν ἔχρισας, Ἡρώδης τε καὶ Πόντιος Πιλάτος σὺν ἔθνεσι καὶ λαοῖς Ἰσραὴλ, ²⁸ ποιῆσαι ὅσα ἡ χεὶρ σου καὶ ἡ βουλή σου προ-
ώρισε γενέσθαι. ²⁹ Καὶ τὰ νῦν, Κύριε, ἑπίδε ἐπὶ τὰς ἀπειλὰς αὐτῶν, καὶ δὸς
τοῖς δούλοις σου μετὰ παρρησίας πάσης λαλεῖν τὸν λόγον σου, ³⁰ ἐν τῷ τῇ
χερὶ σου ἐκτείνειν σε εἰς Ἰασιν, καὶ σημεῖα καὶ τέρατα γίνεσθαι διὰ τοῦ
ὀνόματος τοῦ ἁγίου παιδός σου Ἰησοῦ.

³¹ Καὶ δεηθέντων αὐτῶν ἔσαλευθή ὁ τόπος ἐν ᾧ ἦσαν συνηγμένοι· καὶ
ἐπλήσθησαν ἅπαντες τοῦ ἁγίου Πνεύματος, καὶ ἐλάλουν τὸν λόγον τοῦ Θεοῦ
μετὰ παρρησίας.

³² Τοῦ δὲ πλήθους τῶν πιστευσάντων ἦν ἡ καρδιά καὶ ἡ ψυχὴ μία· καὶ
οὐδὲ εἰς τὶ τῶν ὑπαρχόντων αὐτῷ ἔλεγεν ἴδιον εἶναι, ἄλλ' ἦν αὐτοῖς ἅπαντα
κοινά.

³³ Καὶ μεγάλη δυνάμει ἀπεδίδουν τὸ μαρτύριον οἱ ἀποστόλοι τῆς ἀναστά-
σεως τοῦ Κυρίου Ἰησοῦ· χάρις τε μεγάλη ἦν ἐπὶ πάντας αὐτούς. ³⁴ οὐδὲ
γὰρ ἐνδεής τις ὑπῆρχεν ἐν αὐτοῖς· ὅσοι γὰρ κτήτορες χωρίων ἢ οἰκιῶν ὑπῆρχον,
πωλοῦντες ἔφερον τὰς τιμὰς τῶν πιπρασκομένων, ³⁵ καὶ ἐτίθουν παρὰ τοὺς
πόδας τῶν ἀποστόλων· διεδίδото δὲ ἐκάστῳ καθότι ἂν τις χρεῖαν εἶχεν.

— παῖδα] *servant*. See note on iii. 13. At the same time (see Matt. xii. 18), there seems to be a happy accommodation in the word *παῖς* to a secondary sense, that of *Son*; especially in this passage, with reference to Ps. ii. 7. 12, "Thou art My Son; — Kiss the Son."

²⁸ ποιῆσαι ὅσα—γενέσθαι] *to do whatsoever things Thy hand and Thy counsel predetermined to take place; γενέσθαι, not ποιῆσθαι*. God decreed the salvation of the World by Christ, but He did not command or approve the means by which that consummation was brought about. But He showed His infinite power and wisdom by eliciting the greatest good from the worst evil, and by making Satan himself, the Arch-Enemy of God and men, to be an instrument in advancing God's glory, and the Salvation of Mankind. Cp. *S. Leo* (Serm. xvi. de Passione Christi, p. 142), who says—Did the sin of those who killed Christ arise from the counsel of God? No—we must not so deem of divine Justice. Very different and altogether contrary was that which was foreknown in the malice of the Jews, and that which was fore-ordained in the Passion of Christ. "Impias furentium manus non immissit in se Dominus, sed admisit: nec præsciendo quid faciendum esset, coëgit ut fieret; nec egit ut hæc vellent, sed cessit ut possent; et sic usus est occæcatæ plebis insaniâ, quomodo et perfidiâ traditoris, quem ab immanitate concepti sceleris beneficiis est revocare dignatus," &c. Besides (as *S. Leo* observes), "Nec ipsis interfectoribus suis misericordiam denegavit; sed impiorum malum in bonum credentium commutavit."

Cp. *Bp. Sanderson's* Lectures on Conscience, Lect. ii. 7, "Deus utilis alieno malo in bonum, sed nunquam facit malum, ut inde proveniat bonum; et omnino cavendum est, ne ejusmodi locutiones intelligantur, ac si Deus malum aliquod antecederet vellet, approbaret, aut eligeret, velut medium ex sui naturâ conveniens ad alicujus boni finis consecutionem."

See also note above on ii. 23.

In all discussions on this and other similar texts we must not lose sight of certain great principles.

1. That God is the One Great First Cause.

2. That He wills that all should act according to the Law which He has given them.

3. That it is *His Will* that *Man's* will should be free.

As *Aquinas* says, 1^{ma} q. 83, Art. 1 ad 3. "Non hoc est de necessitate libertatis, quod sit prima causa sui ad quod liberum est; sicut nec ad hoc, quod aliquid sit causa alterius, requiritur, quod sit prima causa ejus. Deus igitur est prima causa movens et naturales causas et voluntarias; et sicut naturalibus causis movendo, eis non aufert quin actus earum sint naturales, ita movendo causas voluntarias, non aufert quin actiones earum sint voluntariæ. Sed potius hoc in eis facit; operatur enim in unoquoque secundum ejus proprietatem." See further on *Predestination* and *Freewill*, below, the Introduction to the Epistle to the Romans, pp. 194—198.

²⁹ ἑπίδε] Some Editors have received ἑφίδε here from A, D, E, and so *Winer*, p. 43. Cp. Phil. ii. 23.

³⁰ Ἰασιν—Ἰησοῦ] Seemingly a *paronomasia*. The Greek and Latin Fathers gladly availed themselves of the resemblance in sound between Ἰησοῦς and Ἰασις (e. g. *Cyriil*, Catech. x. Cp.

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Bp. Pearson on the Creed, Art. ii. p. 130), as they did of that between *πάσχα* and *πάσχω*. See Matt. xxvi. 2. And indeed these allusions do not seem to be despised by Holy Scripture itself. Cp. Luke xxii. 15, and on the *paronomasias* in other parts of the N. T., see 2 Thess. iii. 11.

Below, in chap. ix. 34, we have the expression, Αἰνὰ, ἰατὰί σε Ἰησοῦς, perhaps the very words uttered by St. Peter, who may have had a special satisfaction in combining them together, as having felt the healing comfort of his Saviour's love after his own fall. Again, in x. 38 we read, Ἰησοῦς δὲ διήλθεν ἰάμενος πάντας. The writer of the Acts, 'the beloved Physician' (Col. iv. 14), may also have felt peculiar pleasure in connecting the name of Jesus with his own healing art, and in fixing on the memories of his Greek readers, by a happy play of words, the gracious assurance that Jesus is the true *Physician* both of body and soul.

³¹ τοῦ ἁγ. Πν.] So A, B, D.—*Elz.* Πνεύματος ἁγίου.

³²] See *Bp. Sanderson's* Sermon on Romans xv. 5, vol. i. p. 197, for an application of this text to the doctrine of Christian Unity.

— ἅπαντα κοινά] *all things common*. See on ii. 44. They regarded themselves as one family, with one heart and one soul, with common needs and common joys and common sufferings. This is the perfection of that Unity in His Church, for which Christ prayed (John xvii. 21), and it showed as in a pattern, what all should aim to realize in *spirit*; though in this world it be not possible to exemplify it in the letter, as the history of the primitive Church itself shows; for even John the Apostle of Love had a house to offer to the Blessed Mary, and the Apostolic Epistles abound with precepts of almsgiving. And this unity of the primitive Church at Jerusalem is like a vision and foretaste of that perfect Love which will be the Life of the Church glorified in the heavenly Sion.

³³ ἀπεδίδουν] *were rendering* (Matt. xxii. 21) their appointed testimony.

— χάρις] *grace*—from God.

³⁴ κτήτορες χωρίων ἢ οἰκιῶν] *possessors of lands or houses*. They gave the price of their lands and houses—not the lands and houses themselves. Perhaps there was a reason for this—partly in the commission of Christ to the Apostles to go forth "into all the world," and partly in the knowledge derived from the prophecies of Christ, that wars and public commotions were about to arise in *Judæa*; and from a feeling that it was their duty to wean their affections from the things of the earthly Canaan, and to fix them on those of their heavenly inheritance. The zeal of the primitive Church is happily described by *Arator*, v. 389:

"— turba perennem

Portatura crucem, Dominumque secuta fidelem,
Sprevit agros, habitura polos; hæc nempe facultas
Fortior est de parte magis conquerere totum,
Et quæstum per damna sequi."

³⁵ π. τ. πόδας τῶν ἀποστόλων] *at the feet of the Apostles*. Cp. v. 2. Among the Jews, *sitting* was the attitude of teaching; and the Apostles are thus represented as sitting in the chair of

³⁶ Ἰωσήφ δὲ ὁ ἐπικληθεὶς Βαρνάβας ἀπὸ τῶν ἀποστόλων, ὃ ἐστὶ μεθερμηνεύμενον Τῖδος παρακλήσεως, Λευΐτης, Κύπριος τῷ γένει, ³⁷ ὑπάρχοντος αὐτῇ ἀγροῦ, πωλήσας ἡνεγκε τὸ χρῆμα, καὶ ἔθηκε παρὰ τοὺς πόδας τῶν ἀποστόλων.

V. ¹ Ἀνὴρ δέ τις Ἀνανίας ὀνόματι, σὺν Σαπφείρῃ τῇ γυναικὶ αὐτοῦ, ἐπώλησε κτῆμα, ² καὶ ἐνοσφίσατο ἀπὸ τῆς τιμῆς, συνειδυίας καὶ τῆς γυναικὸς αὐτοῦ, καὶ ἐνέγκας μέρος τι παρὰ τοὺς πόδας τῶν ἀποστόλων ἔθηκεν.

³ Ἐἶπε δὲ Πέτρος, Ἀνανία, διατί ἐπλήρωσεν ὁ Σατανᾶς τὴν καρδίαν σου ψεύσασθαί σε τὸ Πνεῦμα τὸ ἅγιον, καὶ ἐνοσφίσασθαι ἀπὸ τῆς τιμῆς τοῦ χωρίου; ⁴ Οὐχὶ μένον σοὶ ἔμενε; καὶ πραθὲν ἐν τῇ σῇ ἐξουσίᾳ ὑπῆρχε; Τί ὅτι ἔθου ἐν τῇ καρδίᾳ σου τὸ πᾶγμα τοῦτο; οὐκ ἐψεύσω ἀνθρώποις, ἀλλὰ τῷ Θεῷ.

⁵ Ἀκούων δὲ ὁ Ἀνανίας τοὺς λόγους τούτους πεσὼν ἐξέψυξε. ^d Καὶ ἐγένετο

a ch. 4. 31, 37.

b Luke 22. 3.
c ver. 4, 9.

c Num. 30. 2.
Deut. 23. 21.
Eccles. 5. 4.

d Ps. 64. 9.

teaching, as the instructors of the Church. Cp. xxii. 3, παρὰ τ. πόδας Γαμαλιήλ. Matt. xxiii. 2, ἐπὶ τῆς Μωσέως καθέδρας, κ.τ.λ., and Luke ii. 46.

In giving to the Apostles they gave to Christ; thus fulfilling the prophecy of Psalm cx. 3. (Mede.) A striking contrast to the case of Judas in Matt. xxvii. 3—10!

³⁶ Ἰωσήφ] So A, B, D, E.—Ἰωσῆς, Elz.

—Βαρνάβας—τῖδος παρακλήσεως] Barnabas. The sense in which παρακλήσις is here used is explained below, xi. 23, Βαρνάβας—παρεκάλει πάντας τ. π. τ. κ. προσμένειν τῷ Κυρίῳ. He was the Son of Exhortation (on this Hebrew use of τῖδος, see on Matt. ix. 15), and therefore his name is derived from *בְּרַנְבָּא*, *filius prophetiae*. Cp. xiii. 1.

It is also added there, where Barnabas is called a Prophet, that this name which is here rendered τῖδος παρακλήσεως was given him by the Apostles, probably at his baptism, soon after the descent of the Holy Ghost, when he was received into the Church of Christ. Perhaps also the word παρακλήσις was adopted to mark his mission from the Paraclete; for it is said that he was a good man full of the Holy Ghost (xi. 24).

This may suggest the question, whether new names, ὀνόματα καινὰ (cp. Rev. ii. 17; iii. 12), were not commonly given at Baptism to those who were received into the Church; and whether the word ὀνομάτων may not therefore be used (Acts i. 15) with special significance for members of the Church,—“Christian or baptismal Names.”

Bp. Pearson here says, At what time Joseph surnamed Barnabas became a Christian, we are not informed by Holy Scripture. The ancients say that he was one of the Seventy Disciples. So Clemens Alexand. Strom. ii. 20. Euseb. i. 12; ii. 1. The Epistle extant under the name of Barnabas, is often quoted by ancient writers, e. g. Clemens Alexandrinus, Origen, the Apostolic Constitutions.

“S. Hieron. in Catalogo: ‘Barnabas Cyprius, qui et Joseph Levites, cum Paulo gentium Apostolus constitutus, unam ad ædificationem Ecclesiæ pertinentem epistolam composuit, quæ inter Apocryphas Scripturas legitur,’ and in cap. xliii. Ezekiel: ‘Vitulum autem qui pro nobis immolatus est, et multa Scripturarum loca, et præcipuè Barnabæ Epistola, quæ habetur inter Scripturas Apocryphas, nominat.’ ‘Nemo certè fuit qui hanc epistolam Barnabæ non tribuerit, neque in eâ quidquam apparet quod eam ætatem non ferat.’ Bp. Pearson here and in Vind. Ignat. pp. 128, 186, 195, 585; Tillemont, Mémoires, i. p. 174 and p. 298; and Hefele, Patr. Apost. p. 1.

^{36, 37} Λευΐτης—ὑπάρχοντος αὐτῇ ἀγροῦ] a Levite, having land. Cp. Numb. xviii. 20 with Numb. xxxv. 1—8. Jerem. xxxii. 7. The case of Barnabas is mentioned here separately as a peculiar one: he was a Levite, and so connected with the Jewish Hierarchy, and entitled to receive tithe. The offerings therefore that he made, in contributing to the needs of his fellow-Christians, were more than ordinary, and gained for him justly the title which he bore. Besides, his deference to the Apostolic office was an intimation that the ministry of the Levitical Priesthood was now “ready to vanish away” (Heb. viii. 13), and that the Apostles and their successors in the Christian Church were henceforth to be regarded as the true Priests of the Israel of God. His submission was blessed by God, when he himself became an Apostle (xiii. 2). And thus the Levitical priesthood passed by a spiritual transition into the Christian Church.

See further on this subject with special reference to Barnabas the note on 1 Cor. ix. 6.

CH. V. 1. Ἀνανίας ὀνόματι, σὺν Σαπφείρῃ τῇ γυναικὶ] Ananias by name, with Sapphira his wife. As Adam with Eve his wife

at the beginning.—“The woman is not without the man, nor the man without the woman” (1 Cor. xi. 11) in punishment for sin, or in blessing for obedience.

On the Ionic form Σαπφείρῃ see Winer, p. 59. Cp. στείρης from σπείρα, Acts x. 1; xxi. 31; xxvii. 1.

² ἐνοσφίσατο] Something more than ‘kept back part of,’—it signifies embezzled, purloined (see Tit. ii. 10), ἐκλεψεν (Gloss. Albert.), robbed another of what was his property; and here the Person defrauded is God. The offerings made were made to God, and He Who was despoiled was God. See v. 3.

It is observable, the same word had been used by the LXX to describe the sin of Achan, Josh. vii. 1, ἐνοσφίσατο ἀπὸ τοῦ ἀναθέματος; which was a sin of sacrilege.

Similarly, the sin of which Ananias was guilty, was sacrilege, and so Augustine considers it: “Detrahit de pecuniâ quam voverat Deo” (Serm. 148), and Ammonius (in Caten. p. 85) calls it ἱεροσυλία, and so Chrys. here (Hom. xii.), and S. Jerome (Ep. 8), and Ecumen. here, and others. And Hooker regards it as Sacrilege, VII. xxiv. 17, and cp. Mede’s learned and instructive Essay on this narrative (Works, Book i. Dis. xxvii. p. 115), and Lord Clarendon “On Sacrilege” (Tracts, pp. 211—217, in Christian Institutes, iii. p. 405).

The substance of the comments above cited may be commended, in connexion with the awful history recorded in this chapter, to the consideration of those persons, who have been, or may be, tempted to be guilty of a like sin by robbing God in “tithes and offerings” (Mal. iii. 8), or in the matter of Church Rates. See on Matt. xvii. 27.

³ ἔπεε δὲ Πέτρος, Ἀνανία—χωρίου] But Peter said, Ananias, why did Satan fill thine heart.—Thus Peter showed that he was enabled by the Holy Ghost to discern the spirits of men. See above, iii. 4.

—ψεύσασθαί σε τὸ Πνεῦμα] to defraud the Holy Ghost: ψεύσασθαί “cum accusativo (Deut. xxiii. 29. Ps. lxxvi. 3. Job vi. 10; viii. 18) aliquantò plus notat quàm cum dativo” (Bengel). Why hast thou permitted Satan to enter thy heart, and to tempt thee to endeavour to defraud the Holy Ghost, Who is in us the Apostles, and to Whom thou liest in lying to us; and to purloin a part of the purchase-money of the possession dedicated by thee to God?

⁴ οὐχὶ μένον] while it remained, did it not remain to thee? and not to us. “We did not covet thy money. ‘Si nolles vendere, quis te cogeret? Si velles offerre dimidium, quis exigeret totum?’” S. Aug. Serm. 148.

—τί ὅτι] What is the reason that? Cp. v. 9, and Luke ii. 49.

—οὐκ ἐψεύσω ἀνθρώποις] thou didst not lie to us men, but to God, Whom thou didst endeavour to defraud; thou didst not lie to us, but to the Holy Ghost in us; Θεὸς οὖν τὸ Πνεῦμα, Caten. p. 85. Cp. Greg. Nyss. Orat. de Filio et Spiritu Sancto. Jerom. in Isa. lxiii. Ambrose, de Spir. Sancto, iii. c. 10, cited by Lortinus and A Lapide here, and Athanas. (de Incarn. p. 704). Greg. Naz. (p. 576), and Bp. Pearson on the Creed (Art. viii. p. 480), who says, “As certainly as the Apostles were men, so certainly was the Holy Ghost, in the esteem of St. Peter, God.” Observe the aorist here, which makes this remark more cogent. In saying what thou didst say, οὐκ ἐψεύσω, thou didst not lie to men, but to God.

⁵ πεσὼν ἐξέψυξε] he fell down and gave up the ghost. It is not said, that St. Peter pronounced any sentence or imprecation upon Ananias, but that “he fell down and died.” Almighty God was pleased to execute judgment without any human intervention. As Aug. says, “Spiritus Sanctus mendacem sic punivit.” God thus punished robbery of Himself—sacrilege. See Anonym. in Caten. p. 86, and S. Jerome’s reply, Ep. 97, to the objections of Por-

φόβος μέγας ἐπὶ πάντας τοὺς ἀκούοντας ταῦτα. ⁶ Ἀναστάντες δὲ οἱ νεώτεροι συνέστειλαν αὐτὸν, καὶ ἐξενέγκαντες ἔθαψαν.

⁷ Ἐγένετο δὲ ὡς ὥρων τριῶν διάστημα, καὶ ἡ γυνὴ αὐτοῦ μὴ εἰδυῖα τὸ γεγονός εἰσηλθεν. ⁸ Ἀπεκρίθη δὲ αὐτῇ ὁ Πέτρος, Εἰπέ μοι, εἰ τοσούτου τὸ χωρίον ἀπέδοσθε; ἡ δὲ εἶπε, Ναὶ τοσούτου. ⁹ Ὁ δὲ Πέτρος εἶπε πρὸς αὐτήν, Τί ὅτι ^{e ver. 2. Ps. 50. 18.} συνεφωνήθη ὑμῖν πειράσαι τὸ Πνεῦμα Κυρίου; ἰδοὺ, οἱ πόδες τῶν θαψάντων τὸν ἄνδρα σου ἐπὶ τῇ θύρᾳ, καὶ ἐξοίσουσίν σε. ¹⁰ Ἐπεσε δὲ παρὰ χρήμα παρὰ τοὺς πόδας αὐτοῦ, καὶ ἐξέψυξεν· εἰσελθόντες δὲ οἱ νεανίσκοι εὗρον αὐτὴν νεκράν, καὶ ἐξενέγκαντες ἔθαψαν πρὸς τὸν ἄνδρα αὐτῆς.

¹¹ Καὶ ἐγένετο φόβος μέγας ἐφ' ὅλην τὴν ἐκκλησίαν, καὶ ἐπὶ πάντας τοὺς ἀκούοντας ταῦτα. ^{f ch. 2. 43. & 19. 17.}

¹² Διὰ δὲ τῶν χειρῶν τῶν ἀποστόλων ἐγένετο σημεῖα καὶ τέρατα πολλὰ ἐν τῷ λαῷ· καὶ ἦσαν ὁμοθυμαδὸν ἅπαντες ἐν τῇ στοᾷ Σολομώνος· ¹³ τῶν δὲ λοιπῶν οὐδεὶς ἐτόλμα κολλᾶσθαι αὐτοῖς, ἀλλ' ἐμεγάλυνεν αὐτοὺς ὁ λαός· ^{g ch. 14. 3. & 3. 11.}

¹⁴ μᾶλλον δὲ προσετίθεντο πιστεύοντες τῷ Κυρίῳ, πλήθη ἀνδρῶν τε καὶ ^{h ch. 2. 41.}

Porphyry, who abused this Scripture as an occasion for charging the Apostle with cruelty. Porphyry's allegation, as *Theophyl.* observes, is an accusation against the Holy Ghost.

S. Jerome's words are, Ep. 97, p. 792, "Apostolus Petrus nequaquam imprecatur iis mortem, ut stultus Porphyrius calumniatur; sed Dei iudicium propheticum spiritu annunciat, ut poena duorum hominum sit doctrina multorum."

So *S. Augustine* (contra Parmenianum, lib. iii. c. 1). Cp. *Cassian.* et *Isidor.* *Pelusiota*, and *Origen* (Comment. in Matthæum, tom. xv. § 15), οὐ Πέτρον γε νομιστέον ἀνηρκεῖναι τὸν Ἀνανίαν, ἀλλ' ἐκεῖνος οὐκ ἤνεγκε τὸν ἐλεγχοῦν, καθικομένον τῶν λόγων Πέτρον τῆς ψυχῆς αὐτοῦ, βασανιζόμενος τοσοῦτον ὥστε καὶ ἐκψύξαι."

It is to be regretted, that some Romish Divines, in their desire to claim the *temporal sword* for St. Peter, and for the Roman See, have given credit and currency to the objection of *Porphyry*. See note on Luke ix. 54, and cp. below, xiii. 11, the case of *Elymas*.

A Lapide here is an honourable exception: "Fuit mors Ananias plaga à Deo inflictæ. Vox Petri fuit tantum occasio et causa instrumentalis occisionis, eaque non physica sed moralis."

Almighty God also showed by this signal visitation that the Holy Spirit was indeed in St. Peter and the Apostles, and had enabled them to read the heart of Ananias, and to reveal his secret deeds; and so He established their authority in the eyes of the Church.

If the artifice of Ananias and Sapphira had been successful, and had become known, then it would have been imagined that the Apostles had been guilty of falsehood and hypocrisy in claiming divine inspiration for themselves; and that our Lord's promise to them had failed (John xvi. 13).

It is observable, that at the *first* promulgation of God's laws, any breach of them has been generally punished in a signal and awful manner, for the sake of *example* and *prevention of sin*, and of *punishment* for sin. So it was now in the case of Ananias, on the first effusion of the Holy Spirit, and at the first preaching of the Gospel, "non crudelitate sententiæ, sed correctionis exemplo," says *S. Jerome*, Ep. 97. So it was in the case of Uzzah touching the ark when about to be placed on Mount Zion. (2 Sam. vi. 6—12.) So it was in the case of the man who gathered sticks on the Sabbath Day, at the first publication of the Decalogue. (Numb. xv. 32—36.) So, above all, it had been at the beginning, in the case of Adam and Eve.

Almighty God speaks audibly in His judgments upon sin once for all. He intervenes visibly in mercy, in order to prevent other transgressions, and so to save men's souls from sin and death. And having once spoken He holds His peace. He leaves these awful judgments—more awful because single—to be tests of men's faith, attention, and obedience; and for the most part He reserves subsequent transgressions for the Universal Judgment of the Great Day; of which these primary judgments have been a rehearsal, an earnest, and a warning. (See *Chrys.* here and *Cassian.*) Especially let the awful denunciations of Holy Scripture on the future punishment of *liars* be remembered here. Rev. xxi. 8. 27.

Whether Ananias and Sapphira repented in the hour of death, and whether they incurred death eternal as well as temporal by their sin (see *Aug.* l. c.), it would be presumptuous to inquire. The mysteries of Divine Judgment are inscrutable.

Here is an exercise of humility. This we know, that there will be degrees of punishment and happiness in another world, and that "every one will be equitably dealt with." "Shall not the Judge of all the earth do right?" (Gen. xviii. 25.)

6. οἱ νεώτεροι] the young men, called οἱ νεανίσκοι in v. 10, perhaps having an office in the Church. Cp. *Blunt*, p. 47. The word νεανίσκος = νεανίσκοι, is used for the military attendants of Abraham, Gen. xiv. 24.

— ἔθαψαν] they buried. Cp. v. 10, where it is said that Sapphira was buried by the side of her husband.

Why is it mentioned that Ananias and Sapphira were buried?

(1) To show that they were really dead, and to anticipate an objection which scepticism might suggest, that they only fell down in a swoon.

(2) To show that there was no feeling of personal vindictiveness on the part of the Apostles or the Church. A persecuting spirit in later times has mangled the dead bodies of those whom it has charged with heresy. It has even exhumed their bones (e. g. Wickliffe's) sleeping in the grave, and scattered them to the winds. But Primitive Christianity warred not with the dead; it wound up the bodies even of Ananias and Sapphira in a funeral sheet, and committed them to a decent grave.

(3) To teach the Christian duty of burying the dead; see below, viii. 2.

Among the Jews, burial took place speedily after death, not only by reason of the heat of the climate, but on account of the legal defilement from contact with the dead. Numb. xix. 11.

9. οἱ πόδες] the feet: cp. Luke ix. 53, πρόσωπον πορευόμενον. The Spirit in Peter hears the sound of their feet. St. Peter had read the heart of Ananias: he now foretells the future concerning Sapphira. In neither case does he execute judgment; but in both cases he shows that he is inspired by the Holy Ghost, and that his authority is ratified by God. See on v. 5.

11. τὴν ἐκκλησίαν] the Church. Hebr. כְּהִנֵּה (whence Gr. καλέω, κλητοί, English call. See on Matt. xvi. 18). Here the Church of Christ is represented as already founded. Cp. above on ii. 47. Our Lord had spoken of His Church prophetically, and had used a word which St. Matthew represents by Ἐκκλησία to designate it (Matt. xvi. 18; xviii. 17). But it is not till after the day of Pentecost, and the events recorded in the first four chapters of the Acts, that the word *Ecclesia*, Church, appears to have been used to designate the Christian Society then founded and constituted. Before that time we hear of *οἰκουμεναὶ* and *ἀδελφοί* (i. 15), οἱ πιστεύοντες (ii. 44; iv. 4). Cp. notes below, vi. 3; xi. 26. But henceforth the word *ἐκκλησία* is of frequent occurrence, viii. 1. 3; ix. 31. αἱ ἐκκλησίαι, xi. 22; xii. 1, &c.

12. στοᾷ Σολομώνος] Solomon's porch. See above on iii. 2. The recollection of our Lord's Discourse delivered there, may have supplied a special motive for resort thither. Cp. John x. 23.

13. τῶν λοιπῶν] of the residue. Perhaps a temperate expression for the Rulers, contrasted with the λαὸς or people, as in v. 26, who were more courageous in professing Christianity (see the next verse) than their superiors, who had more to lose. So it had been with regard to Christ. See John vii. 48. Cp. I Cor. i. 20; ii. 8. A change for the better takes place vi. 7.

On the sense of κολλᾶσθαι, to attach oneself and to cleave to, see Luke xv. 15. Acts ix. 26; x. 28.

ch. 19. 12.

γυναικῶν^{15 i} ὥστε κατὰ τὰς πλατείας ἐκφέρειν τοὺς ἀσθενεῖς, καὶ τιθέναι ἐπὶ κλινῶν καὶ κραβάττων, ἵνα ἐρχομένου Πέτρου κἂν ἡ σκιά ἐπισκιάσῃ τινὲς αὐτῶν. ¹⁶ Συνήρχετο δὲ καὶ τὸ πλῆθος τῶν περίξ πόλεων εἰς Ἱερουσαλὴμ, φέροντες ἀσθενεῖς καὶ ὀχλουμένους ὑπὸ πνευμάτων ἀκαθάρτων οἷτινες ἐθεραπεύοντο ἅπαντες.

k ch. 4. 1. & 2. 6.

^{17 k} Ἀναστὰς δὲ ὁ ἀρχιερεὺς καὶ πάντες οἱ σὺν αὐτῷ, ἡ οὖσα αἵρεσις τῶν Σαδδουκαίων, ἐπλήσθησαν ζήλου, ¹⁸ καὶ ἐπέβαλον τὰς χεῖρας ἐπὶ τοὺς ἀποστόλους, καὶ ἔθεντο αὐτοὺς ἐν τηρήσει δημοσίᾳ. ^{19 1*} Ἀγγελος δὲ Κυρίου διὰ τῆς νυκτὸς ἤνοιξε τὰς θύρας τῆς φυλακῆς, ἐξαγαγὼν τε αὐτοὺς εἶπε, ^{20 m} Πορεύεσθε καὶ σταθέντες λαλεῖτε ἐν τῷ ἱερῷ τῷ λαῷ πάντα τὰ ῥήματα τῆς ζωῆς ταύτης. ^{21 n} Ἀκούσαντες δὲ εἰσῆλθον ὑπὸ τὸν ὄρθρον εἰς τὸ ἱερὸν, καὶ ἐδίδασκον.

l ch. 17. 7.

& 16. 26.

m John 6. 68.

n ch. 4. 5, 6.

Παραγενόμενος δὲ ὁ ἀρχιερεὺς καὶ οἱ σὺν αὐτῷ συνεκάλεσαν τὸ συνέδριον καὶ πᾶσαν τὴν γερουσίαν τῶν υἱῶν Ἰσραὴλ, καὶ ἀπέστειλαν εἰς τὸ δεσμοτῆριον

14. γυναικῶν] of women. St. Luke is careful to mention the extension of the privileges of the Gospel to Women. See above, i. 14, and cp. *Introduction* to St. Luke, p. 161.

15. κατὰ τὰς πλ.] along the streets. *Winer*, § 49, p. 356. — κραβάττων] So A, B, D, and other MSS., which seems to be preferable to κραβάτων (*Eltz.*), for the first syllable in 'gratūm' is short. See *Catull.* x. 22.

— κἂν] at least. 2 Cor. xi. 16.

— Πέτρον ἢ σκιά] Peter's shadow. From what is said in the verse following it would appear that cures actually ensued. The act itself of bringing the sick and laying them in the streets showed faith; and it might please God to bless such an act in a special manner at that time, in order to give additional authority to the doctrine preached by St. Peter and the Apostles; and to show that they were in an extraordinary degree filled with the Holy Ghost recently poured out upon them on the Day of Pentecost.

There was no cause for fear lest the people should regard the Apostles as sources of divine power, and not as channels: for Peter and the rest took care to obviate any such supposition. See iii. 13; xiv. 15. They assumed nothing to themselves, and ascribed all their efficiency to Christ. Indeed, these signs of a special outpouring of divine effluence were proofs of Christ's Ascension, and were manifestations of His glory. They showed that He had received gifts to give to men; and that He had sent what He promised. These miracles therefore were confirmatory of the faith and courage of the Apostles. They showed that though absent from them in person, Christ was present in power (cp. Matt. xviii. 20). Christ, when on earth, had shed forth divine virtue on those who touched with faith the hem of His garment (Matt. ix. 20; xiv. 36. Mark vi. 56. Luke viii. 44). And now that He is glorified in heaven, He works by the shadow of Peter, and by the handkerchiefs of Paul (Acts xix. 12). So He fulfils His own prophecy, that they who should believe in Him when glorified should do greater works than He had done on earth (John xiv. 12), and He shows that they who touch Him by faith in His Word and Sacraments, duly ministered in His Church, may receive divine virtue from Him in their immortal souls.

Besides, the incident related in these two cases is a remarkable proof of the reality of the miracles wrought by the Apostles. The works done by them must have made a great impression to have produced such a result. They were not done in a corner. The sick were carried into the broad streets (πλατείας), and they were brought from the neighbouring cities, and were healed.

16. πνευμάτων ἀκαθάρτων] of unclean spirits. Another remarkable testimony against the Sadducees, now assailing the Apostles.

(1) The Sadducees said, that there is no Resurrection. (Matt. xxii. 23.) Peter preached it, and proved his doctrine by miracles.

(2) The Sadducees said, that there was no Angel. (Acts xxiii. 8.) Peter was delivered by one (v. 19).

(3) They said, that there was no Spirit. Peter was inspired by the Holy Spirit, defeated the lie of Ananias, whose heart was filled with the Evil Spirit (v. 3), and cast out unclean spirits.

So mercifully did the Holy Ghost confute error and teach the Truth.

The following summary of some recent comments on St. Luke's narrative of the liberation of the Apostles shows, that the same sceptical spirit, which animated the Sadducees in their persecu-

tion of the Apostles, is still at work in endeavouring to invalidate the truth of the narrative which the Holy Ghost has vouchsafed to the Church of their sufferings and deliverances. "Der historische Bestand der wunderbaren Art und Weise dieser Befreiung ist nicht zu ermitteln. Luk. berichtet das Factum in sagenhafter Ausschmückung; jeder Versuch aber, die Umstände dieses Befreiungsactes auf einen blos natürlichen Hergang zurückzuführen (ein Blitzschlag, oder ein Erdbeben habe die Thür geöffnet, oder, wie Thiess, Eck, Eichhorn, Eckerm. u. Heinrich wollen, ein befreundeter Mensch, etwa der Gefangenwärter selbst oder ein beherzogter Christ, habe den Kerker aufgethan) alterirt ganz die Tendenz und das Wesen des Textes. S. *Storr* Opusc. III. p. 186 f. Auffallend bleibt, dass in den nachherigen Verhandlungen, v. 27 ff. nichts über diese Befreiung und deren Thatbestand vorkommt. Daraus ergibt sich die Unvollständigkeit des Berichts, nicht aber die Ungeschichtlichkeit der Thatsache selbst (*Baur, Zeller*), welche, wenn sie eine tendenzmässige Erfindung wäre, gewiss auch im Verhöre mit angebracht worden wäre. Auch die scheinbare Nutzlosigkeit der Befreiung (denn die Apostel werden doch wieder festgenommen) zeugt nicht gegen ihre Wirklichkeit, da sie, zur Festigung und Erhebung des Glaubensmuthes der Apostel selbst reichend, schon hierin eine genügende ethische Bestimmung hat; dahingegen die Annahme, Christus habe durch seinen Engel dem Sanhedrin seine Machtlosigkeit darthun lassen wollen (*Baumg.* p. 108), nur dann hinreichenden Grund hätten, wenn der weitere Bericht dahin lautete, dass die Richter hier wirklich das Eingreifen himmlischer Macht in der Art der Befreiung erkannt hätten. Lange apost. Zeitalt. II. 2, p. 68, führt die Erscheinung auf einen visionären Zustand zurück; die Apostel seien befreit worden 'im Zustande des Genieslebens, des zweiten Bewusstseins.' Das ist eingelegt." (*Meyer*, p. 107.)

17. ἡ οὖσα αἵρεσις τῶν Σαδδουκαίων] they who were the sect of the Sadducees. On this use of ἡ οὖσα, see *Kühner*, G. G. 429. (*Meyer*). The words ἡ οὖσα αἵρεσις seem to intimate, that the Sadducean sect, as a body, rose up against the Apostles (*Alf.*). The Sadducees were attached to Annas, in persecuting the Apostles, by their prejudice against the doctrine of the Resurrection. Ananias, afterwards High Priest, Son of Annas, and brother-in-law of Caiaphas, was a Sadducee. *Joseph. Antiq.* xx. 8: cf. Acts iv. 1; xxiii. 6.

On the word αἵρεσις = secta (from *sequor*), see xv. 5; xxiv. 5; xxvi. 5; xxviii. 22. Constantine (in *Euseb.* x. 5) calls the Christian Church, τὴν καθολικὴν, τὴν ἡνωτάτην αἵρεσιν.

18. δημοσίᾳ] The public prison; and therefore the evidence of the miracle of their release was more notorious. So the malice of the Evil One was overruled for the glory of Christ.

19. ἄγγελος Κυρίου] an angel of the Lord. Lest it should be said that this was an earthquake, or other natural phenomenon, St. Luke adds the words which the Angel spake.

Lest also it should be thought by themselves or others, that they either might not communicate with the officers of the Temple, or were in antagonism to them, the Angel commands them to go and preach there.

On the frequency with which Angels appear in the History of the Acts of the Apostles, see below, xii. 15.

21. ὑπὸ τὸν ὄρθρον] at daybreak—so zealous were they. — συνέδριον—γερούσιαν] Concerning the συνέδριον, or Sanhedrim, see Acts iv. 5—7; xxii. 5; xxiii. 6, and on Matt. v. 22, and *Winer*, R. W. B. ii. pp. 551, 552.

The γερούσιαν included πρεσβύτεροι (see iv. 8; xxv. 15),

ἀχθῆναι αὐτούς. ²² Οἱ δὲ ὑπηρέται παραγενόμενοι οὐχ εὗρον αὐτοὺς ἐν τῇ φυλακῇ· ἀναστρέψαντες δὲ ἀπήγγειλαν ²³ λέγοντες, Ὅτι τὸ δεσμωτήριον εὗρομεν κεκλεισμένον ἐν πάσῃ ἀσφαλείᾳ, καὶ τοὺς φύλακας ἐστῶτας πρὸ τῶν θυρῶν· ἀνοίξαντες δὲ ἔσω οὐδένα εὗρομεν. ²⁴ Ὁ δὲ ἤκουσαν τοὺς λόγους τούτους ^{o ch. 4. 1.} ὁ τε ἱερεὺς καὶ ὁ στρατηγὸς τοῦ ἱεροῦ καὶ οἱ ἀρχιερεῖς, διηπόρουν περὶ αὐτῶν, τί ἂν γένοιτο τοῦτο. ²⁵ Παραγενόμενος δὲ τις ἀπήγγειλεν αὐτοῖς, Ὅτι ἰδοὺ οἱ ἄνδρες, οὓς ἔθεσθε ἐν τῇ φυλακῇ, εἰσὶν ἐν τῷ ἱερῷ ἐστῶτες καὶ διδάσκοντες τὸν λαόν.

²⁶ Τότε ἀπελθὼν ὁ στρατηγὸς σὺν τοῖς ὑπηρέταις ἤγαγεν αὐτοὺς, οὐ μετὰ βίας, ἐφοβοῦντο γὰρ τὸν λαὸν ἵνα μὴ λιθασθῶσιν. ²⁷ Ἀγαγόντες δὲ αὐτοὺς ἔστησαν ἐν τῷ συνεδρίῳ· καὶ ἐπρωτότησεν αὐτοὺς ὁ ἀρχιερεὺς ²⁸ λέγων, Οὐ ^{p ch. 4. 18.} παραγγελία παρηγγείλαμεν ὑμῖν μὴ διδάσκειν ἐπὶ τῷ ὀνόματι τούτῳ; καὶ ἰδοὺ, πεπληρώκατε τὴν Ἱερουσαλὴμ τῆς διδαχῆς ὑμῶν, καὶ βούλεσθε ἐπαγαγεῖν ἐφ' ἡμᾶς τὸ αἷμα τοῦ ἀνθρώπου τούτου.

²⁹ Ἀποκριθεὶς δὲ ὁ Πέτρος καὶ οἱ ἀπόστολοι εἶπον, Πειθαρχεῖν δεῖ Θεῷ ^{q ch. 4. 19.} μᾶλλον ἢ ἀνθρώποις. ³⁰ Ὁ Θεὸς τῶν πατέρων ἡμῶν ἤγειρεν Ἰησοῦν, ὃν ὑμεῖς ^{r ch. 2. 24. & 3. 15.}

διεχειρίσασθε κρεμάσαντες ἐπὶ ξύλου· ³¹ τοῦτον ὁ Θεὸς ἀρχηγὸν καὶ σωτῆρα ^{s Phil. 2. 9. Heb. 2. 10. Luke 24. 47.} ὕψωσε τῇ δεξιᾷ αὐτοῦ, δοῦναι μετάνοιαν τῷ Ἰσραὴλ καὶ ἄφεσιν ἁμαρτιῶν·

³² καὶ ἡμεῖς ἐσμεν αὐτοῦ μάρτυρες τῶν ῥημάτων τούτων, καὶ τὸ Πνεῦμα δὲ τὸ ἅγιον, ὃ ἔδωκεν ὁ Θεὸς τοῖς πειθαρχοῦσιν αὐτῷ. ^{t John 15. 26, 27. ch. 2. 4.}

³³ Οἱ δὲ ἀκούσαντες διεπρίοντο, καὶ ἐβουλεύοντο ἀνελεῖν αὐτούς. ^{u ch. 7. 54.}

³⁴ Ἀναστὰς δέ τις ἐν τῷ συνεδρίῳ Φαρισαῖος, ὀνόματι Γαμαλιήλ, νομοδι- ^{v ch. 22. 3.}

δάσκαλος, τίμιος παντὶ τῷ λαῷ, ἐκέλευσεν ἔξω βραχὺ τοὺς ἀποστόλους ποιῆσαι,

³⁵ εἰπέ τε πρὸς αὐτούς, Ἄνδρες Ἰσραηλῖται, προσέχετε ἑαυτοῖς, ἐπὶ τοῖς ἀνθρώποις τούτοις τί μέλλετε πράσσειν. ³⁶ Πρὸ γὰρ τούτων τῶν ἡμερῶν ἀνέστη

who were elected from each tribe, and were associated with the seventy of the Sanhedrim. See *Selden, Rosenm., and Kuinoel.*

^{23.} φύλακας] *Elz.* adds ἔξω, not in A, B, D, E.

— πρὸ] A, B, D have ἐπὶ, which may be the true reading.

^{24.} ὁ τε ἱερεὺς] A, B, D, *Vulg.* and other Versions omit these words, perhaps rightly; ὁ ἱερεὺς occurs nowhere else in N. T. for ὁ ἀρχιερεὺς, except perhaps Heb. x. 21. Cp. Heb. x. 11, where the MSS. vary between ἱερεὺς and ἀρχιερεὺς.

— ὁ στρατηγὸς τοῦ ἱεροῦ] See Luke xxii. 52. Acts iv. 1.

^{28.} παραγγελία παρηγγείλαμεν] Cp. on iv. 17, ἀπειλὴ ἀπειληθήμεθα.

— τῷ ὀνόματι τ.—τοῦ ἀνθρώπου τ.] *This name; this man.* The priests falter and stammer, and do not venture to pronounce the Name of *Christ*. Peter utters it boldly v. 30.

It has been alleged (e.g. by *Zeller*, see above, v. 16) that it is incredible that, after the miracle wrought for the deliverance of the Apostles, the Sanhedrim should have continued to persecute them. And thence an exception has been taken against the veracity of St. Luke.

This objection would invalidate the History of the Old Testament as well as of the Gospel. After God's wonders wrought in Egypt, Pharaoh's heart is hardened; and even after their deliverance from Egypt, and the miracles which God worked for them in the wilderness, the Israelites rebelled against Him. See the note on Matt. xv. 33.

So it is in the Gospel. The Sanhedrim confessed, "this man doeth many miracles" (John xi. 47), and yet they who say this are conspiring to kill Him Who wrought them.

Consider also the stoning of St. Paul at Lystra (Acts xiv. 19), after the miracle he had wrought there.

The solution of the supposed difficulty is to be found in the power of Satan over the human mind,—a power sometimes exercised on the mind even of Expositors of the Scriptures,—when it resists the evidence of truth, and is abandoned by the Holy Spirit, and is left to itself.

Besides, from the dominion then exercised by Satan in the world, and showing itself in lying wonders, the evidence from miracles was not so potent as might be supposed. The miracles

of Christ and His Apostles were ascribed to the same agency as that which showed itself in Magic and Sorcery, even among the Heathen, and were confounded with their phenomena. (Cp. *Blunt*, Lectures, p. 126.) So it will be hereafter; see the prophecies of Christ and the Apostles as to the Latter Days, Matt. xxiv. 24. 2 Thess. ii. 9.

Another reason has been suggested above, on iv. 1.

But why (it has been asked by *Zeller*) were the Apostles delivered from prison, if on the next day they were to be arrested and brought before the Sanhedrim? Was not the miracle in vain?

No; it was a part of the evidence that God was pleased to give to the Jews, and particularly to their Rulers, of the truth of the Doctrine preached by the Apostles. It was a probationary exercise of their faith. Doubtless, though some hardened their hearts, others were persuaded. And so the work of sifting of the Nation went on, till the wheat was made ready for the barn, and the chaff for the fire.

— καὶ βούλεσθε] *and ye desire to bring this man's blood upon us!* The language of alarm, as *Chrys.* says, "Dost thou scourge," and yet fear? Insult, and yet tremble? Judge, and yet quake? So cowardly is sin."

They had forgotten that all the people had said (Matt. xxvii. 26), "His blood be upon us, and upon our children." (*Bede.*)

^{30.} ξύλου] *tree.* Hebr. יָצַף. Cp. x. 39. Gal. iii. 13.

^{31.} ὕψωσε τῇ δεξιᾷ] *You lifted Him up on the Cross* (cp. John iii. 14), *God raised Him to His own Right Hand.* Cp. above, ii. 33.

^{33.} διεπρίοντο] *they were being cut asunder in heart*, as by a saw (πρίων), 'dissecabantur' (*Vulg.*), πικρὰς ἐχαλέπαινον (*Gloss. Alb.*).

^{34.} Γαμαλιήλ] *Gamaliel.* The Master of St. Paul (Acts xxii. 3). Gamaliel the elder, the grandson of the famous Hillel.

It is observable that *three persons* bearing this name, Gamaliel, are mentioned in the Talmud; and all bore the name of *Rabban*, a title given only to four other doctors in Jewish history, and all were Presidents of the Council. See *Lightfoot* and *Rosenm. Biscoe*, p. 77.

These circumstances strengthen what will be said concerning *Theudas* in the following note.

¹ In Caten. here, p. 93, where for Σὺ βατίζεις καὶ σὺ φοβῇ read Σὺ μαστίχεις (see v. 40); the confusion arose from the similarity of β and μ in the MS.

Θευδάς, λέγων εἶναι τινὰ ἑαυτὸν, ᾧ προσεκλήθη ἀνδρῶν ἀριθμὸς ὡς τετρακοσίων ὃς ἀνῆρέθη, καὶ πάντες ὅσοι ἐπείθοντο αὐτῷ διελύθησαν, καὶ ἐγένοντο εἰς οὐδέν. ³⁷ Μετὰ τοῦτον ἀνέστη Ἰούδας ὁ Γαλιλαῖος, ἐν ταῖς ἡμέραις τῆς ἀπογραφῆς, καὶ ἀπέστησε λαὸν ἱκανὸν ὀπίσω αὐτοῦ· κακῆνός ἀπώλετο, καὶ πάντες ὅσοι ἐπείθοντο αὐτῷ διεσκορπίσθησαν. ³⁸ * Καὶ τὰ νῦν λέγω ὑμῖν, ἀπόστητε ἀπὸ τῶν ἀνθρώπων τούτων, καὶ εἰσάτε αὐτούς· ὅτι ἐὰν ᾗ ἐξ ἀνθρώπων ἡ βουλὴ αὐτῇ, ἡ τὸ ἔργον τοῦτο, καταλυθήσεται. ³⁹ * εἰ δὲ ἐκ Θεοῦ ἐστίν, οὐ δύνασθε καταλῦσαι αὐτό· μήποτε καὶ θεομάχοι εὗρεθῇτε.

w Prov. 21. 30.
Isa. 8. 10.
Matt. 15. 13.

x ch. 9. 5.
& 23. 9.

y ch. 4. 18.
z Matt. 10. 17.

a Matt. 5. 10—12.
Rom. 5. 3.
2 Cor. 12. 10.
Phil. 1. 29.
James 1. 2.
1 Pet. 4. 13—16.
b 2 Tim. 4. 2.

c ch. 9. 29.
& 11. 20.
d ch. 4. 35.

⁴⁰ * Ἐπείσθησαν δὲ αὐτῷ, καὶ προσκαλεσάμενοι τοὺς ἀποστόλους, ² δείραντες παρηγγείλαν μὴ λαλεῖν ἐπὶ τῷ ὀνόματι τοῦ Ἰησοῦ, καὶ ἀπέλυσαν αὐτούς.

⁴¹ * Οἱ μὲν οὖν ἐπορεύοντο χαίροντες ἀπὸ προσώπου τοῦ συνεδρίου, ὅτι ὑπὲρ τοῦ ὀνόματος κατηξιώθησαν ἀτιμασθῆναι. ⁴² πᾶσάν τε ἡμέραν, ^b ἐν τῷ ἱερῷ καὶ κατ' οἶκον, οὐκ ἐπαύοντο διδάσκοντες καὶ εὐαγγελιζόμενοι Ἰησοῦν τὸν Χριστόν.

VI. ¹ Ἐν δὲ ταῖς ἡμέραις ταύταις πληθυνόντων τῶν μαθητῶν, ἐγένετο γογγυσμὸς ^c τῶν Ἑλληνιστῶν πρὸς τοὺς Ἑβραίους, ὅτι παρεθεωροῦντο ^d ἐν τῇ διακονίᾳ τῇ καθημερινῇ αἱ χήραι αὐτῶν.

36. Θεῦδας] *Theudas*. St. Luke has been charged with an historical error here (by Eichhorn, Credner, De Wette, Meyer, and even Neander), because it is related by Josephus (Ant. xx. 5. 1) that an insurrection was headed by Theudas, in the reign of Claudius, and Procuratorship of Fadus, more than ten years after this speech of Gamaliel.

On the plea of this supposed error, others (Baur and Zeller) have proceeded to deny the historical veracity of the speech of Gamaliel altogether.

The inaccuracy would be more glaring, — if inaccuracy there were, — because it is asserted by Gamaliel that the revolt of the Theudas mentioned here by him was before “the days of the taxing;” which took place only about ten years after the Nativity of Christ. See on Luke ii. 2.

In fact, if the allegation of inaccuracy were true, St. Luke must have committed an anachronism of more than thirty years.

But there is no ground at all for such a surmise. The circumstances of the two cases were very different.

The Theudas here mentioned had only about 400 followers, who προσεκλήθησαν αὐτῷ — a very gentle expression, — but the Theudas in Josephus πείθει τὸν πλείστον ὄχλον. They were two different persons.

The name *Theudas* was a common Hebrew one (see Origen, c. Cels. i. 6, and Wetstein here), from תהו, confessio. Two persons bearing that name are mentioned by Lightfoot here (ii. p. 657). Indeed it is probably either the same name as *Thaddeus* and *Judas* (see Lightfoot and cp. Mintert in v.); or, if it is a Greek name, it is identical with Θεόδοτος — a very common appellation. There were two Apostles at the same time bearing the name of *Judas*; and two also bearing the name of *John*; and at least three persons of distinction, living nearly at the same time, bearing the name of the speaker himself, *Gamaliel*. Why then should any one be led, by the Critics above mentioned, to doubt the assertion, reported by St. Luke, that, in an age when such impostors were plentiful, there was more than one named Theudas within a space of forty years? If the Pharisee Josephus is to be believed when he writes of one Theudas, why should the Pharisee Gamaliel not be believed when he speaks of another?

Such doubts as these, however, have their use. They show, that there are many persons, of some reputation for critical acumen, who are in love with scepticism, and doubt for doubting's sake. Their doubts are, therefore, of less value, and will have less weight with reasonable men. Thus Infidelity often overleaps itself, and confirms the Truth.

— λέγων εἶναι τινὰ ἑαυτὸν] saying that he himself was somebody, for λέγων εἶναι τινὰ αὐτὸς μέγας. Some MSS. add μέγας (so also viii. 9). Very different was the language of Ignatius (ad Ephes. iii.), οὐ διατάσσομαι ὑμῖν, ὡς ὢν τις. On this use of τις = some one (aliquis), see Winer, p. 153, and below, note on Gal. i. 7.

— προσεκλήθη] consented to; literally, inclined to, being swayed by him. This reading is authorized — though not literally — by the best MSS., A, B, C, D, E, H, none of which have προσεκολληθή, the reading of Elz.

37. Ἰούδας ὁ Γαλιλαῖος, ἐν ταῖς ἡμέραις τῆς ἀπογραφῆς] *Judas* is called here a *Galilean*, but Josephus (Ant. xviii. 1. 1) calls him ἄνδρα Γαυλανίτην. And if that had been the only passage of Josephus in which Judas was mentioned, St. Luke would, doubt-

less, have been charged with an inaccuracy here also by some sceptical expositors. But, fortunately, Judas is mentioned in another place by Josephus; and there he is called a *Galilean* (Joseph. Ant. xx. 5. 2. B. J. ii. 8. 1).

Similarly, if Josephus had written more fully on the times preceding Judas, doubtless he would have mentioned another Theudas. See v. 36. In the present case, Gamaliel and St. Luke are confirmed by Josephus (Ant. xviii. 1. 1; xx. 5. 2. B. J. ii. 9. 1), and St. Luke's words “in the days of the taxing,” are happily explained by the fact recorded by the Jewish Historian, that, in the presidency of Quirinius, A.D. 6, when the Taxing, which had been only an ἀπογραφὴ, or Enrolment of names, or Census, at the time of the Nativity (see on Luke ii. 2), was followed up by an ἀποτίμησις, or levying of imposts and rates in money on the persons and property registered, Judas of Galilee (as he is called here, and by Josephus, Ant. xviii. 1. 6, and xx. 5. 2), or Gaulanites (of Gamala, on s.e. of the sea of Galilee), arose in revolt, and said that “the ἀποτίμησις brought with it manifest slavery” to the people of God from a heathen power; and he excited the people to rise in defence of their freedom and religion.

The words of Josephus (Ant. xviii. 1. 1) are, παρῶν Κυρηνίος εἰς τὴν Ἰουδαίαν, προσθήκη τῆς Συρίας γενομένην, ἀποτιμησόμενος αὐτὰν τὰς οὐσίας . . . οἱ δὲ, καίπερ τὸ κατ' ἀρχὰς ἐν δεινῷ φέροντες τὴν ἐπὶ ταῖς ἀπογραφαῖς ἀκρόασιν, ὑποκατέβησαν . . . καὶ ἀπετίμων χρήματα. Ἰούδας δὲ, Γαυλανίτης ἀνὴρ . . . ἠπέργετο ἐπ' ἀποστάσει, κ.τ.λ.

41. μὲν οὖν] however. A very frequent formula in the Acts of the Apostles, with which the Author sums up what he has to say on the topic in hand, and prepares his readers for a transition to something else. See viii. 4; ix. 31; xi. 19; xv. 3; xvi. 5.

— ὑπὲρ τοῦ ὀνόματος] in behalf of the NAME. So A, B, C, D, and other MSS. Elz. adds αὐτοῦ. A remarkable expression. Cp. v. 28, and 3 John 7. The NAME of JESUS in the Acts of the Apostles is what the NAME of JEHOVAH is in the Old Testament. See ii. 38; iii. 6. 26; iv. 10. 13. 30. Cp. ἡ ὁδός, the WAY, ix. 2; xix. 9.

42. κατ' οἶκον] at home, in their private oratory. See above, on ii. 46.

— Ἰησοῦν τὸν Χριστόν] ‘Jesus the Christ;’ i. e. they preached Him as such.

CH. VI. 1. γογγυσμός] a murmuring. An example of evil made an occasion of good. The Church, guided by the Holy Spirit, grows by danger and difficulty. See Introduction, p. 11. “Ecclesiæ proprium est, ut vincat, cum læditur.” (Hilary, de Trin. vii.)

A prelude of Church-History. “Persecutiones primūm passa est Ecclesia; deinde schismata.” (Lorin.)

— τῶν Ἑλληνιστῶν] of the Hellenists. Not Gentiles (Ecumen.), but Jews of the various dispersions mingled with the Gentiles in Asia and Egypt (see above, on ii. 9, and below, ix. 29, and John xii. 20), and who spoke the Greek tongue, Ἑλληνιστὶ φθεγγόμενοι (Chrys., who contrasts them with the βαθεῖς Ἑβραῖοι), and did not use the original Hebrew Bible, but the Septuagint Version of the Old Testament. See Grot. and Valck., and Glass., Phil. S. p. 149, and particularly Lightfoot's excellent note here (ii. pp. 658—662), and Wetstein (p. 490), in which

² Προσκαλεσάμενοι δὲ οἱ δώδεκα τὸ πλῆθος τῶν μαθητῶν εἶπον, Οὐκ ἄρεστόν ἐστιν ἡμᾶς καταλείψαντας τὸν λόγον τοῦ Θεοῦ διακονεῖν τραπέζαις. ³ Ἐπισκέψασθε οὖν, ἀδελφοί, ἄνδρας ἐξ ὑμῶν ^e μαρτυρουμένους ἐπὶ τῇ πλήρει Πνεύματος ἁγίου καὶ σοφίας, οὓς καταστήσωμεν ἐπὶ τῇ χρείᾳ ταύτῃ· ⁴ ἡμεῖς δὲ τῇ προσευχῇ καὶ τῇ διακονίᾳ τοῦ λόγου προσκαρτερήσομεν.

⁵ Καὶ ἤρρεσεν ὁ λόγος ἐνώπιον παντὸς τοῦ πλήθους· καὶ ἐξελέξαντο Στέφανον, ἄνδρα ^h πλήρη πίστεως καὶ Πνεύματος ἁγίου, καὶ ⁱ Φίλιππον, καὶ Πρόχορον, καὶ

numerous examples are adduced of rivalries and jealousies on the part of the *Hebrews*, disparaging the Hellenistic language, literature, and population. (Cp. John vii. 35, also *Biscoe*, pp. 85—91.)

On the other hand, some of the most learned Hellenistic Jews (e.g. Philo) did not know Hebrew. Cp. *Hewson*, i. pp. 47, 83.

— τοὺς Ἑβραίους] *the Hebrews*. Jews, specially of Palestine, who spoke the Syro-Chaldaic tongue, and read the Scriptures in Hebrew, or in Chaldaic paraphrases, and who claimed to themselves special privileges on account of their Hebrew extraction. Cp. 2 Cor. xi. 22, Ἑβραῖοι εἰσὶ καὶ γὰρ. Phil. iii. 5, Ἑβραῖος ἐξ Ἑβραίων.

— παρεθεωροῦντο αἱ χήραι αὐτῶν] *their Widows were being neglected*. See below, ix. 39—41.

On the status of the χήραι, or *Widows*, in the primitive Church, see notes on 1 Tim. v. 3—16.

2—6. προσκαλεσάμενοι οἱ δώδεκα τὸ πλῆθος] *the Twelve having called together the People*. A pattern of the true principles of Church Polity. The Twelve convene the πλῆθος, or People, and propose what is to be done; the People approve the proposal (v. 5), and elect seven persons, who are presented to the Apostles, and are ordained by them. Cp. *Hooker*, *Eccl. Polity*, VIII. vii.

— οἱ δώδεκα] *The Twelve Apostles* therefore were still at Jerusalem. Cp. viii. 1.

2. οὐκ ἄρεστόν] *It does not please*. ("Non placet" (*Rosenm.*); the Apostles omit ἡμῖν in modesty; and to make the assertion more general. Cf. v. 5, ἤρρεσεν, and xii. 3, and John viii. 29.

— τραπέζαις] *tables*. Not for money-changing (as Matt. xxi. 12, and Luke xix. 23), but *public tables* of the Church; for εἶχον ἅπαντα κοινὰ (ii. 44; iv. 32), at which the widows were fed. Cp. the use of τράπεζα, Acts xvi. 34. 1 Cor. x. 21. The daily ministry did not consist in distributing money, but food.

It is probable that the Holy Eucharist was administered at these daily repasts. See *Bp. Pearson* here, who observes that these τράπεζαι were partly common and also sacred: "hoc est, in communi convictu, sacramentum Eucharistiæ celebrabant."

3—6. ἐπισκέψασθε οὖν—τὰς χείρας] *Look ye out, therefore, brethren, men of yourselves, well reputed, seven, full of the Holy Ghost and wisdom, whom we may set over this exigency (χρεία)*. The Apostles do not disparage this business of relieving the poor widows; it is a χρεία, an urgent need. But we will continue constantly in prayer and in the ministry of the Word—the special duty of Apostles, and Bishops of the Church. Up to this time there were two Orders of Ministers in the Church,—*Apostles* and *Presbyters* (see on Luke x. 1); now, under the direction of the Holy Ghost, the Apostles institute a third Order—that of *Deacons*.

The institution of this Order arose from an occasion of a secular kind, though not altogether so; for the Tables were in some respects sacred (see on v. 2); and, as *Bp. Pearson* here observes, the office to which these seven were appointed was not only oeconomical, but ecclesiastical. Men full of the Holy Ghost and wisdom were chosen (v. 3), and they were ordained with prayer and laying on of hands of the Apostles (v. 6); and having been so chosen and ordained, they performed the sacred functions of baptizing and preaching the Word (Acts viii. 36, 38); but they are distinguished from the Apostles, in that they could not administer Confirmation (viii. 14, 15).

On the necessity of the Order of *Deacons*, as well as of Bishops and Presbyters, to the due constitution of a Church, *S. Ignatius* says, ad Trallianos 3, πάντες ἐντρεπέσθωσαν τοὺς διακόνους . . . καὶ τὸν ἐπίσκοπον . . . τοὺς δὲ πρεσβυτέρους χωρὶς τούτων ἐκκλησίᾳ οὐ καλεῖται.

These Seven are not here called by the name which the Church in the time of the Apostles, and ever since, has assigned to the third Order of Ministers, viz. the name of *Deacons*.

But this is according to the ordinary manner of the writer of the Acts of the Apostles. We do not hear of the imposition of the word *Ecclesia* on the Society of believers (see above, ii. 47; v. 11; and see on the word *χριστιανοί*, xi. 26). But the Society is formed first, and then a name (not a new word, but one already in use in the Greek language) is used in speaking of it.

So it was with all the Three Orders in the Church. First the thing existed; there was no display made in giving it a name—but a word is used to describe the thing, already received and practised in the Church. A striking instance of this may be seen in the first mention of πρεσβύτεροι, xi. 30, where we find that they have been already installed, and were exercising authority in the Church, before we have ever heard of their name.

So it is here. Seven men are appointed, and it is said, not without some prophetic intimation of their future name, that their office is διακονεῖν (v. 2), διακονεῖν τραπέζαις. The manner of their election and ordination is carefully described; their functions and acts are recorded. And so the matter rests for a time. But when we come to read the Epistles of St. Paul, we find an order of the Church in well-defined existence, and with functions fully recognized—and that Order is there called, by a name then generally known, the Order of *Deacons* (Phil. i. 1. 1 Tim. iii. 8, 12), and that Order can be traced downward from those Epistles through the writings of the early Fathers, e.g. *Ignat.* Eph. 2, Mag. 2, Trall. 2, where he says that "Deacons are not merely ministers of food and drink, but servants of the Church of God;" Philad. init. and 10, 11; *Polye.* Phil. 5; *Mart. Ignat.* 3; *Justin M.* Apol. ii. p. 92; *Origen* in Matt. xxi., who says, "we learn from the Acts of the Apostles that Deacons preside over the Tables of the Church." Cp. *Basil*, ii. 306, περὶ διακόνων. *Jerome*, ad Evangel. Epist. 101, p. 803; *Tertullian*, de fugâ, c. 11; *S. Cyprian*, Ep. 65. See *Bingham*, Book ii. chap. xv., and the remarks of *Hughes*, Dissert. Proem. in *Chrys.* de Sacerdot. p. lxxi.

No other time has ever been assigned for the appointment of *Deacons*, than the occasion which is described in this Chapter, and which has been regarded from ancient times as the date of their institution. See for example, *S. Iren.* i. 27, who calls Nicolas one of the Seven "qui primi ad diaconium ab Apostolis ordinati sunt," and so *Euseb.* H. E. ii. 1. As *Bp. Pearson* says here, "ἀπὸ τοῦ διακονεῖν dicti sunt δῆκονοι, de quibus sæpe in Epistolis Apostolicis legimus; quorum officium nullibi quàm in hoc loco (Act. vi. 1) legitur institutum. Ut autem hi septem viri Apostolis adjuncti sunt in procurando ministerio quotidiano, ita in primitivâ Ecclesiâ Diaconi semper Episcopis, Apostolorum successoribus, adjuncti sunt."

Accordingly the CHURCH of ENGLAND, which declares that "it is evident unto all men, diligently reading the Holy Scripture, and ancient Authors, that from the Apostles' time there have been these Orders in Christ's Church,—*Bishops, Priests, and Deacons*" (Preface to the Ordinal), says, in the heading of this Chapter in the Authorized Version, that "the Apostles appoint to the office of *deaconship* seven chosen men, of whom Stephen, a man full of faith and of the Holy Ghost, is one;" and in her office for the Ordering of *Deacons* she says, that "God did inspire the Apostles to choose into the Order of *Deacons* the first martyr St. Stephen with others;" and she appoints the beginning of this chapter of the Acts to be read as an Epistle at the Ordering of *Deacons*. Cp. *Hooker*, V. lxxviii. 5, and *Bp. Andrewes*, *Serm.* iii. p. 66, on Acts ii. 42, and Letter to De Moulin, p. 168.

3. ἐπτά] *seven*. Not that the number of *Deacons* was to be limited to seven (cf. *Euseb.* vi. 43), but probably as being a sacred number, and perhaps as indicating the completion of the Ecclesiastical Orders; and with reference also to the Sevenfold gifts of the Spirit (Isa. xi. 2).

5. Στέφανον, κ.τ.λ.] *Stephen*. The names here of the Seven are Hellenistic, and show a deference to the desires and needs of the Ἑλληνιστῆς (v. 1).

S. Irenæus (iii. 12) says that "Stephanus electus est ab Apostolis primus *Diaconus*," and *S. Aug.* (*Serm.* 300) observes that St. Stephen is named first among the *Deacons*, as Peter is among the Apostles,—a significant intimation of his view of the nature of St. Peter's Primacy.

— Φίλιππον] *Philip*; the Evangelist, Acts xxi. 8. Cp. viii. 5, 6. 12. 26—40. *Tillemont*, ii. p. 30. 226.

The Acts of the two first-mentioned *Deacons*, *Stephen* and *Philip*, are hereafter described in this Book (chaps. vi., vii., and viii.) as specimens of what was done by *Deacons* in primitive times, and as an example to *Deacons* of all times; in the same

k ch. 8. 17.
& 13. 3.

l ch. 12. 24.
& 19. 20.
Joan 12. 42.

m Luke 21. 15.

n 1 Kings 21. 10,
11.
Matt. 26. 59, 60.

o ch. 25. 8.
Dan. 9. 26.

Νικόνορα, καὶ Τίμωνα, καὶ Παρμενᾶν, καὶ Νικόλαον προσήλυτον Ἀντιοχέα,
6^k οὗς ἔστησαν ἐνώπιον τῶν ἀποστόλων καὶ προσευξάμενοι ἐπέθηκαν αὐτοῖς
τὰς χεῖρας.

7^l Καὶ ὁ λόγος τοῦ Θεοῦ ἤϋξανε, καὶ ἐπληθύνετο ὁ ἀριθμὸς τῶν μαθητῶν ἐν
Ἱερουσαλὴμ σφόδρα, πολὺς τε ὄχλος τῶν ἱερέων ὑπήκουον τῇ πίστει.

8 Στέφανος δὲ πλήρης χάριτος καὶ δυνάμεως ἐποίει τέρατα καὶ σημεῖα μεγάλα
ἐν τῷ λαῷ.

9 Ἀνέστησαν δέ τινες τῶν ἐκ τῆς συναγωγῆς τῆς λεγομένης Λιβερτίνων, καὶ
Κυρηναίων, καὶ Ἀλεξανδρέων, καὶ τῶν ἀπὸ Κιλικίας, καὶ Ἀσίας, συζητοῦντες
τῷ Στεφάνῳ· 10^m καὶ οὐκ ἴσχουν ἀντιστῆναι τῇ σοφίᾳ καὶ τῷ πνεύματι ᾧ
ἐλάλει. 11ⁿ Τότε ὑπέβαλον ἄνδρας λέγοντας, Ὅτι ἀκηκόαμεν αὐτοῦ λαλοῦντος
ῥήματα βλάσφημα εἰς Μωϋσὴν καὶ τὸν Θεόν· 12 συνεκίνησάν τε τὸν λαὸν καὶ
τοὺς πρεσβυτέρους καὶ τοὺς γραμματεῖς.

Καὶ ἐπιστάντες συνήρπασαν αὐτὸν, καὶ ἤγαγον εἰς τὸ συνέδριον, 13 ἔστησάν
τε μάρτυρας ψευδεῖς λέγοντας, Ὁ ἄνθρωπος οὗτος οὐ παύεται ῥήματα λαλῶν
κατὰ τοῦ τόπου τοῦ ἁγίου καὶ τοῦ νόμου· 14^o ἀκηκόαμεν γὰρ αὐτοῦ λέγοντος,
Ὅτι Ἰησοῦς ὁ Ναζωραῖος οὗτος καταλύσει τὸν τόπον τοῦτον, καὶ ἀλλάξει τὰ
ἔθη ἃ παρέδωκεν ἡμῖν Μωϋσῆς.

way as the *Acts* of the two Apostles, Peter and Paul, are described in this Book as specimens of the Acts of all the Apostles, and as examples to Bishops and Priests in all times.

— Νικόλαος] *Nicolas*; holding the last place in the catalogue, and charged with heresy and licentiousness by *S. Irenæus* (i. 27), *S. Hippol.* (*Philosophumena*, p. 259), and by *Tertullian*, *S. Hilary*, *S. Jerome*, and others, and identified by them with the leader of the *Nicolaitans*. See *Rev.* ii. 6. 14, 15. *Tillemont*, *Mémoires*, ii. 20 and 223.

It has been supposed by some that the word *Nicolaitan* in the Apocalypse is only a Greek accommodation to the Hebrew *Balaam*, בלעם, from root בלע, *dominatus est*, or בלע, *devoravit*, and עץ, *populus*. The charges against *Nicolas* have been denied by *Clem. Alex. Strom.* iii. p. 436. Cp. *Euseb.* iii. 29.

If they are true, then the case of the last in the list of the Seven Deacons may convey similar instruction to that suggested by the last in the list of the Twelve Apostles. See on *Matt.* x. 4.

— προσήλυτον] *a proselyte*. Hence it is clear that *Proselytes* as well as born Jews were now admitted into the Church. It is probable that the Author of the Acts himself was also “a Proselyte of Antioch.” See above, *Introduction* to his Gospel.

On the providential dispensation traceable in the existence of the class of *Proselytes* of the Gate, as a preparatory provision for the extension of the Gospel, see the excellent remarks in *Bp. Pearson's* *Concio*, p. 32.

6. ἐπέθηκαν α. τ. χεῖρας] “Ordination” (says *Ammon*). “is accompanied with Prayer and Laying-on of hands, and so the dignity of the *Diaconate* was given at the beginning; and this custom is still observed.”

They were ordained with Prayer. Ordination consists in this. The hand of him who ordains is laid upon the head of him who is to be ordained; but the effect of the act is from God. *Chrys.*

Precebus impositio manuum accedebat, more *Judæorum* (*Num.* xxvii. 22), ut demonstrarent *δεικτικῶς* pro quo precarentur, et cui bona apprecarentur, et quem *sisterent Deo*. Hinc fluxit ille ritus, quem *Græci χειροτονίαν*, *Latini Ordinationem* vocant. Quod enim hic fecerunt Apostoli, idem *Episcopi* postea, tum in *Presbyteris*, tum in *Diaconis*, ordinandis. *Rosenmüller*.

7. ὁ λόγος ἤϋξανε] *the Word was increasing*. Remark the imperfect tense; even under persecution the word was growing. God elicited good from evil. There had been a murmuring (v. 1), but it was made the occasion of fresh growth in the Church. Such is the History of the Church, guided by the Holy Ghost. She derives strength from opposition. One of the most instructive characteristics of the Acts of the Apostles is its frequent record of the Victories achieved by her over evil and from it. See *Introduction* above, pp. 7—11.

— ὄχλος τῶν ἱερέων] *a great multitude of the Priests* were becoming obedient to the faith. The number of Priests who returned from Babylon was 4289 (*Ezra* ii. 36—39); it would probably be greater now. (*Alford*.)

8. χάριτος] *grace*. So A, B, D, and others. *Elz.* πίστεως.

9. Λιβερτίνων] *of Libertines*. The Talmudists reckon 480 different Synagogues at Jerusalem. *Lightfoot*, i. p. 362; ii. p. 664.

St. Luke distinguishes the name of this Synagogue from the following names, which are geographical, by prefixing the words τῆς λεγομένης. If the word *Libertini* had been designed, as some suppose, to describe the inhabitants of a country, he would hardly have described them as he does. The *Λιβερτίνοι*, *libertini*, were Jewish freedmen of Rome and Italy, Ῥωμαῖοι ἀπελευθερωθέντες (*Chrys.*), descendants of some who had been carried away captive to Rome by Pompey. See *Philo* (*legat. ad Caium*, ii. p. 568), who mentions many Jews inhabiting the Trans-tiberine region at Rome; and adds that Ῥωμαῖοι ἦσαν οἱ πλείους ἀπελευθερωθέντες. *Tacitus* (*Annal.* ii. 85) speaks of “quattuor Millia *libertini* generis, *Judaicæ* superstitione infecta.” Cp. below, xviii. 2; xxviii. 17.

— Κυρηναίων καὶ Ἀλεξανδρέων] *of Cyrenians and Alexandrines*. A fourth part of the population of *Cyrene* consisted of Jews (*Joseph.* *Ant.* xiv. 7. 2; xvi. 6. 1), and three of the five districts of *Alexandria* were occupied by them. *Joseph.* *Ant.* xiv. 7. 2; xiv. 10. 1; xix. 5. 2. (*Meyer*.)

Perhaps we may explain the presence of these Hellenists at Jerusalem at this time, by the supposition that it was now some great Festival,—probably the Passover, when they came up to Jerusalem; and when many of the Jews would be in a more excited state of zeal for the Law, and against the Gospel.

— ἀπὸ Κιλικίας] *of Cilicia*. Perhaps Saul of Tarsus in Cilicia (xxi. 39; xxii. 3) was among them. Cp. *Wieseler*, p. 63.

— Ἀσίας] *Asia*: namely, *Proconsular Asia* or *Lydia*, and its neighbourhood, of which Ephesus was the *μητρόπολις*. See ii. 9.

11. ὑπέβαλον ἄνδρας] *they suborned men*. The incidents of the arraignment, trial, and death of *St. Stephen* the Deacon, and *First Martyr* of Christ, present a striking resemblance to those of *JESUS CHRIST* Himself, “the faithful and true MARTYR” (*Rev.* i. 5; iii. 14). See below, v. 13, and on vii. 59, 60.

12. τὸ συνέδριον] *the Sanhedrim*; consisting of ἀρχιερεῖς, πρεσβύτεροι, and γραμματεῖς, and usually assembled under the presidency of the High Priest, sat in the conclave, or chamber called γαζιθ (Gazith), on the south side of the Temple. Whether it continued to sit there at this time is not certain. The members of the Council were arranged in a semicircle, the President occupying the seat in the middle point of the curve. See the authorities in *Winer*, *R. W. B.* ii. p. 552.

13, 14. ὁ ἄνθρωπος οὗτος—Μωϋσῆς] *This man ceaseth not speaking words against this holy place and the Law*. A similar charge of blasphemy had been made against Christ, *Mark* xiv. 56. 58. Cp. *Matt.* xxvi. 61. *John* ii. 19. 21.

This accusation is the clue to the interpretation of *St. Stephen's* speech in the following chapter.—*Elz.* adds βλάσφημα ἀφ' ῥήματα, but it is not in A, B, C, D.

— Μωϋσῆς] *Moses*. Emphatic; and reserved as such for the last word in the sentence.

¹⁵ Καὶ ἀτενίσαντες εἰς αὐτὸν ἅπαντες οἱ καθεζόμενοι ἐν τῷ συνεδρίῳ ^P εἶδον τὸ ^p εἶδον τὸ ^p Exod. 34. 30, 35.
 πρόσωπον αὐτοῦ ὡσεὶ πρόσωπον ἀγγέλου.

15. *πρόσωπον ἀγγέλου* the face of an angel. O prima ovis, pugnans in medio luporum, sequens, non adhuc perveniens ad Dominum; et jam amicus est Angelorum! Quam manifestè familiaris Angelis erat amicus, qui in medio luporum ut Angelus parebat. Cœpit tanquam Sole illustratus *Justitia* ita splendere, ut humanam speciem non haberet ipsis inimicis. Serm. 214, in Append. Aug. v. p. 2900. For Sermons on his Martyrdom, cf. *ibid.* pp. 2892—2911, and *Augustine*, Opera, Serm. 314—319, and *S. Iren.* iii. 12. *Gregor. Nyssen.* de Stephano, iii. p. 357. *Asterius*, Orat. xii. p. 288. *Tillemont*, Mémoires, pp. 1—4, and see below, notes at the end of the next chapter.

CH. VII. 1, 2. 'Ο δὲ ἐφη] PRELIMINARY NOTE on the Seventh Chapter.

The SPEECH of ST. STEPHEN before the Jewish Sanhedrim at Jerusalem may be regarded as the first Christian "Apologia contra Judæos."

On this Oration it may be premised,

First, that it cannot be understood unless it be regarded as the language of the HOLY GHOST (see vi. 10; vii. 55), speaking by the mouth of St. Stephen, and replying, not only to the words, but also to the thoughts of his hearers. It is full of indirect and allusive refutations of Error, and of similar assertions of Truth, concerning Jesus Christ, Who is *always present to the mind* of the speaker, though—for fear of provoking some blasphemous expressions from his exasperated audience, and of being checked in his speech by an outbreak of their rage—he *never mentions His Name*, till at length it bursts forth in his dying ejaculation, "LORD JESUS, receive my spirit" (v. 59).

This speech is of inestimable value, as a divinely-inspired Summary of Old Testament History; and as a divinely-inspired Commentary upon it; and as teaching the world, on the authority of the Holy Ghost, how that History is to be read; especially with regard to Christ and Christianity.

St. Stephen, the Hellenist and Deacon of the Christian Church, is arraigned before the Jewish Sanhedrim, who would have restrained God's favours to particular persons (viz. themselves and their own nation) and to a particular place, viz. Jerusalem. They charged him with contempt of the Temple and Law, which were confessedly of Divine Institution; and with asserting that Jesus of Nazareth would destroy their Holy Place, and "change those customs" which Moses, the Lawgiver delegated by God, had delivered to them (vi. 14).

St. Luke distinctly says that these charges were false (see vi. 13); and St. Stephen retorts them on his accusers.

The following is a PARAPHRASE of the Speech:—

St. Stephen shows that the presence and grace of God is not limited to Judæa; that the "God of glory appeared to Abraham, our Father;" and thus St. Stephen affirms that he himself—a Christian, is a son of Abraham (see also *vv.* 11, 12)—God, he says, appeared to Abraham, *not in Judæa*, but when a stranger in a *heathen land, Mesopotamia*. Abraham, the Father of the Faithful, was, in fact, a foreigner. And in *this land, Judæa*, which they regarded as the special abode of God, Almighty God appeared to Abraham *before* any Temple existed, or any sacrifice was offered at Jerusalem, and He did not give to Abraham, "the friend of God," "the father of the faithful," even "so much land as to set his foot on." God said, also, that the promised seed would be *foreigners in a strange land*, and be in bondage there; and that afterwards they would come out and serve God in this place.

All these promises, he shows, were independent of, and prior to, the *Levitical Law*. They were made *before* Abraham received the seal of *circumcision*; by which Infants of eight days old were admitted into covenant with God under the Law (v. 8).

He then shows that the *practice* of particular persons, especially of their own ancestors and of themselves, is no safe measure and rule of what is *right in the eyes of God*; and thus he tacitly replies to their imaginations, that *because Jesus of Nazareth*, claiming to be the Messiah, had been rejected and put to death by *themselves*, the seed of Abraham, the favoured people, the ministers of God's Temple, *therefore* Jesus was *justly* condemned and punished. For, says St. Stephen, *the Patriarchs themselves*, being filled with envy, sold *Joseph their brother into Egypt*; as you for envy delivered Christ to Pilate (Matt. xxvii. 18). They rejected Joseph as you have rejected Jesus.

But God was with Joseph as He was with Jesus. He de-

livered Joseph from all his afflictions, as He delivered Jesus from the grave; He made Joseph ruler of Pharaoh's house, as He has exalted Jesus with His own right hand to be ruler of His Church and of the world. And when a great dearth and famine came on the land, then Joseph—the despised and rejected Joseph—sold by his brethren the Patriarchs, in whose name you glory so much, Joseph—not in Judæa, your favoured land—no, but in Egypt, *heathen Egypt—he fed Jacob and the Patriarchs there*. And in due time—not at first—he was made known to his brethren; as you in God's good time and by His grace may look on your brother Whom ye have pierced (Zech. xii. 10), and Who fed the *bodies* of five thousand with a word, and Who in His Word and Sacraments is providing for the immortal souls of all true Israelites, in what you regard as little better than a *heathen Egypt*, viz. the *Christian Church*, now open to you and to *all nations*, who hunger for the bread of life; and so all the world may be reconciled and meet together in a fraternal embrace in the true Joseph, Christ Jesus.

Jacob and the Patriarchs died—not in Canaan, but in Egypt—and the bones of the Patriarchs were taken from Egypt and were buried, not in Egypt it is true, but yet not in *Machpelah* at Hebron, the royal, priestly city in *Judæa*, where those of Abraham, Isaac, and Jacob lie. And therefore, although it be very fitting that those of the same family should be buried together,—yet do not imagine that the sanctity and blessedness of a peaceful death and burial are *limited* to a particular spot. No; the bones of the Patriarchs themselves were taken to a place which you now abhor, and to which you now give an opprobrious name (see on John iv. 5)—*Sychem*—not a Jewish city—but one which belongs to those with whom you will have "no dealings" (John iv. 9)—the *Samaritans*.

That place itself, *Sychem*, was originally the property of heathens. It was not an inheritance of Abraham; he had no inheritance in Canaan, but it was *purchased* by him for money of those who were uncircumcised. (See v. 16.)

In course of time Moses, our great Lawgiver, was born, and was *exceeding fair* (v. 20), as Christ is fairer than the children of men (Ps. xlv. 3). Moses was not born in Canaan, but in Egypt, and he did not scorn to be a learner in all the wisdom of that country (v. 22); and so was an example to you, who despise all foreign learning, especially the Hellenistic literature.

The Holy Spirit, speaking by St. Stephen, now proceeds to answer their thoughts concerning Christ, by reference to the history of their own divinely appointed Lawgiver *Moses*. In speaking of *Moses* he *tacitly refers to Christ* (cp. Acts iii. 22); and while we hear what he says of Moses, we may understand him as speaking of Christ.

When forty years were fulfilled, Moses came to visit his people, as Christ after forty days was presented in the Temple, and is come in the fulness of time to visit you; and when Moses saw an Israelite in distress he delivered him, as Christ has delivered those who were afflicted and oppressed by the devil (Acts x. 38). But the brethren of Moses understood not his mission; as Christ came to His own and His own received Him not (John i. 11). And when Moses would have reconciled them they resisted, and said, "Who made thee a Ruler and a Judge over us?" And so you have dealt with Christ, Who desired to unite all God's children, Jews, Samaritans, and Gentiles, in one,—and you have said of Him, "We will not have this man to reign over us." (Luke xix. 14. John xix. 15.)

When forty years more were passed, Moses came forth from the wilderness, as Christ came forth from the forty days' fast in the desert, and began his ministry with a visible mission from God, Who sent him by the hand of the *Angel* of His presence (Christ Himself) in the fire of the Bush, the type of His Church, *not* always triumphant in this world, but often tried in the furnace of affliction, and yet never consumed. Therefore do not suppose that because Christ allowed Himself to be afflicted by you, and because *His Church* is now persecuted by you, therefore He is not God. Do not imagine that *Jerusalem* is the only place which is holy in God's sight. No; the Bush, the type of God's Church, was on *holy ground*, though it was not in Judæa, but in the wilderness of Mount Sina in Arabia (v. 33). The whole world is the field of Christ's Church. (Matt. xiii. 38.)

Your Fathers rejected Moses, and you have crucified Christ. Yet Moses was a deliverer appointed by God (v. 35). Moses was

¹ In this Paraphrase certain points of allusion are expressed which may be justly supposed to have been in St. Stephen's mind, and to have suggested the topics of his Speech, though they are not explicitly developed in it. If they had been expressed, he would have been

stopped by his hearers. But he spoke to Posterity and the World; and we by the light of the Gospel are able to understand his allusions, which were not clear to them.

"mighty in words and deeds," and so was Christ; Moses wrought wonders in Egypt and in the Red Sea, and in the wilderness. Christ has wrought greater wonders in delivering you from a worse bondage, and drowning the enemies of your souls by Baptism in the Red Sea of His blood; and He is ever working wonders during the whole pilgrimage of His Church in the wilderness of this world. Moses foretold, that *another* Prophet should arise from among them like unto himself, that is, in human form; like him in acts, and like him in being resisted by those whom he came to save. "Him shall ye hear" (v. 37). See above, iii. 22, 23. That Prophet *has* risen among you. In rejecting *Him* ye have despised Moses, of whom you boast. Not *I*, but *you*, have spoken blasphemous words and have done blasphemous deeds "against Moses, and against this place and the Law." Moses was with the Church in the wilderness. So Christ is ever with His Church in her journey to the heavenly Canaan. He was with Moses then (v. 38. 1 Cor. x. 3-5). Your fathers resisted Moses, and in tempting him they tempted Christ (1 Cor. x. 9). Moses received the lively oracles of God's Holy Word to give to you. Christ has authorized that Word; He *is* the living Word of God.

Your fathers would have returned to heathen Egypt, the land of bondage; they made a calf even in Horeb, where God gave the Law. God has witnessed against them by the mouth of His Prophet (Amos v. 25. Cp. here, *vv.* 42, 43). Did you offer sacrifices to *Me*? No; but you preferred the Tabernacle of Moloch to *My* Tabernacle, and the Star of *your* God Remphan, to the Pillar of Fire and the Cloud. He therefore threatened to carry them into captivity beyond Babylon.

God vouchsafed all these revelations to Abraham, Joseph, and Moses, at a time *before* even the Tabernacle existed. That Tabernacle was made from a pattern in the heavens, anterior to *all* God's revelations; and God in His love and mercy vouchsafed to lead you into this land by Jesus the Son of Nun, the type of the true Jesus, the Saviour of the world.

God vouchsafed His favour to David while as yet *no* Temple stood. The Temple of which you boast, saying, "The Temple of the Lord, the Temple of the Lord" (Jer. vii. 4), was *not* built by David, "the man after God's own heart," but by Solomon, whose heart was turned away from God to worship idols. God was pleased to place His Name at Jerusalem, and to show His Glory in the Temple of Solomon; yet He declares by His prophet (Isa. lxvi. 1), that "Heaven is His Throne: what House will ye build *Me*? hath not my hand made *all* these things?" His Temple is the Universe.

Ye who boast of your Circumcision are uncircumcised in *heart* and *ears*. Ye who call yourselves the children of the Prophets, "Which of the Prophets have ye not killed?" (Matt. xxiii. 31.) Ye are always rebelling against the Holy Ghost, Who spake by them; and ye have betrayed and murdered the Just One, whose coming they foretold. Ye who make your boast of the Law, and accuse me of blaspheming it, *me* who acknowledge it to have been given by the ministry of Angels, and honour it as such, ye have received that Law, but have not kept it.

As to the *language* in which this speech was delivered, it may, perhaps, have been Greek (so Meyer and others). From Acts xxi. 40; xxii. 2, it appears that St. Paul's audience at Jerusalem were agreeably surprised when St. Paul addressed them in Hebrew. They expected that he would speak in Greek: St. Stephen was a *Hellenist*, and almost all his references to the Old Testament are to the LXX Version. And the use of the Greek tongue in proclaiming the Gospel to the Jewish Sanhedrim would seem to be in accordance with the purport of his speech, which was, to show that God's favour was not limited to the Hebrew Nation.

On the other hand, it may be observed, that St. Stephen would be desirous to conciliate his auditory and to consult their feelings, which were not favourable to Hellenism, and to show them that he revered the language in which the Ancient Scriptures, to which he refers, were written; and that standing, as he was, arraigned of despising the Law of Moses, he would comply with their reasonable prepossessions, and become, as St. Paul afterwards did—of whom he was the forerunner—"a Jew to the Jews." (1 Cor. ix. 20.)

The use of the *Hebrew* tongue by St. Paul at Jerusalem,

in a speech beginning with the same words as St. Stephen's, i. e. addressed to the *πατέρες* as well as *ἀδελφοί* (xxii. 1), renders it probable that St. Stephen also spoke to the Sanhedrim in Hebrew; and perhaps this may have been one reason why they listened so long to his address.

There is an expression at its close which seems to confirm this opinion, *θεωρῶ τοὺς οὐρανοὺς ἀνεγγμένους*, v. 56, "I see the heavens opened." The word *οὐρανός* in the singular occurs about sixty times in St. Luke's Gospel and the Acts of the Apostles. But there are scarcely two or three passages where *οὐρανός* in the plural is used. The only one in the Acts is ii. 34, in a speech addressed by St. Peter to the men of Israel (v. 22), probably in Hebrew. The plural *οἱ οὐρανοί* is the Hebrew *הַשָּׁמַיִם*; and if Stephen had spoken in Greek, he would probably have used the singular, or St. Luke, according to his custom, would have used that number, and not the plural.

Dr. Lightfoot does not hesitate to say (ii. 662), that St. Stephen "would not plead before the Sanhedrim in any language but Hebrew."

Some cautionary words are requisite here, in reference to certain criticisms of several statements in this speech.

Our Lord promised to His Disciples to give them the Holy Ghost; and accordingly, as this book informs us, He sent the Holy Spirit from heaven upon them, on the Day of Pentecost. He foretold that they would "be brought before *Councils* (*συνέδρια*) for His Name's sake;" and that "the *Holy Ghost* would speak by *their mouth*" (Matt. x. 17. Mark xiii. 11. Luke xii. 11), and that "He would give them a mouth and *wisdom*, which all their adversaries should not be able to *gainsay* or *resist*" (Luke xxi. 15. Acts vi. 10). And all this should be for a Witness,—a Martyrdom. St. Luke here adopts the words of Christ and applies them to St. Stephen (Acts vi. 10), who is brought before the *Council*; and he calls him "a man *full* of the *Holy Ghost*," and says that his adversaries could not *resist* the wisdom with which he spake, and he dies the first Martyr for Christ.

Let us consider the words of Christ's promise in the Original, Mark xiii. 9, *παραδώσωσιν ὑμᾶς εἰς συνέδρια ἕνεκεν ἐμοῦ εἰς μαρτύριον αὐτοῖς, ὅταν δὲ ἀγάγων ὑμᾶς, μὴ προμεριμνᾶτε τί λαλήσητε . . . οὐ γὰρ ἔστε ὑμεῖς οἱ λαλοῦντες, ἀλλὰ τὸ πνεῦμα τὸ ἅγιον*. Luke xxi. 15, *ἐγὼ δώσω ὑμῖν στόμα καὶ σοφίαν ᾧ οὐ δυνήσονται ἀντεπεῖν οὐδὲ ἀντιστῆναι πάντες οἱ ἀντικείμενοι ὑμῖν*, and Luke xxi. 13, *ἀποβήσεται ὑμῖν εἰς μαρτύριον*.

Compare with these promises the narrative concerning Stephen, Acts vi. 5. 10, *Στέφανος πλήρης πνεύματος ἁγίου*. 8, *Στέφανος πλήρης χάριτος* (cp. vii. 55) . . . καὶ οὐκ ἔρχοντο ἀντιστῆναι τῇ σοφίᾳ καὶ τῷ πνεύματι ᾧ ἔλαλει.

It is true, that our Lord did not make this promise to St. Stephen *personally*. But surely there is no violence in applying His words to one, who is characterized, as St. Stephen is, by the Holy Ghost in Holy Scripture as the First Martyr (cp. Acts xxii. 20), and whose Martyrdom is so fully described by Him, and occupies so prominent a place in the history of the Christian Church, as the chosen specimen of all Christian Martyrdoms; and it could hardly have been said by St. Luke, that Stephen was *full* of the *Holy Ghost*, and that they *could not resist his words*, if (as some recent criticisms allege¹) there are misstatements in St. Stephen's speech concerning the very rudiments and alphabet of Jewish History, which any pupil of Gamaliel, and much more the learned Rabbis of the Sanhedrim, before whom he spoke, would have refuted and exploded, and which would have exposed him and his cause to derision.

The allegations in question, when reduced to their plain meaning, involve the assumption, that the Holy Ghost, speaking by St. Stephen (who was 'full of the Holy Spirit'), forgot what He Himself had written in the Book of Genesis; and that His memory is to be refreshed by biblical commentators of the nineteenth century!

This kind of Criticism is animated by a spirit very alien from that Christian temper of reverential modesty, gentleness, and humility, which are primary requisites for the discovery and reception of truth. *Mysteries are revealed to the meek* (Ecclus. iii. 19). *Them that are meek shall He guide in judgment; and such as are gentle, them shall He learn His way* (Ps. xxv. 8). But such a spirit of Criticism seems willing to accept any suppo-

¹ For instance, *De Wette* says (in the third edition of his Commentary on the Acts, Leipzig, 1848, p. 68), "*Auffallend sind die vielen historischen Fehler, welche sich am leichtesten einem unvorbeurtheilten Sprechenden zuschreiben lassen.*" On v. 16, he says, "*hier sind zwei Fehler.*"

Meyer concurs in the allegation of *historical errors*, but says that they are not surprising. "*Die historischen Verirrungen bei dem in Drange des Augenblicks extemporirten Vortrage gar nichts Auffallendes haben.*" (*Meyer*, p. 131, 3rd ed. 1854.) And on v. 1, "Ste-

phen hat irrthümlich u. s. w." And on v. 16, he says, "*Mithin hat Steph. eine Verwechslung begangen.*"

No wonder, that other Expositors, proceeding on the same supposition, should advance a step further, and deny the genuineness and authenticity of the speech,—as has been done by *Baur* and *Zeller*. It is to be deplored, that similar allegations have found their way into some English Expositions of this Speech. It is therefore more necessary to examine them.

sition, however fanciful, except that of its own fallibility! It is ready to allege that St. Luke is in error in saying that St. Stephen was full of the Holy Ghost. It is ready to affirm that St. Stephen was forgetful of the elements of Jewish History. It is ready to concede, in short, any thing and every thing, except that itself can err; or that there are some things which the Evangelists and First Martyrs knew better than itself.

No wonder that it is given over by God to a reprobate mind. No wonder that it falls into strange errors, and what is worse, misleads others into fatal delusions; and yet professes to guide them into the truth. It pretends to explain Scripture, and yet would shake our belief in its Inspiration, and sap the foundations of the Faith.

We do not indeed say, that there is nothing hard to be understood in this Speech of St. Stephen—or rather in this Speech of the Holy Ghost speaking by him. But we may confidently affirm, that the *greatest difficulties* here are those which are not in St. Stephen's Speech, but have been created by mis-statements of some who have criticized it. These imaginary difficulties arise from a lack of appreciation and intelligence of the *scope* of the Speech itself, and of the *design* of the speaker. And as will be shown presently (see for instance on v. 16) the difficulties themselves, which some see, who have not duly considered that scope and design, will, when more closely examined, be seen to be fraught with divine power and beauty. Undoubtedly, after all, some difficulties there will be ever in God's Holy Word—not from itself, but on account of *our* ignorance in reading what is written. The Written Word—like the Incarnate Word—is “set for the fall and uprising of many in Israel” (Luke ii. 34). These difficulties of Scripture are appointed to be exercises of our faith, trials of our meekness, stimulants of our hope, and the discipline of our wisdom; and if we treat them as we ought to do, then the time will come when they will all be cleared away from our sight, and we shall see the Truth as it is, and know even as we are known.

Having said thus much on the general tenour of the Speech, we may now address ourselves to a consideration in detail of the Objections that have been raised against certain statements in it.

It will be most convenient to place these Objections together, and to consider them *seriatim*, in the order of the Speech.

OBJECTIONS.

3. εἶπε πρὸς αὐτόν] and He (God) said unto him, *Get thee out of thy country.*

Objection.—Nothing is said in Gen. xi. 31, of any call that Abraham received in Mesopotamia, before he dwelt in Haran.

Reply.—But it is said, Gen. xv. 7, “I am the Lord that brought thee out of Ur of the Chaldees to give thee this land;” and cp. Joshua xxiv. 3, “I took your father Abraham from the other side of the flood;” Neh. ix. 7, “Thou art the Lord the God who didst choose Abraham, and broughtest him forth out of Ur of the Chaldees.”

It is therefore acknowledged by the Rabbis that there were two calls of Abraham.

- (1) from his country and kindred (Ur);
- (2) from his father's house (in Haran).

See Philo de Abrahamo, t. ii. p. 11. 16, ed. Mang. ἀμα τῷ κελυσθῆναι μεταλίστατο—τὸ μὲν πρῶτον ἀπὸ τῆς Χαλδαίων γῆς εὐδαίμονος χώρας—εἰς τὴν Χαρβαίων γῆν· ἔπειτα οὐ μακρὰν ὕστερον, καὶ ἀπὸ ταύτης εἰς ἕτερον τόπον. P. 12, 8, ὅπως δ' οὖν βεβαιώσῃ τὴν φανείσαν ὕψιν ἐν διανοίᾳ παγιώτερον, φησὶν αὐτῷ δ' ἱερὸς λόγος—μεταλίσταθι—διὰ τοῦτο τὴν πρῶτην ἀποικίαν ἀπὸ τῆς Χαλδαίων γῆς εἰς τὴν Χαρβαίων λέγεται ποιεῖσθαι. Josephph. Ant. i. 7. 1, “Ἀβραὰμ καταλείπει τὴν Χαλδαίαν, ἐβδουμήκοντα καὶ πέντε ἔτη γεγονῶς, τοῦ Θεοῦ κελεύσαντος. Cp. Clem. Rom. i. 10.

S. Chrys. and Œcumenius have suggested as probable, that Terah was induced to emigrate from Ur by the vision in which God appeared to Abraham his son; and that his obedience to the exhortation of his son, is contrasted with the disobedience of the Jews to God their Father. (See Lightfoot, i. 780; ii. 665; and Wetstein here, p. 494, and cp. Schoettgen, p. 433, and Whitby, p. 442.)

4. μετὰ τὸ ἀποθανεῖν τὸν πατέρα αὐτοῦ] when his father was dead.

Objection.—This is inconsistent with the history in Genesis. Terah begat Abraham when he was seventy years old (Gen. xi. 26). Abraham came from Haran into Canaan when he was seventy-five years old (Gen. xii. 4).

If then Abraham left Haran after Terah's death (as St. Stephen here says), then Terah could not have lived more than 70 + 75 years = 145 years. But in Gen. xi. 32, it is said that the days of Terah were 205 years.

Therefore (it is alleged) either St. Stephen or St. Luke is mistaken here.

Reply.—It is not said in Gen. xi. 26, that Terah was not

more than seventy years old when he begat Abraham. But it is said that he lived seventy years and begat Abram, Nahor, and Haran.

According to the objection above specified, Terah had three sons in one year. But it may be said, Abraham is mentioned first, and was therefore his first-born, and was born soon after his father attained his seventieth year. But this is inaccurate. Abraham is mentioned first, not because he was the first-born, but because he was the Father of the Chosen Seed; cp. Gen. v. 32, where Shem is mentioned first for a similar reason. It is acknowledged by several of the Rabbis, that Abraham was Terah's youngest son. See Theodoret ap. Lorinum. Lightfoot, ii. 666. Bp. Kidder on the Messiah, ii. 225. Cp. Lord A. Hervey on the Genealogies, pp. 83. 200.

It is observable, that Isaac, Abraham's son, married Rebecca, the granddaughter of Abraham's brother Nahor by the youngest of his eight sons, Bethuel (Gen. xxii. 22). And such a marriage would seem to intimate that Abraham was a younger brother of Nahor.

Isaac was born late, it is true, when his father was a hundred years old (Gen. xxi. 5), but this was only thirty years more than Terah was, when his eldest son was born. If, as many of the earliest Rabbinical and Christian Expositors suppose, Sarah was the same as Ischah (Gen. xi. 29), then, since Abraham was only ten years older than Sarah (Gen. xvii. 17), it would seem that Abraham was born many years after Haran.

On the whole, nothing has been adduced to show that Abraham was more than seventy-five years old at the time when Terah died, being 205 years of age, and that Abraham did not abide in Haran till the time of his father's death; which indeed, on many accounts, it is very likely that he would do, as otherwise it might be said that Canaan was given by promise to Abraham's father, rather than to Abraham, and that he inherited it from his earthly father, and not directly from God.

St. Stephen is therefore careful to distinguish Abraham's acts from those of his father; hence his mention of his father's death. Abraham stands independently and alone, as the father of the faithful. It is for this reason that his call from Ur of the Chaldees is specified by St. Stephen (see above on v. 3), and not Terah's.

6. ἔτη τετρακόσια] four hundred years.

Objection.—The Israelites were not in Egypt more than 215 years. Cp. Gal. iii. 17. Exod. xii. 40.

Reply.—It is not said by St. Stephen that they sojourned in Egypt 400 years, any more than it is in Gen. xv. 13. 16, that they would be in Egypt 400 years. But St. Stephen says that they were strangers for that time.

St. Stephen's argument is, that God's favour is not confined to a particular place or nation. And it was enough for him to show that Abraham and the chosen seed were sojourners,—without pausing to specify the several places in succession where they sojourned. For a considerable time the Land of Promise itself was to them a strange country. See Heb. xi. 9.

The chronology is as follows:—

Abraham in Haran	5 years
— in Canaan	11
From the birth of Ishmael to that of Isaac	14
—	30
From birth of Isaac to birth of Jacob	60 years
From birth of Jacob to birth of Joseph	90
To Joseph's death	110
To birth of Moses	60
To the Exodus	80
—	400

7. λατρεύσουσί μοι ἐν τῷ τόπῳ τούτῳ] they shall worship Me in this place, i. e. in Horeb,—not in Canaan.

Objection.—These words are not found with the previous ones in Gen. xv. 13, 14.

Reply.—No; but they are found in substance in Exod. iii. 12. 18; vii. 16, with which St. Stephen rightly supposes his hearers to be conversant.

Nothing was more common among the Hebrews than the combination of two prophecies of Holy Scripture, especially in rapid addresses by word of mouth. Our Lord Himself authorized the practice. See notes above on Luke iv. 17, and on Matt. ii. 23.

St. Stephen's statement is, that God had said, that the Israelites would be sojourners and bondsmen in a strange land, and that He would punish the Nation which oppressed them (Gen. xv. 13, 14), and that afterwards they should worship Him ἐν τῷ τόπῳ τούτῳ, where the second prophecy was delivered; i. e. not in the promised land, but in the wilderness of Sinai. And St. Stephen's argument is, that therefore the Jews are not to

imagine that God can be worshipped only in Judæa and at Jerusalem. God Himself had appointed, that He should be worshipped by their forefathers in the wilderness of Arabia, at Mount Sinai, before any worship was offered to Him in the City of Jerusalem, on Mount Sion.

9. ἀπέδοντο εἰς Αἴγυπτον] *they sold him into Egypt.*

Objection.—Joseph's brethren sold him to the Midianites (Gen. xxxvii. 28), but they did *not* sell him into Egypt.

Reply.—This is a common use of the middle voice. Judas is said to have *purchased a field*, because he *gave occasion* to its purchase (Acts i. 18). They sold him to persons who, as they saw, were going into Egypt (Gen. xxxvii. 25). And therefore *Joseph himself* says, that they *sold him into Egypt* (Gen. xlv. 4). Let not St. Stephen be censured for adopting Joseph's words in relating Joseph's history.

St. Stephen, in speaking of Joseph, has his thoughts fixed upon Christ (see PARAPHRASE above, p. 65). And he intends here to say, that as Joseph's brethren were guilty of selling their brother into Egypt, because they sold him to some who carried him there, so the Jews themselves were *guilty of crucifying Christ*, because they delivered Him up to Pilate to be crucified. Cp. St. Peter's words, Acts ii. 23. 36; iv. 10; v. 30.

14. ψυχὰς ἑβδόμηκοντα πέντε] *threescore and fifteen souls.*

Objection.—This is inconsistent with Gen. xlv. 27. Exod. i. 5. Deut. x. 22, where it is said that the souls which went down with Jacob to Egypt were *seventy*.

Reply.—It is said by some that St. Stephen follows the LXX, in saying that seventy-five came down with Jacob. But this is doubtful. In Gen. xlv. 27, the Alexandrine MS. of the LXX has not the words μετὰ Ἰακώβ. And it is said by the LXX in Exod. i. 5, that *all* the souls from Jacob (i. e. including those of Joseph) were *seventy-five*; and it is also said in the LXX (Deut. x. 22), that they who came into Egypt were *seventy*.

The true answer seems to be;—

St. Stephen (as his argument led him to do) is reckoning up *all* the family of Jacob, inclusive of his own children and their children, and not only those who came down with Jacob into Egypt.

The Hebrew Original does *not* say that the souls which went down with Jacob were seventy, but

1. That all the souls that came *with Jacob* into Egypt, which came *out of his loins*, were *sixty-six* (Gen. xlv. 26).

It says also,

2. That all the souls of the house of Jacob which came into Egypt were *seventy* (Gen. xlv. 27).

In the former of these two statements the following are not enumerated—

Jacob himself,

Joseph, and Joseph's two sons, viz.

Manasseh,

Ephraim; which being added, make up seventy; the number specified in the latter statement.

But St. Stephen says that Joseph sent for his father Jacob, and all his *own* kindred, συγγένειαν αὐτοῦ, *not* ἐγγόνους Ἰακώβ: ἐν ψυχαῖς ἑβδόμηκοντα, i. e. so as to make up, or which in course of time made up, a number of *seventy-five* souls.

This use of ἐν with a dative for the Hebrew ב (see *Winer*, Gr. Gr. p. 349), and equivalent to εἰς with an accusative, is very common. See *Glass*. Phil. p. 485.

The number *seventy-five*, which St. Stephen specifies, consists of the seventy mentioned Gen. xlv. 27, together with the issue of the sons of Joseph's own sons, Ephraim and Manasseh, Machir (son of Manasseh), Galaad (son of Machir), Satalaim } (sons of Ephraim), Taam }

Edom (son of Satalaim), as stated in the LXX of Gen. xlv.

20. Cp. Numb. xxvi. 28—37. 1 Chron. vii. 14—20.

And thus the number 75 or *threescore and fifteen* is made up.

The addition of these *five* was not accidental. Indeed the reader may be sure, that in this and all the other seeming variations between this speech and the Hebrew Original, there is no inconsistency, but agreement, and something more, viz. there is the groundwork of an *additional argument* in the pleading of the Speaker. The addition in question was very relevant to St. Stephen's cause; for thus he affirmed, that those born of Jacob's line in Egypt, the strange land and house of bondage, were *equally children of the promise* with those born in Canaan, the *promised land*; according to what Jacob himself says of the Sons of Joseph born in Egypt, "as *Reuben* and *Simeon*, they (i. e. Ephraim and Manasseh) shall be *mine*" (Gen. xlviii. 5).

Thus,—in opposition to the prejudices of his hearers who would have restrained to themselves God's promises,—St. Stephen declares the antecedent probability of the extension of God's pro-

mises to *all nations* of the earth; which was in fact intimated in the preference given by Jacob to the *younger* son, Ephraim, before the *elder*, Manasseh (Gen. xlviii. 17—20).

16. μετετέθησαν εἰς Συχὲμ, καὶ ἐτέθησαν ἐν τῷ μνήματι ᾧ ὠνήσατο Ἀβραὰμ τιμῆς ἀργυρίου παρὰ τῶν υἱῶν Ἐμμὼρ τοῦ Συχέμ] *they were carried over into Sychem and were laid in the Sepulchre that Abraham bought for a sum of money of the sons of Emmor (Hamor) the (son—not father) of Sychem.*

Objection.—This assertion of St. Stephen (it is said) is wholly inconsistent with the history in the Book of Genesis. For,

1. Jacob was *not* buried in Sychem, but in Machpelah, before Mamre at Hebron, in the region which afterwards belonged to Judæa; about 20 miles South of Jerusalem, and where Abraham and Sarah, Rebecca and Isaac were buried; see Gen. xlvii. 30; xlix. 29; i. 13.

Reply.—It is *not* said by St. Stephen that Jacob was buried at Sychem—but that the *Patriarchs* were.

Joseph was buried in Shechem, or Sychem (see Joshua xiv. 32), near Mount Gerizim (see John iv. 5. 20, 21), in Samaria. And at this day there is at *Sichem* a tradition to this effect, "in which, by a singular coincidence, Jews and Samaritans, Christians and Mohammedans agree." *Robinson*, Palestine iii. 109.

The *other Patriarchs* were buried there also. See *S. Jerome*, Ep. 86, who says, concerning Paula, "Venit *Sichem*, quæ nunc Neapolis appellatur, atque inde divertens vidit *duodecim Patriarcharum sepulchra*." And in his treatise De optimo genere interpretandi: "*Duodecim Patriarchæ non sunt sepulti in Arbes (Hebron), sed in Sychem*." Cp. *Syncellus*, p. 150, and *Bede* in loc. p. 34, and *Whitby* here, pp. 443—4. See also the authorities from the Jewish Commentators quoted by *Lightfoot* here (vol. ii. p. 668), and *Welstein*, p. 496, and *Robinson*, Palestine iii. 119.

It is not affirmed by St. Stephen, that Jacob was buried at *Sichem*. He knew *that* well. But to mention the place of Jacob's burial, would have been wholly irrelevant to his argument. He knew that Jacob's bones were carried to *Machpelah*, or Hebron, where Abraham's were; and that was a royal and priestly city of Judæa, the seat of David's kingdom. And it might perhaps have been retorted on St. Stephen, that the fact of the transfer of Jacob's bones to *that* place, showed that there was a special sanctity restricted to the region of Judæa, which was so preferred. He therefore says nothing of Jacob's bones; but proceeds to speak of those of the *Patriarchs*, which, he says, were conveyed to *Sichem*.

To *Sichem*! here is the strength of St. Stephen's assertion. And *Sichem* is therefore *repeated* by him, and stands the *last* word in the sentence, to leave as it were a κέντρον ἐν τοῖς ἀκρωμένοις.

And why? Because, from jealousy of *Sichem*, in Samaria, some of the *Jews* had falsely affirmed that the *Patriarchs* were not buried *there*, but at Hebron (cp. *Joseph*. B. J. iv. 9. 7), and Stephen would refute this falsehood, even though he would thus be vindicating the honour of the *Samaritans* against the *Jews*. And even *because* *Sichem* was not in Judæa, the favoured land, nor was it in the hands of Jews, but of *Samaritans* their enemies, with whom they would have "no dealings," and whom they reviled as heretics, and unbelievers, and Cuthite dogs; and was a place whose inhabitants they despised and hated (Ecclus. i. 26), and which they called by an opprobrious name, Συχαρ. (See on John iv. 5.)

This was worth saying; in order to show (according to his great argument) that holiness and blessedness are not limited, in death and burial, any more than in life, to any *particular spot*. Nay, more: Almighty God manifested Himself first to our father Abraham in *Mesopotamia* (v. 2), a heathen land; and his first appearance to Abraham in Canaan was not at Hebron, but at *Sichem*, now in the hands of *Samaritans*. And *there*, at *Sichem*, the bones of Joseph and the *Patriarchs* lie. They were even brought from a long distance, and laid there as in a chosen spot. *Sichem* was preferred to Hebron, Samaria to Judæa! How instructive was this! And be it observed, that in the very next chapter to this, where the Jews stone St. Stephen at Jerusalem, the word of God takes root in *Samaria* (Acts viii. 5, 6). The Jews rush "with one accord" (ὁμοθυμαδὸν) and stone Stephen the Deacon (vii. 57). The Samaritans with one accord (ὁμοθυμαδὸν) receive Philip the Deacon (viii. 6), and are baptized into Christ.

Objection 2. The place at Sychem where the *Patriarchs* were buried was not purchased by Abraham, but by Jacob, who bought it of the Sons of Hamor (*Emmor*), the Father of Shechem, for a hundred pieces of silver (Gen. xxxiii. 19. Joshua xxiv. 32).

It is alleged that St. Stephen ("from forgetfulness or inattention") has confounded this purchase of the plot of ground at *Sychem* by Jacob with that which *Abraham* made of the burial-

place of *Machpelah* from *Ephron* the Hittite (Gen. xxiii. 16; xlix. 29).

Reply.—It has never been shown, nor ever can be, that *Abraham* did not purchase a plot of ground at *Sichem*, where *Joseph* and the Patriarchs were buried.

Indeed (independently of St. Stephen's assertion) it is highly probable that he did;

For (1) *Sichem* was the first place in Canaan where Almighty God vouchsafed His presence to *Abraham*. (Gen. xii. 6, 7.)

It was thence called by the name *Moreh* (מֹרֶה), or *Vision*, and there *Abraham* built an altar to the Lord. Cp. *Lightfoot*, ii. p. 669.

He built an altar there. He must therefore have had some land there. *Abraham* was not the man to occupy land which belonged to others. And this is intimated by the words, "the Canaanite was then in the land" (Gen. xii. 6; xiii. 7); and he would not take from others, even "from a thread to a shoe-latchet" (Gen. xiv. 23). And he had no land of his own there, not so much as to set his foot on (Acts vii. 5). Therefore it is probable that *Abraham* purchased the site, on which he erected an altar, and where God first appeared to him. Cp. *Lightfoot's* judicious remarks here, ii. p. 670.

(2) The importance of this place (i. e. *Sichem* or *Shechem*) is further testified by the fact, that it was the first in Canaan to which *Jacob* repaired on his return from *Padan-Aram*. It is not indeed said that God appeared to him there. But he called it *El-Elohe-Israel*; and *Jacob* purchased a site there for the altar which he built (Gen. xxxiii. 18–20).

If, now, *Jacob* bought the place at *Sichem* where he built his altar, it is yet more probable that *Abraham* secured by purchase the place at *Sichem* where he built his altar, and where God first appeared to him in the land of Canaan.

(3) The sanctity of this place is still further attested by what is recorded in Gen. xxxv. 4, and particularly in *Joshua* xxiv. 1. 25–27. Hence *Abimelech* the usurper was so eager to gain possession of *Sichem*. See *Judges* viii. and ix. *Sichem* was in fact the national Sanctuary of Israel. And why? Probably from its connexion with *Jacob* and with *Abraham*; as the place which he, on his first entrance into the land of Canaan, had dedicated to God, Who had first manifested Himself to him there.

(4) The paternal portion or allotment of *Joseph* was at *Sichem* (*John* iv. 5, 6). *Jacob*, it is true, acquired land at *Sichem* by purchase; but something more than the site so purchased was conveyed by him in his blessing to *Joseph* (Gen. xlviii. 22). He gave him the plot he purchased at *Sichem* for 100 pieces of silver (the cave and field at *Machpelah* cost *Abraham* 400, Gen. xxiii. 15), and he also gave him the plot there which he had taken out of the hands of the *Amorite* with his sword and with his bow, i. e. by force. See *Josh.* xxiv. 12, and Gen. xlviii. 22, compared with Gen. xxxiii. 19. *Josh.* xxiv. 32. *John* iv. 5.

Jacob was a man of peace. What he tells us he took out of the hand of others by his sword and by his bow, we may be sure was not violently usurped by him, but justly recovered. And it may be, that the spot to which he refers was that which had been purchased originally by *Abraham*, and on which he had built an altar; and if that had been occupied by others (i. e. the *Amorite*), what more likely than that *Jacob*, from a feeling of piety and zeal, should feel it his duty to restore it, and secure it for ever to his posterity, as *Isaac* re-opened the wells which *Abraham* had digged, and the *Philistines* had stopped? (Gen. xxvi. 15, 18, 19.)

(5) This supposition that *Sichem* was originally acquired and dedicated by the Father of the Faithful, *Abraham*, and afterwards recovered by *Jacob*, suggests the reason why not only *Joseph* (whose inheritance it was), but why the other Patriarchs also were buried at *Sichem* rather than at *Machpelah*.

It was not perhaps without reference to these and other interesting circumstances in the early history of *Sichem*, that *JESUS CHRIST*, God manifest in the flesh, chose *Sychar* or *Sichem* for a special Revelation of Himself as the Messiah (see note on *John* iv. 5; cp. iv. 26), and discoursed there to the woman of *Samaria* concerning the future extension of God's Worship to every place in the world (*John* iv. 21).

Objection 3. Lastly, it is objected

That St. Stephen says, *Abraham* purchased the land at *Sichem* of the children of *Emmor* the son of *Sichem*;

And this, it is said, is a proof that he confounded a purchase supposed to be made by *Abraham*, with that made by *Jacob* of the sons of *Sichem*, the father of *Shechem* (Gen. xxxiii. 19. *Josh.* xxiv. 32).

Reply.—St. Stephen is speaking of an *Emmor*, or *Hamor*, who was a different person from the *Emmor* or *Hamor* with whom *Jacob* dealt. *Jacob* dealt with the sons of a *Hamor* who was father of *Shechem* (Gen. xxxiii. 19. *Josh.* xxiv. 32). But St.

Stephen says that *Abraham* bought the field from the sons of *Hamor*, the son of *Shechem*. So the words τοῦ Συχέμ ought to be translated.

Hamor was the name of the Prince of the *Shechemites* (Gen. xxxiv. 2). And it is no more surprising that there should be two princes of *Shechem* called *Hamor*, than that there should be many *Candaces* in succession in *Meroe*, and many *Pharaohs* in *Egypt*, and many *Cæsars* at *Rome*.

Hamor seems to have been the hereditary title of the king of the country. See *Judges* ix. 28, where the name occurs 500 years after *Jacob's* time.

43. ἐπέκεινα Βαβυλῶνος] beyond Babylon.

Objection.—This is inconsistent with *Amos* v. 27, who has Δαμασκού, Damascus.

Reply.—In order to enforce his argument, St. Stephen adds to the prophecy of *Amos* some other declarations of the same Spirit Who inspired *Amos*, and Who had pronounced by them that the *Israelites* would be carried for their sins still further than *Damascus* (Jer. xx. 4. 2 Chron. xxxvi. 20), even to *Babylon* and beyond it. There was something significant in the fact here mentioned, that God would carry them away for their sins from Canaan to beyond *Babylon*; i. e. that for their unbelief He would invert in their case the course He had followed with *Abraham* their father for his faith. God brought him from *Chaldea* to Canaan, He would carry them from Canaan to beyond *Chaldea*. And observe, St. Stephen uses the same word here (μετοικίζω) as he had done in v. 4, when speaking of *Abraham*.

There must have been a sharp sting in this word Βαβυλῶνος reserved for the end of the sentence, where they perhaps only expected to hear Δαμασκού.

On this practice, so reasonable in itself, of blending several prophecies into one, and also condensing their substance (which is imputed in St. Stephen's case to inaccuracy and forgetfulness!), see the excellent observations of *Surenhusius*, pp. 43. 45. 343, and the numerous examples cited by him of this practice. Cp. *Acts* iii. 22. 25, and see note above on *Matt.* ii. 23, *Luke* iv. 17, and above on vii. 3, below on *Acts* xiii. 22.

On the whole, on reviewing the *Objections* above recited, we may affirm, that there is nothing in them which can invalidate the claims of St. Stephen to Inspiration; or those of St. Luke, who has preserved his speech, and asserts that St. Stephen "was full of the Holy Ghost," and that they "could not resist the wisdom with which he spoke."

There is nothing in St. Stephen's statements to countenance the assertion of some recent Criticism, that he confounded *Abraham* with *Jacob*, and *Sichem* with *Hebron*, and one purchase with another. There is nothing there to give any encouragement to its vain-glorious notion, that it can penetrate with a keener glance into the records of early Jewish History, than he "who was full of the Holy Ghost," and whose eye, being enlightened by Him, pierced through the clouds, and saw "the heavens opened, and *Jesus* standing at the right hand of God." On the other hand, we are constrained to ask,—Can there be any reasonable expectation of "progress, or further illumination" in Biblical Criticism, or of any other results but of degeneracy, degradation, disbelief, and demoralization, from such allegations as these of a shallow and superficial sciolism, putting them forth with arrogant presumption, as if they were proved; and as even furnishing data to be accepted and arranged by a calm Inductive Philosophy as valuable acquisitions of Theological Science?

But they who read Holy Scripture with right dispositions will derive spiritual comfort and intellectual delight from those portions of Holy Writ which, like St. Stephen's speech, may appear at first sight to be beset with difficulties, and have been most frequently made occasions of sceptical cavils. They will feel persuaded that there are some good reasons for statements in Scripture, which at first may seem perplexing. They will be sure that valuable truths—like precious pearls in rough and hard shells—lurk concealed there. They will endeavour by God's grace, with devout prayer, and with earnest labour, to extract them. And their labour will often be rewarded. As in the instances above noticed in St. Stephen's speech, they will see gleams of divine light where they once saw obscurity. *Objections* against Scripture will resolve themselves into Arguments for it. Difficulties will be changed into Evidences. And from this process of critical transformation they will derive a persuasion, that when the mists of human infirmity, which hang over us in this world, are dispersed, and our eyes are illumined by the same Spirit Who shed His bright beams of light on St. Stephen, all the other difficulties of Scripture will disappear; we shall acquire new faculties of spiritual vision, and where before we saw mists and clouds, we shall see the heavens opened, and the glory of *Jesus Christ* standing at the right hand of God.

VII. ¹ Εἶπε δὲ ὁ ἀρχιερεὺς, εἰ ἄρα ταῦτα οὕτως ;

Ἦ δὲ ἔφη, Ἄνδρες ἀδελφοὶ καὶ πατέρες, ἀκούσατε. ² Ὁ Θεὸς τῆς δόξης ὤφθη τῷ πατρὶ ἡμῶν Ἀβραὰμ, ὄντι ἐν τῇ Μεσοποταμίᾳ, πρὶν ἢ κατοικῆσαι αὐτὸν ἐν Χαρρὰν, ³ καὶ εἶπε πρὸς αὐτόν, Ἐξέλθε ἐκ τῆς γῆς σου καὶ ἐκ τῆς συγγενείας σου, καὶ δεῦρο εἰς τὴν γῆν ἣν ἄν σοι δείξω. ⁴ Τότε ἐξελθὼν ἐκ γῆς Χαλδαίων κατώκησεν ἐν Χαρρὰν· κακεῖθεν, μετὰ τὸ ἀποθανεῖν τὸν πατέρα αὐτοῦ, μετόκισεν αὐτὸν εἰς τὴν γῆν ταύτην, εἰς ἣν ὑμεῖς νῦν κατοικεῖτε. ⁵ Καὶ οὐκ ἔδωκεν αὐτῷ κληρονομίαν ἐν αὐτῇ, οὐδὲ βῆμα ποδός· καὶ ἐπηγγείλατο· δοῦναι αὐτὴν εἰς κατάσχεσιν αὐτῷ, καὶ τῷ σπέρματι αὐτοῦ μετ' αὐτόν, οὐκ ὄντος αὐτῷ τέκνου. ⁶ Ἐλάλησε δὲ οὕτως ὁ Θεός, ὅτι ἔσται τὸ σπέρμα αὐτοῦ πάροιικον ἐν γῇ ἁλλοτρίᾳ, καὶ δουλώσουσιν αὐτὸ καὶ κακώσουσιν· ἔτη τετρακόσια· ⁷ καὶ τὸ ἔθνος, ᾧ ἔὰν δουλεύσωσι κρινῶ Ἐγώ, ὁ Θεὸς εἶπεν· καὶ μετὰ ταῦτα ἐξελεύσονται καὶ λατρεύσουσιν μοι· ἐν τῷ τόπῳ τούτῳ. ⁸ Καὶ ἔδωκεν αὐτῷ διαθήκην περιτομῆς· καὶ οὕτως ἐγέννησε τὸν Ἰσαὰκ, καὶ περιέτεμεν αὐτὸν τῇ ἡμέρᾳ τῇ ὀγδόῃ· καὶ ὁ Ἰσαὰκ τὸν Ἰακώβ, καὶ ὁ Ἰακώβ τοὺς δώδεκα πατριάρχας. ⁹ Καὶ οἱ πατριάρχαι ζηλώσαντες τὸν Ἰωσήφ ἀπέδοντο εἰς Αἴγυπτον. ¹⁰ Καὶ ἦν ὁ Θεὸς μετ' αὐτοῦ· ¹¹ καὶ ἐξείλατο αὐτὸν ἐκ πασῶν τῶν θλίψεων αὐτοῦ, καὶ ἔδωκεν αὐτῷ χάριν καὶ σοφίαν ἐναντίον Φαραὼ βασιλέως Αἰγύπτου, καὶ κατέστησεν αὐτὸν ἡγούμενον ἐπ' Αἴγυπτον καὶ ὅλον τὸν οἶκον αὐτοῦ. ¹² ἤλθε δὲ ἡμις ἐφ' ὅλην τὴν γῆν Αἰγύπτου καὶ Χαναὰν καὶ θλίψις μεγάλη· καὶ οὐχ εὗρισκον χορτάσματα οἱ πατέρες ἡμῶν. ¹³ Ακούσας δὲ Ἰακώβ ὄντα σίτια εἰς Αἴγυπτον ἐξαπέστειλε τοὺς πατέρας ἡμῶν πρῶτον· ¹⁴ καὶ ἐν τῷ δευτέρῳ ἀνεγνωρίσθη Ἰωσήφ τοῖς ἀδελφοῖς αὐτοῦ, καὶ φανερόν ἐγένετο τῷ Φαραὼ τὸ γένος τοῦ Ἰωσήφ. ¹⁵ Ἀποστείλας δὲ Ἰωσήφ μετεκαλέσατο Ἰακώβ τὸν πατέρα αὐτοῦ καὶ πᾶσαν τὴν συγγένειαν αὐτοῦ ἐν ψυχαῖς ἐβδομήκοντα πέντε. ¹⁶ Καὶ κατέβη Ἰακώβ εἰς Αἴγυπτον, καὶ ἐτελεύτησεν αὐτὸς καὶ οἱ πατέρες ἡμῶν. ¹⁷ Καὶ μετετέθησαν εἰς Συχέμ, καὶ ἐτέθησαν ἐν τῷ μνήματι ᾧ ὠνήσατο Ἀβραὰμ τιμῆς ἀργυρίου παρὰ τῶν υἱῶν Ἑμμὼρ τοῦ Συχέμ. ¹⁸ Καθὼς δὲ ἤγγιζεν ὁ χρόνος τῆς ἐπαγγελίας, ἧς ὡμολόγησεν ὁ Θεὸς τῷ Ἀβραὰμ, ἠῤῥησεν ὁ λαὸς καὶ ἐπληθύνθη ἐν Αἰγύπτῳ, ¹⁹ ἄχρις οὗ ἀνέστη βασιλεὺς ἕτερος, ὃς οὐκ ᾔδει τὸν Ἰωσήφ. ²⁰ Οὗτος κατασοφισάμενος τὸ γένος ἡμῶν ἐκάκωσε τοὺς πατέρας ἡμῶν, τοῦ ποιεῖν ἔκθετα τὰ βρέφη αὐτῶν, εἰς τὸ μὴ ζωογονεῖσθαι. ²¹ Ἐν ᾧ καιρῷ ἐγεννήθη Μωϋσῆς, καὶ ἦν ἁστέιος τῷ Θεῷ· ὃς ἀνετράφη μῆνας τρεῖς ἐν τῷ οἴκῳ τοῦ πατρὸς. ²² Ἐκτεθέντα δὲ αὐτὸν ἀνείλατο αὐτὸν ἡ θυγάτηρ Φαραὼ, καὶ

2. Θεὸς τῆς δόξης] *the God of glory*. The fountain of glory. (*Chrys.*) On this Hebraism (Ps. xxviii. 3), see on Matt. xxii. 11, and cp. Eph. i. 17. Col. i. 11. Heb. ix. 5. Phil. iii. 21.

— Χαρρὰν] *Haran*; *Kārrai*, *Carrae*. (*Lucan* i. 104.)

3.] On the supposed discrepancy in this verse, see above under "Objections," p. 67.

4.] On this verse, see above under "Objections," p. 67. — μετόκισεν] *God removed him*. Cp. *Valck.* here, p. 417, on the difference between κατοικῆσαι καὶ κατοικῆσαι, and the present Editor's note on *Theocritus*, p. 242.

5. βῆμα ποδός] Deut. ii. 5, LXX.

6.] See above, under "Objections," p. 67.

7.] See above, under "Objections," p. 67.

8. πατριάρχας] *Patriarchs*; the heads of the twelve *πατρίαί*, or tribes.

9.] See above, under "Objections," p. 68.

For an excellent summary of certain points in which Joseph was typical of Christ, cp. *Bp. Pearson* on the Creed, Art. vi. p. 414, and *Mather* on the Types, p. 86, ed. 1705.

10. ἐξείλατο] On this form, see *Winer*, p. 68. Cp. v. 21; xii. 11.

12. σίτια] So A, B, C, D, E. *Elz.* σῖτα.

— εἰς Αἴγυπτον] So A, B, D, E. *Elz.* ἐν Αἰγύπτῳ. Cp. viii. 40, εὗρεθ' εἰς Ἀζωτον.

The accusative is more expressive here, as indicating that provisions were stored up, and, as it were, brought together *into Egypt*; as distinct from other countries.

14.] See above, under "Objections," p. 68.

16.] See above, under "Objections," p. 68.

17. ὡμολόγησεν] So A, B, C.—*Elz.* ὡμοσε.

19. ἐκάκωσε—τοῦ ποιεῖν] On the construction, see above, iii. 12; xv. 20. Luke ii. 21. *Winer*, § 44, p. 292. It seems to be derived from the Hebrew use of *h* with the Infinitive.

20. ἁστέιος τῷ Θεῷ] *fair to God*, i. e. in God's sight. The LXX apply the word ἁστέιος to Moses (Exod. ii. 2), for the Hebr. *niv*, *goodly*, *fair*. Comp. Heb. xi. 23. *χαρίεις*. (*Hesych.*) The addition of τῷ Θεῷ is a Hebraism, denoting what is *really* and *eminently* such. Cp. *Vorst.* de Hebr. cap. xvi., and *Valck.* here, p. 425. See *Jonah* iii. 3, πόλις μεγάλη τῷ Θεῷ. Ruth iii. 10. Moses was goodly, not only in *men's* sight, who look only on the countenance, but in the eyes of *God*, Who reads the heart. See above, on Luke i. 6; below, 2 Cor. ix. 4, δυνατὰ τῷ Θεῷ, and *Wets.* here, and *Winer*, § 36, p. 221.

21, 22. ἐκτεθέντα αὐτὸν—αὐτόν] So A, B, C, D. *Elz.* has ἐκτεθέντος αὐτοῦ.

On the repetition of the pronoun αὐτόν, see Matt. viii. 1; xxvi. 71. Mark ix. 28.

ἀνεθρέψατο αὐτὸν ἐαυτῇ εἰς υἱόν. ²² u Καὶ ἐπαιδεύθη Μωϋσῆς ἐν πάσῃ σοφίᾳ u Luke 24. 19. Αἰγυπτίων ἦν δὲ δυνατὸς ἐν λόγοις καὶ ἐν ἔργοις αὐτοῦ. ²³ Ως δὲ ἐπληροῦτο αὐτῷ τεσσαρακονταετῆς χρόνος, ἀνέβη ἐπὶ τὴν καρδίαν αὐτοῦ ἐπισκέφασθαι v Exod. 2. 11, &c. τοὺς ἀδελφούς αὐτοῦ, τοὺς υἱοὺς Ἰσραὴλ. ²⁴ Καὶ ἰδὼν τινα ἀδικούμενον ἡμύναντο, καὶ ἐποίησεν ἐκδίκησιν τῷ καταπονουμένῳ πατάξας τὸν Αἰγύπτιον. ²⁵ Ἐνόμιζε δὲ συνιέναι τοὺς ἀδελφούς αὐτοῦ, ὅτι ὁ Θεὸς διὰ χειρὸς αὐτοῦ δίδωσι σωτηρίαν αὐτοῖς· οἱ δὲ οὐ συνήκαν. ²⁶ w Τῇ δὲ ἐπιούσῃ ἡμέρᾳ ὤφθη w Exod. 2. 13. αὐτοῖς μαχομένοις, καὶ συνήλλασσεν αὐτοὺς εἰς εἰρήνην εἰπών, Ἄνδρες, ἀδελφοί ἐστε, ἵνατί ἀδικεῖτε ἀλλήλους; ²⁷ Ὁ δὲ ἀδικῶν τὸν πλησίον ἀπόσωτο αὐτὸν εἰπών, Τίς σέ κατέστησεν ἄρχοντα καὶ δικαστὴν ἐφ' ἡμῶν; ²⁸ μὴ ἀνελεῖν με σὺ θέλεις, ὃν τρόπον ἀνείλες χθὲς τὸν Αἰγύπτιον; ²⁹ Ἐφυγε δὲ Μωϋσῆς ἐν τῷ λόγῳ τούτῳ, καὶ ἐγένετο πάροικος ἐν γῇ Μαδιὰμ, οὗ ἐγέννησεν υἱοὺς δύο. ³⁰ x Καὶ πληρωθέντων ἐτῶν τεσσαράκοντα, ὤφθη αὐτῷ x Exod. 3. 2, &c. ἐν τῇ ἐρήμῳ τοῦ ὅρους Σινᾶ ἄγγελος Κυρίου ἐν φλογὶ πυρὸς βάτου. ³¹ Ὁ δὲ Μωϋσῆς ἰδὼν ἐθαύμαζε τὸ ὄραμα· προσερχομένου δὲ αὐτοῦ κατανοῆσαι, ἐγένετο φωνὴ Κυρίου πρὸς αὐτόν, ³² y Ἐγὼ ὁ Θεὸς τῶν πατέρων σου, ὁ y Matt. 22. 32. Θεὸς Ἀβραάμ, καὶ ὁ Θεὸς Ἰσαάκ, καὶ ὁ Θεὸς Ἰακώβ. Ἐντρομος Heb. 11. 16. δὲ γενόμενος Μωϋσῆς οὐκ ἐτόλμα κατανοῆσαι. ³³ Εἶπε δὲ αὐτῷ ὁ Κύριος, Λύσον τὸ ὑπόδημα τῶν ποδῶν σου· ὁ γὰρ τόπος ἐν ᾧ ἔστηκας γῇ ἁγία ἐστίν. ³⁴ Ἰδὼν εἶδον τὴν κάκωσιν τοῦ λαοῦ μου τοῦ ἐν Αἰγύπτῳ, καὶ τοῦ στεναγμοῦ αὐτῶν ἤκουσα· καὶ κατέβην ἐξελεῖσθαι αὐτούς· καὶ νῦν δεῦρο ἀποστείλω σε εἰς Αἴγυπτον. ³⁵ Τοῦτον τὸν Μωϋσῆν ὃν ἠρνήσαντο εἰπόντες, Τίς σέ κατέστησεν ἄρχοντα καὶ δικαστὴν; τοῦτον ὁ Θεὸς ἄρχοντα καὶ λυτρωτὴν ἀπέσταλκεν σὺν χειρὶ ἀγγέλου z Exod. 7. & 8. & 9. & 10. & 11. & 14. & 16. 1, a Deut. 18. 15, 18 ch. 3. 22. τοῦ ὀφθέντος αὐτῷ ἐν τῇ βάτῳ. ³⁶ z Οὗτος ἐξήγαγεν αὐτοὺς ποιήσας τέρατα καὶ σημεῖα ἐν γῇ Αἰγύπτου, καὶ ἐν Ἐρυθρᾷ θαλάσῃ, καὶ ἐν τῇ ἐρήμῳ ἔτη τεσσαράκοντα. ³⁷ a Οὗτός ἐστιν ὁ Μωϋσῆς ὁ εἰπὼν τοῖς υἱοῖς Ἰσραὴλ, Προφήτην ὑμῖν ἀναστήσει Κύριος ὁ Θεὸς ὑμῶν ἐκ τῶν ἀδελφῶν ὑμῶν ὡς ἐμέ· b αὐτοῦ ἀκούσεσθε. ³⁸ c Οὗτός ἐστιν ὁ γενόμενος ἐν τῇ ἐκκλησίᾳ Gal. 3. 19.

22. ἐν πάσῃ σοφίᾳ Αἰγυπτίων] in all the wisdom of the Egyptians. Egypt was celebrated in the ancient world as the mother of arts and sciences, and as the teacher of the wisest among the Greeks (see Homer, Odys. iv. 229. Herod. ii. 160); and was therefore visited by Pythagoras and Plato. Valer. Mar. viii. 7. Ammian. Marcellin. xxii. 6. Macrobi. Somn. Scip. i. 21; Saturnal. i. 14. Philo, Vit. Mosis, i. p. 84. (Wetstein.)

Here is an argument for the consecration of heathen Literature to the service of Christianity. See the eloquent passage of Origen, Epist. ad Greg. Thaumaturg. S. Jerome, ad Magnum, Epist. 84, and ad Damas. 146, and Augustin. de doctr. Christ. (ii. 40), and c. Faust. (xxii. 91), who argues for this consecration from the example of the ancient people of God applying the gold of Egypt to the beautifying of the Tabernacle, and cites the examples of Christian Fathers. "Nonne aspicimus quanto auro et argento et veste suffarcinatus exierit de Ægypto Cyprianus, Doctor suavissimus et Martyr beatissimus? quanto Lactantius, quanto Victorinus, Optatus, Hilarius, ut de vivis taceam, quanto innumerabiles Græci? Quod prior ipse fidelissimus Dei famulus Moyses fecerat, de quo scriptum est, 'quod eruditus fuerat omni sapientiâ Ægyptiorum.'" Cp. Hooker, quoted above, Luke v. 39, and below, xxvi. 14.

— δυνατὸς ἐν λόγοις] mighty in words. Though by nature "slow of speech" (Exod. iv. 10); but God gave him eloquence (Exod. iv. 10), and he is called ὀμιλεῖν πινανώτατος by Josephus, Ant. iii. 1. 4.

— ἐργοῖς] deeds. See Josephus, Ant. ii. 10. 1.

23. τεσσαρακονταετῆς χρόνος] Moses was forty years old when he visited his brethren; he was twice forty years old when he stood before Pharaoh (Exod. vii. 7); and thrice forty years old when he died. (Deut. xxxiv. 7.) See the remarks of the Jewish Doctors on these periods in Wetstein, p. 498. The repeated mention of forty years in the history of Moses (here and in v. 30,

and vv. 36. 42), is surely not without some meaning in reference to Christ. See above, i. 3.

24. ἐκδίκησιν] See Luke xviii. 3. 7. 8.

26. συνήλλασσεν] he was reconciling; so B, C, D; a much preferable reading to that of Elz., συνήλασεν. They rejected Moses, when he was engaged in the work of Reconciliation, as the Jews rejected Christ, the Mediator between God and Man.

27. σέ] thee, emphatic; thee, so feeble and obscure a person.

28. μέ] me, emphatic; me, as well as the Egyptian.

30. ἄγγελος Κυρίου] the angel of the Lord. Generally supposed by the Fathers to be the Second Person of the Blessed Trinity. See Hilary, de Trin. v. Augustin. de Trin. ii. 13; iii. 10. Hieronym. in Galat. c. 3. Ambrose, de Fide, cap. 5. (Lorin.)

33. λύσον τὸ ὑπόδημα] loose thy shoe (cp. Josh. v. 15), lest something unclean should be cleaving to the shoe in the course of the journey: and therefore the Priests did not wear shoes when ministering in the Temple. Schemoth, ii. 937. Pirke Eliezer, 40. Cp. Juvenal, vi. 158. And this rule extended itself among heathen nations (Solinus, xvii.), and the Turks. (Wetstein.)

34, 35. ἰδὼν εἶδον] seeing, I saw: "plenissime agnovi;" another Hebraism. Exod. iii. 7. See Gen. ii. 17. Deut. xv. 10. Matt. xiii. 14. Heb. vi. 14. Valck. and Vorst. p. 610, cap. xxxiv. 34. ἀποστείλω] let me send thee. So A, B, C, D. Cp. Numb. xxiii. 27, δεῦρο παραλάβω σε. (Bornemann.) Elz. has ἀποστελῶ.

35. τοῦτον] him. Mark the emphatic repetition of οὗτος. Cp. John vi. 42. Winer, p. 144.

— ἀπέσταλκεν] hath sent, although they little supposed it. The reading of A, B, D, E, and others. Elz. has ἀπέστειλεν.

— σὺν χειρὶ] A, B, C, D, E. Elz. ἐν χ.

36. γῇ Αἰγύπτου] land of Egypt; a common Hebraism, Matt. x. 15; xi. 24, supplanted in some MSS. by γῇ Αἰγύπτῳ; as other Hebraisms have been by Hellenic forms.

d Exod. 19. 3, 17. ἐν τῇ ἐρήμῳ μετὰ τοῦ ἀγγέλου τοῦ λαλοῦντος αὐτῷ^d ἐν τῷ ὄρει Σινᾶ, καὶ τῶν
e Deut. 5. 27, 31. πατέρων ἡμῶν, ° ὃς ἐδέξατο^e λόγια ζῶντα δοῦναι ἡμῖν. ³⁹ Ωὖ οὐκ ἠθέλησαν
f Rom. 3. 2. ὑπήκοοι γενέσθαι οἱ πατέρες ἡμῶν, ἀλλ' ἀπώσαντο, καὶ ἐστράφησαν ταῖς καρ-
g Exod. 32. 1. δαίαις αὐτῶν εἰς Αἴγυπτον, ⁴⁰ εἰπόντες τῷ Ἀαρὼν, Ποίησον ἡμῖν θεοὺς οἱ
προπορεύουσιν ἡμῶν· ὁ γὰρ Μωϋσῆς οὗτος, ὃς ἐξήγαγεν ἡμᾶς ἐκ
h Deut. 9. 16. γῆς Αἰγύπτου—, οὐκ οἶδαμεν τί γέγονεν αὐτῷ. ⁴¹ Καὶ ἐμοσχοποιή-
i Ps. 106. 19, 20. ησαν ἐν ταῖς ἡμέραις ἐκείναις, καὶ ἀνήγαγον θυσίαν τῷ εἰδῶλῳ, καὶ εὐφραίνοντο
j Jer. 19. 13. ἐν τοῖς ἔργοις τῶν χειρῶν αὐτῶν. ⁴² Ἐστρεψε δὲ ὁ Θεὸς, ^k καὶ παρέδωκεν
k Ps. 81. 12. αὐτοὺς ^l λατρεύειν τῇ στρατιᾷ τοῦ οὐρανοῦ, καθὼς γέγραπται ἐν βίβλῳ τῶν
l Deut. 4. 19. προφητῶν, Μὴ σφάγια καὶ θυσίας προσηνέγκατε μοι ἔτη τεσσαρά-
m Exod. 25. 40. κοντα ἐν τῇ ἐρήμῳ, οἶκος Ἰσραὴλ; ⁴³ Καὶ ἀνελάβετε τὴν σκηνὴν
n Josh. 8. 14. τοῦ Μολόχ, καὶ τὸ ἄστρον τοῦ Θεοῦ ὑμῶν Ῥεφάν, τοὺς τύπους οὓς
o 1 Sam. 16. 12, 13. ἐποίησατε προσκυνεῖν αὐτοῖς· καὶ μετοικιῶ ὑμᾶς ἐπέκεινα Βαβυ-
p 2 Sam. 7. 1, &c. λῶνος. ⁴⁴ Ἡ σκηνὴ τοῦ μαρτυρίου ἦν ἐν τοῖς πατράσιν ἡμῶν ἐν τῇ ἐρήμῳ,
q 1 Chron. 17. 12. καθὼς διετάξατο ὁ λαλῶν τῷ Μωϋσῇ, ποιῆσαι αὐτὴν κατὰ τὸν τύπον ὃν ἐωράκει
r Ps. 132. 5. ⁴⁵ ἦν καὶ εἰσήγαγον διαδεξάμενοι οἱ πατέρες ἡμῶν μετὰ Ἰησοῦ, ἐν τῇ κατα-
s 1 Kings 6. 1, & 8. 27. σχέσει τῶν ἐθνῶν, ὃν ἔξωσεν ὁ Θεὸς ἀπὸ προσώπου τῶν πατέρων ἡμῶν ἕως τῶν
t ch. 17. 24. ἡμερῶν Δαυὶδ. ⁴⁶ ὃς εὗρε χάριν ἐνώπιον τοῦ Θεοῦ, καὶ ἡτήσατο εὐρεῖν σκηνώμα
u Isa. 66. 1, 2. τῷ Θεῷ Ἰακώβ. ⁴⁷ Σολομὼν δὲ ὠκοδόμησεν αὐτῷ οἶκον. ⁴⁸ Ἀλλ' οὐχ ὁ
υἱμίστος ἐν χειροποιήτοις κατοικεῖ, καθὼς ὁ προφήτης λέγει, ⁴⁹ Ὁ οὐρανός
μοι θρόνος, ἢ δὲ γῆ ὑποπόδιον τῶν ποδῶν μου· ποῖον οἶκον οἰκοδο-

38. ἐκκλησία ἐν τῇ ἐρήμῳ] *Church in the wilderness*. A remarkable confirmation of his argument. God's Church is not limited to *Judaea*. It was in the *Wilderness*, and there Moses, your great Lawgiver, was with it; and, remember, he *died* there in the *Wilderness*; and was never permitted to enter the promised Land, to which you would restrain the favours of God.

The Church in the Wilderness. This sentence is not without its prophetic significance for *Christian* times. The *Church* of God is represented in the *Apocalypse* as persecuted by the Great City; She is the *Woman* in the *Wilderness* (Rev. xii. 1—6), and there she is nourished by God *forty-two months* (v. 6), the number of the 'Mansions,' or stations, of the Ancient Church of God in the *Wilderness* of Sinai. See below, notes on Rev. xii. 1—6.

40. ὁ γὰρ Μωϋσῆς] On the construction, see xix. 34; xx. 3. *Winer*, § 63, p. 501.

41. ἐμοσχοποίησαν] *they made a Calf*—in imitation of the *Apis* of Memphis in Egypt, which they had left (cp. *Winer*, R. W. B. i. p. 644); and so in heart returned to Egypt (v. 39).

Thus ye have dealt with Christ. He came to deliver you from worse than Egyptian bondage, and ye have fallen back into worse slavery than before.

—ἐν ταῖς ἡμέραις ἐκείναις] *in those days*. Even when the Law was being delivered to him by God, they were guilty of rebellion against Him.

42. ἐν βίβλῳ τῶν προφητῶν] *in the book of the Prophets*; i. e. of the Twelve lesser Prophets, who were reckoned as forming one βίβλος, or volume, by the Jews. See *Bp. Cosin* on the Canon, p. 12, and below, xiii. 40.

—μοί] *to Me*, emphatic. Did ye offer to *Me*? No—but to *Moloch*!

43. ἀνελάβετε] *ye lifted up*. The word used by Amos (v. 26), נָשָׂא, *sustulit*. Ye who were My holy People, appointed to lift up and carry My Tabernacle, the Tabernacle of My Presence, with you, in your journeyings through the *Wilderness*,—ye were not ashamed of your idol, but ye *raised him aloft* in the air, and carried him and his tabernacle on high, as a sacred banner, standard, or trophy, when you ought to have fixed your hearts on Me and Mine!

Moloch is opposed to Jehovah, and Moloch's idolatrous σκηνὴ to the σκηνὴ or Tabernacle of God.

The Alexandrine MS. has Ῥαφάν here. C, E have Ῥεφάν, D has Ῥεμφάν. The LXX have Ῥανφάν for Hebr. רָפָן. It seems probable that *Kium*, *Kivun*, and *Rephan* or *Remphan*, signify the *Kronos* or *Saturnus* of the Egyptians. And ἄστρον would be the Planet of Saturn. See the authorities in *Lightfoot*, ii. p. 673.

Glass, Phil. p. 645, 646. *Surenhus*, p. 413. *Rosenm.* here, and *Winer*, p. 386, in v. *Saturn*.

S. Cyril's note (in *Catenâ*, p. 123, cp. *Theophyl.* p. 68, and *Æcum.* p. 71) deserves attention, particularly from his connexion with Alexandria in Egypt. He affirms after *Aquila* and *Theodotion* that Ῥεφάν signifies *blindness*: the idol was that of a *star*, but it was εἰς τύφλωσιν ἐσκοπίσθησαν γὰρ (read ἐσκοτίσθησαν γὰρ) αἱ καρδίαι αὐτῶν. They worshipped the idol as their εἰσφόρος or *day-star* (ἄστρον), but it became to them a Ῥεφάν or σκότισμα, or *darkness*.

Perhaps therefore this name *Rephan* was given by the more devout Jews to this idol in contempt and abhorrence; for the same reason as they called the god of the *Ekronites*, *Beelzeboul*. And St. Stephen adopts *this* name *Rephan* from the LXX instead of *Chim*, as much as to say: Ye set up the *star* of a *blind* god in opposition to the God of heaven, and Father of lights.

—Μολόχ] *Moloch*, from מָלַךְ *regnums*: perhaps the *Milcom* (i. e. their King) of the *Ammonites* (1 Kings xi. 5. 33). The worship of *Moloch* accompanied with human sacrifices (see on Matt. v. 22) is specially forbidden in *Leviticus* xviii. 21 and xx. 2, and it may thence be inferred to have been practised by the *Israelites*.

—Βαβυλῶνος] See above, under "*Objections*," p. 69.

45. Ἰησοῦ] *Jesus*: Joshua the son of Nun. Cp. Heb. iv. 8. On the meaning of the name, see on Matt. i. 1.

It is observable that the name of *Jesus*, though ever in the *thoughts* of St. Stephen, and, as it were, hovering on his lips in almost every sentence, is never *expressed* in his Speech but here, where it does *not* mean *Jesus* of Nazareth, but *Jesus* (or *Joshua*) the son of Nun.

How much wisdom was there in this! If he had openly spoken as he *felt* concerning *Jesus* of Nazareth, he would have been stopped at once by the rage of his hearers (see v. 53, 54), and the Christian Church would never have had the speech of St. Stephen. There was divine eloquence in his silence. And all his words were, and ever will be—φωνᾶντα συνετοῖσι—vocal to the wise. And this word *Jesus*—not used for Christ, but for Joshua, the type of Christ, is full of meaning. It is significant of the fact already insisted on—that the whole speech is *allusive* to Christ.

—ἐν τῇ κατασχέσει] in the portion or possession of the Gentiles—κατάσχεσις = קְטִינָה Num. xxvii. 4. 7, and *passim* in LXX. See also above, v. 5.

κατάσχεσις ἐθνῶν can hardly mean occupation of the *land* of the Nations.

48.] After χειροποιήτοις *Elz.* adds *ναοῖς*, which is not in A, B, C, D, E, H. Cp. Acts xvii. 24.

μήσετέ μοι, λέγει Κύριος, ἢ τίς τόπος τῆς καταπαύσεώς μου; ⁵⁰ οὐχὶ ἡ χεὶρ μου ἐποίησε ταῦτα πάντα; ⁵¹ Ὑκκληροτράχηλοι, καὶ ἀπερίτμητοι ^{r Jer. 4. 4. & 6. 10. & 9. 25, 20. Ezek. 44. 7.} ταῖς καρδίαις καὶ τοῖς ὠσίν, ὑμεῖς αἰεὶ τῷ Πνεύματι τῷ ἁγίῳ ἀντιπίπτετε ὡς οἱ πατέρες ὑμῶν, καὶ ὑμεῖς. ⁵² Τίνα τῶν προφητῶν οὐκ ἐδίωξαν οἱ πατέρες ὑμῶν; καὶ ἀπέκτειναν τοὺς προκαταγγέλαντας περὶ τῆς ἐλεύσεως τοῦ Δικαίου, οὗ νῦν ὑμεῖς προδότες καὶ φονεῖς ἐγένεσθε. ⁵³ οὔτινες ἐλάβετε τὸν νόμον εἰς διαταγὰς ^{s Exod. 19. 3, et seqq. Gal. 3. 19. 2 Esd. 14. 30.} ἀγγέλων, καὶ οὐκ ἐφύλαξατε

⁵⁴ Ἀκούοντες δὲ ταῦτα διεπρίοντο ταῖς καρδίαις αὐτῶν, καὶ ἔβρυχον τοὺς ^{t ch. 5. 33.} ὀδόντας ἐπ' αὐτόν.

⁵⁵ Ὑπάρχων δὲ πλήρης Πνεύματος ἁγίου ἀτενίσας εἰς τὸν οὐρανὸν εἶδε δόξαν Θεοῦ, καὶ Ἰησοῦν ἐστῶτα ἐκ δεξιῶν τοῦ Θεοῦ, ⁵⁶ καὶ εἶπεν, Ἰδοὺ, θεωρῶ τοὺς οὐρανοὺς διηνοιγμένους, καὶ τὸν Τῖδον τοῦ ἀνθρώπου ἐκ δεξιῶν ἐστῶτα τοῦ Θεοῦ.

⁵⁷ Κράζαντες δὲ φωνῇ μεγάλῃ συνέσχον τὰ ὦτα αὐτῶν, καὶ ὤρμησαν ὁμοθυμαδὸν ἐπ' αὐτόν, καὶ ἐκβαλόντες ἔξω τῆς πόλεως ἐλιθοβόλουν. ⁵⁸ Καὶ ^{u ch. 22. 20. 1 Kings 21. 13.} οἱ μάρτυρες ἀπέθεντο τὰ ἱμάτια αὐτῶν παρὰ τοὺς πόδας νεανίου καλουμένου Σαύλου. ⁵⁹ καὶ ἐλιθοβόλουν τὸν Στέφανον ἐπικαλούμενον καὶ λέγοντα, Κύριε ^{v Luke 23. 46.}

52. τοῦ Δικαίου] *of the Just One, of whom ye now became the betrayers and murderers.* This sentence seems to have been in the mind of the Second Apostolic Martyr at Jerusalem, St. James, when he wrote his Epistle a little before his own martyrdom. James v. 6.

53. εἰς διαταγὰς] *at the disposition or ordinance of angels, i. e. ordained by God through them.* διαταγέντα δι' ἀγγέλων, Schol. Mosq. Cp. διεδάξατο, v. 44.

On this use of εἰς, see Matt. xii. 41. Eph. i. 10. Glass. Phil. p. 484. 5. And as to the fact, viz. the Ministry of Angels at Mount Sinai, see Deut. xxxiii. 2, where God is said to appear on Sinai, σὺν μυριάδι . . . ἐκ δεξιῶν αὐτοῦ ἄγγελοι μετ' αὐτοῦ. Gal. iii. 19, νόμος διαταγῆς δι' ἀγγέλων. Heb. ii. 2, λαληθεὶς δι' ἀγγέλων. Joseph. Ant. xv. 5. 3, ἡμῶν τὰ δεινὰ ἐν τοῖς νόμοις δι' ἀγγέλων μαρτυρῶν. Surenhus. p. 420, who, after many of the Fathers, says, "tota res eò redire videtur postquam Act. vii. 36 (where there is mention of the Angel at the Bush), cum hoc loco (Gal. iii. 19) contulerimus, ut dicamus Christum stipantibus Ipsum myriadibus Angelorum tradidisse Legem."

The reason of the expression seems to be, that Christ Himself was the Angel of the Covenant (see vv. 30. 35. 38); He, when He promulgated the Law, was attended by Angels (Deut. xxxiii. 2), and therefore, in a rapid mode of expression, the Law given by the Angel, accompanied with Angels, might be said to have been given by the disposition of Angels; and so Josephus says (Ant. xv. 5. 3) that the Jews had received their Law from God by Angels, δι' ἀγγέλων παρὰ Θεοῦ. That διαταγή is to be understood in this sense, may be inferred from St. Stephen's use of διαδόσσομαι just before, v. 44.

55. ὑπάρχων] Not γενόμενος, and something more also than ὤν. It shows his antecedent spiritual state; and is an assertion of the inspiration with which this Speech was delivered. See the use of ὑπάρχων, iii. 2; xvii. 24; xxii. 3.

56. διηνοιγμένους] So A, B, C: parted asunder, and opened. Elz. ἀνεφνομένους.

— ἐστῶτα] standing. "Sedere judicantis est; stare pugnantis vel adjuvantis." (Greg. M. hom. xix. in S. Stephan.)

57. συνέσχον τὰ ὦτα] they stopped their ears, with their hands; an action of abhorrence. See Irenæus ap. Euseb. v. 20, and Wetstein's note here.

— ὤρμησαν ὁμοθυμαδὸν ἐπ' αὐτόν] They, filled with the Evil Spirit, rushed with one accord against him, who was full of the Holy Spirit. But what evil could Satan and the Jews do to St. Stephen? As S. Aug. says (Serm. 215), they procured punishment to themselves and a crown of glory to him. What benefits do we reap even from the agency of the Devil, through the overruling power of Christ! "Diabolus quanta prestitit! Omnes Martyres ipse nobis fecit!" (Aug.)

— ἐλιθοβόλουν] they were stoning him: repeated v. 59 to show the continuance of the act of stoning—while he was engaged in prayer.

58. ἀπέθεντο τὰ ἱμάτια] they laid down their upper garments, ἱμάτια, so as to be more ready for stoning. The witnesses cast the first stone (Deut. xvii. 7).

— νεανίου] of a young man, probably not less than 30 years of

age. See xxvi. 10 and on Philem. 9. David was thirty years of age when he fought with Goliath, and is called νεανίσκος by Josephus.

How different was Saul the young man, from "Paul the aged!" Philem. 9.

— Σαύλου] Saul. Magis saviens omnes adjuvando, quam suis manibus lapidando. Aug. Serm. 279.

This is the first mention of St. Paul in Holy Scripture. His agency in the martyrdom of St. Stephen is mentioned with peculiar emphasis here, and again viii. 1, with the design probably of showing the power of Divine Grace in the change wrought thereby from Saul, the Persecutor of the Church, to Paul, the Preacher of the Gospel.

"Iste Saulus, et postea Paulus, persecutor Saulus, et prædicator Paulus. Magna et divina spectacula. Qui erat in cæde Stephani Persecutor, factus est regni cælorum Prædicator." Aug. Serm. 315.

Here also, it seems, we may be permitted to recognize one main reason why the History of the Acts is principally occupied in narrating the actions and sufferings of the two Apostles, St. Peter and St. Paul,—the one having shown his weakness in denying Christ, the other his fury in persecuting Him.

Those two names are noble trophies of the victories of the Holy Ghost.

The name of Saul mentioned here may also suggest the conjecture, that we are indebted, under the divine influence of the Holy Ghost, to the recital of St. Paul, for this report of St. Stephen's speech before the Jewish Sanhedrim.

St. Paul would doubtless have been anxious to make public reparation, as far as he was able, for the wrong done by himself to the blessed Martyr. This desire manifested itself afterwards in his public declaration at Jerusalem, recorded Acts xxii. 20. "When the blood of Thy Martyr, Stephen, was being shed, I myself also was standing there, and consenting to the deed, and holding the raiment of those who were killing him." He could not make better amends, than by confessing his own share in the martyrdom, as is done here (vii. 58; viii. 1), and in giving universal and perpetual publicity to the words of St. Stephen in the pages of Canonical Scripture, so that it might ever be said of St. Stephen, the Proto-martyr of the Church, as of the first Martyr of the world, Abel, "though dead, he speaketh." Heb. xi. 4.

This supposition is in some degree confirmed by the resemblance which (as is well shown by Mr. Humphry) may be traced between passages in St. Stephen's speech and St. Paul's speeches and Epistles; e. g.

St. Stephen says, v. 20, Μωϋσῆς ἀστειός. St. Paul, Heb. xi. 23.

St. Stephen says, v. 48, οὐχ ὁ ὕψιστος ἐν χειροποιήτοις κατοικεῖ. St. Paul, Acts xvii. 24, ὁ Θεὸς οὐκ ἐν χειροποιήτοις ναοῖς κατοικεῖ.

St. Stephen, vii. 53, ἐλάβετε νόμον εἰς διαταγὰς ἀγγέλων. St. Paul, Gal. iii. 19, ὁ νόμος διαταγῆς δι' ἀγγέλων. Heb. ii. 2, λαληθεὶς δι' ἀγγέλων.

St. Stephen, vii. 51, ἀπερίτμητοι τῇ καρδίᾳ. St. Paul, Rom. ii. 29, περιτομή καρδίας ἐν πνεύματι.

It is observable also, that St. Paul's first recorded speech in the Acts (xiii. 16) bears a striking resemblance to St. Stephen's.

w Luke 6. 28.
& 23. 34.

Ἰησοῦ, δέξαι τὸ πνεῦμά μου. ⁶⁰ Θεὶς δὲ τὰ γόνατα ἔκραξε φωνῇ μεγάλῃ,
Κύριε, μὴ στήσης αὐτοῖς ταύτην τὴν ἁμαρτίαν. Καὶ τοῦτο εἰπὼν ἐκοιμήθη.

It is very probable, that St. Paul reported St. Stephen's speech to St. Luke, and that St. Luke wrote it under St. Paul's eye, and he published it with the sanction of St. Paul, an inspired Apostle, deeply versed in the History and Antiquities of his own nation. This consideration may serve to confirm us in our conclusion that there are no "errors or inaccuracies" in it.

59. ἐλιοβόλουν] *they were stoning.* The punishment for blasphemy. (Levit. xxiv. 16. Deut. xvii. 35.)

It has been inferred by some from the infliction of this punishment on St. Stephen, that the Sanhedrim had the power of life and death in matters of religion, without reference to the Roman Governor. But this is not clear. He generally resided at Cæsarea, not at Jerusalem; and in his absence they often proceeded in a summary and irregular way in questions of religion. See on xxvi. 10.

In the case of St. Stephen, there is no mention of any judicial sentence being pronounced. The assault upon him is represented as a tumultuary act of fury. (See *vv.* 57, 58.)

Popular outbreaks, followed by stoning, were not uncommon at this time at Jerusalem; as may be inferred from what is said above, even of the captain of the temple and the officers of the Chief Priests themselves in ch. v. 26, ἐφοβοῦντο τὸν λαὸν μὴ λιθοσθῶσιν, and from what is recorded in the history of our Lord, John viii. 59; x. 31—33. Cp. Matt. xxiii. 37.

The question whether the Jewish Sanhedrim had the power of life and death in such cases as this is best illustrated by a passage of *Origen* (ad African. § 14), who says, "Though the Jews are under tribute to the Romans, the Ethnarch, by the permission of Cæsar, is allowed to have considerable power among them; inasmuch that their trials are conducted according to their own laws, though clandestinely; and even capital punishment is inflicted, not as an absolute right, but with the imperial connivance." See *Professor Blunt*, Lectures, p. 141.

"Thus it would seem that St. Stephen suffered capital punishment," adds *Professor Blunt*, "at the hands of the Jews, even in spite of its not being exactly lawful for them to put any one to death; the majesty of the Roman law being contented to lie in abeyance, though ready at any time to assert itself and resume its functions."

— ἐνικαλούμενον] *invoking.* *Bentley* (on Freethinking, xxxvi. p. 138) conjectures that ΘΝ (Θεὸν) "was absorbed by the preceding syllable ON." Perhaps, however, there is a design in the omission. St. Stephen called upon Him Whom he beheld in heaven, and said to Him, "Lord Jesus, receive My Spirit." Thus St. Stephen teaches with his dying breath that the Name of Jesus is to be called upon and worshipped; i. e. that He is God. Hence in ix. 14. 21. 1 Cor. i. 2, and 2 Tim. ii. 22, "all that call on the Name of the Lord," is a periphrasis for *Christians*. See also xxii. 16.

— Κύριε Ἰησοῦ] *Lord Jesus.* This is the only place where the Name Jesus is uttered by St. Stephen, see on v. 45. St. Stephen at his death prays to Jesus, and addresses the same prayers to Jesus, as Jesus, dying on the cross, had addressed to His Father, Luke xxiii. 34. 46, "Father, forgive them, for they know not what they do," and "Father, into Thy hands I commend My Spirit." Jesus, as man, taught us to pray; St. Stephen, inspired by the Holy Ghost, teaches us to pray to Jesus; and to pray to Him as He as Man prayed to His Father,—that is, as God.

— δέξαι τὸ πνεῦμά μου] *receive my spirit.* A proof that the spirit of man survives, and does not sleep, when separated from the body by death. See on Luke xvi. 22, 23, and above on i. 25.

60. μὴ στήσης—ἁμαρτίαν] *lay not to their charge this sin.* So A, B, C, D. *Elz.* τὴν ἁμαρτίαν ταύτην,—but ἁμαρτίαν, the emphatic word, has its proper place at the close. He warns them of their danger in committing the sin, and shows his love to them by prayer for the sinning.

The word στήσης involves the idea of *weighing*. See Matt. xxvi. 15, When Thou, the Judge of all, weighest their actions in Thy balance, do not place this sin in the scale against them.

By this prayer St. Stephen proved that all he had said in his speech, however bitter to them, was the language of charity. It came from the Spirit of Truth and Love, and it had its first-fruits in the conversion of Saul, and in that of thousands by him. "Sævire videbatur Stephanus; lingua ferox, cor lene: clamabat, et amabat; sæviebat, et salvos fieri volebat." *S. Aug.* (Serm. 315.)

The influence of this prayer of St. Stephen on other succeeding Martyrs may be seen in *Euseb.* v. 2.

— ἐκοιμήθη] *he fell asleep*; that is, in *body*,—though it had been stoned,—for his spirit had been commended to Jesus, v. 59, and that neither slumbers nor sleeps. See on Luke xvi. 22; xxiii.

43, and 1 Cor. xv. 6: even a heathen said, ἱερὸν ὄπνον κοιμᾶται· θνήσκειν μὴ λέγει τοὺς ἀγαθοὺς. (*Callimachus*, Epig. 10.)

On the rhythmical cadence of this sentence in the word ἐκοιμήθη ("---"), see note at the end of the Book, xxviii. 31.

The following comments on this Divine History are from *S. Augustine's Sermons in Natali, the birthday*, i. e. the Martyrdom (see on Acts ii. 24) *Stephani Martyris* (Serm. 314—320, vol. v. pp. 1856—1878).

"Cum aliorum martyrum vix gesta inveniamus quod in solemnitatibus earum recitare possimus (a remarkable declaration) Lujus passio in canonico libro est; Actus Apostolorum de Canone Scriptura est: ipse liber incipit legi à Dominico Paschæ, sicut se consuetudo habet Ecclesiæ (from Easter to Whitsuntide, *Aug.*, Tract vi. in Joan.; cp. *Chrys.* in Acta, Hom. 63 and 48). In hoc ergo libro audistis quomodo sint electi et ab Apostolis ordinati septem Diaconi, in quibus Sanctus Stephanus erat; prior Martyr de Diaconis quàm de Apostolis: prior victima de Agnis, quàm de Arietibus." *S. Aug.* (p. 1859.)

He draws a parallel between

(1) The charges against our Lord, and those against Stephen. Compare John ii. 19—21. Matt. xxvii. 40, with Acts vi. 14.

(2) Our Lord's prayer for His enemies, and commendation of His soul to the Father; and St. Stephen's prayer and commendation of His soul to the Lord Jesus.

He traces St. Stephen's graces at his death to the influence of Christ's example. "Sedebat in cathedrâ crucis Christus, et docebat Stephanum regulam pietatis. Ecce discipulus Tuus orat pro inimicis suis, orat pro lapidatoribus suis." He refers his hearers to the Divine Source from which all St. Stephen's graces flowed. "Ecce hoc Stephanus fecit. De se? De suo fecit? Non ita; de dono Dei fecit. Si autem de dono Dei fecit, numquid intravit, et contra te clausit? Numquid pontem transivit et præcidit? Pete et tu; Fons manat, non siccavit.

"Non mortem timebat Stephanus, quia Christum, quem pro se occisum sciebat, viventem videbat; ac per hoc festinabat etiam ipse mori pro Illo, ut viveret cum Illo. Eja, fratres, sequamur eum; si enim sequamur Stephanum, coronabimur (alluding to his name Στέφανος, the Fathers love to dwell on the circumstance, that he who bore the name of Στέφανος was the first to win the crown of Martyrdom for Christ); maxime autem imitandus est nobis in dilectione inimicorum: persistens beatissimus Martyr in testimonio Veritatis, et Charitatis ardens Spiritu, pervenit ad gloriosissimum finem."

S. Aug. (p. 1878) applies to St. Stephen the promise of Christ (John xii. 26), "where I am, there shall My servant be," observing that in the Greek original the word is δῆκονος, and in some Latin Versions *Diaconus*, and that St. Stephen was indeed a *deacon* to Christ, that he did follow Christ, and that in him Christ's promise was made good, "ubi sum Ego, illic erit diaconus Meus." To this remark it might be added, that the verb also is used twice there, ἐὰν ἐμοὶ διακονῇ τις ἐμὸν ἀκολουθεῖτω, καὶ ὅπου εἰμὶ ἐγὼ, ἐκεῖ καὶ ὁ δῆκονος ὁ ἐμὸς ἔσται, καὶ ἐὰν τις ἐμὸν διακονῇ, τιμήσει αὐτὸν ὁ Πάτερ.

S. Jerome (in Ezek. xliii.) seems to assert that St. Stephen was martyred at the *Passover*, on the second day of unleavened bread. If this was the case, and it is rendered probable by the presence of many Hellenists (vi. 9), here was another point of resemblance to Christ. Cp. below, on xii. 3.

Lastly, on St. Stephen's death, *Augustine* says (p. 1873), "Cum tanta esset in docendo constantia, videte qualis fuerit in morte patientia. Hi ictibus corpus ipsius quatiebant; ille pro inimicis orabat; contundebatur homo exterior, et supplicabat interior. Sed Dominus qui cinxerat, qui probaverat, spectabat desuper militem Suum, juvaturus certantem, coronaturus vincentem. Denique Se ostendit illi. Ecce enim, inquit, video celos apertos, et Filium hominis stantem ad dexteram Dei. Et quid ait pro se? Domine Jesu, accipe spiritum meum; et pro illis genuflectit, et ait, Domine, ne statuas illis hoc peccatum. Et hoc dicto, obdormiit." O sweet slumber! He who fell asleep among the stones of his enemies, how triumphantly will his ashes awake from the stones of the tomb! He fell asleep in confidence and peace, for he commended his spirit to the Lord.

The position of *St. Stephen's Day*, the morrow after *Christmas Day*, in the Calendar of the Christian Church, has a beautiful significance. See the excellent remarks of *Gregory Nyssen*, in *S. Stephan.* (ii. p. 786.) It intimates that all the graces of all the Martyrs are due to the Incarnation of CHRIST, Who is the Great PROTO-MARTYR, "the true and faithful Martyr or Witness" (Rev. i. 5; iii. 14), of Whose "fulness all have received, and grace for grace." (John i. 16.) And this idea is strengthened by the sequence, in that Calendar, of the *Martyrdom of Long*

VIII. ¹ α Σαῦλος δὲ ἦν συννευδοκῶν τῇ ἀναιρέσει αὐτοῦ. Ἐγένετο δὲ ἐν α ch. 22. 20. & 7. 58.
ἐκείνῃ τῇ ἡμέρᾳ διωγμὸς μέγας ἐπὶ τὴν ἐκκλησίαν τὴν ἐν Ἱεροσολύμοις· πάντες
τε διεσπάρησαν κατὰ τὰς χώρας τῆς Ἰουδαίας καὶ Σαμαρείας, πλὴν τῶν
ἀποστόλων.

² Συνεκόμισαν δὲ τὸν Στέφανον ἄνδρες εὐλαβεῖς, καὶ ἐποίησαν κοπετὸν μέγαν
ἐπ' αὐτῷ. ³ β Σαῦλος δὲ ἐλυμαίνεται τὴν ἐκκλησίαν, κατὰ τοὺς οἴκους εἰσπο- b ch. 22. 4
ρευόμενος, σύρων τε ἄνδρας καὶ γυναῖκας παρεδίδου εἰς φυλακὴν. ⁴ Οἱ μὲν & 26. 10, 11.
οὖν διασπαρέντες διήλθον, εὐαγγελιζόμενοι τὸν λόγον.

⁵ γ Φίλιππος δὲ κατελθὼν εἰς πόλιν τῆς Σαμαρείας ἐκήρυσεν αὐτοῖς τὸν e ch. 6. 5.

Life in St. John the Evangelist, and of *Infancy* in the Holy Innocents. The Incarnation of Christ may be compared to the Mountain of continental Greece, from which all its principal rivers flow, and fertilize the land. He is the One Well-spring of Living Water—"the True Light that lighteth every one that cometh into the world." (John i. 9.)

Besides, the *death-day* of Martyrs is called rightly their *ἡμέρα γενέθλιος*, *dies Natalis*, their *birth-day* (Euseb. iv. 15). It is their *nativity* into everlasting *Life*. Well therefore may it be associated with the *Nativity* of CHRIST.

CH. VIII. 1—3. Σαῦλος ἦν συννευδοκῶν] *Saul was consenting to his murder*: cp. St. Paul's own words, xxii. 20. Saul (says Aug., Sermon 316, p. 1868) heard St. Stephen's speech; and then perhaps he scoffed at it; but he was concerned in St. Stephen's prayer. St. Stephen prayed for him. And mark the effects of that prayer. "Saulus, cui non sufficit occisus Stephanus, accepit Epistolas à Sacerdotibus, ut ubicunque inveniret Christianos alligatos adduceret ad supplicia sumenda, qualia sumpserat Stephanus. Iratus ibat Saulus, ibat lupo ad gregem Domini. Et Dominus de sursum, *Saule, Saule, quid Me persequeris?* Lupo, quid Agnum persequeris? Ego, quando sum occisus, Leonem occidi. Exue te lupo; esto de lupo, ovīs; de ove, Pastor. Stratus est Persecutor, erectus est Prædicator. Stephanus tunc agnus, Paulus tunc lupo erat; modò autem ambo agni."—May we all with them follow the LAMB in heaven!

1—4. πάντες διεσπάρησαν—εὐαγγελιζόμενοι τὸν λόγον] being scattered abroad by persecution they scattered abroad the seed of the Word. First, in Samaria, where Christ's prophetic eye had seen "the fields white unto harvest" (John iv. 35), and then in the whole world.

It is one of the purposes of this divine History, to show that "the fierceness of man turns to the praise of God." Ps. lxxvi. 10.

As it was in the Apostolic age, so it ever has been and ever will be with the Church, governed and guided by the Spirit of God;

As Tertullian says to the Roman Persecutors of the Church (Apolog. ad fin.), "Crudelitas vestra illecebra est magis sectæ. Plures efficiunt, quoties metimur à vobis; semen est sanguis Christianorum," and ad Scapulam, "Hanc sectam magis edificari videas, cum cædi videtur." Compare the language of S. Nilus (hom. 2 de Ascens.), "Succidebantur Ecclesiæ palmites, et Fidei fructus augescebat. E radice enim illa nati sunt Qui dixerat 'Ego vici Mundum; Ego sum Vitis, Vos Palmites.'" And Chrysostom says, the blood of Martyrs waters the garden of the Church, and makes it fruitful; and S. Leo (Serm. i. in Natal. Petri), "Non minuitur persecutionibus Ecclesia, sed augetur (cp. Exod. i. 12) et Dominicus ager segete altiore vestitur, dum grana quæ singula cadunt multiplicata nascuntur."

Besides, by their dispersions they destroyed the power of the Enemy. "Occiso Stephano, persecutionem gravissimam Ecclesia Hierosolymis passa est. Fugati sunt fratres qui ibi erant; soli Apostoli remanserunt. Cæteri fugabantur, sed, tanquam ardentes faces, accendebant. Stulti Judæi, quando illos de Hierosolymis fugabant, carbonem ignis in silvam mittebant." Aug. (Serm. 316.)

Thus, by the controlling power of Christ, the devices of the Arch-enemy of the Church were overruled into instruments against himself.

— πλὴν τῶν ἀποστόλων] except the Apostles. It would seem that a special charge had been laid on the Apostles to remain at Jerusalem; see above, on i. 4, and below, viii. 14; ix. 27; xi. 1; xv. 2.

2. συνεκόμισαν] devout men took up Stephen and made great lamentation over him. There was a peculiar reason for the mention of this circumstance in the case of St. Stephen, because (as Lightfoot shows, ii. p. 677) it was not lawful among the Jews to make outward demonstrations of grief for persons condemned by the Sanhedrim.

It is said by some interpreters, that these "devout" men must have been *Jews* (see Kuin., Meyer), because the word εὐλαβεῖς is connected with Ἰουδαῖοι in ii. 5; and because Christians would not have ventured to bury Stephen. But εὐλάβεια is characterized as a Christian grace (Heb. v. 7; xii. 28); and though their κοπετὸς was a remnant of Judaism (see Chrys. here, and below, on ix. 37), yet probably it is specially mentioned that these men buried Stephen, because it was an act of Christian courage, and exposed them to danger. However, it is not determined by the historian whether they were Jews, Proselytes, or Christians. Perhaps there were some among them from all these three classes: they are contrasted as ἄνδρες εὐλαβεῖς with the savage character of his murderers.

The *Burial* of the dead is here commended as an act of Christian piety, and thus is inculcated the duty of reverence for the bodies of Christians,

(1) as being temples of the Holy Ghost;

(2) and, as committed to the keeping of the grave, in order to rise again in glory, and to be "made like unto Christ's glorious Body." (Phil. iii. 21.)

See the treatise of S. Aug. (vi. p. 866), De curâ pro mortuis gerendâ, and cp. what Bp. Pearson says, on the Creed, Art. iv. p. 339, "When Ananias died, though after his sin, yet they wound him up and carried him out and buried him (Acts v. 6); when Stephen was stoned, devout men carried him to his burial; and when Dorcas died, they washed her and laid her in an upper chamber (Acts ix. 37). So careful were the primitive Christians of the rites of burial." And that pious and learned Expositor observes on the effect which Christianity had on national usages of Sepulture. In the Roman Empire, before the reception of the Gospel, the bodies of the dead were burnt, and their ashes only reserved in funeral urns. But after a few Emperors had received Baptism, there was not a body burnt in the Roman Empire.

So great a social change was wrought by Christianity. The religious sanctity of the Churchyards and Cemeteries of Europe is due to its influence. "And the decent custom of the primitive Christians (says Bp. Pearson) was so acceptable unto God, that under His Providence it proved most effectual in the conversion of the Heathen, and in the propagation of the Gospel."

But when Funeral Rites are neglected and violated, Christianity will decline. This is a warning not unnecessary in our own age and country, where, on account of the inadequate provision and insufficient care of Churchyards, there is danger of heartlessness and irreverence in the interment of the dead,—especially of the poor.

— κοπετὸν μέγαν] great lamentation,— "planctum magnum;" with wringing of hands and beating of breasts. See Luke xxiii. 48. Cp. below, ix. 39.

3. ἐλυμαίνεται] Saul was making havoc of the Church, while some were burying Stephen; and others were preaching the word. A striking contrast.

5. Φίλιππος] Philip. Not Philip the Apostle; for the Apostles remained at Jerusalem (v. 1). And if Philip had been an Apostle, it would not have been necessary for Peter and John to leave Jerusalem for Samaria, to lay their hands on those whom Philip had baptized there (vv. 12, 13). But this Philip was the Deacon, also called Philip the Evangelist (Acts xxi. 8). So Chrys. and Epiphanius, who says (Caten. p. 135), that Philip being a Deacon had not authority to give the Holy Spirit by laying on of hands. And Aug. (Serm. 266, 4) says, that he was called Philip the Evangelist, "propter promptum prædicationis eloquium."

— Σαμαρείας] Samaria. Not a city of Samaria, but the city of Samaria,— "in urbem ipsam Samariæ" (Bp. Pearson), the ancient residence of the Kings of Israel, the Metropolis, Σεβαστή—now Sebastieh. See Robinson, iii. 144, and "Later Researches," p. 126.

On this use of the genitive, see Glass. p. 250, and Meyer here. The article is often omitted after prepositions. See Mid-

d Mark 16. 17.

e ch. 5. 36.

f ch. 2. 38.

Χριστόν. ⁶ Προσεῖχον δὲ οἱ ὄχλοι τοῖς λεγομένοις ὑπὸ τοῦ Φιλίππου ὁμοθυμαδὸν, ἐν τῷ ἀκούειν αὐτοὺς καὶ βλέπειν τὰ σημεῖα ἃ ἐποίει. ⁷ ^d πολλῶν γὰρ τῶν ἐχόντων πνεύματα ἀκάθαρτα, βοῶντα φωνῇ μεγάλῃ ἐξήρχοντο, πολλοὶ δὲ παραλελυμένοι καὶ χωλοὶ ἐθεραπεύθησαν. ⁸ καὶ ἐγένετο χαρὰ μεγάλη ἐν τῇ πόλει ἐκείνῃ.

⁹ ^e Ἀνὴρ δὲ τις ὀνόματι Σίμων προῦπῆρχεν ἐν τῇ πόλει μαγεύων καὶ ἐξιστῶν τὸ ἔθνος τῆς Σαμαρείας, λέγων εἶναί τινα ἑαυτὸν μέγαν. ¹⁰ ^f ὃ προσεῖχον πάντες ἀπὸ μικροῦ ἕως μεγάλου λέγοντες, Οὗτός ἐστιν ἡ δύναμις τοῦ Θεοῦ ἡ καλουμένη μεγάλη. ¹¹ Προσεῖχον δὲ αὐτῷ, διὰ τὸ ἱκανῶ χρόνῳ ταῖς μαγείαις ἐξεστακέσαι αὐτούς.

¹² ^g Ὅτε δὲ ἐπίστευσαν τῷ Φιλίππῳ εὐαγγελιζομένῳ περὶ τῆς βασιλείας τοῦ Θεοῦ καὶ τοῦ ὀνόματος Ἰησοῦ Χριστοῦ, ἐβαπτίζοντο ἄνδρες τε καὶ γυναῖκες. ¹³ Ὁ δὲ Σίμων καὶ αὐτὸς ἐπίστευσε· καὶ βαπτισθεὶς ἦν προσκαρτερῶν τῷ Φιλίππῳ· θεωρῶν τε δυνάμεις καὶ σημεῖα μεγάλα γινόμενα ἐξίστατο.

¹⁴ Ἀκούσαντες δὲ οἱ ἐν Ἱεροσολύμοις ἀπόστολοι, ὅτι δέδεκται ἡ Σαμάρεια τὸν λόγον τοῦ Θεοῦ, ἀπέστειλαν πρὸς αὐτοὺς Πέτρον καὶ Ἰωάννην. ¹⁵ ^f οἷτινες

dleton here, p. 381. And A, B have the Article, which is received by Lachmann and Tischendorf.

If St. Luke had meant *Sychar*, or any other city than the capital, he would probably have specified its name (see John iv. 5): πόλις, used by itself, frequently stands for μητρόπολις. And from v. 14 it may also be inferred that πόλις τῆς Σαμαρείας here signifies the Capital. It is true that the Capital was now commonly called Σεβαστή. But this name is never used in the New Testament; and St. Luke, writing for Hellenistic readers, would be disposed to preserve the name by which the City was known from the LXX, and which is also used by Josephus, Ant. xx. 6. 2.

No reason can be assigned, why St. Luke should not have specified the name *Sychar*, or *Sychem*, if that had been the City of which he is here speaking; whereas there are many causes why he should not have mentioned *Sebasté*, the name of the Capital of Samaria. They may have visited *Sichem* also. For the city of Samaria stood at a short distance to the north of *Sichem*, Νεάπολις, now Nablous, on which see above, vii. 16.

7. ἐξήρχοντο] So A, B, C, D, E, and other MSS. *Elz.* ἐξήρχετο. But the plural number seems to be studiously used in these cases in order to show the personal plurality of the Evil Spirits. Cp. on Mark ix. 20. 26.

— παραλελυμένοι] This word is never used for *paralytic* by St. Matthew or St. Mark, who use the word *παραλυτικός* ten times (Matt. iv. 24; viii. 6; ix. 2. 6. Mark ii. 3, 4, 5, 9, 10).

But it is used in St. Luke's Gospel (v. 18. 24), where the word *παραλυτικός* does not occur; and it is used twice in the Acts (here, and ix. 33), where the word *παραλυτικός* does not occur. And thus we have a double coincidence between the Acts of the Apostles and the Gospel of St. Luke.

9. Σίμων] Simon Magus, characterized by ancient Christian writers, as the first heresiarch. - See Justin M. Apol. i. 26. Iren. i. 23, and his scholar S. Hippolytus in Pref. hæ. lib. vi., who refers to this history in the Acts, p. 161 and p. 176. Tertullian, Præscr. c. 46. S. Cyril. Hierosol. p. 95, 96, πάσης αἰρέσεως εὐρετής. Cp. Euseb. ii. 1; ii. 13. Ambrose, Hexaëm. v. 8. Eriphan. xxi. 1. Tillemont, Mémoires Eccl. ii. p. 16. Burton, Lectures, pp. 74—82. 294. Evans, Biog. Early Church, p. 140; and below on 2 Pet. i. 16.

— ἐξιστῶν] On this form of the Verb, see Winer, § 14, p. 72. — λέγων εἶναί, κ.τ.λ.] Iren. ii. 2, "Simone mago primo dicente semetipsum esse super omnia Deum." While Philip preached Christ, Simon vaunted himself as God.

This is not the place for discussing the question concerning Justin Martyr's (Apol. i. 26 and i. 56) account of the Statue, "Simoni Deo Sancto," at Rome. Cp. Iren. i. 23. 1. Tertullian, Apol. 13. Clem. Recog. ii. c. 9. Cyril, Catech. vi. It has generally been supposed in modern times that Justin was deceived by the inscription of a stone in honour of the Sabine deity Semo Sancus. See Otto's note, p. 192. Winer, R. W. B. ii. p. 238. On the other side, Thirlby, Braun, Maran, and Foggin, and more lately, Windischmann (Vind. Petr. p. 78), have endeavoured to vindicate Justin's statement. See also Dr. Burton's Lectures, p. 232, Professor Norton's Essay on the subject, and Dr. Kitto's Illustrations of the Acts, pp. 84—7.

It has been thought by some, that Simon Magus is the per-

son mentioned by Josephus (Ant. xx. 7. 2) as Σίμωνας, Ἰουδαῖον, Κύριον δὲ γένος, μάγον εἶναί σκηπτόμενον, who was employed by Felix to decoy Drusilla from her husband Azizus that she might marry him. Neander (Gesch. u. Pflanz. i. 87) deems it probable.

10. ἡ καλουμένη μεγάλη] So A, B, C, D, E, and other MSS. *Elz.* omits καλουμένη, which however has a special force. This man is that mighty power of God which is so called in the Word of God. Cp. Aug. in Hæres. 1, who says that Simon called himself the Messiah; and Theodoret, de fabulis hæretic. c. i. Indeed he seems to have claimed to himself the names of the three persons of the Trinity. See Iren. i. 23, who says, "Hic à multis quasi Deus glorificatus est, et docuit semetipsum esse qui inter Judæos quasi Filius apparuerit, in Samariâ autem quasi Pater descenderit, in reliquis verò Gentibus quasi Spiritus Sanctus adventaverit. Esse autem se sublimissimam virtutem (τὴν μεγάλην δύναμιν), hoc est eum qui sit super omnia Pater; et sustinere vocari se quodcunque eum vocant homines" (δύναμιν—καλουμένην). The original Greek of Irenæus may be partly restored in this passage from the newly discovered work of his scholar S. Hippolytus, Refutat. Hær. p. 175, ed. Miller.

Thus we see that even the father of Heresy bears witness to the doctrine of the Trinity.

The impious assertions of Simon Magus, the Father of the Gnostic heretics, appear to have been in St. Peter's mind when he wrote his Second Epistle. See 2 Pet. i. 16—18.

11. διὰ τὸ—ἐξεστακέσαι] because they had been bewitched. "Intransitive" (Brüder). The Vulgate has an active sense, "quia dementasset eos," which is followed in the English Version.

13. ἐπίστευσε] he made a public profession of faith, and became one of the members of the visible Church, who were called πιστοί. On this sense of πιστεύω, see Acts ii. 44; iv. 32; and on Rom. xiv. 2. ὅτε ἐπιστεύσαμεν: οἱ ἅγιοι designate the members of the Church generally, Acts ix. 32. 41, and cp. οἱ σωζόμενοι, ii. 47.

— ἐξίστατο] he who had himself been ἐξιστῶν τὸ ἔθνος, v. 9.

14. πρὸς αὐτούς] to them at Samaria, the city.

— Πέτρον καὶ Ἰωάννην] Peter and John. On the continuance of the Apostles at Jerusalem after the Ascension, see above on i. 4; viii. 1. As to St. John particularly, see Blunt, Lectures, p. 86, who observes, that though Asia Minor was his ultimate destination, there is no evidence of his having been there during the life (qu. visits) of St. Paul; and wherever he is mentioned in the Acts it is in connexion with Palestine.

15—18. οἷτινες] who went down and prayed for them that they might receive the Holy Ghost. For as yet He had fallen upon none of them; but only they had been baptized into the Name of the Lord Jesus. Then they were laying their hands upon them, and they were receiving the Holy Ghost. The imperfect tense here used ("were laying on," "were receiving") shows the repetition of the act in the several cases of the believers who had been baptized. The Apostles sent Peter and John from Jerusalem to Samaria, in order to do what Philip the Deacon, who was there, could not do, and what Paul the Apostle afterwards did (see xix. 6), i. e. to give to those who had been baptized, the full outpouring of the Holy Ghost by laying on of Apostolic hands.

καταβάντες προσηύξαντο περὶ αὐτῶν ὅπως λάβωσι Πνεῦμα ἅγιον 16 ἢ οὐδέπω g ch. 10. 2.
γὰρ ἦν ἐπ' οὐδενὶ αὐτῶν ἐπιπεπτωκὸς, μόνον δὲ βεβαπτισμένοι ὑπῆρχον εἰς

The going down of Peter and John to the city of Samaria, in order to receive its inhabitants who had been baptized, into full communion with the spiritual Israel of God's Church in Christ, is an event full of interest when considered with reference to the history of the Old Testament concerning that region.

As was observed above (vii. 16), *Sychem* or *Shechem*, in *Samaria*, was the first place in Canaan where God appeared to Abraham when he came from Haran, and there he built his first altar to the Lord. It was also the first place to which Jacob went, on his coming from Padan Aram, with his children the *Patriarchs*; and there also he built the altar *El-Elohe-Israel*. (Gen. xxxiii. 20.) There it was, that *two* of the *twelve Patriarchs*, *Simeon* and *Levi*, in cruelty and subtlety, constrained the inhabitants to communion with the literal Israel by Circumcision. (Gen. xxxiv. 15—30.)

But now, after that the Holy Ghost has been poured out from heaven upon the Church,—*two* of the *Twelve Apostolic Patriarchs* of the *spiritual Israel*,—*Peter* and *John*,—go down to the same region,—perhaps also to the same city,—and receive its inhabitants into full communion with the true children of Abraham, or Israel of God, the Christian Church, by the *spiritual* Circumcision of the *heart*, i.e. by the Gift of the Holy Ghost.

The *names* of the two Apostles so employed deserve notice. *Simeon* and *Levi* had been the Ministers of Wrath; Peter and John are the Ministers of Grace. Peter's name was *Simeon* (Acts xv. 14); and John, as *joined* (Gen. xxix. 34) constantly to him (see on John xviii. 15, 16. Acts iii. 1), was well typified by *Levi*, the brother, by both parents, of *Simeon* (Gen. xxix. 33, 34; xlix. 5).

We may observe also, that the gracious work of the Spirit on the hearts of the Apostles themselves, and through them on the Church, is made more significant by the *contrast* of the *former* conduct of two of the Apostles in this region. Before they had been baptized with "the Holy Ghost and with fire," the two brethren, James and John, even when in the company of Christ upon earth, had been eager to call down *fire* from *heaven* and destroy the village of the *Samaritans*, which would not receive them. (Luke ix. 54.) They had been ready to do the vindictive work of *Simeon* and *Levi*. But now that they have been baptized with fire, the two Apostolic brethren, Peter and John, call down from heaven on the Samaritans the pure and holy flame of zeal and love. Such was the change wrought by the Holy Ghost, poured down from heaven by Christ, now ascended into heaven, and there sitting in glory.

To the authorities cited above concerning this administration of the Rite of *Confirmation* (on v. 5), may be added what is said by S. Jerome, a *Presbyter*, and one not over eager to exalt the rights of the Episcopate: "Are you ignorant that this is the custom of our Churches, that hands are laid on those who are baptized, and the Holy Spirit invoked over them? Do you inquire where this is written? It is in the *Acts of the Apostles*" (ad *Lucifer*. c. 4, p. 294). "This is the usage of our Churches. The Bishop goes forth (excurrit) and makes a tour in order to lay his hands and to invoke the Holy Spirit on those who in smaller towns have been baptized by our Priests and Deacons" (*ibid.*). And S. *Cyprian* (Epist. 73), "They who are baptized are brought to the Chief Pastors of the Church, that by our prayer (Cyprian being a *bishop*) and the laying on of hands they may receive the Holy Ghost, and be completed by the seal of Christ;" and before him, *Tertullian*, a presbyter, de Bapt. c. 8, and *Augustine* (de Trin. xv. 26), "Ecclesia in Præpositis suis nunc servat morem, quem habebant Apostoli, oratione et manuum impositione tribuendi Spiritum Sanctum;" and *Theophyl.* says, "After Baptism the Holy Spirit is given by laying on of hands; and this order is observed to our day;" this was written in the eleventh century.

Here is the answer to the question sometimes put now, as indeed it was of old, "What profit is there to me from the Ministry of *Confirmation*, after the Sacrament of *Baptism*?" The Holy Spirit (says *Eusebius Emisenus*, or perhaps *Salvian*, see *Hammond*, iv. 895) which descends on the waters of Baptism with healing on His Wings (salutifero illapsu) gives, at the baptismal font, complete remission of sins. And in Confirmation He supplies grace, for growth in holiness. In Baptism we are regenerated unto life; in Confirmation we are invigorated for life's warfare. Baptism suffices for those who are called away by God in tender years; Confirmation *arms* and equips the young soldier (who has been *enlisted* in Baptism under Christ's banner) to fight a good fight in the conflicts of this world.

It appears from v. 16 that the Holy Ghost had not *visibly*

fallen upon any of the converts before the Apostles had laid their hands upon them. That is, the *full effusion* of the Holy Ghost, with its *then visible* manifestations of tongues and other signs, had not been vouchsafed to them. As S. *Aug.* says (in Joann. Tract. vi.), "Nondum acceperant Spiritum Sanctum, sicut tunc descendebat ad ostendendam significationem gentium crediturum, ut linguis loquerentur."

The reasons of this seem to be, to show the need of union with the Apostles, and to secure due respect to their persons and office; and to assure the Church, in all ages, of the reality of the inward grace ministered to all worthy recipients of Confirmation.

Hence Confirmation was called the Consummating Unction, *χρῖσμις τελειωτική*, as completing Baptism. See *Bp. Taylor's* Dissertation with that title, Works, xi. 215. As S. *Ambrose* teaches (de Sacram. iii. 2): "Post fontem (baptismi) superest ut perfectio fiat, quando ad invocationem sacerdotis Spiritus Sanctus infunditur." And as *Hooker* says (V. lxi.), "It confirms and perfects that which the grace of the Spirit has already begun in Baptism;" and cp. *Hammond's* Treatise "de Confirmatione," Works, iv. 851. *Bp. Pearson*, Lectures in Acta, v. 6; and *Dr. Comber*, Companion to the Temple, iii. p. 451. *Bingham*, Antiq., bk. xii. here. *Blunt*, Lectures, p. 40; and see also *Calvin* here, "in whose opinion," says *R. Nelson*, "this passage in the Acts shows that Confirmation was instituted by the Apostles;" and see the valuable Manual entitled "CATECHESIS," by the *Bishop of St. Andrew's*, Lond. 1857, and the remarks made and authorities quoted in an excellent Essay by the late Rev. *John Frere*, M.A., Rector of Cottenham. Lond. 1845.

In another important respect *Confirmation* is the consummation of Baptism,—not from any defect in Baptism itself, but from the circumstances of persons who have been baptized;

In *primitive* times, from the nature of the case, the majority of those who were baptized were *Adults*. But now that Christianity has been long preached in the world, they who are baptized are, for the most part, *Infants*. "The *astipulation* of a good conscience is an essential part of Baptism" (1 Pet. iii. 21). And "for all such as have been baptized in their *Infancy* the *personal* resumption or ratification of that vow which they made by their sponsors at the sacred laver is to be exacted in the public congregation." And this is done at Confirmation. (*Dr. Jackson* on the Creed, bk. x. ch. i. vol. ix. p. 548.) And they who boldly *confess* Christ with their lips and lives on earth, will be *confessed* by Him at the Great Day. Matt. x. 32. Luke xii. 8.

The Church of England has declared her mind in this matter in her Office for BAPTISM. "Ye are to take care, that this child be brought to the Bishop to be *confirmed* by him," &c.

And in her Office for CONFIRMATION—

"Then the Bishop shall say:

... Almighty and everlasting God . . . we make our humble supplication unto Thee for these thy servants, upon whom after the example of thy Holy Apostles we have now laid our hands . . ."

Also, in her sixtieth Canon of 1603, the Church of England says, that "it hath been a *solemn, ancient, and laudable custom* in the Church of God, continued from the Apostles' times, that all Bishops should lay their hands upon children baptized and instructed in the Catechism of Christian Religion, praying over them and blessing them,—which we commonly call Confirmation."

It has indeed been alleged by some, that the Church of England says only that Confirmation is administered after the *example* of the Apostles, and not by reason of any direct *precept* of the Apostles, or any institution of any perpetual ordinance by them.

But on this it is to be observed, that in such cases as these *example* is equivalent to *precept*.

What was done by the Apostles in this matter, and what the Holy Ghost himself here records in Holy Scripture as having been done by them, was not done by them of their own mind, but by the will of God. It was done by Him, *through* them. And He showed that it was His act, by visible outpourings of the Holy Ghost on those persons for whom the Apostles prayed, and on whom they laid their hands. *Simon Magus* saw, that through the laying on of the Apostles' hands the Holy Ghost was given. (Acts viii. 18.) The persons on whom the Apostle St. Paul laid his hands, *spoke with tongues and prophesied*. (Acts xix. 6.)

By these *outward* manifestations in the first age of the Church, Almighty God set His own seal on this practice of the Apostles; who, being taught of God, exercised this ministry as the proper means for the conveyance of an inward gift, called in Holy Scripture the *Gift of the Holy Ghost*, to the souls of bap-

τὸ ὄνομα τοῦ Κυρίου Ἰησοῦ. ¹⁷ Τότε ἐπετίθουν τὰς χεῖρας ἐπ' αὐτοὺς, καὶ ἐλάμβανον Πνεῦμα ἅγιον.

¹⁸ Ἰδὼν δὲ ὁ Σίμων, ὅτι διὰ τῆς ἐπιθέσεως τῶν χειρῶν τῶν ἀποστόλων δίδεται τὸ Πνεῦμα τὸ ἅγιον, προσήνεγκεν αὐτοῖς χρήματα, ¹⁹ λέγων, Δότε καὶ μοι τὴν ἐξουσίαν ταύτην, ἵνα ὡς ἐὰν ἐπιθῶ τὰς χεῖρας, λαμβάνῃ Πνεῦμα ἅγιον. ²⁰ Ἡ Πέτρος δὲ εἶπε πρὸς αὐτόν, Τὸ ἀργυρίον σου σὺν σοὶ εἶναι εἰς ἀπώλειαν, ὅτι τὴν

h 2 Kings 5. 16.
Matt. 10. 8.
i ch. 10. 45.
& 19. 5, 6.
1 Cor. 1. 13.

tized persons. Thus Almighty God commended this practice to the permanent use of all future generations, and made it obligatory on Christians to receive and maintain it.

God's gifts are without repentance. (Rom. xi. 29.) That is, whatever means He has once bestowed for the attainment of necessary ends, are never withdrawn by Him. He never revokes what He has once given for our growth in spiritual grace here, and for our attainment of heavenly glory hereafter. And whatsoever is offered by Him for such ends is to be thankfully used by us. See note on John xiii. 14.

The gift of the Holy Ghost is a gift of this kind. It is as much required now, as it was in the age of the Holy Apostles. Man's ghostly enemies are still the same as they were then. His needs of ghostly helps against them, are, therefore, as great now as they were then. Man is the same. Heaven is the same. Hell is the same. The Holy Ghost is the same. His love is the same, and His gifts remain the same; and they have the same purpose and power, to enable men to escape Hell, and to reach Heaven.

Accordingly, we find that our Lord Himself describes the promised gift of the Holy Ghost as a gift in perpetuity. I will pray the Father, He says, and He shall give you another Comforter, that He may abide with you for ever. (John xiv. 16.)

The Apostles, being taught by God, and being guided by Him into all Truth, used certain means for the conveyance of spiritual grace to those who had been baptized; and that God sanctioned that Apostolic practice by visible marks of His own approval and favour.

These means were Prayer and Laying-on of Hands. These means are reckoned by the Holy Spirit, speaking in the Epistle to the Hebrews, as among the first principles of the Doctrine of Christ (Heb. vi. 2), where the doctrine of Laying-on of Hands is joined with the doctrine of Baptism.

We know, from the testimony of ancient Christian writers, that the chief Pastors, or Bishops of the Church, who had been appointed by the Apostles as their successors, and who best knew the mind of the Apostles, used these same means, and prayed and laid their hands on those who had been baptized, as the Holy Apostles had done before them; and that the primitive Christian Bishops did this for the same purpose as the Apostles had done, namely, for the conveyance of the gift of the Holy Ghost to those who had been baptized, and on whom they laid their hands with prayer. We find that the earliest Christian Churches, planted by the Apostles, used these means; and that this Apostolic practice was called by them CONFIRMATION, because in it they who have been baptized are confirmed and strengthened by the Holy Ghost the Comforter. These means have been ever used by the Church of Christ Universal, to which He has promised His perpetual presence (Matt. xxviii. 20), and the continual guidance of His Spirit, and which is the Church of the Living God, the Pillar and Ground of the Truth (1 Tim. iii. 15). We find also that these means have been mercifully preserved to us, by God's goodness, in our own Church, which, at every Baptism administered by her to Infants, commands that the child then baptized shall "be brought to the Bishop, to be confirmed by him," so soon as it has been duly catechised; and she declares, in her office for Confirmation, that the Laying-on of Hands of the Bishop on those who have been baptized, is an act done by him "after the example of the Holy Apostles."

We may therefore conclude; that Almighty God, Who is the Author and Giver of all Grace, and without Whom we can do nothing that is pleasing in His sight, vouchsafes to bestow on those who have been baptized the gift of the Holy Ghost, by the appointed means of Prayer, and of the Laying-on of Hands of the successors of the Holy Apostles, who were inspired by the Holy Ghost, and who employed these means, and delivered them to be used by those who came after them, even to the end. What was thus done by the Holy Apostles under the guidance and inspiration of the Holy Ghost, was done by the Holy Ghost, Who guided and inspired them. And whosoever the Holy Ghost vouchsafes to appoint and employ certain means for bestowing His own gifts, we have no right to expect to receive those gifts from Him, unless we conform ourselves to His will, and use those means, which He has been pleased to institute for their

bestowal. To neglect those means, is to grieve the Holy Spirit, who works by them. It is to despise and disobey Christ, who sent the Holy Ghost to teach His Apostles all things, and to guide them into all truth, and to abide with them for ever; and who said to His Apostles, He that receiveth you receiveth Me, and he that receiveth Me receiveth Him that sent Me (Matt. x. 40), and whosoever shall not receive you, nor hear your words, when you depart out of that house or city shake off the dust of your feet. Verily, I say unto you, it shall be more tolerable for the land of Sodom and Gomorrah in the Day of Judgment than for that city (Matt. x. 14, 15). On the other hand, if we receive those means thankfully and reverently, we receive Christ, who promised to be ever with His Apostles even unto the end of the world. We receive the Holy Ghost the Comforter, who guided the Apostles to use those means for the bestowal of His own blessed gift to the Christian soul, for its growth in grace here, and for its everlasting glory hereafter.

Richard Hooker's lamentations for the insufficient administration of Confirmation in his own day (see Eccl. Pol. V. lxvi. 8) might be reiterated with a hundred-fold force in the present times, when, from the inadequate number of Bishops, an immense majority of the population grow up without ever receiving the completion of their baptismal privileges, by the reception of Confirmation, and the subsequent graces of the Holy Spirit given in the Lord's Supper, and, consequently, are never brought into full communion with the Church; and though they may have been baptized by her, yet, being never made fully partakers of her privileges, they fall away into indifference or unbelief, or are arrayed in hostility against her.

It seems as if Confirmation, being restricted in its administration to those who are successors of the Apostles, were designed by Divine Providence to serve the important purpose of maintaining a vital principle of Church Unity, by bringing all the children of God in a Diocese, as members of one spiritual household, to receive the benediction of their Spiritual Father in God; thus reminding them of their filial adoption in Christ the Son of God into the family of One heavenly Father; and of the gracious overshadowing of the One Spirit of Unity—the Divine Dove—whose invisible wings are spread over them, and shed grace from heaven upon them.

It also seems as if this restriction of Confirmation to the Episcopal office were divinely ordered, in order to show more clearly the necessity of elasticity and expansion of Episcopacy, in proportion to the growth of the population of a country, and so to ensure (short of absolute compulsion) those other blessings which flow from the Holy Spirit on the Church through the ministrations of a pious, learned, zealous, and faithful Episcopate.

15. λαβόντι Πνεῦμα ἅγιον] Cp. v. 17, ἐλάμβανον Πν. ἅγ., and our Lord's own words, John xx. 22, λαβετε Πνεῦμα ἅγιον.

18. ἰδὼν ὁ Σίμων, ὅτι—δίδεται] ἰδὼν, A, B, C, D, E. Elz. θεοαδμεύς. But when Simon saw that the Holy Ghost is being given; it is observable, that, whereas miraculous powers were exercised by the Deacons, and other disciples, yet it does not appear that they had the power "to derive or communicate them to other men," as Hooker remarks, V. lxvi.

"Simon Magus," says Hooker (V. lxvi. 2), "perceiving that power to be in none but the Apostles, and presuming that they which had it could sell it, sought to purchase it of them with money." Thus even Simon himself, the arch-heretic, supplies a strong argument for the reality of the Divine Grace dispensed by prayer and laying on of Apostolic hands. He would never have offered to give money for what did not exist.

On the sin of Simon hence deriving its name, see the authorities in Bingham, Antiq. xvi., and Dupin on the Study of Theology, p. 469.

It has been supposed by some that Simon himself had been confirmed by the Apostles, but this is not probable.

On the covetousness of the Gnostic Teachers, the followers of Simon, see St. Peter's own testimony, 2 Pet. ii.

20. Πέτρος δὲ εἶπε—κράθαι] But Peter said unto him, Thy money perish with thee because thou thoughtest to purchase the gift of God by money. A remarkable proof of St. Peter's honesty, courage, and disinterestedness.

Simon Peter would not receive any thing from Simon Magus

δωρεάν τοῦ Θεοῦ ἐνόμισας διὰ χρημάτων κτᾶσθαι· ²¹ οὐκ ἔστι σοι μερίς οὐδὲ κλήρος ἐν τῷ λόγῳ τούτῳ· ^j ἡ γὰρ καρδιά σου οὐκ ἔστιν εὐθεία ἔναντι τοῦ Θεοῦ. ^j Ps. 78. 36, 37. Ezek. 14. 3. ²² ^k Μετανόησον οὖν ἀπὸ τῆς κακίας σου ταύτης, καὶ δεήθητι τοῦ Κυρίου εἰ ἄρα ἀφεθήσεται σοι ἡ ἐπινοία τῆς καρδίας σου· ²³ εἰς γὰρ χολὴν πικρίας καὶ σύνδεσμον ἀδικίας ὀρώ σε ὄντα. ²⁴ ¹ Ἀποκριθεὶς δὲ ὁ Σίμων εἶπε, Δεήθητε ὑμεῖς ¹ Numb. 21. 7. ὑπὲρ ἐμοῦ πρὸς τὸν Κύριον, ὅπως μηδὲν ἐπέλθῃ ἐπ' ἐμέ ὡν εἰρήκατε. ²⁵ Οἱ μὲν οὖν διαμαρτυράμενοι καὶ λαλήσαντες τὸν λόγον τοῦ Κυρίου ὑπέστρεφον εἰς Ἱερουσαλὴμ, πολλὰς τε κώμας τῶν Σαμαρειτῶν εὐηγγελίζοντο. ²⁶ Ἄγγελος δὲ Κυρίου ἐλάλησε πρὸς Φίλιππον λέγων, Ἀνάστηθι καὶ πορεύου κατὰ μεσημβρίαν, ἐπὶ τὴν ὁδὸν τὴν καταβαίνουσαν ἀπὸ Ἱερουσαλὴμ εἰς Γάζαν· αὕτη ἐστὶν ἔρημος. ²⁷ Καὶ ἀναστὰς ἐπορεύθη· καὶ ἰδὼν, ἀνὴρ Αἰθίοψ, εὐνοῦχος,

for the dispensation of a spiritual gift—although at that time the Church subsisted on alms (see iv. 35). He claimed no merit to himself for the power which he was enabled to use. It was the gift of God. He boldly rebuked Simon, who was adored by the people of Samaria. And Simon Magus, who had bewitched the people, feels Simon Peter's power, and submits to it, acknowledges his prophetic gifts, and craves his prayers (v. 24).

²² μετανόησον—καὶ δεήθητι—εἰ ἄρα ἀφεθήσεται] Repent therefore from this thine iniquity, and pray to the Lord, if haply the thought of thine heart shall be forgiven thee. A strong passage

(1) Against all Donatistic iteration of Baptism.

(2) Against all Novatian denials of Pardon for deadly sin after Baptism. See the Expositors of Article XVI. of the Church of England.

(3) For the reality of Divine Grace in Baptism, which though dormant in a Simon Magus, in a death-like sleep of sin, may be awakened, and be made available by Repentance and Prayer, for salvation not to be repented of;

(4) And consequently for the possibility and duty of Prayer and Repentance, on the part of baptized persons after falling into deadly sin. See XXXIX Articles, Art. xvi.

S. Augustine has some excellent remarks on the case of Simon (in Joann. Tract. vi.), "Cui dicit hæc Petrus? Utique baptizato. Jam baptismam habebat; sed Columba visceribus non hærebat. Baptisma illi quid proderat? Noli ergo de Baptismo gloriari, quasi ex ipso salus tibi sufficiat. Noli irasci; depone fel, veni ad Columbam . . . habeto humilitatem, charitatem, pacem; habeto bonum quod nondum habes, ut prosit tibi bonum quod habes—veni ad Columbam (i. e. ad Ecclesie unitatem), hic tibi proderit quod foris non solum non proderat, sed etiam oberat."

—τοῦ Κυρίου] So A, B, C, D, E, and others. Elz. τοῦ Θεοῦ. Cf. v. 24.

²³ εἰς χολήν] Something more than ἐν χολῇ. Thou who hast been baptized into Christ (εἰς Χριστόν), hast plunged thyself into the gall of bitterness. Cp. v. 40.

²⁵ ὑπέστρεφον] they were returning. So A, B, D. Elz. ἐπέστρεψαν.

—Σαμαρειτῶν] of the Samaritans. A fulfilment of our Lord's prophecy, who had seen there in His divine prescience "many fields white unto harvest" (John iv. 35). Cp. Acts i. 8.

—κώμας] villages. See on Matt. ix. 35. On this word is an interesting Homily of S. Chrysostom here, exhorting Landowners to build and endow Churches and Chapels on their estates—a counsel very seasonable for these and all times.

—εὐηγγελίζοντο] they were evangelizing in their way. As to the accusative, see xiv. 21; xvi. 10. So A, B, C, D, E.—Elz. εὐηγγελίσαντο.

They (Peter and John) were evangelizing many villages of the Samaritans; perhaps, among these, was that village on which John had once desired to call down fire from heaven. (Luke ix. 52.) But the Holy Ghost, sent down from heaven with a baptism of fire, had changed his heart, and warmed it with love.

²⁶ Γάζαν] Gaza, Hebr. גִּזְיָ, a fortress, the Hebrew ג being changed into the Greek γ. Gen. x. 19. Josh. xiii. 3. 1 Sam. vi. 17. An old Canaanitish fortified town of Philistia, celebrated in the history of Samson; situated on a hill twenty stadia from the sea, stormed and plundered by Alexander the Great (Plutarch, Alex. 25. Q. Curt. iv. 6), and dismantled by the Jewish Prince Alexander Jannæus, B.C. 96 (see Joseph. Ant. xiii. 13. 3), but not long afterwards restored by Gabinius (Joseph. xiv. 5. 3). For a description, see Robinson, ii. 375—384.

In the sending forth of the Gospel toward Gaza, celebrated

in Philistian History, and in the conversion of the chamberlain of Ethiopia, we may recognize an intimation and earnest of the fulfilment of the Prophecy concerning Christ (Ps. lxxvii. 4), "Behold Philistia, with Tyre and Ethiopia, there shall He be born," and Ps. lx. 8, "Philistia, be thou glad of Me," and cviii. 9, "Over Philistia will I triumph," and lxviii. 31, "Ethiopia shall stretch out her hands unto God."

The incidents in the Acts of the Apostles are, for the most part, prophetic as well as historical; they show what has been, and is; and in the past and present they give a pledge of the future progress and triumphs of Christianity.

—ἀὴρ ἐστὶν ἔρημος] this is desert. These words are regarded by many as a parenthesis of St. Luke, distinguishing it as the old City, ruined by Alexander, from the other Gaza. See A Lapide, Weststein, Rosenm., and others;

But this does not seem to be a correct view.

The site of the new City was near that of the old one. The same roads led to them both; and what did Philip do there? Nothing. He did not meet the Eunuch at Gaza,—new or old,—but in the wilderness. See also on v. 36 and v. 40, whence it appears that Philip did not ever arrive at Gaza.

The meaning seems to be this;

Philip had been very successful in preaching in a populous metropolitan City to vast multitudes (see v. 6). God would now try his faith, and show His own Divine power, and present an example in him to other Preachers of the Gospel. He would also reward the devout Ethiopian, who could little expect to meet a preacher in the wilderness;

The address of the Angel to St. Philip may be therefore paraphrased thus;—Quit the City of Samaria, but do not go to the north, to populous Galilee, where thou mightest make many converts; nor yet to Jerusalem, but beyond it, to the very extremity of Palestine. Go along the road which leads to Gaza,—which is desert; Almighty God has something for thee to do there. He can enable thee to do the work of an Evangelist, not only in the city of Samaria, but in the wilderness of Philistia.

This was a speech something like our Lord's question to the Apostle Philip in the wilderness (ἐν τῇ ἐρημίᾳ), "Whence shall we buy bread for these that they may eat?" (Matt. xiv. 15. John vi. 5.)

It may also be compared to His command to the Apostles, to cast in their net for a draught, in a place in the sea where they had toiled all night, and caught nothing. (Luke v. 5. John xxi. 6.)

But still the command of the Lord to Philip was,—“Go along the road to Gaza, to the southern extremity of Palestine, the wilderness.” And he arose and went. And there, in the wilderness, he saw a chariot, and was commanded by the Spirit to join himself to it; he ran and overtook it, he fed the soul of the Ethiopian Courtier with the bread of life; he caught, if we may venture so to speak (see John xxi. 11), this ‘great Fish’ in the Net of the Gospel, even in the wilderness. He baptized him; and perhaps by means of the example and influence of this great Courtier, the Morians’ land soon stretched forth her hands unto God (Ps. lxxviii. 31. Cf. Zeph. iii. 10). And thus even in Philip the Evangelist was the prophecy fulfilled, “The voice of him that crieth in the Wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God.” Isa. xl. 3.

As to the word ἔρημος, it is generally considered as an adjective here; and if so, it is to be connected with ὁδός. And so the Arabic and Syriac Versions, and Lightfoot here, and Winer (Gr. Gr. pp. 108. 142), and Robinson (ii. p. 380), who says that it indicates the southern road, leading from Eleutheropolis to Gaza,

δυναστίης Κανδάκης βασιλίσης Αιθιοπών, ὅς ἦν ἐπὶ πάσης τῆς γάζης αὐτῆς, ὅς ἐληλύθει προσκυνήσων ^m εἰς Ἱερουσαλὴμ, ²⁸ ἦν τε ὑποστρέφων, καὶ καθήμενος ἐπὶ τοῦ ἄρματος αὐτοῦ ἀνεγίνωσκεν Ἡσαΐαν τὸν προφήτην.

^m 2 Chron. 6. 32, 33. ⁿ Isa. 65. 24. Hos. 6. 3. ²⁹ Εἶπε δὲ τὸ Πνεῦμα τῷ Φιλίππῳ, Πρόσελθε καὶ κολλήθητι τῷ ἄρματι τούτῳ. ³⁰ Προσδραμὼν δὲ ὁ Φίλιππος ἤκουσεν αὐτοῦ ἀναγινώσκοντος τὸν προφήτην Ἡσαΐαν, καὶ εἶπεν, ὦ Ἀρά γε γινώσκεις ἃ ἀναγινώσκεις; ³¹ Ὁ δὲ εἶπε, Πῶς γὰρ ἂν δυναίμην, ἐὰν μὴ τις ὁδηγήσῃ με; παρεκάλεσέ τε τὸν Φίλιππον ἀναβάντα καθίσαι σὺν αὐτῷ.

^p Isa. 53. 7, 8. ³² Ἡ δὲ περιοχὴ τῆς γραφῆς ἦν ἀνεγίνωσκεν ἦν αὕτη, Ὡς πρόβατον ἐπὶ σφαγὴν ἤχθη, καὶ ὡς ἄμνός ἐναντίον τοῦ κείροντος αὐτὸν ἄφωνος, οὕτως οὐκ ἀνοίγει τὸ στόμα αὐτοῦ. ³³ ἐν τῇ ταπεινώσει αὐτοῦ ἡ κρίσις αὐτοῦ ἤρθη, τὴν δὲ γενεὰν αὐτοῦ τίς διηγήσεται; ὅτι αἵρεται ἀπὸ τῆς γῆς ἡ ζωὴ αὐτοῦ.

through the desert, or region without villages; as is the case at the present day.

The sense then would be: Go along *that* road which is deserted, and where therefore you may not expect to meet any one. But still, Go.

Or, αὕτη ἐστὶν ἐρημος may mean, 'that region is uninhabited,' an ἐρημος: where you may expect to find no one; but here is the force of the command, here is the trial of your faith. Go and see. And it may be observed that the word ἐρημος occurs eight other times in the Acts of the Apostles, and in seven of these (vii. 30. 36. 38. 42. 44; xiii. 18; xxi. 38) it is a substantive. In one only (i. 20, a quotation from the LXX) it is an adjective.

It does not seem therefore that the words αὕτη ἐστὶν ἐρημος are a parenthesis inserted by St. Luke; but they are words of the Angel to St. Philip; and their meaning is either, "this road is desert," or, "this is a wilderness."

On this sending of St. Philip, see below, ix. 6.

27. ἐνδοῦχος] rendered by some here a Chamberlain or Courtier. See on Matt. xix. 12.

It must however be observed, that a strong reason in favour of the literal translation of the word (as adopted in the English Version) may be derived from the promise in Isaiah lvi. 3—8. And it may have been a part of St. Luke's design, in this narrative, to show that *that* promise was fulfilled in the Christian Church, as described by St. Paul, Gal. iii. 28.

Besides; the case of this ἐνδοῦχος may be compared with that of the faithful and merciful Ebed-melech, also an Ethiopian and an Eunuch, who is contrasted with the rebel King and Courtiers of Judah—as the faithful Ethiopian here is contrasted with the obdurate Rulers of Jerusalem—who received a special promise and blessing from God (Jeremiah xxxviii. 7—13; xxxix. 16—18. Cp. Baumgarten, i. p. 205).

Indeed this history of the Ethiopian, and that which soon follows, of Cornelius the first-fruits of the Gentile world, derive additional interest from the consideration that in them may be recognized a fulfilment of ancient Prophecies, particularly in that chapter of Isaiah (lvi. 3) which speaks of the extension of the blessings of God's Covenant in Christ—

(1) to the "Eunuchs that keep His Sabbaths and choose the things that please Him," and in them to all who are alone and childless in this world, and yet are made members of the household of God in Christ, and so receive "a place and a name better than of sons and daughters;" and

(2) to the "Sons of the Stranger" (such as Cornelius), who were once afar off and aliens from God, but are now made near in Christ, and are brought to His Holy Mountain, and "made joyful in His House of Prayer, which shall be for 'all people.'" See Isaiah lvi. 4—7.

It may be here suggested for the reader's consideration whether these Chapters (viii—x.) of the Acts of the Apostles do not also display the fulfilment of another Prophecy concerning the Evangelical Conquests of Christ (viz. Psalm cviii. 7). Be thou exalted, O God, above the heavens (v. 5), i. e. by the Ascension. God hath spoken in His Holiness, I will rejoice and divide Shechem, or Sychem—fulfilled in the Evangelization of Samaria—perhaps Sychem itself. The triumphs of the Gospel in that region and in Galilee, mentioned in the Acts of the Apostles (ix. 31), seem to be predicted by the words of that Psalm (v. 8), "Manasseh is mine, Ephraim also is the strength of my head;" and Christ triumphed over Philistia by the preaching of Philip in the road to Gaza and at Azotus, and of Peter at Joppa.

Perhaps also the promise of the conquest over Edom (which was a name for the enemies of God's Church, and is especially applied by the Rabbis to Rome) may have been begun to be fulfilled by the reception of the Roman soldier Cornelius, the representative of the heathen and Roman world, into the Christian Church. Doubtless also it had a literal fulfilment in the Victories of the Gospel in Idumæa.

The gracious consequences of the outpouring of the Holy Spirit, in the propagation of the Gospel, are prophetically declared in Psalm lxviii. 7—31. In v. 7 the description of the giving of the Law on Sinai is immediately followed by that of the promulgation of the Gospel at Sion, and its fruits are foreshown. See particularly v. 27 of that Psalm, perhaps in reference to the Conversion of St. Paul, and v. 31, to the baptism of the Ethiopian.

Indeed the History of the Acts of the Apostles is an Inspired Comment on the language of the Psalms and of the Prophets.

—Κανδάκης] Candace. The common title of Queens of Meroë. Cp. Strabo, xvii. p. 820. Plin. N. H. vi. 35. Wetst. p. 507. Biscoe, p. 69.

—γάζης] He who was over all the earthly γάζα of a Queen finds heavenly treasure in the desert road from Jerusalem to Gaza. And why? Because he had left his earthly Treasury to go up to the Temple to worship, and was seeking for goodly treasure in the field of the written Word. Cp. Matt. xiii. 44. Is this an unmeaning paronomasia? See v. 30.

—προσκυνήσων] to worship. He was therefore a proselyte, not a Gentile. The first-fruits of the Heathen world was Cornelius. See x. 1.

28. ἀνεγίνωσκεν] he was reading, and reading aloud; Statesman and Courtier as he was. A celebrated passage, often cited by the Fathers, as showing the blessed fruits of reading the Scriptures. See S. Chrys. here, and hom. 35 in Gen. S. Jerome, Epist. 103, ad Paulin. A lesson to travellers. "Legendum, audiendum, percontandum, etiam in itinere, etiamsi parum intelligis (vide v. 34) Habenti datur." (Bengel.)

30. γινώσκεις ἃ ἀναγινώσκεις] On similar paronomasias, see Luke xxi. 11, and 2 Cor. iii. 2, γινωσκομένη καὶ ἀναγινωσκομένη, 2 Thess. iii. 11.

It seems probable from this verbal parallelism, that Philip spoke in Greek; and that the Eunuch was reading Isaiah in the Septuagint version made in Egypt.

Valck. compares the celebrated paronomasia of Julian the Apostate,—ἀνέγνω, ἔγνω, κατέγνω, and the courageous reply of the Christian Bishop to him, ἀνέγνω, ἀλλ' οὐκ ἔγνω: εἰ γὰρ ἔγνω, οὐκ ἂν κατέγνω, and Wetstein cites Cato's saying, "Legere et non intelligere nec legere (negligere) est."

32. ἡ περιοχὴ] the passage,—χωρίον or τόπος. See Wetst. and Valck. Cp. 1 Pet. ii. 6, περιέχει ἐν τῇ γραφῇ.

—ὡς πρόβατον—αὐτόν] Isa. liii. 7, 8. From the LXX Version.

Here ἐν τῇ ταπεινώσει ἡ κρίσις αὐτοῦ ἤρθη represents the Hebrew מִן הַשְׁמָוָה הָרָבָה, i. e. He was taken from oppression and judgment; and it seems the LXX means to say that *by his humiliation his condemnation was taken away*, i. e. He was justified: and thus the words are a paraphrase of the original, and mean that "He was made perfect through (as well as from) sufferings," and was exalted not only *from* his humiliation, but *because* "He humbled Himself and became obedient to death" (Phil. ii. 8. Heb. ii. 10).

33. τὴν δὲ γενεὰν αὐτοῦ, κ. τ. λ.] γενεὰ is γέν, dor (whence Latin durus, duratio). Who shall declare His duration? i. e.

³⁴ Ἀποκριθεὶς δὲ ὁ εὐνοῦχος τῷ Φιλίππῳ εἶπε, Δέομαί σου, περὶ τίνος ὁ προφήτης λέγει τοῦτο ; περὶ ἑαυτοῦ, ἢ περὶ ἑτέρου τινός ; ³⁵ ἢ Ἀνοίξας δὲ ὁ Φίλιππος τὸ στόμα αὐτοῦ, καὶ ἀρξάμενος ἀπὸ τῆς γραφῆς ταύτης, ἔνυγγελίσατο αὐτῷ τὸν Ἰησοῦν. q Luke 24. 27. r ch. 18. 28.

³⁶ Ὡς δὲ ἐπορεύοντο κατὰ τὴν ὁδὸν ἦλθον ἐπὶ τι ὕδωρ· καὶ φησιν ὁ εὐνοῦχος, Ἰδοὺ, ὕδωρ· τί κωλύει με βαπτισθῆναι ; ³⁷ εἶπε δὲ ὁ Φίλιππος, Εἰ πιστεύεις ἐξ ὅλης τῆς καρδίας, ἔξεστιν ἀποκριθεὶς δὲ εἶπε, Πιστεύω τὸν υἱὸν τοῦ Θεοῦ εἶναι τὸν Ἰησοῦν Χριστόν. ³⁸ Καὶ ἐκέλευσε στήναι τὸ ἄρμα· καὶ κατέβησαν ἀμφότεροι εἰς τὸ ὕδωρ, ὃ τε Φίλιππος καὶ ὁ εὐνοῦχος· καὶ ἐβάπτισεν αὐτόν.

³⁹ Ὅτε δὲ ἀνέβησαν ἐκ τοῦ ὕδατος, Πνεῦμα Κυρίου ἤρπασε τὸν Φίλιππον· καὶ οὐκ εἶδεν αὐτὸν οὐκέτι ὁ εὐνοῦχος, ἐπορεύετο γὰρ τὴν ὁδὸν αὐτοῦ χαίρων. t 1 Kings 18. 12. Ezek. 3. 12, 14. u Ps. 119. 14, 111.

⁴⁰ Φίλιππος δὲ εὐρέθη εἰς Ἀζωτον· καὶ διερχόμενος ἐνγγελίζετο τὰς πόλεις πάσας, ἕως τοῦ ἑλθεῖν αὐτὸν εἰς Καισάρειαν. a ch. 26. 10. Gal. 1. 13. 1 Tim. 1. 13. b ch. 8. 3. Gal. 1. 13.

IX. ¹ Ὁ δὲ Σαῦλος ἔτι ἐμπνέων ἀπειλῆς καὶ φόβου εἰς τοὺς μαθητὰς τοῦ

although He is cut off as man, yet He is the Eternal God. He is ἀνευαλόγητος ὡς Θεός. (*Ecum.*)

— *ὅτι ἀρείται* because His life is cut off from earth (see Daniel ix. 26), therefore He endures for ever in heaven ; that is, He as God-Man is exalted for ever by His temporary Humiliation on earth. See Phil. ii. 8.

³⁵ τὸν Ἰησοῦν *Jesus*. The Holy Spirit here records that the holy Evangelist St. Philip applied the Fifty-third Chapter of Isaiah to Jesus Christ.

Hence it is clear (whatever may be alleged by some modern Critics to the contrary) that the Fifty-third Chapter of Isaiah has rightly been deemed by the Church to be a prophecy concerning Christ ; and that the Criticism which propounds allegations inconsistent with such an exposition is entitled to little regard from those who believe in the Inspiration of the New Testament, and desire to be faithful members of Christ and of His Church.

Compare the remarks of the Apostolic Father and Bishop *Clemens Romanus*, cap. 16, who applies this prophecy to Christ dying on the cross.

³⁶ ὕδωρ *water*. At Bethsor (say the Scholia on *S. Jerome*, loc. Hebr. p. 277) or Bethsoron, twenty miles S. of Jerusalem, and only two miles from Hebron. "Ibi," says *Bede*, p. 41, "*mutavit Æthiops pellem suam, id est sorde peccatorum abluta de lavacro Jesu dealbatus ascendit.*" If so, Philip overtook the Ethiopian long before he came to Gaza ; and this seems to be another reason why ἔρημος cannot be connected with Γάζα in v. 26.

— βαπτισθῆναι *to be baptized*. A proof that Philip, in preaching *Jesus*, had preached the necessity of *Baptism*. How else would the Eunuch have asked to be baptized ? Cp. *Augustine*, de Fide et Operibus, c. 9, who considers this case of the Ethiopian, and says, that by the compendious expression (v. 35), "*Philip preached to him Jesus*," St. Luke implies that Philip preached "not only what is to be believed concerning Christ, but what is to be done by those who are joined to the unity of the body of Christ ; and preached to him the main points of Christian Faith and Duty."

³⁷ εἶπε—Χριστόν *This verse is not found in A, B, C, G, H, and in some ancient Versions, and has been omitted by most recent editors. Perhaps rightly ; and it may be observed also that the words τὸν Ἰησοῦν Χριστόν (as they stand in Elz.) are nowhere thus used by St. Luke in the Acts of the Apostles or the Gospel.*

But, on the other hand, the verse is found in substance in E, and in the *Syriac, Vulg., Armenian, and Arabic* versions, and in numerous cursive Manuscripts. And it appears to be at least as ancient as the age of *Irenæus*, who says, iii. 12, "Hunc esse Jesum, et impletum in Eo esse Scripturam, quemadmodum ipse Eunuchus credens et statim postulans baptizari dicebat *Credo Filium Dei esse Jesum*,"—omitting Χριστόν, and it is cited by *Cyprian*. I have not therefore ventured to expunge the verse ; which is retained, in brackets, by *Bornemann*.

³⁸ ἐβάπτισεν αὐτόν *he baptized him*. Philip was a married man, and only a Deacon, and was sent by the Angel to baptize the Ethiopian. "Let me be a Philip ; be thou a minister of Candace. Say, 'Here is water, what hindereth me to be baptized ?' Seize the opportunity. Though an Ethiop in body, be thou pure in heart. And do not say, 'Let a Bishop baptize me ;' or, if a Presbyter, let him be unmarried. Man looketh on the face, but God on the heart. Any Minister can cleanse you by

Baptism, if he is not alien from the Church. One Minister may be of gold, another of iron, but they are both like rings which have the seal of Christ ; let them stamp on thee, who art the wax, the image of the Great King. There may be a difference in the metal, but there is none in the seal." *S. Greg. Naz.* ii. p. 711, an Oration to those who delay their Baptism.

³⁹ ἤρπασε *caught up Philip*. Cp. the case of Elijah, 1 Kings xviii. 12. 2 Kings ii. 16. Ezekiel iii. 12, and of St. Paul, 2 Cor. xii. 2. 4. See *Didymus* and *Chrys.* here, who observe, that by this sudden disappearance of Philip, the Ethiopian was assured that the message he had received was from heaven : and that, if the Ethiopian had asked Philip to remain with him, and he had refused to do so, he would not then have gone on his way rejoicing. Cp. *Robinson's Palestine*, i. 320 ; iii. 14.

⁴⁰ εὐρέθη εἰς Ἀζωτον *he was found at Azotus*. This showed that the object of his mission was attained ; and he is spared the weariness of a journey in the desert, as a reward for his ready obedience in going to preach in a desert, see v. 26. Ἀζωτος, *Ashdod*, now *Esdud* (*Robinson*, ii. p. 368),—being on the coast, half-way between *Gaza* on the south, and *Joppa* on the north, and in the same latitude with *Jerusalem*. It was 260 stadia from the ancient *Gaza*. See *Welst.* On eis see v. 23 ; vii. 4. *Winer*, p. 369.

— ἐνγγελίζετο—Καισάρειαν *Going northward along the sea-coast from Azotus to Cæsarea, he passed through Joppa, and did the work of an Evangelist (ἐνγγελίζετο), and prepared the way for St. Peter's visit to that place (ix. 36—43), and for the conversion of Cornelius at Cæsarea (x. 1—24), where we find Philip again (Acts xxi. 8).*

On Cæsarea itself see x. 1.

The house of Philip the Evangelist was still standing at Cæsarea in S. Jerome's age, and was even shown in *Bede's* time. *Jerome*, Epist. Paul. p. 150. *Bede*, in Acta, p. 43.

— τὰς πόλεις πάσας *the cities, all of them, probably Ekron, Jamnia, Joppa, Apollonia, and perhaps Lydda.*

CH. IX. 1. Σαῦλος *Saul*, God's σκεῦος ἐκλογῆς for the conversion of the Gentiles, was of the tribe of Benjamin (Acts xiii. 21) ; and the Fathers (*Tertullian* adv. Marcion. v. 1. *Chrys. Ambrose*, de Ben. Patr. ad fin. *Aug.*, Sermon. 279) apply to him, in a spiritual sense, Jacob's prophecy, Gen. xlix. 27, "*Benjamin shall ravin as a wolf. In the morning he shall devour the prey, and at night he shall divide the spoil.*" That is to say, in a spiritual sense, at the beginning of his career he shall be a Persecutor of Christ's flock, as a Wolf ; but in the end, he shall feed them as a Shepherd. "*Escas dividet*" (*Aug.* Sermon. 279, and Append. Sermon. 189) ; and "*escas divisit*," says *Ambrose* (de Bened. Patriarch. 12), "*evangelizans gentibus verbum.*"

Benjamin's birth was the occasion of his mother's death ; so "*Sauli natiuitas in Evangelium matri ejus Synagogæ mortem attulit.*" At first he might be called *Benoni* (a child of sorrow), but by God's grace he became *Benjamin* (Gen. xxxv. 18), the son of a right hand. Benjamin was the last among the twelve Patriarchs ; so Paul among the Apostles (1 Cor. xv. 8, 9). Benjamin was preferred above the rest by Joseph (Gen. xliii. 34) ; so Paul by Christ (1 Cor. xv. 10).

Benjamin is called "*little*" (רַעַי, Ps. lxxviii. 27), and yet "*a Ruler*," and so Saul is "*Paul*," or "*little*" (see on xiii. 9), and calls himself "*the least of the Apostles*" (1 Cor. xv. 9), and yet "*not*"

Κυρίου, προσελθὼν τῷ ἀρχιερεὶ ² ἡγήσατο παρ' αὐτοῦ ἐπιστολὰς εἰς Δαμασκὸν πρὸς τὰς συναγωγὰς, ὅπως ἐάν τινας εὕρῃ τῆς ὁδοῦ ὄντας, ἀνδρας τε καὶ γυναῖκας, δεδεμένους ἀγάγῃ εἰς Ἱερουσαλὴμ.

³ Ἐν δὲ τῷ πορεύεσθαι ἐγένετο αὐτὸν ἐγγιζέω τῇ Δαμασκῷ, ἐξαίφνης τε αὐτὸν περιήστραψεν φῶς ἐκ τοῦ οὐρανοῦ ⁴ καὶ πεσὼν ἐπὶ τὴν γῆν ἤκουσε φωνὴν λέγουσαν αὐτῷ Σαοὺλ, Σαοὺλ, τί ^d μὲ διώκεις ; ⁵ Εἶπε δέ, Τίς εἰ, κύριε ;

c ch. 22. 6.

& 26. 12.

1 Cor. 15. 8.

2 Cor. 12. 2.

d Matt. 25. 40, 45.

e ch. 5. 39.

a whit behind the very chiefest Apostles" (2 Cor. xi. 5 ; xii. 11). Even the Romish Expositor, *Cornelius à Lapide*, here says, "Ita Paulus à Christo dotatus fuit præ aliis Apostolis."

— ἐμπνέων ἀπειλῆς] Something more than πνέων ἀπειλῆς, inwardly breathing of slaughter; his very breath was impregnated with threats and slaughter. (*Meyer*, who compares Josh. x. 40, ἐμπνέον (ωής).) On the genitive of the material after πνέω, cp. *Winer*, G. G. § 30, p. 183, who quotes *Aristoph.* Equit. 437, οἶτος ἤδη κίκλιν καὶ συκοφαντίας πλεῖ.

— προσελθὼν τῷ ἀρχιερεὶ] coming to the High Priest. See xxii. 5. Saul even outran the High Priest in furious zeal against the Church; he was not sent, but craved a commission against it.

2. εἰς Δαμασκόν] "*Damascus, civitas olim celeberrima, in plantie amoenissimâ et fertilissimâ inter Libanum et Antilibanum sita, in eâ Syriæ parte, quæ in literis sacris Syria Damascena 2 Sam. viii. 5. Ies. vii. 8, à Strabone (xvi. p. 755), Cæle-Syria vocatur. Quanta Judæorum frequentia ibi fuerit, ex eo colligi potest, quod Josephus (B. J. ii. 25) narret, sub Nerone Damascenes in suâ urbe decem Judæorum millia, quos in publicis thermis collectos fortè habebant, inermes oppressisse et trucidasse.*" (*Kuin.*) Cp. *Howson*, i. 106. *Lewin*, pp. 45—63.

It may at first seem surprising, that the power of the High Priest and the Sanhedrim of Jerusalem should have extended beyond the limits of Palestine so far as *Damascus*, and that they should have been allowed to send Saul on a commission to bind in that city, and to bring bound to Jerusalem men and women, without any reference to the power of *Rome*.

The solution of this question appears to be supplied,—not by the Acts of the Apostles, but by the circumstance which appears incidentally from the statement of St. Paul in one of his Epistles, viz. "that in *Damascus* the Governor, or *Ethnarch*, under *Aretas*, the king (i. e. of Arabia Petræa), was guarding (ἐφρούρει) the city of the Damascenes, desirous to seize him, and that he was let down in a basket by a window in the wall, and so escaped his hands," (2 Cor. xi. 32, 33.)

Hence it appears that *Damascus* was now garrisoned by a military force of king *Aretas*—a remarkable circumstance—and not, as heretofore, by the *Romans*, and by the forces of the President of Syria. (Cp. *Joseph.* xiv. 4, 5.)

By what means *Damascus* had come into the hands of *Aretas* is not clear. Probably *Aretas*, after his victory over Herod Antipas (*Joseph.* Ant. xviii. 5. 1. Cp. *Euseb.* H. E. i. 11), had been induced by his successes to make inroads into Syria; and a favourable opportunity seems to have been presented by the departure of Vitellius, the President of Syria, to Rome, on hearing the news of the death of the Emperor Tiberius (in the spring of A.D. 37), for the occupation of *Damascus* by *Aretas*.

The Roman power lay as it were in abeyance; and *Aretas*, whose victory was welcome to the Jews detesting Herod Antipas, was desirous to conciliate them, and seconded the endeavours of the officials of the Sanhedrim to arrest Saul, whom they had sent as a commissioner to bind the Christians at *Damascus*, and who was now, in their eyes, a renegade and apostate, and who "confounded the Jews at *Damascus*" by preaching the doctrine which he had been sent by them to destroy.

If these suppositions are correct, then we see in them an additional proof of St. Paul's sincerity and courage, in his conversion to Christianity.

— τῆς ὁδοῦ] ἡγῆ, often used for saving doctrine and practice; the way that leads to heaven (*Chrys.*); "Via, in quâ ambulandum, non oliandum" (*Bengel*). "Iter hoc facientibus patria cælum est" (*Valck.*). As τὸ ὄνομα—the Name—was, to the primitive Church, the holy and saving Name of Jesus (see v. 40), so ἡ ὁδὸς—the Way—was the holy and saving Way of the Gospel. See below, xix. 9. 23; xxii. 4; xxiv. 14. 22; xxvi. 13.

3. ἐν τῷ—ἐγγιζέω τῇ Δαμασκῷ] as he was drawing near to *Damascus*. The distance from Jerusalem to *Damascus* was about 140 miles. Saul was permitted by God to go on his journey, and was not checked, till he approached its end, and was about to enter the city, and to seize upon his prey. (See Acts xxii. 6; xxvi. 12. 1 Cor. xv. 8.)

Thus the reason of this divine interposition was more clearly evinced. It showed God's watchful Providence, and fatherly

mercy to His Church, in the critical hour of her need. Then Saul was arrested; and then, in the crisis of her peril, the Church was delivered. This is in exact accordance with the general operations of Almighty God, as seen in Holy Scripture. See *Dr. Barrow's* excellent remarks in Sermon xi. vol. i. p. 232, where he says,—

"God beholdeth violent men setting out in their unjust attempts. He letteth them proceed on in a full career, until they reach the edge of their design; then instantly He checketh, He stoppeth, He tumbleth them down, or turneth them backward. Thus was *Haman's* plot dashed (*Esther* iii.), when he had procured a royal decree, when he had fixed a time, when he had issued forth letters to destroy God's people. Thus was *Pharaoh* overwhelmed (*Exod.* xiv.), when he had just overtaken the children of Israel. Thus were the designs of *Abimelech*, of *Abalom*, of *Adonijah*, of *Sanballat* nipped. Thus when *Sennacherib* with an unmatchable host had encamped against Jerusalem, and had to appearance swallowed it, God did put a hook into his nose, and turned him back into his own land (2 Kings xix. 28). Thus when *Antiochus Epiphanes* was marching on furiously to accomplish his threat of turning Jerusalem into a charnel, a noisome disease did intercept his progress (2 Macc. ix. 5). Thus when the profane *Caligula* did mean to discharge his bloody rage on the Jews for refusing to worship him (*Joseph.* xviii. 12), a domestic sword did presently give vent to his revengeful breath. Thus also, when *Julian* had by his policy and authority projected to overthrow our religion, his plot soon was quashed, and his life snapped away by an unknown hand (*Chrysost.* in *Babyl.* Orat. 2. Naz. Orat. 4). Thus whenever the enemy doth come in like a flood (threatening immediately to overflow and overturn all things), the Spirit of the Lord doth lift up a standard against him (*Isa.* lix. 19); that is, God's secret efficacy doth suddenly restrain and repress his outrage. This usually is the method of Divine providence. God could prevent the beginnings of wicked designs; He could supplant them in their first onsets; He could any where suffumigate and subvert them; but he rather winketh for a time, and suffereth the designers to go on till they are mounted to the top of confidence, and good people are cast on the brink of ruin; then ἀπὸ μηχανῆς, surprisingly, unexpectedly He striketh in with effectual succour; so declaring how vain the presumption is of impious undertakers; how needful and sure His protection is over innocent people; how much reason the one hath to dread Him, and the other to confide in Him. Then is God seen, then his care and power will be acknowledged, when He snatcheth us from the jaws of danger, when our soul doth escape as a bird out of the snare of the fowler." (*Ps.* cxxiv. 7.) Cp. *Barrow*, vol. iv. p. 218, Sermon. ix. See also below, xii. 6. 23, and note on 1 Peter iv. 17.

This, and something more than this was done by God in the case of *Saul*. He was not checked before he was near *Damascus*; if he had been stopped near Jerusalem, or midway, he would perhaps never have entered *Damascus*. But it was so ordered, that *Saul* might preach the Gospel in the same city whither he had come to persecute; and thus under the controlling power of God, the very instrument which had been chosen by Satan to destroy the Church at *Damascus*, was used by God to build it up.

So will it be at the end—when the power of Satan and of Antichrist seems nearly to have achieved a Victory over the Church, then will Christ appear from heaven to destroy them with "the brightness of His coming," and to deliver His faithful people from their hands.

4. πεσὼν ἐπὶ τὴν γῆν] having fallen on the earth. In pictures of his conversion *Saul* is generally represented on horseback, which is not very probable. *S. Augustine* says, "eum ambulasse;" and Pharisees rarely used horses. See *Salmeron* and *Lapide* here, and ad *Deuteron.* xvii. 17.

— φωνήν] a voice in the Hebrew Tongue. See Acts xxii. 9; xxvi. 14.

— Σαοὺλ, Σαούλ] *Saul, Saul*: the Hebrew form of the Apostle's name, which is never used in the New Testament, except by Christ (ix. 4. 11; xxii. 7; xxvi. 14) and by Ananias (ix. 17; xxii. 13). In all other cases he is called Σαῦλος and Παῦλος.

This repetition of the name, and the fact that he alone was permitted to see *Jesus* (see v. 7), and to hear His words, while

ὁ δὲ, Ἐγὼ εἰμι Ἰησοῦς ὁ Ναζωραῖος ὃν σὺ διώκεις. ⁶ Ἀλλὰ ἀνάστηθι καὶ εἴσελθε εἰς τὴν πόλιν, καὶ λαληθήσεται σοι τί σε δεῖ ποιεῖν. ⁷ Οἱ δὲ ἄνδρες [†] οἱ συνοδεύοντες αὐτῷ εἰστήκεισαν ἐνεοί, ἀκούοντες μὲν τῆς φωνῆς, [‡] μηδένα δὲ [§]

† ch. 22. 9.
‡ 26. 13.

§ Dan. 10. 7.

others only saw the *light*, and heard the *sound*, showed that the vision was addressed to *him*.

— τί με διώκεις] μέ is emphatic, and is so placed (see Matt. xvi. 18, and on John xxi. 22). Cur Me persequeris? "Persecutorem suum vocavit persecutorem membrorum suorum (says Aug. in Joann. tract. x., and Serm. 279). Membris adhuc in terrā positis, Caput in cœlo clamabat, et non dicebat, Quid persequeris servos meos, sed, Quid Me persequeris?" And S. Bernard (Serm. de Convers. Paul. ap. A Lapide), "Persequatur Eum qui adversus Corpus Ejus, quod est Ecclesia, odio furebat iniquo." Hence we may see Christ's love to His Members (Isa. lxiii. 9. Matt. xxv. 40), and the sinfulness of injuries done to the Church.

See also above, on viii. 1, and on Col. i. 24.

5. ἐγὼ Ἰησοῦς] I am Jesus. He does not say, I am the Son of God, but I am Jesus of Nazareth (ὁ Ναζωραῖος is in A, C, E, not Elz.), He who was crucified; He to whom St. Stephen prayed, in thy hearing, when thou wast consenting to his death.

It is distinctly said that Saul saw Jesus in heaven; see vv. 17. 27. Acts xxii. 14, and St. Paul says (1 Cor. xi. 1), "have I not seen Jesus Christ?" And (1 Cor. xv. 8) last of all He was seen by me. Hence it has been argued by some Romanist Divines (e. g. A Lapide here), that Christ's human body, which is in heaven, was also near to St. Paul. "Fuit ergo Christi corpus tunc in duobus locis, puta in cœlo et in aëre; quod nota, contra eos qui negant Christi corpus posse esse in cœlo et in Eucharistiā simul." But see on Acts iii. 21, and vii. 56, where St. Stephen sees the heavens opened, and the Son of Man standing at the right hand of God. That vision of St. Stephen explains the vision of St. Paul. And that vision of St. Stephen, and his prayer to Jesus in heaven, may have been instrumental in procuring this vision of St. Paul and his conversion.

— ὃν σὺ διώκεις] whom thou art persecuting. After this word Elz. adds σκληρόν σοι πρὸς κέντρα λακτίζειν τρέμων τε καὶ θαμβῶν εἶπε, Κύριε, τί με θέλεις ποιῆσαι; καὶ ὁ Κύριος πρὸς αὐτόν. But these words are not in any MS., and seem to be borrowed from xxvi. 14, and xxii. 10.

6. εἰσελθε εἰς τὴν πόλιν, καὶ λαληθήσεται σ. τ. σ. δ. π.] go into the city, and it shall be told thee what thou must do. Observe that Saul, the future Apostle of the Gentiles, though arrested in his course by Jesus Christ Himself, was sent by Him into the City to be taught and baptized by one of the inferior ministers of the Church. (Chrys., Aug. quest. Evang. ii. 47.)

Even therefore, in Saul's case, whose conversion was extraordinary, the ordinary means of reception into the Church were not dispensed with. He was sent by Christ Himself to Ananias.

Thus in a remarkable manner did the Great Head of the Church show the necessity of conformity to His own appointments and ordinances; and enjoins a thankful acceptance and devout use of the means of Grace which He dispenses by the agency of His Ministers, in His Holy Word and Sacraments.

S. Augustine's words on this subject are deserving of the especial attention of those who are tempted by the Evil One to despise that agency;—

"Let the devout soul learn without pride what is to be learnt through the ministry of man; and let us not tempt Him in Whom we believe; lest, being deluded by the wiles of the Enemy, we refuse to go to Church to hear the Gospel read and preached by man, or even to read the Bible itself; and expect to be caught up into the third heaven, and to behold Christ, and to hear the Gospel from His mouth rather than from that of men.

"Let us be on our guard against these proud and perilous imaginations; and let us reflect that even the Apostle Paul himself, though dashed prostrate on the earth by a divine voice from heaven, was nevertheless sent by it to a man, in order to receive the Sacraments, and to be incorporated into the Church.

"Let us remember also, that although the Centurion Cornelius was assured by an Angel that his prayers were heard, and his alms had in remembrance before God, yet he was referred to Peter for baptism, in order to receive the Sacrament from him, and also to learn what he should believe, hope, and love." Aug. Prolog. ad de Doctr. Christ. i., and iv. c. 33. Cp. also Hooker, V. lxxvi. 9.

So Philip was sent by the Angel to instruct and baptize the Ethiopian. Acts viii. 26—29. Cp. Rom. x. 15.

7. εἰστήκεισαν] were standing. It is said (by Meyer, p. 184, and others) that this assertion is at variance with what St. Paul himself says, xxvi. 14, πάντων καταπεσόντων ἡμῶν εἰς τὴν γῆν. Here, it is alleged, his companions are represented as standing;

there, as having fallen to the earth. But this is not the case. The word εἰστήκεισαν here is joined with συνοδεύοντες (travelling together), and is contrasted with it; and it means, that they, who had till then been in motion, were suddenly arrested in their course. The opposition here is not between standing and falling, but between halting and going on. Cp. viii. 38, ἐκέλευσε στήναι τὸ ἄρμα. Luke v. 2, πλοῖα ἐστῶτα, ships not sailing, but at anchor; vii. 14, οἱ βαστάζοντες ἔστησαν: viii. 44, ἔστη ἡ ῥύσις τοῦ αἵματος. Therefore the two accounts are quite consistent. St. Luke describes here the suddenness with which the cavalcade was checked in its course; St. Paul, their prostration to the ground.

— ἐνεοί] Elz. ἐννεοί: but the other form is preferable as connected with ἄνεος, silent, dumb, speechless,—ἰσώφους, Valck. Cp. Winer, § 5, p. 43. It is used by LXX, Prov. xvii. 28. Isa. lvi. 10, and elsewhere, and often means stunned by fear, ἐμβρονηταῖς (Hesych.), as here.

— ἀκούοντες μὲν τῆς φωνῆς] hearing the voice. It is said in v. 4 that St. Paul ἤκουσε φωνὴν λέγουσαν, and so xxvi. 14, ἤκουσα φωνὴν λαλοῦσαν. Observe the accusative in both places, i. e. he heard and understood its articulate utterance. But they who were with him, ἤκουον τῆς φωνῆς (genitive), were hearing only the sound, not the words of the speaker.

There is therefore no discrepancy, as is alleged by some foreign and English Expositors, between the assertion here and that in Acts xxii. 9, where it is said that they τὴν φωνὴν οὐκ ἤκουσαν τοῦ λαλοῦντος. Here we have the genitive of the thing, there the accusative. The reason is, that Saul's companions ἀκούοντες τῆς φωνῆς οὐκ ἤκουσαν τὴν φωνὴν τοῦ λαλοῦντος,—i. e. they heard, but did not understand what they heard. Our Lord made a distinction between Saul and his fellow-travellers in regard to both senses,—i. e. of eye and of ear. Saul saw Jesus; they only saw the light of His appearance; he heard and understood the words of His voice; they only heard its sound. As is well said in Catenâ, p. 361, by Ammonius, who understood and wrote Greek well, his native tongue, σημειώτεον, ὅτι καὶ εἶδε τὸν Ἰησοῦν, καὶ ἤκουεν αὐτοῦ ὁ Παῦλος· οἱ δὲ συνόντες τὴν λαμπρῶν μόνον τοῦ φωτὸς αὐτοῦ εἶδον, οὐ μὴν αὐτόν· καὶ τὸν ἤχον ἤκουον τῆς φωνῆς, οὐ μὴν συνῆκαν τὰ λεγόμενα: one who ἀκούει φωνὴν (xxii. 14) also ἀκούει φωνῆς, but one who ἀκούει φωνῆς does not necessarily ἀκούει φωνῆν. Examples of the genitive of the person, ἀκούει λέγοντος (which is an elliptical expression), are irrelevant. As Grotius well says: "φωνὴν οὐκ ἤκουσαν est vocem non intellexerunt." And another scholar, inferior to none of the present age, Valckenae, says, p. 450, "Dici possunt ἀκούειν τῆς φωνῆς, τὴν φωνὴν οὐκ ἀκούειν, ut prius significet sonum audire, alterum loquentis verba non intelligere." See also Schoetgen, p. 445. Hammond, p. 374. Bengel, p. 551. Hengstenberg, History of Balaam, p. 378, and Baumgarten here, pp. 217—219.

This is not a question (as sometimes represented) of "verbal variety," but of substantive truth. To imagine (as some have done) that St. Luke, having given an account of St. Paul's conversion in the Ninth chapter, puts into St. Paul's mouth in the Twenty-second chapter a speech which, in an important point, contradicts that account, is to suppose—not only that St. Luke was not inspired—but that he was destitute of common sense! To imagine that St. Luke really contradicts St. Paul, or makes St. Paul contradict himself, is indeed to imitate the spirit of a notorious unbeliever, and to degrade the Writer of the Acts from "Luke the beloved Physician, whose praise is in the Gospel," to "an idiot Evangelist!" (Cp. Bentley on Free-thinking, p. 112.)

If such suppositions as these are once accepted, then a door is opened to an inundation from the whole flood and torrent of unbelief, which commences its course with assumptions of what are called "verbal discrepancies" between St. Paul's account and St. Luke's, and then proceeds to deny the veracity of the one or the other, or both, and then goes on to doubt the reality of St. Paul's miraculous Conversion, and even of the Death of Christ, and the Atonement itself.

It would be endless and fruitless to recount the speculations of some Expositors (such as Eichhorn, Ammon, Wittig, Schulze, Greiling, Boehme, Hezel, Heinrichs, &c.), who have endeavoured to account for St. Paul's Conversion from ordinary physical phenomena, and to explain away all that is supernatural in St. Luke's and St. Paul's own narratives of it; or such as Lange, who regarded it as a visionary reverie; or who, with Breitschneider and Emmertling, confound it with his rapture into the third heaven (2 Cor. xii. 1—7), or with Bahrdt, Venturini, and Brennecke, venture to

θεωροῦντες. ⁸ Ἦγέρθη δὲ Σαῦλος ἀπὸ τῆς γῆς· ἀνεωγμένων δὲ τῶν ὀφθαλμῶν αὐτοῦ οὐδὲν ἔβλεπε· χειραγωγοῦντες δὲ αὐτὸν εἰσήγαγον εἰς Δαμασκόν.

⁹ Καὶ ἦν ἡμέρας τρεῖς μὴ βλέπων, καὶ οὐκ ἔφαγεν οὐδὲ ἔπιεν.

h ch. 22. 12.

¹⁰ Ἦν δὲ τις μαθητὴς ἐν Δαμασκῷ ὀνόματι Ἀνανίας· καὶ εἶπε πρὸς αὐτὸν ἐν ὁράματι ὁ Κύριος, Ἀνανία· ὁ δὲ εἶπεν, Ἰδοὺ ἐγὼ, Κύριε. ¹¹ Ὁ δὲ Κύριος πρὸς αὐτόν, Ἀναστὰς πορεύθητι ἐπὶ τὴν ῥύμην τὴν καλουμένην Εὐθείαν, καὶ ζήτησον ἐν οἰκίᾳ Ἰούδα Σαῦλον ὀνόματι, Ταρσέα· ἰδοὺ γὰρ προσεύχεται·

i 1 Tim. 1. 13.

k ver. 21.

1 1 Cor. 1. 2.

2 Tim. 2. 22.

Rom. 1. 1.

m ch. 13. 2.

1 Cor. 15. 10.

Gal. 1. 15.

Eph. 3. 7, 8.

n Rom. 11. 13.

Gal. 2. 7, 8.

o ch. 25. 23, &c.

p ch. 28. 17, &c.

q ch. 20. 23.

& 21. 11.

2 Cor. 11. 23—27.

2 Tim. 1. 11, 12.

¹² καὶ εἶδεν ἐν ὁράματι ἄνδρα ὀνόματι Ἀνανίαν εἰσελθόντα καὶ ἐπιθέντα αὐτῷ χεῖρα, ὅπως ἀναβλέψῃ. ¹³ Ἀπεκρίθη δὲ Ἀνανίας, Κύριε, ἀκήκοα ἀπὸ πολλῶν περὶ τοῦ ἀνδρὸς τούτου, ὅσα κακὰ ἐποίησε τοῖς ἀγίοις σου ἐν Ἱερουσαλὴμ·

¹⁴ καὶ ὠδε ^k ἔχει ἔξουσίαν παρὰ τῶν ἀρχιερέων δῆσαι πάντας τοὺς ἐπικαλουμένους τὸ ὄνομά σου. ¹⁵ Εἶπε δὲ πρὸς αὐτὸν ὁ Κύριος, Πορεύου, ὅτι ^m σκευὸς ἐκλογῆς ἐστὶ μοι οὗτος, τοῦ βασιτάσαι τὸ ὄνομά μου ⁿ ἐνώπιον ἐθνῶν τε καὶ

^o βασιλέων, ^p υἱῶν τε Ἰσραὴλ. ¹⁶ ^q Εγὼ γὰρ ὑποδείξω αὐτῷ ὅσα δεῖ αὐτὸν

² ὑπὲρ τοῦ ὀνόματός μου παθεῖν.

affirm that Jesus merely died *in appearance*, and so presented Himself to Saul on his way; or of the Tubingen school of Critics, who deny the fact altogether.

These notions are the natural results of the Criticism, which in a vainglorious spirit of spurious liberality, *invents* inaccuracies and discrepancies in the Word of God; but they are not without their use, as showing, in undisguised features, the necessary consequences of that Criticism.

⁸ οὐδὲν ἔβλεπε] *he was seeing nothing*. He was committed by God like a prisoner to the chains of a three days' blindness, as it were to a soldier to guard, lest from previous prejudice he or others should say that it was a mere phantom of the brain that he had seen in the way. *Euseb.* in *Caten.* p. 154.

Compare the case of Zacharias in the Temple, whose dumbness after the *Vision* of the angel was a proof of its *reality* (Luke i. 20—22), and also an appropriate punishment for unbelief, like St. Paul's blindness, inflicted on him to show how blind he had been in his zeal and rage against the Church. And as the *loosing* of the tongue of Zacharias, when he wrote "his name is John" (Luke i. 63), showed *why* his tongue had been *bound*, so the visible sign of the scales falling from the eyes of St. Paul (v. 18), when Ananias laid his hands on him, served further to show not only the reality of the blindness, but also the *reason of it*. And as the voice of Zacharias was taken away, that he might afterwards *prophecy*, so St. Paul's bodily sight was eclipsed for a time, that he might afterwards shine as a glorious light in the world.

Cæcus factus est Saulus; ut interiore luce fulgeret cor ejus, exterior ad tempus erepta est; subtracta est persecutori, ut redderet prædicatori. Et eo tempore, quo *cætera* non videbat, *Jesus* videbat: ita et in ipsâ cæcitate mysterium informatur credentium; quoniam qui credit in Jesum, Ipsum intueri debet, cætera nec nata computare; ut creatura vilescat, Creator in corde dulcescat. *Augustine* (Serm. 279).

—χειραγωγοῦντες] *leading by the hand*. Like a spoil rescued from the strong man (*Chrys.*), whose house had been spoiled by the Stronger than he. *Matt.* xii. 29.

⁹ μὴ βλέπων] On the force of *μὴ* here, see *Winer*, G. G. § 55, p. 431. It is more expressive than *οὐ*, being applied to one who had once seen, and seemed as if he might see again.

—οὐκ ἔφαγεν οὐδὲ ἔπιεν] *he neither ate nor drank*. An example of repentance. See his sorrow for persecuting the Church. (*Theoph.*)

¹⁰ Ἀνανίας] *Ananias*. See above on v. 6, and compare *S. Aug.* Serm. 279, who says, "Adductus est ad Ananiam; et Ananias interpretatur *Ovis*; ecce lupus adducitur ad ovem; Ipse Pastor de coelo nuntiavit lupum venturum ovi, sed non seviturum." As to this etymology of *Ananias*, *A Lapide* says, "Nescio quâ linguâ interpretatur *Ovis*." Perhaps they who so interpreted it connected it with *ἀνός*, *ἀνών*, and *Agnus*.

If (with *Mintert* and *Kuin.*) we derive it from *אָן*, *gratiosus* fuit, and *נָא*, *Dominus*, it happily illustrates St. Paul's assertion—"by the Grace of God I am what I am" (1 Cor. xv. 10).

¹¹ ῥύμην] *a lane*. Not *πλατεία*, *platea*, a broad way, but *ῥύμη*, a narrow one (see Luke xiv. 21); and it was *εὐθεῖα*, *recta*, or *straight*;

Seemingly a trivial incident; if any thing in Scripture and in the lives of the Apostles, and especially in the history of the

"*Vas electionis*," and of so marvellous an event as St. Paul's Conversion, can rightly be so called. With reverence be it said, even this slight circumstance, which the Holy Spirit has thought fit to record, may perhaps seem to have its moral. Saul the persecutor had now passed from the broad way of worldly power and honour, on which he was lately hurrying to Damascus, and which was leading him to destruction (*Matt.* vii. 13), and he had now been brought to the right or *straight way* (cp. Acts xiii. 10), and *narrow way* (*Matt.* vii. 14), called *κατ' ἐξοχὴν* the *Way* (Acts ix. 2), in which he would now be led to everlasting life.

—Ταρσέα] of *Tarsus*: a principal city of Cilicia, see xi. 25; xxii. 3. "*Cilicia matrem urbium habet Tarson*," *Solinus* xli. *Hirtius*, de Bell. Al. lvi.; on the river Cydnus, *Strabo* xiv. p. 990. *Val. Max.* iii. 4, an "*urbs libera*," *Plin.* v. 22. It was celebrated also for its Schools of Literature, Arts, and Sciences. *Wetst.* *Winer*, ii. 567.

—προσεύχεται] *he is praying*—the attitude most proper for the reception of the moral, intellectual, and spiritual light, which was now illuminating him; and though his eyes were dark, yet he had a vision from above, and saw more clearly than before. See v. 12.

¹² εἶδεν ἐν ὁράματι] *he saw in a vision*. This pair of visions, one vouchsafed to Saul and the other to Ananias, and the one tallying with the other, takes away all suspicion of self-deception. The same providential arrangement is to be observed in the next chapter, with regard to the two corresponding visions of Cornelius and St. Peter; and the narrative of the one pair confirms that of the other pair.

¹⁵ σκευὸς ἐκλογῆς] *a vessel of choice*. A double Hebraism.

(1) σκευός, *Hebr.* *יָד*, any instrument, *ὄργανον*, utensil, vessel. As applied to men, see Rom. ix. 21. 23, *σκευὴ ἐλέους*. 2 Tim. ii. 20.

(2) ἐκλογῆς, *of choice*, the genitive characteristic of the quality. See above on *Matt.* xxii. 11. Acts vii. 2. James i. 25, *ἀκροατὴς ἐπιλογομένης*. 1 Cor. x. 16, *τὸ ποτήριον τῆς εὐλογίας*. Heb. i. 8, *ῥάβδος εὐθιγῆτος*. 2 Pet. ii. 1, *αἰρέσεις ἀπωλείας*. Cp. *Vorst.* de *Hebr.* pp. 33. 246.

On the meaning of the term, see further, xxii. 14, and St. Paul's own comment, Gal. i. 15. 1 Cor. xv. 10. "*Saulus singulare exemplum gratiæ gratuita amplissimæ*." (*Bengel.*)

Paul in himself was a σκευὸς ὀστράκινον, an earthen vessel (2 Cor. iv. 7); but as the Apostle of the Lord he was σκευὸς ἐκλογῆς, a chosen vessel. And the earthen vessel was a chosen vessel, in order that by the frailty of the human material, and by the divine treasure contained in it, and bestowed by it, men might see that the excellency of the power of the Gospel thus bestowed was not of man, but of God.

—βασιτάσαι] *to bear*. "*Vas electionis Paulus, quia vas legis, et Scripturarum armarium*." (*Jerome*, in *Oseam* viii.) He was also a vessel, as *bearing*, like a *living* vehicle, what he contained; or like the chariot seen by Ezekiel, in the wheels of which the Spirit was (*Ezek.* i. 21). So the Spirit was in this Apostolic "*Vas electionis*," St. Paul, and gave him life and motion, though in his own esteem he held the spiritual treasure in an earthen vessel (2 Cor. iv. 7); and so, by humility as well as zeal, he was a vessel fitted for the Master's use (2 Tim. ii. 21).

¹⁶ παθεῖν] *to suffer*. The word *παθεῖν* is happily reserved for the close of the sentence, so that the mind may dwell on *that*.

17 ^r Ἀπῆλθε δὲ Ἀνανίας καὶ εἰσῆλθεν εἰς τὴν οἰκίαν, καὶ ^s ἐπιθεὶς ἐπ' αὐτὸν ^{r ch. 22. 13.}
τὰς χεῖρας εἶπε, Σαοὺλ ἀδελφε, ὁ Κύριος ἀπέσταλκέ με, Ἰησοῦς ὁ ὀφθαλμοὶ σοὶ
ἐν τῇ ὁδῷ ἢ ἤρχου, ὅπως ἀναβλέψῃς, καὶ ^{t ch. 2. 4.} ¹⁸ Καὶ εὐθέως ἀπέπεσον ἀπὸ τῶν ὀφθαλμῶν αὐτοῦ ὥστε λεπίδες, ἀνέβλεψέ τε παρα-
χρῆμα, καὶ ἀναστὰς ἐβαπτίσθη. ¹⁹ καὶ λαβὼν τροφήν ἐνίσχυσεν.
²⁰ Ἐγένετο δὲ μετὰ τῶν ἐν ^{u ch. 26. 20.} Δαμασκῷ μαθητῶν ἡμέρας τινάς. Καὶ εὐθέως ^{Gal. 1. 17.}
ἐν ταῖς συναγωγαῖς ἐκήρυσσε τὸν Ἰησοῦν ὅτι οὗτός ἐστιν ὁ Υἱὸς τοῦ Θεοῦ.
²¹ ^v Ἐξίσταντο δὲ πάντες οἱ ἀκούοντες, καὶ ἔλεγον, Οὐχ οὗτός ἐστιν ^{v Gal. 1. 13, 23.} ὁ πορ-
θήσας ἐν Ἱερουσαλὴμ τοὺς ἐπικαλουμένους τὸ ὄνομα τοῦτο· καὶ ᾧδε εἰς τοῦτο
ἐληλύθει ἵνα δεδεμένους αὐτοὺς ἀγάγῃ ἐπὶ τοὺς ἀρχιερεῖς; ^{x ch. 8. 3.} ²² Σαῦλος δὲ μᾶλλον
^{y Ps. 84. 7.} ἐνεδυναμούτο, καὶ ^{z ch. 18. 28.} συνέχυνε τοὺς Ἰουδαίους τοὺς κατοικοῦντας ἐν Δαμασκῷ,
συμβιβάζων ὅτι οὗτός ἐστιν ὁ Χριστός.
²³ Ὡς δὲ ἐπληροῦντο ἡμέραι ἱκαναί, συνεβουλεύσαντο οἱ Ἰουδαῖοι ^{a ch. 23. 12.} ἀνελεῖν
αὐτόν. ^{b 25. 3.} ²⁴ ^b ἐγνώσθη δὲ τῷ Σαύλῳ ἡ ἐπιβουλὴ αὐτῶν. ^{c 2 Cor. 11. 32.} ^c παρετηροῦντό τε τὰς
πύλας ἡμέρας τε καὶ νυκτὸς, ὅπως αὐτὸν ἀνέλωσι. ^{d Josh. 2. 15.} ²⁵ ^d λαβόντες δὲ αὐτὸν οἱ
^{1 Sam. 19. 12.} μαθηταὶ νυκτὸς καθήκαν διὰ τοῦ τείχους χαλάσαντες ἐν σφυρίδι.

He who came to *inflict* suffering on others must now be taught to *suffer*, and be perfected by *suffering*; a proof of the reality of his Conversion. He was not drawn to Christ by promises of earthly good; he left all, lost all, for Christ. But note how he rejoices in his sufferings; see what he says, Gal. vi. 17. 2 Cor. i. 5. Rom. v. 3; viii. 18. Cp. *Aug. Sermon* 279. 4. *A Lapide* adds, "Fortia agere Romanum est: fortia pati Christianum."

17. ἤρχου] *thou wert coming*, i. e. when thou wast suddenly stopped by the Divine Voice. There is something more observable in this tense, because (as *Valck.* observes) the form ἤρχομαι from ἔρχομαι is very rare. It is found in Mark i. 45; ii. 13.

18. λεπίδες] *scales*, that his blindness might not be supposed to be imaginary. (*Chrys.*) See above, on v. 8.

—ἐβαπτίσθη] *he was baptized*. See below, xxii. 16. Even Saul himself, though called from heaven by Jesus Christ, was admitted into the Church by Baptism, by which his sins were washed away. Who can suppose, therefore, that any one may safely neglect that Sacrament? See above, v. 6.

20. Ἰησοῦν] So A, B, C, E, and others. *Elz. Χριστόν.*
21. οὐχ οὗτός ἐστιν] *is not this he?* Is Saul also among the *Prophets*? 1 Sam. x. 11, 12; xix. 24. The case of *St. Paul's conversion* being extraordinary, and not to be drawn into an example of God's dealings with men, and not to be made by them a ground of hope for such interpositions (cp. 1 Tim. i. 15), it is not surprising that the Christian Fathers should have seen types and prophecies concerning him in the history of the Ancient People of God. See above concerning *Benjamin* (ix. 1).

There appears also to be a connexion, both by way of resemblance and also of contrast, between *Saul the first King of Israel*, and *Saul the last of the Apostles*;

Both were of the tribe of *Benjamin*; both were once *Persecutors*; the one the persecutor of *David*, the other of the *Son of David* (cp. *Aug. Sermon* 279). Saul the persecuting King is among the *Prophets* (1 Sam. x. 12; xix. 24); and Saul the persecuting Pharisee is among the *Apostles*. Who would have expected either of these events? But Saul the King resisted the grace of God, and gave himself up to the Evil Spirit. Saul the Pharisee "was not disobedient to the heavenly vision." (Acts xxvi. 19.) Both the one and the other afford remarkable examples of the freedom and power of Divine Grace. But extraordinary as these examples are, they show also that Divine Grace, free and powerful as it is, is *not irresistible*. Saul the King might have been like Paul the Apostle, if he had cherished the Spirit within him; and Paul the Apostle would have been like Saul the King, if he had grieved and resisted the Grace of God.

22. συμβιβάζων] *proving* by a collation of passages cited and compared. See *Valck.*

23. ἡμέραι ἱκαναί] *many days*. He had now been for some time in Arabia, i. e. "that part of Arabia which bordered on Syria; and there received a full revelation of the Gospel from God." (*Bp. Pearson* in *Acta*, p. 368, and *Annal. Paulin.* ad A.D. xxxvi.) *Bp. Pearson* dates St. Paul's three years (Gal. i. 18) from his conversion, to his return to Jerusalem.

The term "Arabia," as used by St. Paul, does not necessarily mean the wilderness of Arabia, commonly so called. Early Christian writers (*Justin* and *Tertullian*) assign Damascus itself to Arabia;

and the region of *Auranitis*, on the south of Damascus, is reckoned by Roman writers as belonging to Arabia. (*Killo*, p. 143.)

Arabia was St. Paul's school for the Apostleship. Afterwards he returned to Damascus, where the events here recorded occurred. St. Luke passes over an interval of *three years* (see Gal. i. 17, and *Rosenm.*). And it is observable that *many days* are equivalent to *three years* in 1 Kings ii. 38. Cp. *Houson*, i. 122.

This is more carefully to be noted, because from this expression some have taken occasion to say (*Baur*, p. 106, and *Meyer*, p. 188), that St. Luke did not know that St. Paul was three years in Arabia.

But the fact is, this mode of speaking is a proof that St. Luke does not profess to give a full history of St. Paul or any one Apostle. He does not mention how and when St. Paul was fully instructed in the doctrines of Christianity. And he does not mention when and where St. Paul wrote his *Epistles*. Indeed he does not even mention that St. Paul ever wrote a single Epistle. But he *could* have told all these things. Cp. note on 2 Cor. xi. 5.

No argument, therefore, can be drawn from what perhaps some may call *omissions* in this history. Least of all may we venture to say, that they are proofs of ignorance, inadvertence, or forgetfulness, on the part of the Sacred Historian, as some Expositors have done; e. g. one writing on this passage, "Hoc iter in Arabiam Lucas silentio præterit, quoniam, ut videtur, ignorabat à Saulo iter in Arabiam susceptum fuisse, aut hujus rei oblitus erat." St. Paul himself omits it Acts xxii. 16, 17, and yet mentions it Gal. i. 17.

How much sounder is the criticism of *S. Chrysostom* here! "The historian (St. Luke) passes by, designedly and modestly, St. Paul's visions in Arabia." And the criticism of *S. Jerome* (in *Galat. i.*), "Lucas idcirco de Arabiâ præterit, quia forsitan nihil dignum Apostolatu in Arabiâ Saulus perpetravit,—et quod aliqua dispensatio et Dei præceptum fuerit, ut taceret."

As *Bede* observes here, St. Paul himself appears to intimate that he did not *preach* in Arabia; for the Apostle says (Acts xxvi. 20) that he preached to them at Damascus first, and at Jerusalem, and throughout all the coast of Judæa, and then to the Gentiles.

Perhaps this retirement of St. Paul after his Conversion was designed to be exemplary and instructive, as intimating that *new converts* ought not to be admitted to exercise the functions of the ministerial office, without some probationary term of silence, after their conversion.

24. παρετηροῦντο] *they were guarding*. So A, B, C, E, F, G. *Elz. παρητήρουν.*

The Jews were assisted in their stratagem against Saul by the Ethnarch, or Governor of Damascus, then in the hands of Aretas, "the King" of Arabia Petraea (2 Cor. xi. 32, 33), the father-in-law of Herod Antipas, whose territory Aretas invaded on account of his abandonment of his daughter for Herodias (Matt. xiv. 3. *Joseph. Ant.* xviii. 5. 1). Antipas appealed for protection to Rome, and Vitellius, then at the head of the Roman forces in Syria, of which he was President, was commanded by Tiberius to assist him. As to the circumstances under which the city came under the influence of Aretas, see above on v. 2.

25. διὰ τοῦ τείχους] *by the wall*. As the spies were let down

e Gal. i. 18.

f ch. 4. 36.
& 13. 2.

g Gal. i. 18.

h ch. 6. 1.
& 11. 20.
i ver. 23.k ch. 8. 1.
Zech. 9. 1.
l Col. 1. 10.
John 14. 16, 17.
Zech. 8. 20—22.m ch. 3. 6, 16.
& 4. 10.

²⁶ ^e Παραγενόμενος δὲ εἰς Ἱερουσαλὴμ ἐπειράτο κολλᾶσθαι τοῖς μαθηταῖς· καὶ πάντες ἐφοβοῦντο αὐτὸν, μὴ πιστεύοντες ὅτι ἔστιν μαθητής. ²⁷ ^f Βαρνάβας δὲ ἐπιλαβόμενος αὐτὸν ἤγαγε πρὸς τοὺς ἀποστόλους· καὶ διηγέσατο αὐτοῖς πῶς ἐν τῇ ὁδῷ εἶδε τὸν Κύριον, καὶ ὅτι ἐλάλησεν αὐτῷ, καὶ πῶς ἐν Δαμασκῷ ἐπαρρήσιασατο ἐν τῷ ὀνόματι τοῦ Ἰησοῦ. ²⁸ ^g Καὶ ἦν μετ' αὐτῶν εἰσπορευόμενος καὶ ἐκπορευόμενος εἰς Ἱερουσαλὴμ, καὶ παρρῆσιαζόμενος ἐν τῷ ὀνόματι τοῦ Κυρίου. ²⁹ ^h ἐλάλει τε καὶ συνεζήτει πρὸς τοὺς Ἑλληνιστάς· ⁱ οἱ δὲ ἐπεχείρουν ἀνελεῖν αὐτόν.

³⁰ ^h Ἐπιγνόντες δὲ οἱ ἀδελφοὶ κατήγαγον αὐτὸν εἰς Καισάρειαν, καὶ ἐξ-ἀπέστειλαν αὐτὸν εἰς Ταρσόν.

³¹ ^k Ἡ μὲν οὖν ἐκκλησία καθ' ὅλης τῆς Ἰουδαίας καὶ Γαλιλαίας καὶ Σαμαρείας εἶχεν εἰρήνην, ^l οἰκοδομουμένη, καὶ πορευομένη τῷ φόβῳ τοῦ Κυρίου, καὶ τῇ παρακλήσει τοῦ ἁγίου Πνεύματος ἐπληθύνετο.

³² ^m Ἐγένετο δὲ Πέτρον διερχόμενον διὰ πάντων κατελθεῖν καὶ πρὸς τοὺς ἁγίους τοὺς κατοικοῦντας Λύδαν. ³³ ⁿ Εὗρε δὲ ἐκεῖ ἄνθρωπὸν τινα ὀνόματι Αἰνέα, ἐξ ἐτῶν ὀκτὼ κατακείμενον ἐπὶ κρεβάττου, ὃς ἦν παραλελυμένος.

³⁴ Καὶ εἶπεν αὐτῷ ὁ Πέτρος, Αἰνέα, ^o ἰάταί σε Ἰησοῦς Χριστός· ἀνάστηθι καὶ

by Rahab from Jericho (Josh. ii. 15), and David by Michal (1 Sam. xix. 12), where the words are διὰ τῆς θυρίδος, *by the window*; and see 2 Cor. xi. 33, where he says, ἐχαλάσθη ἐν σαργάνῃ, and where the expression of St. Luke, διὰ τοῦ τείχους, is explained by διὰ θυρίδος—διὰ τείχους, *I was let down in a basket through a window, through the wall*.

On the circumstances of this incident, and on the reasons of its commemoration by St. Paul in 2 Cor. xi. 33, see below notes there, and on 2 Cor. xii. 1, pp. 175, 176.

On the bearing of this incident on the question of the *lawfulness of flight* in the time of *persecution*, see the excellent letter of *S. Augustine*, written in the time of the Vandal invasion of Africa, ad Honoratum, Ep. 228, and note above on Matt. ii. 13; x. 23.

—ἐν σπυρίδι] *in a basket*; a corn-basket (*Hesych.*). See Matt. xvi. 9.

²⁶. εἰς Ἱερουσαλὴμ] *to Jerusalem*. See Gal. i. 17.

—πάντες ἐφοβοῦντο] *all were afraid*. How was this, it may be said, after the miraculous intervention of God at his Conversion? This question may be answered by reference to a fact not stated in the Acts, but by St. Paul himself. Immediately after his Conversion he did not confer with “flesh and blood,” nor go up to the Apostles; doubtless lest it should be imagined that he had received his Gospel from *man*. But he went forth-into Arabia (see Gal. i. 17),—a circumstance not mentioned by St. Luke,—and there he received his revelations from Jesus Christ Himself, and he then returned to Damascus (Gal. i. 12). It might therefore be *supposed* by the Disciples at Jerusalem, that he had shunned the Apostles from fear or antipathy; and thence suspicions might arise concerning his sincerity.

²⁷. Βαρνάβας—ἤγαγε] *Barnabas took him and brought him to the Apostles*. Barnabas of Cyprus might well have had previous acquaintance with Saul of Tarsus in Cilicia. It has been said by some that he was St. Paul's fellow-disciple under Gamaliel: it is not improbable; but there is no sufficient evidence of this. It was however a fitting act for the *vids παρακλήσεως* to commend him to the Apostles. Cp. his similar act, xi. 25.

—πρὸς τοὺς ἀποστόλους] *to the Apostles*, namely, *Peter and James* (Gal. i. 18), *Rosenm.*, who well adds, concerning the honourable testimony of St. Barnabas to the circumstances of St. Paul's conversion, and to St. Paul's own courage, “*Conveniebat id potiùs narrari ab aliis qui id scient, quàm ab ipso Saulo predicari.*”

—πῶς—ἐπαρρήσιασατο] *how he spake boldly*. “*Quantà cum fiducià doctrinam Jesu sit professus.*” (*Rosenm.*)

²⁸. εἰς Ἱερουσαλὴμ] *to Jerusalem*, where he had a trance in the Temple, xxii. 17.

²⁹. συνεζήτει πρὸς τοὺς Ἑλληνιστάς] *he was disputing with the Hellenists*. He now confuted some of the same persons with whom he had formerly co-operated, and who had been most eager and furious in their zeal against Stephen, and had been the originators of the accusation which led to his death (vi. 9—14).

Thus St. Paul endeavoured to make amends at Jerusalem, and at the peril of his life, for former sins committed there against Christ and the Church.

In both cases St. Luke uses the same word, συζητεῖν.

³⁰. Ταρσόν] *Tarsus*, to his own country and friends—to which he specially owed the duty of communicating the blessings of Christianity. Cp. John i. 42.

³¹. ἡ μὲν οὖν ἐκκλησία—ἐπληθύνετο] So A, B, C, and many Cursive MSS. and Versions. *Elz.* has the *plural*, αἱ μὲν ἐκκλησίαι. Cp. Gal. i. 22. The singular number rests on the best authority, and seems most fitted to describe the unity and harmony of the Church in that period of peace.

—εἶχεν εἰρήνην] *had peace*. Because the Jews were so much occupied in endeavouring to frustrate the order which the Emperor Caligula, who claimed divine worship (*Lightfoot*, i. p. 834. 857. *Burton*, Lectures, p. 132. *Howson*, i. 136), had given to Petronius to set up his statue in the Temple (*Joseph*, xviii. 8), that they had not leisure to persecute the Church—a remarkable instance of the manner in which the evil passions of men are made subservient by God to the edification of the Church.

This order was afterwards rescinded, at the intervention of Herod Agrippa, then at Rome; and with the death of Caligula the persecution recommenced under Herod Agrippa (Acts xii. 1—19).

It is observable, that, in the primitive ages, the Church had less to fear from some of the worst Emperors, such as Tiberius and Caligula, than from those Princes of Judæa, such as Agrippa, who were most honoured by the Jews.

—πορευομένη] *πορεύεσθαι*, the Heb. *יָרַח*.

³². διὰ πάντων] *through all*. *Kuin.* supplies τόπων, *places*. Cp. Luke xi. 24. *Meyer*, ἁγίων. Both, places and persons, may be meant. Cp. v. 38.

The foundation of the See of Antioch in Syria has been assigned to St. Peter at this period by some, e.g. *Baronius* and *A. Lapide*. But, however this may be, it does not appear that he resided there at this time as Bishop, for he is said here διέρχεσθαι; his visit to Antioch, if he did visit it now, was only of short duration.

—Λύδαν] *Lydda*: 18 miles S.W. of Jerusalem on the road from that city to Cæsarea; called *Lod* in 1 Chron. viii. 12; Ezra ii. 33, afterwards called *Diospolis*. A, B have Λύδα, C and E have Λύδαν here and v. 35. *Josephus* uses both Λύδα (B. J. iv. 8. 1) and Λύδαν (Ant. xx. 6. 2) in the accusative. Almost all the MSS. and Editions have Λύδης in v. 38. Λύδα may be a neuter plural. See *Winer*, G. G. 58. R. W. B. ii. 30.

³⁴. ἰάταί σε Ἰησοῦς] *Jesus in heaven healeth thee by me on earth*. (*Didym.*) Contrast this language of Peter with our Lord's expressions of sovereign will and divine power: θέλω, καθαρῶς θητι (Matt. viii. 3), ἄρον τὸν κρεβάττόν σου (Mark ii. 11), Ταλιθὰ κοῦμι (Mark v. 41), Δάδαρε, δεῦρο ἔξω (John xi. 43). *Chrys.*

Christ heals αἰθεντικῶς καὶ αὐτοκρατικῶς, Peter ὑποσυγκρικῶς καὶ ὑπερηφανικῶς. See also above, iii. 6, and below, v. 40, οὗτοι τὰ γόνατα προσήξατο.

On the paronomasia ἰάταί σε Ἰησοῦς, see on iv. 30.

στρώσον σεαυτῷ. Καὶ εὐθέως ἀνέστη· ³⁵ καὶ εἶδον αὐτὸν πάντες οἱ κατοικοῦντες Λύδδαν καὶ τὸν Σάρωνα, οὔτινες ἠέπεστρεψαν ἐπὶ τὸν Κύριον.

n ch. 11. 21.
2 Cor. 3. 16.

³⁶ Ἐν Ἰόππῃ δέ τις ἦν μαθήτρια ὀνόματι Ταβιθὰ, ἣ διερμηνευομένη λέγεται Δορκάς· αὕτη ἦν ὁ πλήρης ἔργων ἀγαθῶν καὶ ἐλεημοσυνῶν ὧν ἐποίει. ³⁷ Ἐγένετο δὲ ἐν ταῖς ἡμέραις ἐκείναις ἀσθενήσασαν αὐτὴν ἀποθανεῖν. Λούσαντες δὲ αὐτὴν ἔθηκαν ἐν ὑπερῷ. ³⁸ Ἐγγὺς δὲ οὔσης Λύδδης τῇ Ἰόππῃ, οἱ μαθηταὶ ἀκούσαντες ὅτι Πέτρος ἐστὶν ἐν αὐτῇ, ἀπέστειλαν δύο ἄνδρας πρὸς αὐτὸν, παρακαλοῦντες, μὴ ὀκνήσῃς διελθεῖν ἕως ἡμῶν. ³⁹ Ἀναστὰς δὲ Πέτρος συνῆλθεν αὐτοῖς· ὃν παραγενόμενον ἀνήγαγον εἰς τὸ ὑπερῶν, καὶ παρέστησαν αὐτῷ πᾶσαι αἱ χῆραι κλαίονσαι καὶ ἐπιδεικνύμεναι χιτῶνας καὶ ἱμάτια, ὅσα ἐποίει μετ' αὐτῶν οὔσα ἡ Δορκάς. ⁴⁰ Ἐκβαλὼν δὲ ἔξω πάντας ὁ Πέτρος, καὶ θεὶς τὰ γόνατα, προσηύξατο, καὶ ἐπιστρέψας πρὸς τὸ σῶμα εἶπε, Ταβιθὰ, ἀνάστηθι. Ἡ δὲ ἤνοιξε τοὺς ὀφθαλμοὺς αὐτῆς, καὶ ἰδοῦσα τὸν Πέτρον ἀνεκάθισε. ⁴¹ Λοὺς δὲ αὐτῇ χεῖρα ἀνέστησεν αὐτήν· φωνήσας δὲ τοὺς ἁγίους καὶ τὰς χήρας παρέστησεν αὐτὴν ζῶσαν. ⁴² Γνωστὸν δὲ ἐγένετο καθ' ὅλης τῆς Ἰόππης· καὶ ἠέπιστευσαν πολλοὶ ἐπὶ τὸν Κύριον.

o 1 Tim. 2. 10.
Tit. 2. 7, 14.

p John 12. 11.
& 11. 45.

⁴³ Ἐγένετο δὲ ἡμέρας ἱκανὰς μείναι αὐτὸν ἐν Ἰόππῃ παρά τινι Σίμωνι βυρσεῖ.

X. ¹ Ἀνὴρ δέ τις ἐν Καισαρείᾳ ὀνόματι Κορνήλιος, ἑκατοντάρχης ἐκ σπείρης τῆς καλουμένης Ἰταλικῆς, ² εὐσεβὴς καὶ φοβούμενος τὸν Θεὸν σὺν παντὶ τῷ

a ch. 8. 2.
& 22. 12.
Ecc. 7. 18.

— στρώσον σεαυτῷ] *make thy bed for thyself*; do forthwith for thyself what others have hitherto done for thee.

³⁵ Σάρωνα] *Saron*. A fulfilment of the prophecy in Isa. xxxv. 2, "The excellency of Carmel and *Sharon* shall see the glory of the Lord, and the excellency of our God." Cp. on viii. 40. *Saron* is not the name of a town; but of the fertile pastoral region between Lydda and Joppa. See *Jerome* on Isa. xxxiii. 9. *Reland*, Pal. p. 370. *Wetst.* p. 514.

³⁶ Ἰόππῃ] *Joppa*; the seaport, celebrated in the history of Jonah (i. 3). Now *Jaffa*. See *Robinson*, iii. 31, and below, on x. 5.

— Ταβιθὰ] *Tabitha*, probably so called from her beauty. Ταβιθὰ est nomen Syriacum תרבות formatum ex תרבות 1) decus 2) capra gazella, mutato z in v. Gaudebant, scribit *Buxtorfius* in Lex. Talm. olim mulieres nominibus ab amabilibus et placidis animalibus petitis. Nomen *Tabitha* Judæis, ut Δορκὰς Græcis, usitatum erat. *Vaikra Rabba* Sect. 19. *Tabitha, ancilla Ga malielis*. *Lightfoot*. in Chorogr. *Matthæo* præmissa c. cxviii.; cp. *Wetst.* p. 515. Capra Gazella Orientalibus erat imago pulchritudinis, v. Cant. ii. 9. iv. 5. Hinc *Rosenmüllerus* et *Hezeleus* conjecterent ob formæ venustatem à parentibus hanc mulierem *Tabitham* appellatam esse. (*Kuin*.)

³⁷ Λούσαντες—ὑπερῷ] *they washed and laid her in an upper chamber*. The third instance in this book of reference to the decencies of Christian Burial. See above, viii. 2. *S. Chrys.* p. 753, contrasts the quietness of this laying out of Dorcas with the *κοπερὶς* over St. Stephen (p. 712), which he attributes to a residue of Jewish habits in the earlier Christians. Perhaps they had now learnt to regard death with greater calmness and joy. Cp. St. Paul's reproof on immoderate grief for the dead, in one of his earliest Epistles (1 Thess. iv. 13—18).

³⁸ ὀκνήσῃς—ἕως ἡμῶν] So A, B, C, E.—*Elz.* ὀκνήσαι—αὐτῶν. ³⁹ αἱ χῆραι] *the widows* of the Church. See vi. 1, and note on 1 Tim. v. 3.

— ὅσα] *how many*. More than δ, *which*. See John xxi. 25.

⁴⁰ Ταβιθὰ, ἀνάστηθι] *Tabitha, arise*. Words not very different from our Lord's, Ταλθα κοῦμι (Mark v. 41), but very different in the circumstances and manner with which they were uttered. See on v. 34.

⁴³ βυρσεῖ] *a tanner*. A proof of his humility, and a trial of the faith of the Roman Centurion Cornelius, see x. 6. The shepherds were sent by the Angel to the King, who was lying in a stable (Luke ii. 7. 12); the Roman Centurion was commanded by the Angel to send for instruction in divine things, from the royal city *Cæsarea*, to one Simon surnamed Peter, who lodges παρά τινι Σίμωνι βυρσεῖ. Therefore "mind not high things, but condescend to men of low estate" (Rom. xii. 16). "Some have entertained Angels unawares" (Heb. xiii. 2).

CH. X. 1. Καισαρεία] *Cæsarea*: not to be confounded with *Cæsarea Philippi* (Matt. xvi. 13. Mark viii. 27).

This city is Καισάρεια Σεβαστή, ἡ παράλιος,—celebrated for

its Harbour,—ἡ πρότερον Στράτωνος πύργος ἑκαλεῖτο, but called *Cæsarea* by Herod the Great, who beautified it, in honour of *Augustus Cæsar*: μεγίστη τῆς Ἰουδαίας πόλις, *Joseph. Ant.* xix. 8. 2, then garrisoned by the Romans; it was the capital city of the Roman Province of Judæa (*Tacit.* Hist. ii. 79) and the residence of the Roman Procurator. In a word, it was a miniature of Rome, in Palestine. Cp. Acts xxiii. 23. 33. *Howson*, ii. 344. It was afterwards celebrated as the Episcopal See of *Eusebius*, the Historian of the Church.

We may observe, therefore, that the Gospel made its first Conquest over Heathenism in a large City, *Cæsarea*, named from the Roman *Cæsar*, the military stronghold and naval arsenal of the Roman Power. And it made that conquest over a soldier, called *Cornelius*, one of the noblest Roman names borne by the Scipios and Sylla—and the mother of the Gracchi was *Cornelia*—and associated with the greatest victories of the Roman arms; and an officer of the *Italic* band, not of a Cohort raised in Syria, but of native Roman blood. This Roman soldier was "the *antesignanus*, or standard-bearer to us, who were heathens." See *Bp. Andrewes*, Sermon on Acts x. 34.

Here, as *S. Chrys.* says, "the Door was first opened to the Gentile world;" and concerning *Cornelius*, he adds (p. 738), "he was uncircumcised, and had nothing in common with the Jews." This is to be noted, because it has been said by some that *Cornelius* was a *proselyte* and not a *gentile* (see on v. 2).

— ἑκατοντάρχης] *a centurion*. The Roman supremacy of the world being one of arms.

"Tu regere imperio populos, Romane, memento,
Hæ tibi erunt artes, pacisque imponere morem,
Parcere subjectis, et debellare superbos,"

(*Virg. Æn.* vi. 852.)

—therefore the first-fruits of the Gentile world, now under the sway of Rome, are gathered from the Roman Camp, in the seat of government of the Roman Procurator; and so the victorious power of the Gospel is made more visible, and the triumph of Christ more glorious.

This was a prelude of the future triumphs of Christianity at Rome, and in the Roman world. In the conversion of *Cornelius* at *Cæsarea*, we may see a prophetic intimation of the submission of the Great Fourth Monarchy, the Mistress of the Gentile world, and of the subjection of the military Empire of Rome to the mild yoke of the Gospel.

— σπείρης—Ἰταλικῆς] *of the Italian band*. *Cohors Italica*, levied in Italy, and distinguished from the Syrian cohorts of *Cæsarea*. This Cohort is probably referred to in the ancient Inscription in *Gruter*, 434, "COHORS MIL. ITALIC. VOLUNT. QUÆ EST IN SYRIA." See *Akermann*, pp. 33, 34.

2. εὐσεβὴς καὶ φοβούμενος τὸν Θεόν] i. e. a worshipper of One God, in contradistinction to polytheists and idolaters; not however a *proselyte*, but a *Gentile*, one of the ἐθνῶν. See Acts x. 45; xi. 3; xv. 7. 14, and *Lightfoot*, i. pp. 842—846.

οἶκῳ αὐτοῦ, ποιῶν ἐλεημοσύνας πολλὰς τῷ λαῷ, καὶ δεόμενος τοῦ Θεοῦ διαπαντός,
³ εἶδεν ἐν ὁράματι φανερώς, ὥσει περὶ ὥραν ἐνάτην τῆς ἡμέρας, ἄγγελον τοῦ
 Θεοῦ εἰσελθόντα πρὸς αὐτὸν, καὶ εἰπόντα αὐτῷ, Κορνήλιε. ⁴ Ὁ δὲ ἀτενίσας
 αὐτῷ καὶ ἔμβοσος γενόμενος εἶπε, Τί ἐστὶ, κύριε; εἶπε δὲ αὐτῷ, Αἰ προσευχαί-
 σου καὶ αἱ ἐλεημοσύναι σου ἀνέβησαν εἰς μνημόσυνον ⁵ ἐνώπιον τοῦ Θεοῦ.
⁶ Καὶ νῦν πέμψον ἄνδρας εἰς Ἰόππην, καὶ μεταπέμψαι Σίμωνα ὃς ἐπικαλεῖται
 Πέτρος· ⁷ οὗτος ξενίζεται παρὰ τινι Σίμωνι βυρσεῖ, ὃ ἐστὶν οἰκία παρὰ
 θάλασσαν.

⁷ Ὡς δὲ ἀπῆλθεν ὁ ἄγγελος ὁ λαλῶν αὐτῷ, φωνήσας δύο τῶν οἰκετῶν, καὶ
 στρατιώτην εὐσεβῇ τῶν προσκαρτερούντων αὐτῷ, ⁸ καὶ ἐξηγησάμενος αὐτοῖς
 ἅπαντα, ἀπέστειλεν αὐτοὺς εἰς τὴν Ἰόππην.

⁹ Τῇ δὲ ἐπαύριον, ὁδοιπορούντων ἐκείνων καὶ τῇ πόλει ἐγγιζόντων, ἀνέβη
 Πέτρος ἐπὶ τὸ δῶμα προσεύξασθαι περὶ ὥραν ἑκτην. ¹⁰ Ἐγένετο δὲ πρόσ-

— διαπαντός] *continually*. See Luke xxiv. 53.

³ ἐν ὁράματι] *in a vision*: with his eyes open. What is seen in an ὄραμα may, or may not, have an *objective reality*. Thus the Angel, who had such an existence, is here seen by Cornelius, ἐν ὁράματι: cp. xviii. 9; but the sheet seen by St. Peter in his ecstasy (v. 10; cp. xi. 5) is also called an ὄραμα here, vv. 17. 19.

— ὥραν ἐνάτην] *the ninth hour*. St. Luke in the Acts notes several important events as taking place at the *ninth hour* (see iii. 1; x. 30: cf. Luke xxiii. 44), the hour of our Lord's death; prefigured by the daily sacrifice,—“the evening sacrifice,”—offered at *that hour*. Cp. Dan. ix. 21, “Whiles I was speaking in prayer, the man Gabriel touched me about *the time* of the evening oblation.”

In the case of Cornelius, it may have been intimated providentially by this and other incidents, that though it was not now necessary for him to conform to the ceremonial of the *Levitical Law*—which was figurative and prophetic of Christ—yet he must not therefore suppose that the *Levitical Law* was not of Divine Institution, as well as the Gospel.

⁵ καὶ νῦν πέμψον] *and now send men to Joppa; and send for Simon who is surnamed Peter*. See above on ix. 6 and 43, for the argument there to be derived for the necessary uses of an appointed Ministry of the Word and Sacraments.

Hence also the Fathers infer the insufficiency of what are called moral virtues, alms, and prayers, and even a theoretical knowledge of religious evidence, such as Cornelius had (see vv. 37—43), without profession of *faith in Christ*, and reception into His Church; wherever these things may be had. See *Severian* here, and the Expositors of the XXXIX Articles, Art. xii. xviii.

But to those who, like Cornelius, use aright what they have by natural light, *more* is offered by God. See *Anthonius* here. Cornelius is represented as a person who profited, as far as he could, by the light of Reason and natural Theology. His case, therefore, is an evidence that God did not “leave Himself without a witness” in the Gentile world (Acts xiv. 17), corrupt as it was, especially at that time—the age of *Tiberius* and *Caligula*—and sunk almost to the lowest degree of demoralization, particularly in the city, the camp, and the court.

Still, Reason, Conscience, and Natural Light, were not extinct. The Moral Law was still in force; the Gentile world was responsible to God for the use it made of those gifts (see Rom. ii. 14, and *Barrow*, Sermon lxxi. vol. iii. p. 367); and to those who used them aright, greater degrees of light and grace were vouchsafed by God.

Thus it would appear that a difference will be made hereafter between those heathens who have, and those who have not, lived up to the law under which they were placed by God.

The following paragraphs from one of *Dr. Barrow's* excellent Sermons on Universal Redemption (Sermon lxxiii.) are pertinent to this and other like operations of God, as related in the Acts of the Apostles.

“Christ enjoined His Disciples, in their travels for the promulgation and propagation of the Gospel, to inquire concerning the worthiness or fitness of persons, and accordingly to make more close applications to them: *Into what city or village ye enter, inquire who therein is worthy* (Matt. x. 11), and entering in abide there.

“Of this proceeding we have a notable instance in *Cornelius*, who for his *honest piety* (correspondent to the proportion of knowledge vouchsafed him) was so acceptable to God, that in regard thereto he obtained from Him the revelation of truth in a peculiar and extraordinary manner. And *St. Paul* was another

most remarkable example thereof; who for the like reason was so wonderfully called, as himself intimates, describing himself to have been *ζηλωτὴς Θεοῦ*, *zealously affected toward God*, according to the righteousness in the law blameless (Acts xxii. 3; xxiii. 1); one that had *continually behaved himself with all good conscience toward God* (Phil. iii. 6. Acts xxvi. 9. Gal. i. 14); who even in the persecution of God's truth did proceed with an honest meaning, and according to his conscience; for which cause he saith that God had mercy on him, foreseeing how willingly he would embrace the truth, and how earnestly promote it. We may also observe how, in the Acts of the Apostles, the Holy Spirit commonly directed the Apostles to such places where a competent number of people were well disposed to receive the truth (Acts xxvi. 1. 1 Tim. i. 3), who were *εὐθετοὶ εἰς τὴν βασιλείαν τοῦ Θεοῦ* (Luke ix. 62), well disposed to the kingdom of heaven; such people as the Bereans, men ingenious and tractable, who consequently entertained the word with all promptitude and alacrity. (Acts xvii. 11; xxviii. 22.)

“To such persons God sometimes, by extraordinary revelation, directed the Apostles to preach; as to the Corinthians, in respect of whom the Lord spake to St. Paul in a vision, saying, *Fear not, but speak, and be not silent; for I am with thee, because πολὺς ἐστὶ μοι λαός*, *there is for Me much people in this city* (Acts xviii. 9, 10); *much people* whom I see disposed to comply with My truth. So in behalf of the Macedonians, a *certain man of Macedonia* was in a vision seen by St. Paul, *exhorting him and saying, Passing into Macedonia, help us*. (Acts xvi. 9.)

“Thus, on one hand, doth God take special care that His truth be manifested to such as are fitly qualified to embrace it and use it well; thus is God ready to make good that answer of Pothinus (Bishop of Lyons, and immediate successor to St. Irenæus) to the Prefect, who asking him, *who was the Christians' God*, was answered, *ἢν ᾧς ἄξιος, γνῶσθι*, *If thou be worthy, thou shalt know* (Euseb. v. 1); thus, as the Wise Man divinely saith, the Divine Wisdom goeth about seeking such as are worthy of her; *showeth herself favourable unto them in their ways, and meeteth them in every thought*. (Wisd. vi. 16.)

“On the other hand, that God withholds the special discoveries of His truth, upon account of men's indispositions and demerits, may likewise very plainly appear. We may suppose our Lord to have observed Himself, what He ordered to His Disciples, *Not to give that which is holy to dogs, nor to cast pearls before swine*. (Matt. vii. 6.)” See below, xvi. 6, 7.

— Ἰόππην] *Joppa*. The ancient Philistine city, where Jonah had embarked in his endeavour to escape from the presence of God, and from the task of executing the divine commission against Nineveh (Jonah i. 3), is now to be made the scene of a divine vision, revealing God's gracious dispensations to the Gentile world. Contrast Jonas and Bar-Jonas here.

⁶ βυρσεῖ] *a tanner*: a trade in low esteem among the Jews, and regarded as little better than *unclean*. See the authorities in *Welst*. Observe, therefore, Peter's humility.

— θάλασσαν] *Elz.* adds οὗτος λαλήσει σοι τί σε δεῖ ποιεῖν, which is not found in A, B, C, E, G, H, and other MSS., nor in Vulg. and other Versions; and was probably introduced from ch. xi. 14. Cp. ix. 6; xxii. 10.

⁹ ὁδοιπορούντων] *as they were journeying*. The distance from Cæsarea to Joppa was thirty Roman miles.

— τὸ δῶμα] *the house-top*. See on Matt. xxiv. 17. Luke v. 19; xvii. 31, and *Valck.* here.

πεινος, καὶ ἤθελε γεύσασθαι παρασκευαζόντων δὲ αὐτῶν, ἐγένετο ἐπ' αὐτὸν ἔκστασις. ¹¹ Καὶ θεωρεῖ τὸν οὐρανὸν ἀνεωγμένον, καὶ καταβαῖνον σκεῦός τι, ὡς ὁθόνην μεγάλην τέσσαρσιν ἀρχαῖς δεδεμένον, καὶ καθιέμενον ἐπὶ τῆς γῆς. ¹² ἐν ᾧ ὑπῆρχε πάντα τὰ τετράποδα καὶ τὰ ἑρπετὰ τῆς γῆς καὶ τὰ πετεινὰ τοῦ οὐρανοῦ. ¹³ Καὶ ἐγένετο φωνὴ πρὸς αὐτόν, Ἀναστὰς, Πέτρε, θύσον καὶ φάγε. ¹⁴ Ὁ δὲ Πέτρος εἶπε, Μηδαμῶς, Κύριε· ὅτι οὐδέποτε ἔφαγον πᾶν

e ch. 7. 56.
& 11. 5, &c.

f Lev. 11. 4.
& 20. 25.
Deut. 14. 3, 7.
Ezek. 4. 14.

— ὥραν ἕκτην] *the sixth hour*. The stated hour of prayer. See note i. 1.

10. *γεύσασθαι* to taste (food). Hence in the modern language of Greece, *γεῦμα* and *πρόγευμα* mean *dinner* and *breakfast*. "Respondet Hebræorum verbo צַדְדִּי cui modò addunt nomen צַדְדִּי ut 1 Sam. xiv. 25, ubi Alexandrini, *ἐγγέυσαστο πᾶς ὁ λαὸς ἄρτον* modò צַדְדִּי nudè ponunt, quod saltem ita posuerunt Judæi recentiores, v. *Buxtorffii* Lex. Chald. sub h. v. Etiam verbo *הִנֵּחַ* apud Hebræos modò jungitur צַדְדִּי modò simpliciter ponitur, v. Gen. xliii. 25. 1 Regg. xix. 5. 7. Sic etiam legitur ap. *Appian*. bell. civ. lib. ii. p. 799, de Catone: *περὶ ἐσπέραν ἀμφὶ λουτρὰ καὶ δείπνον ἦν καθέδμενός τε ἐγένετο, circa vesperam lotus cenabat, et sedens cibum capiebat*. (Joseph. Ant. vii. 15.) *Saulum regem* συνηγάκασεν ἡ γυνὴ γεύσασθαι." (Kuīn.)

— παρασκευαζόντων αὐτῶν] Peter was hungering for bodily food, and the servants were making it ready for him. But at this time God was preparing for him *spiritual food*. Peter was to be the instrument for receiving the Gentiles into the body of the Church (see on v. 13); and therefore at this instant God invites him to partake of the animals in the sheet let down from heaven, and the messengers of Cornelius arrive. As *Aug.* says (Serm. 266), "Non Petro carnalis cibus affertur, sed *mundatus Cornelius nutritur*."

— ἐγένετο] So A, B, C, E, and others. *Elz.* ἐπέπεσεν.

— ἔκστασις] *ecstasy*. The highest kind of spiritual revelation.

There are seven extraordinary modes and degrees in which God revealed Himself in ancient times;

1. Dreams.
2. Apparitions to the person when awake.
3. Visions to him when asleep.
4. Voices from heaven.
5. Urin.
6. Inspiration, or revealing to the ear.
7. Rapture, or *ecstasy*, when the person was in the Spirit

(Rev. i. 10. Acts xxii. 17), and this was the highest degree of all. See *Lightfoot* here, i. p. 844.

11, 12. θεωρεῖ τὸν οὐρανὸν ἀνεωγμένον, καὶ καταβαῖνον σκεῦός τι — τοῦ οὐρανοῦ] *he beholds the heaven opened, and a certain vessel coming down, as a great sheet*. See below, xi. 5—10, where St. Peter says, εἶδον καταβαῖνον σκεῦός τι, ὡς ὁθόνην μεγάλην τέσσαρσιν ἀρχαῖς καθιέμενην ἐκ τοῦ οὐρανοῦ, καὶ ἦλθεν ἄχρις ἐμοῦ.

The words *δεδεμένον*, *καὶ* are not found in A, B, E, and some Versions.

— σκεῦός] A word of wide signification for any vessel. Heb. *זֶבַע*. See above, ix. 15.

— ὁθόνην] *linen sheet*. *συνδύνα* (*Hesych.*), a linteum; *ὁδύνα* (cp. *δοῦνα*, John xix. 40) are explained in *Hesych.* by *περιβόλαια*. Cp. Luke xxiv. 12. John xv. 5—7. *Linen* is generally seen in Scripture as connected with what is *sacred*, *holy*, and *pure*; and it is not liable to be moth-eaten; "hence," says *Aug.*, "this linen sheet is a fit emblem of the Church."

— ἀρχαῖς] *beginnings*: applied to the letting down of ropes or cords, as *Wetst.* and *Valck.* have shown; and after them *Kuīn.*, who says "ἀρχὴ dicitur omne quod extremum est in aliquò re, sic de funis extremitate legitur ap. *Diod.* Sic. t. i. p. 109, ἀρχὴ σχοινίου. *Lucian.* t. iii. p. 83, δεσμῶν ἀρχάς. *Eurip.* Hippol. 772, πλεκτὰς πεισμάτων ἀρχάς, ubi v. *Markland.* *Herodot.* iv. 60, σπασὰς τὴν ἀρχὴν τοῦ στρόβου" ubi v. *Valck.*"

The vessel or linen sheet here represent the *Church Universal* throughout the world. Its demission from heaven bespeaks its being from God the Father of all. Its *four beginnings* (ἀρχαί)—a word happily chosen—let down from heaven, show that its *origin* is from heaven; and that it *hangs suspended* on the divine Power and Love; and they represent its comprehensiveness and extension to the *four winds of heaven*. See Matt. xxiv. 31, and cp. the τέσσαρες γωνίαι τῆς γῆς, Rev. vii. 1; xx. 8.

Quatuor lineæ, discum continentes, et quibus dependebat, sunt quatuor orbis cardines, vel quatuor partes orbis terrarum, per quas tenditur *Ecclesia Catholica*, quæ ubique diffusa est. *Augustine* (Serm 149 and 266).

Some ancient Expositors (e. g. *Æcumen.*) speak of the four ἀρχαί (properly *beginnings*; "initia," *Vulg.*) that support the Vessel—which symbolizes the Church Universal—as a prophetic

emblem of the *Four Gospels*, proclaiming the knowledge of Christ to the Four Corners of the world, and bringing many from the East and from the West, from the North and from the South, to sit down with Abraham, Isaac, and Jacob in the kingdom of God (Luke xiii. 29. Matt. viii. 11).

This suggestion deserves consideration. And it is not unworthy of remark, that each of the Four Gospels commences with a reference to their *initiatory* character as describing the *beginning* of the new Creation in Christ, which is eternal; as the Old Testament, which is the record of the Old Creation, opens in Genesis with—"In the *beginning* God created Heaven and Earth," i. e. the visible heavens and the earth, which have an end;

This *initial* character of the Gospels is declared by the word ἀρχὴ or ἀρχομαι at the beginning of each of the Four, thus,—

Matt. iv. 17, ἤρξατο ὁ Ἰησοῦς κηρῶσαι.

Mark i. 1, ἀρχὴ εὐαγγελίου Ἰησοῦ Χριστοῦ.

Luke i. 2, οἱ ἀπ' ἀρχῆς αὐτόπται.

iii. 23, ἦν ὥσελ ἐτῶν τριάκοντα ἀρχόμενος, i. e. at the beginning of his Ministry.

John i. 1, ἐν ἀρχῇ ἦν ὁ Λόγος.

Hence in the opening of the Acts of the Apostles, as if to mark that the Gospel is the *Beginning* of the new life which *never ends*, St. Luke says (i. 1), ὃν ἤρξατο ὁ Ἰησοῦς ποιεῖν τε καὶ διδάσκειν, in reference to its History. See the note there.

Lastly, the sacred Canon of both Testaments closes with the words, Ἐγὼ εἰμι τὸ Α καὶ τὸ Ω, Ἀρχὴ καὶ τέλος (Rev. xxi. 13).

The Gospel, as thus viewed, both supports and elevates the Church; it is that by which the invisible Hand of God maintains and keeps it together, and by which He raises it to heaven.

It may indeed be objected, that the Four Gospels had not then all been written. No; nor had the Vessel of the Church been extended to all the world: nor, as yet, had it enclosed any unclean animals. The vision was not a History of the Past; but it was a *Prophecy* of the *Future* extending forward to all time.

This symbol is not unlike to that of the Four Evangelical Cherubim in Ezekiel and the Apocalypse, on which the Spirit of God rides, as on a chariot-like throns, into all lands. See above, *Introduction* to the Gospels, p. xli.

The "four-footed beasts," &c., are representatives of all Nations. Observe the definite Article τὰ. And in this respect *S. Augustine* (c. Faust. xii. 15) compares it to the *Ark*, another figure of the Church, because commensurate with the world: "Cuncta genera animalium in *Arca* clauduntur, sicut omnes Gentes; quas etiam *Petro* demonstratus ille *discus* significat; omnes Gentes, quæ pertinent ad quatuor partes orbis terræ quâ disseminatur *Ecclesia*, quam significant *quatuor lineæ*, quibus *Vas* illud connectebatur."

The sheet, which was let down from heaven to earth, was *drawn up* again (*ἀνελήφθη*, v. 16; *ἀνεσπάσθη*, xi. 10) into heaven, showing that all are designed by God to be inheritors of heaven, all are *δεκτοὶ Θεῷ* in Christ (x. 34, 35).

This act of *drawing up* also shows, that after the pilgrimage of the Church Militant on earth, it will be received up and glorified in heaven. "Post hujus sæculi conversationem, quâ per Fidem et Baptismum mundata peregrinatur *Ecclesia*, cœlestis habitatio felix et æterna sequitur." (*Bede*).

Compare Rev. xxi. 2, where the Holy City, the new Jerusalem, the Church glorified, is seen coming down from heaven.

13. θύσον καὶ φάγε] *slay and eat*. The act of eating is here represented as figurative of receiving into *communion* or *incorporation*;

The prophet Ezekiel (iii. 1) and St. John (Rev. x. 9) are commanded to *eat* a roll or book, in order to receive its spirit and its words into themselves. So Peter is commanded to *eat* these animals, in order that he may know that the Gentiles are to be incorporated through his ministry into the Church, or body of Christ;

"Occide et manduca, ut interficiatur in iis vita præterita et transeant in corpus tuum, tanquam in novam vitam societatis *Ecclesiæ*; ut tanquam mundus cibus incorporentur *Ecclesiæ*," *S. Aug.* Serm. 149. "Occide in gentibus quod erant, et fac quod es," *Bede*.

Here then "Petrus figuram gestat *Ecclesiæ*," and according to Christ's promise (Matt. xvi. 19) he is to be Christ's agent in

g Matt. 15. 11.
Rom. 14. 14.
h ver. 28.
Matt. 15. 11.
1 Cor. 10. 25.
1 Tim. 4. 4.

κοινὸν ἢ ἀκαθάρτον. ¹⁵ Ἔ Καὶ φωνὴ πάλιν ἐκ δευτέρου πρὸς αὐτόν, Ὁ Θεὸς ἐκαθάρισε, ^h σὺ μὴ κοῖνον. ¹⁶ Τοῦτο δὲ ἐγένετο ἐπὶ τρίς· καὶ εὐθὺς ἀνελήφθη τὸ σκεῦος εἰς τὸν οὐρανόν.

¹⁷ Ὡς δὲ ἐν ἑαυτῷ διηπόρει ὁ Πέτρος, τί ἂν εἴη τὸ ὄραμα ὃ εἶδε, καὶ ἰδόν, οἱ ἄνδρες οἱ ἀπεσταλμένοι ἀπὸ τοῦ Κορνηλίου, διερωτήσαντες τὴν οἰκίαν τοῦ Σίμωνος, ἐπέστησαν ἐπὶ τὸν πυλῶνα. ¹⁸ καὶ φωνήσαντες ἐπυνθάνοντο, εἰ Σίμων ὁ ἐπικαλούμενος Πέτρος ἐνθάδε ξενίζεται. ¹⁹ Τοῦ δὲ Πέτρου διενθυμουμένου περὶ τοῦ ὁράματος, εἶπεν αὐτῷ τὸ Πνεῦμα, Ἴδου, ἄνδρες τρεῖς ζητοῦσί σε ²⁰ ἄλλὰ ἀναστὰς κατάβηθι, καὶ πορεύου σὺν αὐτοῖς, μηδὲν διακρινόμενος, ὅτι ἐγὼ ἀπέσταλκα αὐτούς. ²¹ Καταβὰς δὲ Πέτρος πρὸς τοὺς ἄνδρας εἶπεν, Ἴδου, ἐγὼ εἰμι ὃν ζητεῖτε· τίς ἡ αἰτία δι' ἣν πάρεστε; ²² Οἱ δὲ εἶπον, Κορνήλιος ἑκατοντάρχης, ἀνὴρ δίκαιος καὶ φοβούμενος τὸν Θεόν, μαρτυρούμενός τε ὑπὸ ὅλου τοῦ ἔθνους τῶν Ἰουδαίων, ἐχρηματίσθη ὑπὸ ἀγγέλου ἁγίου μεταπέμψασθαί σε εἰς τὸν οἶκον αὐτοῦ, καὶ ἀκοῦσαι ῥήματα παρὰ σοῦ. ²³ Εἰσκαλεσάμενος οὖν αὐτοὺς ἐξένισε.

i ch. 15. 7.

Τῇ δὲ ἐπαύριον ἀναστὰς ἐξῆλθε σὺν αὐτοῖς, καὶ τινες τῶν ἀδελφῶν τῶν ἀπὸ Ἰόππης συνῆλθον αὐτῷ. ²⁴ τῇ δὲ ἐπαύριον εἰσῆλθον εἰς τὴν Καισάρειαν· ὁ δὲ Κορνήλιος ἦν προσδοκῶν αὐτοὺς, συγκαλεσάμενος τοὺς συγγενεῖς αὐτοῦ καὶ τοὺς ἀναγκαίους φίλους.

²⁵ Ὡς δὲ ἐγένετο τοῦ εἰσελθεῖν τὸν Πέτρον, συναντήσας αὐτῷ ὁ Κορνήλιος,

opening the door of the Church, or Kingdom of Heaven, to all Nations by the Keys of the Word and Sacraments. He is to be Christ's instrument for incorporating the Gentiles in the Church by communion with them.

14. οὐδέποτε—πάν κοινόν] On the Hebraism οὐ πᾶς = none, see Matt. xiv. 22.

On the Levitical distinction between clean and unclean animals, and on the moral purposes of it, see *Aug. Sermon*. 149. 4, and *Rev. Wm. Jones* (of Nayland), "Zoologia Ethica," Works, ii. 107.

The Jewish Rabbis allowed that in the time of the Messiah no animals would be unclean. See *R. Moyses* and *R. Salomon* on Gen. ix. 8.

15, 16. φωνὴ πάλιν ἐκ δευτέρου—ἐπὶ τρίς] It was done *three times*, for greater assurance, and for more solemn admonition. *Repetition* is usual in divine Visions and Prophecies, Gen. xli. 23—32; xxxvii. 6—10. So in Daniel's Visions (Dan. ii. and vii.) the same thing is represented twice.

See above, *Introduction* to the Gospels, p. xlv, on *Repetition* as a characteristic of Inspiration; and below, the *Introduction* to the Book of Revelation.

S. Chrys. and *S. Aug.* (Serm. 149) suggest another reason why it is mentioned that this linen sheet, held by its *four* corners, was let down *three* times. The whole world as a Church is purified and cleansed by God; and this cleansing is effected by immersion in the waters of Baptism in the Name of the Holy Trinity. "In Nomine Patris, et Filii, et Spiritus Sancti, credentes innovantur, ut pertineant ad communionem sanctorum." So also *Æcumen.*

The *four* corners intimate the extension of the Church to the *Four* Winds of heaven; and the multiplication of the number *Four* into the other number here specified, *Three*, produces the number *Twelve*, which is specially characteristic of the Church of Christ, extended to the *Four* Quarters of the Globe, and baptized in the Name of the *Trinity* by the ministry of the *Twelve Apostles* and their successors, and militant here on earth, and glorified hereafter in heaven. See above on Matt. x. 2, and *Augustine*, quoted there, and cp. Rev. vii. 5—8; xii. 1; xxi. 12. 14. 16. 21; xxii. 2.

15. ὃ ὁ Θεὸς ἐκαθάρισε] *what God did cleanse*. Observe the aorist ἐκαθάρισε. God *cleansed* all Nations by *one* single act. He cleansed the Gentiles who were unclean according to the Law, by the Blood of His dear Son, shed once for all on the cross. *S. Irenæus* in *Caten.* Cp. Eph. ii. 13. 16. Acts xv. 9.

—μὴ κοῖνον] do not call common, do not deem unclean,—μὴ ἀκαθάρτον νόμιζε. (*Hesych.*)

On κοινός, common, profane, unclean, see Mark vii. 21. This usage of language, when a person is said to *make* what he *treats* as *made*, is very common, especially in prophecy—"ubi res dicitur fieri, quando facienda prænuntiatur." Isa. vi. 10. Jer. i. 10.

Ezek. xliii. 3. Zech. xi. 13. See *Glass. Phil.* p. 364—6, and *Valck.* here, who refers to *Thom. Mag.*, γεννᾷ ὁ Πλάτων τὸν οὐρανόν, i. e. γεννῶν τὸν λέγει. So in Levit. xiii. 3. 13. 17, the Priest, who declares the Leper unclean or the contrary, is said μαλινεῖν and καθαρίζειν.

19. εἶπε τὸ Πνεῦμα] *the Spirit said*, a proof of the personality of the Holy Ghost. Cp. xiii. 2. 4, for another proof of the Divinity and Personality of the Holy Ghost, and see *Æcumen.*

20. ἐγὼ ἀπέσταλκα αὐτούς] *I have sent them*. What God does, that the Spirit is said to do. (*Chrys.*) The Spirit is God.

21. τοὺς ἄνδρας] *Elz.* adds τοὺς ἀπεσταλμένους ἀπὸ τοῦ Κορνηλίου πρὸς αὐτόν. But this is not in A, B, C, D, and other MSS., nor in *Vulg.* and other Versions.

22. ἐχρηματίσθη] was commanded as by an oracle (*χρηστήριον*). See Matt. ii. 12. Cornelius had therefore related the Vision to others, before he knew of any result from it. An answer to the objections of those who suppose that the Vision was a delusion, or contrived after the event; a remark which will not be deemed unnecessary by those, who are, in any degree, familiar with the cavils of scepticism against the historic veracity of the supernatural agency revealed in this divine book.

23. τῇ ἐπαύριον] *on the morrow*. He waits from soon after noon (v. 9) till the next day. There are no marks of a heated imagination here. St. Peter had seen a Vision; and he hears of another Vision of an Angel desiring that he should be sent for to Cæsarea. But he waits till the morrow. Though by natural temperament he was eager and forward, the Holy Spirit in him was a Spirit of caution and circumspection, prudence and wisdom; not of rashness and haste.

25. ὡς ἐγένετο τοῦ εἰσελθεῖν] *Elz.* omits τοῦ, but it is found in A, B, C, E, and other MSS., and has been received by recent Editors.

It has been alleged by some (e. g. *Meyer*, p. 203) that such an use of τοῦ before an infinitive is unauthorized, and is a grammatical error, incapable of analysis, and is to be ascribed to an oversight of the writer, either in composition or transcription. But it is not without example. See Luke xvii. 1, ἀνένδεκτόν ἐστι τοῦ μὴ ἐλθεῖν σκάνδαλα.

And these two remarkable instances of this construction connect the Author of the third Gospel with the Writer of the Acts. And thus the rarity of the combination has its use in supplying evidence to the student of Scripture.

One or two other instances of the use may be seen in *Winer*, § 44, p. 293. The analysis of the expression does not seem difficult. The phrase means, "When the hour arrived, so long expected, of Peter's arrival." In like manner, the other kindred expression in St. Luke's Gospel may be explained (xvii. 1), ἀνένδεκτόν ἐστι τοῦ μὴ ἐλθεῖν τὰ σκάνδαλα, i. e. the time of the non-existence of offences is not admissible in this world, it is to be looked for only in the world to come.

πεσὼν ἐπὶ τοὺς πόδας προσεκύνησεν. ²⁶ ^k Ὁ δὲ Πέτρος ἤγειρεν αὐτὸν λέγων, ^k ch. 14. 14, 15.
 Ἀνάστηθι· κἀγὼ αὐτὸς ἄνθρωπός εἰμι. ²⁷ Καὶ συνομιλῶν αὐτῷ εἰσῆλθε, καὶ ^{Rev.} 19. 10.
 εὐρίσκει συνελθλυθότας πολλοὺς, ²⁸ ^l ἔφη τε πρὸς αὐτούς, Ὑμεῖς ἐπίστασθε ¹ John 4. 9.
 ὡς ἀθέμιτόν ἐστιν ἀνδρὶ Ἰουδαίῳ κολλᾶσθαι ἢ προσέρχεσθαι ἄλλοφύλῳ· καὶ ^{& 18. 28.}
 ἐμοὶ ὁ Θεὸς ἔδειξε μηδένα κοινὸν ἢ ἀκάθαρτον λέγειν ἄνθρωπον. ²⁹ Διὸ καὶ
 ἀναντιρρήτως ἦλθον μεταπεμφθεῖς· πυνθάνομαι οἶν, τίνι λόγῳ μετεπέμψασθέ
 με; ³⁰ ^m Καὶ ὁ Κορνήλιος ἔφη, Ἀπὸ τετάρτης ἡμέρας μέχρι ταύτης τῆς ὥρας ^m ch. 1. 10.
 ἡμῖν νηστεύων, καὶ τὴν ἐννάτην ὥραν προσευχόμενος ἐν τῷ οἴκῳ μου· καὶ ^{Matt.} 28. 3.
 ἰδοὺ, ἀνὴρ ἔστη ἐνώπιόν μου ἐν ἐσθῇτι λαμπρᾷ, ³¹ καὶ φησι, Κορνήλιε, ⁿ εἰς- ⁿ ver. 4, &c.
 ηκούσθη σοῦ ἡ προσευχή, καὶ αἱ ἐλεημοσύναι σου ἐμνήσθησαν ἐνώπιον τοῦ ^{Dan.} 10. 12.
 Θεοῦ. ³² Πέμψον οὖν εἰς Ἰόππην, καὶ μετακάλεσαι Σίμωνα ὃς ἐπικαλεῖται ^{Heb.} 6. 10.
 Πέτρος· οὗτος ξενίζεται ἐν οἰκίᾳ Σίμωνος βυρσέως παρὰ θάλασσαν· ὃς παρα-
 γενόμενος λαλήσει σοι. ³³ Ἐξαυτῆς οὖν ἔπεμψα πρὸς σε· σύ τε καλῶς
 ἐποίησας παραγενόμενος. Νῦν οὖν πάντες ἡμεῖς ἐνώπιον τοῦ Θεοῦ πάρεσμεν
 ἀκοῦσαι πάντα τὰ προστεταγμένα σοι ὑπὸ τοῦ Θεοῦ.
³⁴ Ὁ Ἀνοίξας δὲ Πέτρος τὸ στόμα εἶπεν, Ἐπ' ἀληθείας καταλαμβάνομαι, ὅτι ^o Deut. 10. 17.
 οὐκ ἔστι προσωπολήπτης ὁ Θεός· ³⁵ ἀλλ' ἐν παντὶ ἔθνη ὁ φοβούμενος αὐτὸν ² Chron. 19. 7.
 καὶ ἐργαζόμενος δικαιοσύνην δεκτὸς αὐτῷ ἔστι. ³⁶ ^p Τὸν λόγον, ὃν ἀπέστειλε ^{Rom.} 2. 11.
 τοῖς υἱοῖς Ἰσραὴλ, εὐαγγελιζόμενος εἰρήνην διὰ Ἰησοῦ Χριστοῦ, οὗτός ἐστι ^{Eph.} 6. 9.
 πάντων Κύριος, ³⁷ ^q ὑμεῖς οἴδατε, τὸ γενόμενον ῥῆμα καθ' ὅλης τῆς Ἰουδαίας, ^{Col.} 3. 25.
¹ Pet. 1. 17.
^p Isa. 57. 19.
^{Eph.} 2. 14, 16, 17.
^{Rom.} 10. 12.
^q Luke 4. 14.

— προσεκύνησεν] *he worshipped*. Such homage, not uncommon among *Oriental*s, was unknown to the countrymen of Cornelius, *Romans*, except in *divine* worship, and was therefore forbidden by St. Peter in the words "*Stand up; I also am a man*," not a superior spirit.

St. Peter, great as he was, would not permit any one, even a heathen, to do this. What then shall we say of other men who allow it? asks *Ammonius* here. And what shall we say of him who calls himself *St. Peter's successor*, and yet seats himself on the high Altar of St. Peter's Church, in order that his feet may be kissed by Bishops and others, bowing and kneeling before him? See the *Ceremoniale Romanum*, iii. 1. 1, and other Roman authorities quoted in the Editor's Lectures on the Apocalypse, pp. 339. 340, 2nd ed. Appendix, pp. 163, 164, and below, notes on the Apocalypse, chap. xiii.

27. καὶ συνομιλῶν] Peter not only declined the *προσεκύνησις*, or *adoration*, but entered in with Cornelius, and *conversed* with him side by side, thus showing his humility, and also his compliance with the divine revelation, that he should consider no man common or unclean. On *ὁμιλεῖν*, to *talk*, see only by St. Luke in this sense, see Luke xxiv. 14, 15. Acts xx. 11; xxiv. 26.

30. ἀπὸ τετάρτης ἡμέρας] *four days ago*. So 2 Cor. viii. 10; ix. 2, ἀπὸ πέντε, a *year ago*. Cp. John xi. 18; xxi. 8.

— μέχρι ταύτης τῆς ὥρας] i. e. to three o'clock. See chap. x. 3.

— ὥραν] Omitted by A, B, C, D. And it is probable that (as *Bornemann* observes) ἐννάτην is a gloss upon ταύτης; and that the true reading is νηστεύων καὶ προσευχόμενος.

— ἀνὴρ] a *man*. So modest is Cornelius, he does not call him an angel who had praised him so highly, and yet by the purport of his words he represents him as coming from ἐνώπιον τοῦ Θεοῦ. (*Chrys.*) Cp. i. 10.

31. ἡ προσευχή] See the power of Prayer. (*Chrys.*)

33. καλῶς ἐποίησας] An observable phrase. It is not the language of *approval*, on the Centurion's part, of St. Peter's conduct. This would ill have accorded with his humility. But it is an idiomatic and elegant expression of courtesy and *gratitude*—a "*welcome*," "*Benè est quod venisti—multum amo te*," As *Casaubon* on Cicero, ad Att. i. 1, observes, it has been often rendered erroneously. Cp. St. Paul's words, Phil. iv. 14. 2 Pet. i. 19. 3 John 6. See *Valck.* here.

35. δεκτός] = נָשָׂא, from נָשָׂא *voluntas* (cp. ἀρέσκω, ἀρεστός), to be translated *acceptable*, capable of being accepted, rather than actually *accepted*. (*Severian*, Caten. p. 173.) No one is *accepted*, except ἐν τῷ ἡγαπημένῳ, Eph. i. 6. (See *Chrys.* and others here.) Cp. Luke iv. 24. Phil. iv. 18. 2 Cor. vi. 2.

In Him, and Him alone, all Nations are blessed. As *Bengel* says well, "*Non indifferentismus Religionum, sed indifferentia Nationum, hic asseritur*." Cp. Art. XVIII. of the Church of England.

36. τὸν λόγον κ.τ.λ.] As *Meyer* and *Winer* observe, the three clauses, τὸν λόγον v. 36, τὸ γενόμενον ῥῆμα v. 37, Ἰησοῦν τὸν Ναζωραῖον, seem to be put in apposition, and to depend on ὑμεῖς οἴδατε, and οὗτός ἐστι πάντων Κύριος is introduced parenthetically. So the Authorized Version. ῥῆμα means more than λόγος. λόγος is the *Word*; but ῥῆμα is the *Matter* or thing declared by the Word (see Luke i. 37; ii. 15); and τὸ ῥῆμα γενόμενον κ. δ. τ. ἴ. is the matter published which *came* or was proclaimed *throughout all Jewry*.

Valck. compares the similar structure in another speech of the same Apostle, Acts ii. 22—36.

We may also compare a similar remarkable transition from λόγος to ῥῆμα in an *Epistle* of this same Apostle, St. Peter, speaking of *Christ preached*. See 1 Peter i. 23—25.

It has indeed been said by some, that Cornelius could not have known the facts here mentioned. But let it be remembered, that he was quartered at *Cæsarea*,—a centurion of the Italian band,—and probably had often attended the Roman Procurator, who resided at *Cæsarea*, in the periodical visits which he made to Jerusalem, to be present at the annual Jewish festivals for the purpose of maintaining order there.

He might have conversed with other soldiers who had been there on those occasions. He might have conversed with the faithful Centurion of Capernaum (Luke vii. 2—9), perhaps with the Centurion who stood at the Cross (Matt. xxvii. 54. Luke xxiii. 47), perhaps with the soldiers who had watched the sepulchre, and had been affrighted by the earthquake, and thus have heard of the Resurrection.

Besides (as *Chrys.* suggests), this speech was not only intended for Cornelius and his friends, but also for the *Jews* who were with Peter, and to whom he appeals as witnesses of what he says, and it was designed to justify his own communion with the *Gentiles*.

Accordingly, it is observable that St. Peter is careful to represent the *Jews* as receiving, by virtue of their prerogative, the *first* offer of the Gospel from Christ. The word, he says, was sent to the children of *Israel*; τηρεῖ τὴν εὐγένειαν τοῖς Ἰουδαίοις.

"In this speech (says *Bede*) St. Peter briefly sums up all the articles of the Creed, viz. that Jesus is the Christ, the Lord of all; sent to reconcile the world to God; preached by the Baptist; anointed by the Spirit; manifested in miracles by God dwelling in Him; crucified; raised from the dead; seen alive after His Resurrection; and the Future Judge of all at the end of the world; and that He will extend His Church by Faith throughout the World." See also p. 114 of the *Rev. F. C. Cook's* edition of the Acts; containing many excellent practical and devotional suggestions.

r Luke 4. 18.

s ch. 2. 32.

t ch. 2. 24.

u ch. 13. 31.
Luke 24. 30, 43.v ch. 17. 31.
Rom. 14. 10.
2 Cor. 5. 10.w Jer. 31. 34.
Micah 7. 18.
ch. 15. 9.

x ch. 15. 8.

ἀρξάμενον ἀπὸ τῆς Γαλιλαίας, μετὰ τὸ βάπτισμα ὃ ἐκήρυξεν Ἰωάννης, ³⁸ ἰη-
σούν τον ἀπὸ Ναζαρετ, ὡς ἔχρισεν αὐτὸν ὁ Θεὸς Πνεύματι ἀγίῳ καὶ δυνάμει,
ὃς διήλθεν εὐεργετῶν καὶ ἰώμενος πάντας τοὺς καταδυναστευομένους ὑπὸ τοῦ
Διαβόλου, ὅτι ὁ Θεὸς ἦν μετ' αὐτοῦ. ³⁹ Καὶ ἡμεῖς μάρτυρες πάντων ὧν
ἐποίησεν ἔν τε τῇ χώρᾳ τῶν Ἰουδαίων καὶ ἐν Ἱερουσαλὴμ· ὃν καὶ ἀνείλον
κρεμάσαντες ἐπὶ ξύλου. ⁴⁰ Τοῦτον ὁ Θεὸς ἤγειρε τῇ τρίτῃ ἡμέρᾳ, καὶ ἔδωκεν
αὐτὸν ἐμφανῇ γενέσθαι, ⁴¹ οὐ παντὶ τῷ λαῷ, ἀλλὰ μάρτυσι τοῖς προκεχειρο-
τουημένοις ὑπὸ τοῦ Θεοῦ ἡμῖν, οἵτινες συνεφάγομεν καὶ συνεπίομεν αὐτῷ μετὰ
τὸ ἀναστῆναι αὐτὸν ἐκ νεκρῶν. ⁴² Καὶ παρήγγειλεν ἡμῖν κηρῦξαι τῷ λαῷ,
καὶ διαμαρτύρασθαι, ὅτι αὐτός ἐστιν ὁ ὠρισμένος ὑπὸ τοῦ Θεοῦ κριτὴς ζώντων
καὶ νεκρῶν. ⁴³ Τούτῳ πάντες οἱ προφῆται μαρτυροῦσιν, ἄφεσιν ἁμαρτιῶν
λαβεῖν διὰ τοῦ ὀνόματος αὐτοῦ πάντα τὸν πιστεύοντα εἰς αὐτόν.

⁴⁴ Ἐτι λαλοῦντος τοῦ Πέτρου τὰ ῥήματα ταῦτα, ἐπέπεσε τὸ Πνεῦμα τὸ ἅγιον
ἐπὶ πάντας τοὺς ἀκούοντας τὸν λόγον· ⁴⁵ καὶ ἐξέστησαν οἱ ἐκ περιτομῆς πιστοὶ,
ὅσοι συνήλθον τῷ Πέτρῳ, ὅτι καὶ ἐπὶ τὰ ἔθνη ἡ δωρεὰ τοῦ ἁγίου Πνεύματος ἐκ-
κέχυται· ⁴⁶ ἤκουον γὰρ αὐτῶν λαλοῦντων γλώσσαις, καὶ μεγαλυνόντων τὸν Θεόν.

Τότε ἀπεκρίθη ὁ Πέτρος· ⁴⁷ Μήτι τὸ ὕδωρ κωλύσαι δύναται τις τοῦ μὴ

37. ἀρξάμενον] A, C, D, E; H have ἀρξάμενος, but compare Luke xxiv. 47.

38. ἔχρισεν] a preparation for the word Χριστιανοί, xi. 26.

41. οἵτινες συνεφάγομεν] us who ate with them. See S. Ignatius ad Smyrn. 3 (who seems to refer to these words of St. Peter)—μετὰ τὴν ἀνάστασιν συνεφάγεον αὐτοῖς καὶ σύν-
έπιεν.

See also the note of Severus, Archbishop of Antioch, here (in Catená, p. 188), who calls this eating of our Lord, after His Resurrection, *καινὴν βρώσιν*, because οὐ κατὰ χρεῖαν ἔφαγε καὶ ἔπιεν, ἀλλὰ πιστούμενος καὶ ἐπιδεικνύων τοῖς οἰκείοις μαθηταῖς, καὶ τοῖς μετὰ ταῦτα δεῖ κείνων (read διὰ κείνων) πιστεύειν μέλλουσι τὴν ἀληθῆ φύσιν τοῦ σώματος, ὃ καὶ πέπονθεν ἐκὼν, καὶ ἀνέστη θεο-
πρεπῶς, πανταχόθεν ἀπελαύνων τὴν τῆς ἐπαράτου δοκῆσεως (the heresy of the Docetæ) καὶ φαντασίας ὑπόνοιαν.

42. κριτὴς] Judge. On the certainty of a Future Judgment, see Barrow's Sermon on this text, vol. v. 129—160.

44. ἔτι λαλοῦντος] while he was yet speaking. See the dispensation of God. He did not allow Peter to finish his speech, and to command them to be baptized. But God anticipated him, and showed that He knew their hearts; and the Holy Spirit came, and so provided an answer and defence for St. Peter against those who would charge him with surrendering the privileges of the Jews, and with a breach of the Law of God by communion with the Gentiles. (Chrys.)

44—46. ἐπέπεσε τὸ Πνεῦμα τὸ ἅγιον—λαλοῦντων γλώσσαις] the Holy Spirit fell on them, as the Holy Spirit fell at the day of Pentecost on the Apostles. See xi. 15, 16. He fell on them while Peter was preaching the Word; and thus the Word was confirmed; and He fell on them while hearing the Word. And they who were present heard them speak with tongues—

“ Spiritus almus

Indulgens varias opulento munere linguas
Implevit sine more domum,” (Arator,)

—showing by the same sign that the same gift was bestowed on them who were Gentiles at Cæsarea, as had been vouchsafed to the first believers at Jerusalem; and that therefore the Holy Spirit is not limited to place, time, or person, but is offered to all persons, in all places, at all times.

It is, indeed, affirmed by some (e. g. Meyer, p. 210), that this manifestation at Cæsarea was altogether different from that at Jerusalem, on the day of Pentecost: and that the expression γλώσσαις λαλεῖν, as used here and in xix. 6, and I Cor. xiv. 18, does not mean “to speak in foreign languages,” as it does in Acts ii. 4, but it means only to speak with tongues not guided or controlled by the νοῦς, or reason of the speakers, but moved by the Holy Ghost.

But this theory destroys the force of St. Peter's subsequent argument and comment on this manifestation. See Acts xi. 15, 17, where he states that as he began to speak, the Holy Ghost fell on them (i. e. on the Gentile Cornelius and on his companions) as on us at the beginning. Then remembered I the Word of the Lord, how that He said, “John indeed baptized with water, but

ye shall be baptized with the Holy Ghost.” Here St. Peter comprehends Cornelius in the same promise with the Apostles; and he adds, “Forasmuch then as God gave them the like gift as He did unto us, what was I that I could withstand God?”

Since, then, the disciples at Jerusalem, at Pentecost, had the power of speaking in foreign tongues, Cornelius and the Gentiles with him at Cæsarea had the same power also.

It is indeed probable, that this power of speaking foreign languages was not long continued to those who had not, like the Apostles, occasion to use them in preaching to foreign nations.

But if Cornelius and his Gentile companions had not received the same spiritual gift as the Apostles received at first, it never would have been inferred by St. Peter, or have been acknowledged by the Jewish Christians, as it was, that the Gentiles were to be admitted to the same spiritual privileges as those of the Circumcision, who believed in Christ. See xi. 18.

Besides, as Aug. observes (Serm. 99), there was another reason for this gift to the Gentiles, as well as to the Jews and Proselytes, in the first age of the Church: “Tunc (i. e. in the first age of the Church) sic dabatur Spiritus Sanctus, ut etiam appareret datus. Qui enim Eum accipiebant linguas omnium gentium loquebantur, ut significarent Ecclesiam, in gentibus, linguas omnium locuturam.”

46. ἤκουον] they were hearing them speak with tongues; the imperfect tense marks continuance. Cp. what is said of the miracle at Pentecost itself, ii. 6.

47. μήτι τὸ ὕδωρ κωλύσαι δ. τ.] Now that they have received the Spirit, can any man forbid the water of Baptism (τὸ ὕδωρ), which is necessary for their reception into the Church; according to Christ's saying, “Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God?” (John iii. 5.) A reply, by anticipation, to those Jewish Christians who would have forbidden baptism to the Gentiles. (Chrys.)

“Non dicit, habent Spiritum, ergo aquâ carere possunt” (Bengel): but he commands them to be baptized; a warning to Quakers and others, who profess that they have the Spirit, and do not therefore need the outward means of grace. St. Peter teaches them to invert the argument. If men have the Spirit, they ought also to have the water; and if men refuse the water, it may be presumed that they have not the Spirit.

Two important questions arise here:—

(1) Why were these converts not baptized first, before the Holy Spirit was given?

(2) If the Holy Spirit was given, as we have seen it was, before Baptism,—is Baptism necessary,—and is Confirmation necessary,—for the reception of the Holy Ghost?

These questions have been considered and answered by the Ancient Fathers as follows:—

(1) Probably St. Peter would not have readily admitted them to Baptism, unless he had heard them prophesying, and had seen the Holy Ghost resting upon them. Therefore he asked, “Can any one forbid them the water, now that they have received the Holy Ghost as well as we?” thus persuading the Jews, who were with him, and intimating that unless the Holy Spirit had rested upon them, there would have been some who

βαπτισθῆναι τούτους, οἵτινες τὸ Πνεῦμα τὸ ἅγιον ἔλαβον, καθὼς καὶ ἡμεῖς ;
⁴⁸ ^y προσέταξε τε αὐτοὺς βαπτισθῆναι ἐν τῷ ὀνόματι τοῦ Κυρίου.

y 1 Cor. 1. 17.
 ch. 8. 16.

Τότε ἠρώτησαν αὐτὸν ἐπιμεῖναι ἡμέρας τινάς.

XI. ¹ Ἦκουσαν δὲ οἱ ἀπόστολοι καὶ οἱ ἀδελφοὶ οἱ ὄντες κατὰ τὴν Ἰουδαίαν, ὅτι καὶ τὰ ἔθνη ἐδέξαντο τὸν λόγον τοῦ Θεοῦ.

² ^a Καὶ ὅτε ἀνέβη Πέτρος εἰς Ἱεροσόλυμα, διεκρίνοντο πρὸς αὐτὸν οἱ ἐκ περι-
 τομῆς ³ ^b λέγοντες, Ὅτι εἰσῆλθες πρὸς ἄνδρας ἀκροβυστίαν ἔχοντας, καὶ συν-
 ἔφαγες αὐτοῖς.

a ch. 10. 45.
 Gal. 2. 12.
 b ch. 10. 28.

⁴ Ἀρξάμενος δὲ Πέτρος ἐξετίθετο αὐτοῖς καθεξῆς λέγων, ⁵ ^c Ἐγὼ ἤμην ἐν
 πόλει Ἰόππῃ προσευχόμενος, καὶ εἶδον ἐν ἐκστάσει ὄραμα, καταβαίνον σκευὸς
 τι, ὡς ὁθόνην μεγάλην τέσσαρσιν ἀρχαῖς καθιεμένην ἐκ τοῦ οὐρανοῦ, καὶ ἦλθεν

c ch. 10. 9.

would have forbidden them Baptism. *S. Irenæus* (Caten. p. 183, c. Hæres. iii. 12.)

If any one inquires, How it was that Cornelius, and they that were with him, were allowed to receive the Holy Ghost before Baptism, let him know that this was with a view to the debate that afterwards arose, between St. Peter and those of the Circumcision. *S. Cyril* (in Caten. p. 190.)

This is evident from what follows in ch. xi. 2, where St. Peter shows that *καλῶσαι τὸ ὕδωρ* would have been *καλῶσαι τὸν Θεόν* (see xi. 17).

It appears from xi. 18, that the debate was appeased by reference to the fact here stated; and it is clear, that there would have been a schism in the Church, unless such a divine manifestation as the descent of the Holy Spirit, enabling them to speak with tongues, had been made, to authorize the act of St. Peter in admitting Cornelius, and other Gentiles with him, into the Church by Baptism.

Hence *S. Augustine* says (Serm. 99), "*Cum dubitarent qui erant cum Petro, utrum incircumcisi baptizandi essent, . . . ut hanc Deus tolleret questionem, cum loquitur Petrus, venit Spiritus Sanctus; implevit Cornelium, implevit illos qui cum illo erant; et ipsa attestazione rei magnæ quasi clamatum est (à Spiritu ad Petrum) Quid de aquâ dubitas? jam Ego hic sum.*"

So again (Serm. 266), "*Ante Baptismum venit Spiritus Sanctus; de potestate, non de necessitate. Venit ante Baptismum ablutionis, ut auferret controversiam circumcisionis.*" See also *Aug.* in Ps. xcvi.

(2) Another reason why the Holy Ghost was given before Baptism, was, that it might be understood by all, that though men are tied to the use of the means which God has been pleased to appoint for the reception of divine grace, yet *God's power* is not tied to means. As *Hugo* says (de Sacram. i. 5), "*In potestate Dei est præter Sacramenta hominem salvare: sed in potestate hominis non est sine istis ad salutem pervenire.*"

Hence it is evident, that the grace which He has given us by means—such as the Sacraments, and by Confirmation,—does not reside in, or proceed from the means, but from *Him* who has appointed the means; and that the means are only channels, and He is the sole source of Grace and Salvation to man. The minister is one thing, the Ministry is another; the Author and Giver of all is God.

As *Chrys.* says (p. 191), "*No one can forbid the Holy Spirit from descending, even before Baptism.*" And *Aug.* (Serm. 276), "*Behold now the fulfilment of what our Lord says, 'the wind bloweth where it listeth' (John iii. 8). And to use the words of Hooker (V. liii. 4), 'It is not ordinarily God's will to bestow the grace of Sacraments on any but by the Sacraments, which grace they that receive by Sacraments receive from Him, and not from them' (see also VII. vi. 10). And therefore we may add with him (V. lx. 4), 'If Christ Himself, who gives us salvation, do require Baptism, it is not for us that look for salvation, to examine Him whether unbaptized men may be saved; but seriously to do what is required, and religiously to fear the danger which may grow from the want thereof.'*"

(3) Indeed, it may be added, "*Exceptio probat regulam; and 'Privilegium probat Legem.'*"

We have seen the reason of the extraordinary effusion of the Holy Ghost, in this special case of the first Gentile converts before Baptism. We find that it is a solitary case. We find also, that to the Jewish Converts the full effusion had not been vouchsafed before Baptism, nor till they were confirmed by the laying on of the Apostles' hands (see above on viii. 14—17). And we find that other succeeding converts were baptized; and that they received the imposition of hands before they received the full effusion, visibly and audibly, of the Holy Ghost (Acts xix. 5, 6). And it is evident, that the Apostle St. Peter judged Baptism to be

the Sacrament of admission into Christ's Church; for otherwise he would not have commanded these to be baptized, who had received visibly and audibly the gift of the Holy Ghost. See this point well argued by *S. Cyril. Hierosolym.*, Cateches. iii. p. 41, *Κορνήλιος ἦν ἀνὴρ δίκαιος κ.τ.λ.* We do not indeed read, that Peter laid his hands on Cornelius and the other Gentile Converts; with reverence therefore it may be said, that the full gift of the Spirit—the Baptism of the Holy Ghost Himself—is specially represented by the laying on of hands, or Confirmation. This *χρίσις τελειωτική* had been administered in this case directly and immediately by the Holy Ghost, as at Pentecost; see *Euseb. Emisen.*, quoted on viii. 14. But the Sacrament of Baptism which Christ had instituted, in the name of the Holy Trinity, had not been administered, and therefore they were baptized.

(4) Lastly, it may be added that the reason of visible signs and audible sounds on hearing the Gospel and on reception of the Holy Ghost, in the first ages of Christianity, is to be seen in the need of a proof, that God gives grace, and gives it by the Word and Sacraments in His Church. That proof was given visibly and audibly in the earliest ages; and it is the duty of those who live now, to build on the faith and practice of the past, and to believe steadfastly, and receive thankfully, the grace given by the same Holy Spirit, in the ordinary means of grace, without the evidence of the same visible signs and audible sounds. For "blessed are they that have not seen, and yet have believed." (John xx. 29.)

48. προσέταξε—αὐτοὺς βαπτισθῆναι] he commanded them to be baptized. Christ preached; but He administered Baptism by His Apostles. For the reason of which see John iv. 2. And after the Ascension the Apostles preached; but they administered Baptism, for the most part, by the hands of inferior ministers; see 1 Cor. i. 17; a passage which suggests one reason of their conduct in this respect,—i. e. lest they should be supposed to be desirous of forming sects of those whom they baptized, and lest they who had been baptized by them respectively should say, "*I am of Paul, I am of Cephas.*" (1 Cor. i. 12—15.)

Again; if the Apostles, who had special gifts of working miracles, and of giving the Holy Ghost, had baptized with their own hands, it might have been thought by some that the grace of Baptism came from them, who administered it, and not from Him Whose Baptism it is, and so an error with regard to Baptism be propagated.

Besides; after their death it might have been imagined, that Baptism had lost some of its efficacy, being no longer administered by those who were called by Christ, and had received extraordinary graces of the Holy Ghost; and so the Sacrament of Baptism, which God has instituted for the remission of sins, and for reception into the Church in all ages and countries of the world, might fall into discredit and disuse.

Therefore the Apostles did not usually baptize with their own hands; but it would be a great mistake thence to infer, with some persons, that Baptism is of minor account. On the contrary, these considerations show the importance of that Sacrament.

CH. XI. 2. διεκρίνοντο] they were disputing. See on x. 47. 4—12. ἀρξάμενος—διακρινόμενον] See the same narrative, almost in the same words, above, x. 9—16.

A remarkable instance of Repetition; showing the importance of the subject; and that the Holy Spirit does not disdain to use the same or similar words in relating the same events. Compare the Repetitions of the account of St. Paul's conversion in this book, ix. 1; xxii. 6; xxvi. 12.

These Repetitions occur in one and the same Book. There is therefore no reason for surprise that the Holy Spirit should repeat in one Gospel what He had said in another. See Introduction to the Gospels, pp. xlv, xlvii.

ἄχρις ἐμοῦ· ⁶ εἰς ἣν ἀτενίσας κατενόουν, καὶ εἶδον τὰ τετράποδα τῆς γῆς, καὶ τὰ θηρία καὶ τὰ ἔρπετα, καὶ τὰ πετεινὰ τοῦ οὐράνου· ⁷ ἤκουσα δὲ φωνῆς λεγούσης μοι, Ἀναστάς, Πέτρε, θύσον καὶ φάγε. ⁸ Εἶπον δέ, Μηδαμῶς, Κύριε· ὅτι κοινὸν ἢ ἀκάθαρτον οὐδέποτε εἰσῆλθεν εἰς τὸ στόμα μου. ⁹ Ἀπεκρίθη δέ μοι φωνὴ ἐκ δευτέρου ἐκ τοῦ οὐρανοῦ, Ἄ ὁ Θεὸς ἐκαθάρισε, σὺ μὴ κοίνου. ¹⁰ Τοῦτο δὲ ἐγένετο ἐπὶ τρεῖς, καὶ πάλιν ἀνеспάσθη ἅπαντα εἰς τὸν οὐρανόν. ¹¹ Καὶ ἰδού, ἐξαυτῆς τρεῖς ἄνδρες ἐπέστησαν ἐπὶ τὴν οἰκίαν ἐν ᾗ ἡμεν, ἀπεσταλμένοι ἀπὸ Καισαρείας πρὸς με. ¹² ^a Εἶπε δέ μοι τὸ Πνεῦμα συνελθεῖν αὐτοῖς μηδὲν διακρινόμενον· ἦλθον δὲ σὺν ἐμοὶ καὶ οἱ ἑξ ἀδελφοὶ οὗτοι, καὶ εἰσῆλθομεν εἰς τὸν οἶκον τοῦ ἀνδρός· ¹³ ἀπήγγειλέ τε ἡμῖν πῶς εἶδε τὸν ἄγγελον ἐν τῷ οἴκῳ αὐτοῦ σταθέντα καὶ εἰπόντα αὐτῷ, Ἀπόστειλον εἰς Ἰόππην, καὶ μετάπεμψαι Σίμωνα τὸν ἐπικαλούμενον Πέτρον, ¹⁴ ὃς λαλήσει ῥήματα πρὸς σε, ^e ἐν οἷς σωθήσῃ, σὺ καὶ πᾶς ὁ οἶκός σου. ¹⁵ ^f Ἐν δὲ τῷ ἄρξασθαί με λαλεῖν, ἐπέπεσε τὸ Πνεῦμα τὸ ἅγιον ἐπ' αὐτοὺς, ὥσπερ καὶ ἐφ' ἡμᾶς ἐν ἀρχῇ. ¹⁶ ^g Ἐμνήσθη δὲ τοῦ ῥήματος τοῦ Κυρίου ὡς ἔλεγεν, Ἰωάννης μὲν ἐβάπτισεν ὕδατι, ὑμεῖς δὲ βαπτισθήσεσθε ἐν Πνεύματι ἁγίῳ. ¹⁷ ^h Εἰ οὖν τὴν ἰσὴν δωρεὰν ἔδωκεν αὐτοῖς ὁ Θεὸς ὡς καὶ ἡμῖν, πιστεύσασιν ἐπὶ τὸν Κύριον Ἰησοῦν Χριστόν, ἐγὼ δὲ τίς ἡμεν, δυνατὸς κωλύσαι τὸν Θεόν;

¹⁸ Ἀκούσαντες δὲ ταῦτα ἡσύχασαν, καὶ ἐδόξαζον τὸν Θεὸν λέγοντες, Ἀραγε καὶ τοῖς ἔθνεσιν ὁ Θεὸς τὴν μετάνοιαν εἰς ζωὴν ἔδωκεν.

¹⁹ ⁱ Οἱ μὲν οὖν διασπαρέντες ἀπὸ τῆς θλίψεως τῆς γενομένης ἐπὶ Στεφάνῳ διῆλθον ἕως Φοινίκης καὶ Κύπρου καὶ Ἀντιοχείας, μηδεὶν λαλοῦντες τὸν λόγον, εἰ μὴ μόνον Ἰουδαίους.

²⁰ ^k Ἦσαν δὲ τινες ἐξ αὐτῶν, ἄνδρες Κύπριοι καὶ Κυρηναῖοι, οἵτινες ἐλθόντες εἰς Ἀντιόχειαν ἐλάλουν πρὸς τοὺς Ἑλληνιστὰς, εὐαγγελιζόμενοι τὸν Κύριον

d John 16. 13.
ch. 10. 19.

e Ps. 19. 7—11.
John 6. 63, 68.
& 17. 20.
f ch. 2. 4.
g ch. 1. 5.
& 19. 4.
Matt. 3. 11.
Luke 3. 16.
h ch. 10. 47.

i ch. 8. 1.

k ch. 6. 1.

13. τὸν ἄγγελον] *The Angel*, of which you have already heard from others. The circumstances of the vision of Cornelius, which were recounted by him in the presence of many (x. 24. 30. 45), must have been notorious at Jerusalem.

16. ῥήματος τοῦ Κυρίου—βαπτισθήσεσθε ἐν Πν. ᾧ.] See on i. 5.

17. ἐγὼ δὲ τίς ἡμεν, δυνατός] Two questions in one. Cp. Luke xix. 15, τίς τί ἐπραγματεύσατο; xvi. 2, τί τοῦτο ἀκούω; *Winer*, G. G. § 566, p. 553. The δὲ after ἐγὼ is omitted by A, D. But it was not likely to be interpolated, and it gives force to the question,—"You may doubt, and debate, and censure me; but who was I, to resist God?"

—κωλύσαι τὸν Θεόν] See on x. 47.

19. οἱ μὲν οὖν διασπαρέντες] A recapitulation. See viii. 1. —ἐπὶ Στεφάνῳ] *upon Stephen*. So G, H, and probably B, and the great majority of cursive MSS. A, E have ἐπὶ Στεφάνου, 'in the time of Stephen,' and *Vulg.* 'sub Stephano.' Cp. ἐπὶ Κλαυδίου, v. 28. But ἐπὶ Στεφάνῳ appears to be the true reading. ἐπὶ = *super*, *upon* Stephen, i. e. the persecution against him while living, and *over* him when dead; that persecution to which he gave occasion by his boldness (vi. 11), and in which he was killed, and which was stimulated by his preaching and death. His persecutors and murderers were not convinced by his miracles and teaching, or satisfied with his death; but having once tasted blood, they thirsted for other victims (see ix. 1); and yet by Persecution the cause of the Gospel which they persecuted was advanced. See viii. 1.

—Ἀντιοχείας] *Antioch*. On the Orontes, 120 stadia from its port Seleucia; founded by Seleucus Nicator, who called it from his father Antiochus; the residence of the Seleucid Dynasty of Syria; and afterwards, when under Roman rule, the residence of the Præses of Syria. "Syriæ metropolis, tertium inter omnes Romani orbis locum obtinens, hoc est post Romam et Alexandriam." *S. Jerome* ad Amos. vi. quoted by *A Lap.*; cp. *Winer*, R. W. B. i. 60. *Howson*, i. 150. *Lewin*, p. 107.

20. ἐλάλουν] *they were speaking*: i. e. preaching.

—Ἑλληνιστὰς] *Hellenists*. The determination of the true reading here concerns an important point in the history of the Church.

B, D*, E, G, H, and the Cursive MSS. almost without

exception, have Ἑλληνιστὰς, the reading of the received text. And so the text of *Chrys.*, *Æcum.*, and *Theophylact*, and both the commentaries of *Theophyl.* p. 98 and p. 251, διὰ τὸ μὴ εἰδέναι Ἑβραϊστὶ, Ἑλληνιστὰς ἐκάλον.

But A has Ἑλληνας.

This authority however is of less weight, because A has Ἑλληνας also in ix. 29, where Ἑλληνιστὰς is confessedly the true reading.

D* has Ἑλληνας, but its reading was afterwards altered to Ἑλληνιστὰς.

The authority of several Versions (e. g. *Vulg.*, Syriac, Coptic, Arabic) in this question, is not of any value; because (as *Whitby* observes, p. 463) they use the same word for Ἑλληνας and Ἑλληνιστὰς.

Eusebius (ii. 3) is in favour of Ἑλλήνων, and so is *Chrys.* in his exposition, ὅρα Ἑλλησιν εὐαγγελίζονται, but he supposes the events here mentioned to be posterior to the reception of Cornelius into the Church. And so *Lyranus*, *Caietanus*, *Lorinus*, and others.

Many recent editors, *Griesbach*, *Lachmann*, *Scholz*, *Tischendorf*, *Bornemann*, *Alford*, have introduced Ἑλληνας into the text. But they (with the exception of *Alford*) give no interpretation of the meaning which they would affix to the word. They may have supposed it to comprise *Jewish proselytes*, as *Meyer* does (p. 215 and p. 259, on chap. xiv. 1); and he observes that the ἔθνη, *Gentiles*, are distinguished from the Ἑλληνας. Cp. xiii. 42; xviii. 4. 6.

Dean Alford, in his note here, understands it as not signifying Hellenists, but "*Gentiles uncircumcised*," and them only; and he says that "the advocacy of the reading Ἑλληνιστὰς has mainly arisen from a mistaken view that the baptism of Cornelius must necessarily have preceded the conversion of all other Gentiles."

Two questions arise here—

1. Which is the true reading, Ἑλληνιστὰς or Ἑλληνας?

2. In what sense is the true reading to be understood?

1. The authority of the MSS. is in favour of Ἑλληνιστὰς, and it is mainly on supposed internal evidence that preference has recently been given to Ἑλληνας.

2. It is said that the word here used, whether Ἑλληνας or Ἑλληνιστὰς, is opposed to the word Ἰουδαίους, *Jews*, in v. 19, and

Ἰησοῦν²¹ καὶ ἦν χεὶρ Κυρίου μετ' αὐτῶν· πολὺς τε ἀριθμὸς πιστεύσας ἐπ-¹ ἔστρεψεν ἐπὶ τὸν Κύριον. 1 Luke 1. 66.
ch. 2. 47.

²² Ἠκούσθη δὲ ὁ λόγος εἰς τὰ ὄντα τῆς ἐκκλησίας τῆς ἐν Ἱερουσαλὴμ περὶ αὐτῶν, καὶ ἐξαπέστειλαν Βαρνάβαν διελθεῖν ἕως Ἀντιοχείας· ²³ ὃς παραγενόμενος καὶ ἰδὼν τὴν χάριν τοῦ Θεοῦ ἐχάρη, καὶ παρεκάλει πάντας τῇ προθέσει τῆς καρδίας προσμένειν τῷ Κυρίῳ ²⁴ ὅτι ἦν ἀνὴρ ἀγαθός, καὶ πλήρης Πνεύ-^m ματος ἁγίου καὶ πίστεως· καὶ προσετέθη ὄχλος ἱκανὸς τῷ Κυρίῳ. ch. 5. 14.
& 6. 5.

²⁵ Ἐξήλθε δὲ εἰς Ταρσὸν ὁ Βαρνάβας ἀναζητῆσαι Σαῦλον, καὶ εὗρων αὐτὸν ⁿ ἡγάγεν αὐτὸν εἰς Ἀντιόχειαν. ch. 9. 30.

that therefore the only word that the passage admits is "Ἕλληνας, and that this word must be understood to mean *Gentiles*.

But this is not certain;

It is true that some MSS. (A, B, and some Cursives) insert *καὶ* after ἐλάλουν, but they are more than counterbalanced by the great preponderance of MSS.; and *καὶ* is not admitted by Griesbach or Tischendorf.

If "Ἑλληνιστὰς is the true reading, then the word 'Ιουδαίους in v. 19 includes 'Ἑλληνιστὰς in v. 20; and the men of Cyprus, probably Hellenistic Jews, who had embraced the Gospel, spoke the Word to other Hellenistic Jews, in order that they also might embrace it.

Nor would the reading "Ἕλληνας exclude this meaning.

The word "Ἕλληνας does not always mean unbelieving *heathens*. See particularly John xii. 20, where "Ἕλληνες came up to worship at Jerusalem, and Acts xiv. 1, where "Ἕλληνες are among the attendants at the *Jewish Synagogue*. Cp. xviii. 4, and Howson, i. 144. 218. 252. 312. See also on xvii. 4, σεβομένων "Ἑλλήνων, where A, D introduce *καὶ* before "Ἑλλήνων, showing that copyists did not always rightly understand the word, which is there used for *proselytes*. And yet *Vulg.* there renders it *Gentiles*, the word which Cassiodorus has here (p. 175).

Still further:

Even if "Ἕλληνας were the true reading, it does not seem probable, from internal evidence, that it can here mean the *heathens*.

The events here described, as *Alford* supposes (and see his note on x. 1, p. 99), may have been prior to the baptism of *Cornelius*. See v. 19. Cp. viii. 1.

If so, the words τοὺς "Ἕλληνας cannot mean the *Gentiles*. For *St. Peter*, as Christ had prophesied (Matt. xvi. 18), and as *St. Peter* himself affirms, was chosen by God to be the first to open the door to the *Gentiles* (cp. Acts xv. 7). And *Cornelius* was the first-fruits of the *Gentile world* (xi. 1. 19). And if these "Ἕλληνας had been *Gentiles*, and if they had been the first *Gentiles* who were admitted into the Church, it is probable that their reception into the Church would have been authorized and signalized by Visions from heaven, and by other miraculous interventions, similar to those of which we read in the history of *Cornelius*; and those visions and interventions would not have been necessary in the case of *Cornelius* (x. 11). And the gravamen of the charge of receiving *uncircumcised Gentiles* into the Church would have been directed against these men of Cyprus, and not, as it was, against *St. Peter* (xi. 2).

If then we receive the word "Ἕλληνας, and translate it *Gentiles*, we must place this incident after the baptism of *Cornelius*.

And this seems to have been *Bp. Pearson's* opinion; see his *Ann. Paulin.* ad A.D. xli.

But suppose now that this reception into the Church at Antioch was after that of *Cornelius*;

Still it would not be certain that the word "Ἕλληνας means *Gentiles* here. For we read afterwards, in xiv. 27, that Paul and Barnabas announced in this same city, *Antioch*, that God had opened the door of faith to the *Gentiles*;

But this would not have been news to them, if they, who had been converted in large numbers at Antioch (v. 24), had been *Gentiles*.

Nor does it seem that Barnabas had as yet received a mission to the *Gentiles* (see on xiii. 2).

And if the reception of a single *Gentile*, *Cornelius*, and of a few with him at Cæsarea, made such a commotion as it did in the Church, it is probable that the reception of such large multitudes as are here mentioned at Antioch, would have made more noise, if they had been *Gentiles*.

On the whole it seems,

1. That there is not sufficient evidence to justify the insertion of "Ἕλληνας in the text.

2. That 'Ἑλληνιστὰς is probably the true reading.

3. That even if "Ἕλληνας was written by *St. Luke*, it would not be certain that he meant by that term *Gentiles* only.

4. That, if he had meant *Gentiles* only, he would probably have written τὰ ἔθνη (as x. 45; xi. 18; xiii. 46. 48; xiv. 2. 5. 27; xv. 3. 7. 14), and not τοὺς "Ἕλληνας. Indeed it is doubtful whether "Ἕλληνες, with the definitive article, is ever used in the N. T. for the *Heathen*—as opposed to the *Jews*.

When then (it may be asked) was the advance here made in the progress of the Church?

It was the conversion of a large body of *Hellenists* or *Greek-speaking Jews* and *Proselytes*; i. e. of that same class which had been most hostile to *St. Stephen*, and caused his death (see vi. 9—14, and on ix. 29).

Hence we may see why *St. Luke* mentions, that they who converted them had been dispersed by the persecution upon *Stephen* (xi. 19).

St. Stephen had been killed at Jerusalem by *Hellenists*; and *Hellenists* had attempted to kill Paul, *Stephen's* persecutor, when, soon after his conversion, he preached Christ there (ix. 29). But now *Hellenists* are rescued from the death of sin, and brought to the saving knowledge of the gospel of eternal life, by some of those very persons who had been driven from Jerusalem by the persecution which *Hellenists* had excited, and who had come from Jerusalem to seek and to save them in their own homes.

Hence also we see why Barnabas now goes to Tarsus to seek *Saul* (v. 25); how happy must have been the reconciliation effected between the *Hellenists* and him whom they had attempted to destroy when he preached Christ! (ix. 29.)

So God overruled evil for good. Here then was a great step forward. A victory achieved over a large number of the bitterest enemies of the Church; a conquest gained beyond the region of Palestine, and therefore in this respect also different from the successes at Jerusalem and Cæsarea; achieved in the third great City of the world, *Antioch*; and introductory to the triumphs of which we are about to read in the sequel, and which were mainly won by the agency of the great Apostle to the *Gentiles*, who is now presented to us at Antioch, *St. Paul*, and who is soon to be ordained an Apostle at Antioch, and will thenceforth proceed on his triumphal march till he arrives at the Capital of the world—Rome.

In examining the important question considered in this note, some use has been made of an able paper by the learned Principal of Bishop's College, Calcutta, the *Rev. W. Kay*, D.D. Calcutta, 1856. There is also an excellent note here of *Valckenaer* (in his *Scholæ*, p. 481), and see *Whitby* here, and on vi. 1.

²² Βαρνάβαν] *Barnabas* of Cyprus, iv. 36, and therefore sent to confer with the Cypriots mentioned in v. 20.

²³ παρεκάλει] For he was υἱὸς παρακλήσεως. See on iv. 36, and ix. 27.

— πάντας—προσμένειν] and he was exhorting all to cleave to the Lord with the (requisite) purpose of the heart. A strong evidence of the necessity of the concurrence of the human will with divine grace, for the salvation of men. Cp. below, xiii. 43, and xiv. 22. Phil. ii. 12, 13. 2 Pet. i. 10; iii. 14.

²⁴ ἀνὴρ ἀγαθός] a good man. Something more than δίκαιος. See *St. Paul's* distinction, Rom. v. 7. (*Ford*.)

This praise of *Barnabas* is remarkable. It is not usual for Evangelists and Apostles to praise one another. There must be some special reason for this exception; as for that in xv. 26, and 2 Pet. iii. 15.

The reason probably was this,—*St. Luke*, the author of the Acts, was the friend and companion of *St. Paul*; and he has related the circumstances of the παροξυσμὸς and consequent separation of Paul and *Barnabas*: see below, xv. 37—40. It might perhaps be supposed that *St. Luke*,—the friend of *St. Paul*,—was prepossessed in his favour; and was prejudiced against *Barnabas*. There is something, therefore, very appropriate and interesting in this graceful tribute to *Barnabas* from *St. Luke*, "He was a good man and full of the Holy Ghost and of faith."

²⁵ Ταρσόν] Tarsus. His native city (xxii. 3), where he had

²⁶ Ἐγένετο δὲ αὐτοὺς ἐνιαυτὸν ὅλον συναχθῆναι ἐν τῇ ἐκκλησίᾳ, καὶ διδάξαι ὅχλον ἱκανόν, χρηματίζειν τε πρῶτον ἐν Ἀντιοχείᾳ τοὺς μαθητὰς Χριστιανούς.

²⁷ Ἐν ταύταις δὲ ταῖς ἡμέραις κατήλθον ἀπὸ Ἱεροσολύμων προφῆται εἰς Ἀντιόχειαν ²⁸ ὁ ἀναστὰς δὲ εἰς ἐξ αὐτῶν, ὀνόματι Ἀγαβος, ἐσήμανε διὰ τοῦ Πνεύματος λιμὸν μεγάλην μέλλειν ἔσσεσθαι ἐφ' ὅλην τὴν οἰκουμένην· ἥτις καὶ ἐγένετο ἐπὶ Κλαυδίου. ²⁹ Ὁ τῶν δὲ μαθητῶν, καθὼς ἠὺπορεῖτό τις, ὥρισαν ἕκαστος αὐτῶν εἰς διακονίαν πέμψαι τοῖς κατοικοῦσιν ἐν τῇ Ἰουδαίᾳ ἀδελφοῖς·

o ch. 21. 10.
p Rom. 15. 25, 26.
1 Cor. 16. 1.
2 Cor. 9. 1.
Gal. 2. 10.

been sent by the Apostles (ix. 30),—another proof of the sincerity of St. Paul's conversion, and of his courage and affection for his own countrymen.

— ἀναζητῆσαι Σαῦλον] to seek out Saul. A similar act of kindness to that rendered by him to St. Paul at Jerusalem, ix. 27. Why Saul was now specially sought for, see on v. 20.

²⁶ χρηματίζειν] “(1) negotiari. (2) ita ut nomen inde adipiscaris. (3) denominari. Vide Rom. vii. 3, μοιχαλὶς χρηματίζει.” — Χριστιανούς] Christians. This name was not given till about twelve years after the Ascension of Christ; in the reign of Claudius. Cp. Suidas, v. Χριστιανοί. Joh. Malel., who says that ἐπὶ Εὐδοίου Χριστιανοὶ ὠνομάσθησαν, p. 318, ed. Mill.

Another remarkable instance of the priority of facts to names, in the history of the Church. See above, on the word Ἐκκλησία v. 11, δῆκονοι vi. 3, and πρεσβύτεροι xi. 30.

The disciples did not make haste to adopt a name which might repel the Jews. But when time had been given to the Jews to examine the evidence of the case, they proclaimed the doctrine that “Jesus is the Christ” as the very essence of their religious profession, in their name.

The word ‘Christian’ occurs only three times in the New Testament,—here, Acts xxvi. 28, and 1 Pet. iv. 16. It is used frequently by S. Ignatius, Bishop of Antioch and Martyr, ad Ephes. ii. 14, ad Magnes. 4. Trall. 6. Rom. 3. Polyc. 7. Cp. Mart. Polycarp 3, Χριστιανὸς εἰμι.

Eusebius appears to ascribe its imposition to the Church herself, and not, as some have done, to her enemies. And this opinion seems most probable;

The Jews would never have conceded such a title to the Nazarene,—a title which involved the acknowledgment that Jesus of Nazareth is the Messiah or Christ.

The termination -anus is no proof of a Roman extraction. We have Ἡρώδιαν in the Gospels (Matt. xxii. 16. Mark iii. 6; xii. 13). Many Roman names and modes of expression had found their way with the Roman arms into Palestine, as may be readily seen by an inspection of Buxtorf's Lexicon Talmudicum. Besides, many other names with the same termination were given by Greeks and other Orientals; viz. Ἀρειανὸν, Νεστοριανὸν. See Ammonius, in Catena, p. 339.

The Romans did not understand the name when imposed. “Perperam Chrestianus appellatur à vobis.” (Tertullian.) “Ignarus rerum nostrarum Christum Chrestum, et Christianos Chrestianos vocant.” (Lactantius.)

The word is not from Hebrew, but of Greek origin; although, happily, by its termination it accommodated itself alike to Greek and Roman use, and was well fitted to circulate throughout the world; and being first given in a Gentile city, it was an earnest of the future extension of the Church.

Derived from the threefold office of Christ, the Anointed One of God, to be the Prophet, Priest, and King of the world, the name intimates the obligation of those who bear it, to faith in Him, to worship through Him, and to obedience to Him, as the Christ; and it also declares their participation in His Union. (S. Aug. Ps. xxvi.) As Ignatius says, Magn. 10, “Whoever is called by any other name than this of Christian is not of God, and (ad Rom. 3) it is our duty not only to be so called, but to be.” Since also Christ is the Son of the living God (Matt. xvi. 16), these duties are elevated proportionably to His Divine Majesty. S. Ignatius, who wrote what has just been cited, was immediate successor to Eudodius, Bishop of Antioch (Euseb. iii. 22), in which city, and, perhaps, in whose time, this name was given.

The name Christian was not given at Jerusalem, the capital of the Jewish world, where 3000 had been converted at once, but at Antioch, a Gentile city, the residence of the President of Syria, who had the supreme command of Judæa. An intimation of the future diffusion of Christianity throughout the Heathen world.

Antioch thenceforth became a centre of Gentile Christianity. See on xiii. 4.

It is worthy of remark, that the name Christian was given, for all time, to the followers of Christ in that great Syrian capital Antioch, in which the Persecutor of God's people, Antiochus Epiphanes, had reigned, whose own name was connected by origin with that city, and who was a type of Antichrist.

Bp. Pearson has expressed an opinion, that, as the word Χριστιανὸς was first used at Antioch, so also the word Χριστιανισμός, as opposed to Ἰουδαϊσμός, was first used by S. Ignatius, Bishop of Antioch. See on Ignat. ad Philad. 6.

“A title so honourable and of such concernment,” says Bp. Pearson on the Creed (Art. ii. p. 194), “that St. Luke has thought fit to mention the city in which that name was first heard, and given by Eudodius, the Bishop of that place, as Ecclesiastical History informs us (Suidas, v. Χριστιανοί. Johann. Antioch. p. 318: cp. Bingham, ii. 1. 4); in which the primitive Christians so much delighted, that before the face of their enemies they would acknowledge no other than that, though hated, reviled, tormented, martyred for it.” See Euseb. v. 1, and cp. Bingham i. chapp. 1 and 2, where the learned author enumerates the various names given to the Christians.

The name Christian is also a protest against all religious titles derived from human leaders: εἰς γὰρ ὑμῶν καθηγητῆς ὁ Χριστός (Matt. xxiii. 8. 10). “Christianus est cui Christus semper in corde, ore, et opere.” (A Lap.)

Hence Greg. Nazian. says (p. 656), “I honour Peter, but am not called Petrianus; I honour Paul, but am not called Paulianus; I will not consent to be named of men, having been born of God. If I worshipped a Creature I should not be a Christian. For why is the name of Christian precious? Because Christ is God.” Similar language is used by S. Augustine. What would they have said of the names Arminian, Wesleyan, &c.?

The writer of the Acts of the Apostles, probably a native of Antioch (Euseb. iii. 4), might well rejoice in the appellation; as S. Chrysostom, the Homilist on the Acts, did, from his own connexion with that city.

²⁷ προφῆται] prophets. Another proof of the gift of the Holy Ghost to the Church, and of the truth of Christ. See John xvi. 13. Cp. Acts xx. 23; xxi. 11. Eph. iv. 11. 1 Tim. iv. 1. For Prophecy had ceased with Malachi,—thence called by the Jews themselves “the seal of the Prophets.” See Hottinger, Thes. Phil. p. 483.

²⁸ λιμὸν μεγάλην—ἥτις] So the best MSS. On λιμὸν, feminine, see Valek., who observes that the feminine is the Doric form, and that many forms passed from that dialect into Hellenistic Greek. See also Lobek, Phryn. p. 188, and Bornemann and Meyer here.

In order that it might not be alleged (as it was by Heathens) that Famines and Troubles were due to Christianity, the Holy Spirit predicts them, and prepares the Christians for them, and makes them to be occasions of Christian Benevolence. So all things work for good to those who love God. See Chrys. here.

— ὅλην τὴν οἰκουμένην] all the world. The Roman Empire. See Luke ii. 1. On this famine, see Euseb. ii. 8. 11.

— ἥτις καὶ ἐγένετο] which also came to pass; therefore there is an interval of some time to be supplied here. Cp. the similar use of ἐγένετο in the important passage Luke ii. 2.

It is to be understood from the context that St. Luke is speaking of its coming to pass in Judæa.

— ἐπὶ Κλαυδίου] in the time of Claudius. It was not prophesied that it would prevail in all parts of the Empire at once, and this seems to be the reason why St. Luke says in the time of Claudius, without specifying the year; and hence it is easily intelligible that the Christians of Antioch, a great commercial city, having traffic with all countries, might be comparatively at ease, while their brethren in the heart of Judæa might be in distress.

The introduction of the words ἐπὶ Κλαυδίου seems to intimate that the prophecy itself was delivered before he was Emperor.

There were numerous famines in the reign of Claudius. See Dio Cass. lx. Sueton. Claud. 28. Tacit. Ann. xii. 43. Joseph. Ant. xx. 5, A.D. 45, under Cuspius Padus, appointed Procurator of Judæa by Claudius after the death of King Herod Agrippa. “Quam famem respexisse Agabum testatur Euseb. ii. 8.” Pearson, p. 376. See also Biscoe, pp. 60. 66. Lardner, Credib. i. 11. 2.

After Κλαυδίου Elz. adds Καίσαρος, which is not in the best MSS.

²⁹ ὥρισαν—πέμψαι] they determined to send. They did not wait for the Dearth, but anticipated it in faith and love. They

30 ὁ καὶ ἐποίησαν, ἀποστείλαντες πρὸς τοὺς πρεσβυτέρους διὰ χειρὸς Βαρνάβα q ch. 12. 25.
καὶ Σαύλου.

XII. ¹ Κατ' ἐκείνον δὲ τὸν καιρὸν ἐπέβαλεν Ἡρώδης ὁ βασιλεὺς τὰς χεῖρας
κακῶσαι τινὰς τῶν ἀπὸ τῆς ἐκκλησίας. ² Ἄνειλε δὲ Ἰάκωβον τὸν ἀδελφὸν ^a Matt. 4. 21.
Ἰωάννου μαχαίρα. ³ Καὶ ἰδὼν ὅτι ἀρεστόν ἐστι τοῖς Ἰουδαίοις, προσέθετο
συλλαβεῖν καὶ Πέτρον· ἦσαν δὲ αἱ ἡμέραι τῶν ἀζύμων ⁴ ὃν καὶ πιάσας ἔθετο
εἰς φυλακὴν, παραδούς τέσσαρσι τετραδίοις στρατιωτῶν φυλάσσειν αὐτὸν,
βουλόμενος μετὰ τὸ πάσχα ἀναγαγεῖν αὐτὸν τῷ λαῷ.

no sooner believe but they bear fruit. Such was the good effect of the Famine (*Chrys.*); it is an occasion of spiritual plenty—another example of good elicited from evil.

30. ὁ καὶ ἐποίησαν—Σαύλου] It appears from xii. 25, that Barnabas and Saul arrived at Jerusalem and fulfilled their mission of relief to the brethren there, and returned to Antioch soon after the death of Herod, which took place after Easter, in A.D. 44. Cp. *Euseb.* ii. 3.

—πρὸς τοὺς πρεσβυτέρους] to the Presbyters; already well known, but now first mentioned as such. See above on vi. 3. Luke x. 1.

Hitherto St. Luke had applied the word πρεσβύτεροι to the elders of the Jews (iv. 5. 8. 23; vi. 12); henceforth the πρεσβύτεροι are officers recognized in the Church, xiv. 23; xv. 2. 4. 6. 22; xxi. 18.

Thus the Church almost insensibly succeeds to the Synagogue, and occupies its place.

The contributors did not send the money to the Deacons, though it is probable that the alms were to be dispensed by their instrumentality (vi. 5).

While the Apostles were at Jerusalem, the sums of money arising from the sale of the lands were laid at their feet (iv. 35. 37; v. 2).

It would seem therefore from the circumstance here mentioned, that the Apostles were not now at Jerusalem. St. James, the Bishop of that See, was probably there; and in the word presbyters his presidency may be supposed (see xii. 17), as St. Paul's is in 1 Tim. iv. 14 compared with 2 Tim. i. 6.

CH. XII. 1. κατ' ἐκείνον τὸν καιρὸν] At that season. St. Luke here returns to an earlier date than the famine in xi. 28, which took place soon after the death of Herod Agrippa I., which is described xii. 21—24, and occurred soon after the Passover of A.D. 44.

—Ἡρώδης ὁ βασιλεὺς] Herod the King. The word βασιλεὺς, King here, is a proof of St. Luke's accuracy. This Herod is Agrippa, son of Aristobulus and Bernice, and grandson of Herod called the Great, by whom, after his father's death, he was sent to the court of Tiberius, at Rome, who, after the death of Drusus, put him in custody, in which he remained till the death of Tiberius. Caligula gave him the tetrarchy of Philip (*Joseph. Ant.* xviii. 6. 10; xix. 8. 2) and the tetrarchy of Herod his brother, who was banished to Lyons, and the title of King. The Emperor Claudius added to his kingdom whatever else had belonged to his grandfather, Herod the King (*Joseph. Ant.* xix. 5. 1; 8. 2).

Coins of Herod Agrippa have been preserved with the inscriptions ΒΑΣΙΛΕΥΣ ΜΕΓΑΣ ΑΓΡΙΠΠΑΣ ΦΙΛΟΚΑΙΣΑΡ, and on the reverse, ΚΑΙΣΑΡΙΑ (sic) Ἡ ΠΡΟΣ Τῷ ΣΕΒΑΣΤῷ ΛΙΜΕΝΙ (*Akermann*, p. 38), and ΗΡΩΔΗΣ ΦΙΛΟΚΛΑΥΔΙΟΣ (*Welst.* p. 525; see below on vv. 21—23),—remarkable mementos of his attachment to Rome, and of his connexion with this Cæsarea, where he was smitten by the Angel when doing homage to Claudius Cæsar.

2. ἀνείλε Ἰάκωβον τ. ἀδελφὸν Ἰωάννου] he killed James the brother of John; and so fulfilled the prophecy of Christ (*Matt.* xx. 23). James tasted the first draught of Christ's cup of suffering, and his brother John had the longest draught of it. See also on v. 3, and on John xxi. 23.

The Lord sometimes surrenders the life of His most faithful servants; and so the measure of guilt of those who persecute them is filled up, and their punishment hastened, and the victory of Christ consummated.

It is related by *Clemens Alex.* in *Euseb.* ii. 9, "that the person who accused James, having been present at his testimony to Christ, was so moved by it as to profess himself a Christian; and that he and the Apostle were led together to execution, and on the way thither he craved pardon of James for the wrong he had done him; and that the Apostle, having looked at him for a short time, said, 'Peace be with you,' and kissed him. And so both were beheaded together." As to the time of his martyrdom, see on v. 3.

Surprise has been expressed by some (see *Meyer*, p. 221) that the writer of the Acts does not dilate on the circumstances of the Martyrdom of the First of the Apostles who shed his blood for Christ.

But it was no part of St. Luke's plan to write a Martyrology. His work is the book of their "Acts" in life, and not of their sufferings by death. He does not describe death-beds. The Martyrdom of life is what he teaches. He fixes the reader's attention on that; and thus leads us to conclude that they who live as Martyrs will die as Martyrs, and that the true way to die well is to live well.

He thus guards us against the common error of dwelling too much on the circumstances of death-beds; and draws us off from them, to the practical duties of daily life.

Having described one Martyrdom in such a manner as none but an inspired writer could have done—the Martyrdom of St. Stephen the Deacon (vi. vii.)—he leaves his readers to infer that the same Spirit Who encouraged and animated the Protomartyr in his death, was with the whole of the Noble Army of Martyrs who followed him on the road of suffering to glory; and he therefore will not describe the martyrdom of the first Apostle, St. James, nor even of him whose friend and historian he is, the Apostle St. Paul.

Another reason may perhaps have weighed with him here. He and his brother Evangelists are very full and circumstantial in their history of the first and greatest of Martyrdoms—that blessed Martyrdom which is the source of all the Grace and of all the Glory of all Martyrdoms, both in life and death, even to the end of time, the Martyrdom of "the true and faithful MARTYR or WITNESS," JESUS CHRIST. (*Rev.* i. 5; iii. 14.)

Perhaps he was unwilling to disturb the unapproachable dignity and holiness of that astonishing act of love, and of that unique source of life; or to draw off the attention of his readers by details of the subordinate and derivative martyrdoms of his followers, even of a St. James, and a St. Paul, from contemplating with unwavering faith and undivided love the Martyrdom of Christ.

—μαχαίρα] with the sword, not by the sentence of the Sanhedrim, according to which he would have been stoned, but by the civil sword. On μάχαιρα, as the ensign of civil power, see *Rom.* xiii. 4. *Rev.* vi. 4.

James suffered by one Herod the same kind of death as the Baptist had suffered from another Herod. The Herods were imitators of Rome even in their executions of punishment. Death by decapitation was abominable in the eyes of the Jews. (*Lightfoot.*)

3. ἀρεστὸν—Ἰουδαίοις] pleasing to the Jews. It was a ruling principle of the Herodian policy, to please the people. "Herodis posteris, Herodis Magni exemplo, id tantum satagebant, ut Cæsarius partim, partim Judæis placerent." (*Grotius.*)

—προσέθετο συλλαβεῖν] he added to apprehend; a Hebraism. See *Luke* xx. 12, προσέθετο πένναι. Cp. *Gen.* iv. 2; viii. 10; xxxviii. 26. 1 *Sam.* xix. 21. See *Vorst.* de Hebr. p. 592.

—τῶν ἀζύμων] of the unleavened bread. *S. Jerome* (in *Ezek.* xliii.) appears to say (though cp. *Tillemont*, p. 270) that St. James was martyred on the Second day of the Passover, i. e. on the XVth Nisan, the same day as the Crucifixion of Christ; if so, there was in this coincidence also an appropriateness in the prophecy of his participation in Christ's cup of suffering. See v. 2.

4. τέσσαρσι τετραδίοις] four quaternions; a quaternion for each of the four watches of the night, he being chained (v. 6) to two of each of the quaternions in succession; and the other two being posted at the door.

Agrippa, who had been himself kept a prisoner at Rome by Tiberius, had not learnt mercy by adversity. He who had been bound, binds Peter; but Peter is loosed from his chains by an Angel of life, and Agrippa is smitten by an Angel of death.

—μετὰ τὸ πάσχα] after the Passover. As if in reverence for the sanctity of the season ("non judicant die festo," says the *Talmud*, Moed Katon)—when he was intent on murder! Com-

⁵ Ὁ μὲν οὖν Πέτρος ἐτηρεῖτο ἐν τῇ φυλακῇ¹ προσευχὴ δὲ ἦν ἐκτενὴς γινομένη ὑπὸ τῆς ἐκκλησίας πρὸς τὸν Θεὸν ὑπὲρ αὐτοῦ. ⁶ Ὅτε δὲ ἐμελλεν αὐτὸν προ-
 ἄγειν ὁ Ἡρώδης, τῇ νυκτὶ ἐκείνῃ ἦν ὁ Πέτρος κοιμώμενος μεταξύ δύο στρατι-
 ωτῶν δεδεμένος ἀλύσει διπλῇ, φύλακές τε πρὸ τῆς θύρας ἐτήρουν τὴν φυλακὴν.
⁷ Καὶ ἰδοὺ, ἄγγελος Κυρίου ἐπέστη, καὶ φῶς ἔλαμψεν ἐν τῷ οἰκήματι πατάξας
 δὲ τὴν πλευρὰν τοῦ Πέτρου ἤγειρεν αὐτὸν λέγων, Ἀνάστα ἐν τάχει. Καὶ
⁸ ἐξέπεσον αὐτοῦ αἱ ἀλύσεις ἐκ τῶν χειρῶν² εἶπέ τε ὁ ἄγγελος πρὸς αὐτόν,
 Περιζῶσαι, καὶ ὑπόδησαι τὰ σανδάλια σου· ἐποίησε δὲ οὕτω. Καὶ λέγει αὐτῷ,
 Περιβαλοῦ τὸ ἱμάτιόν σου, καὶ ἀκολούθει μοι. ⁹ Καὶ ἐξελθὼν ἠκολούθει αὐτῷ
 καὶ οὐκ ᾔδει ὅτι ἀληθὲς ἐστὶ τὸ γινόμενον διὰ τοῦ ἀγγέλου, ἐδόκει δὲ ὄραμα
 βλέπειν. ¹⁰ Διελθόντες δὲ πρώτην φυλακὴν καὶ δευτέραν ἦλθον ἐπὶ τὴν πύλην
 τὴν σιδηρᾶν τὴν φέρουσιν εἰς τὴν πόλιν, ἥτις αὐτομάτῃ ἠνοίχθη αὐτοῖς· καὶ
 ἐξελθόντες προῆλθον ῥύμην μίαν· καὶ εὐθὺς ἀπέστη ὁ ἄγγελος ἀπ' αὐτοῦ.
¹¹ Καὶ ὁ Πέτρος ἐν ἑαυτῷ γενόμενος εἶπε, Νῦν οἶδα ἀληθῶς, ὅτι ἐξαπέστειλε
 Κύριος τὸν ἄγγελον αὐτοῦ, καὶ ἐξείλατό με ἐκ χειρὸς Ἡρώδου, καὶ πάσης τῆς
 προσδοκίας τοῦ λαοῦ τῶν Ἰουδαίων. ¹² Συνιδὼν τε ἦλθεν ἐπὶ τὴν οἰκίαν τῆς

pare the hypocrisy of the Jews, when thirsting for the blood of Christ, John xviii. 28.

5. ἐκτενής] continuous. See 1 Pet. iv. 8.

6. ὅτε δὲ ἐμελλεν προάγειν] but when he was about to bring him forth. On the remarkable timeliness of divine interferences, see above, ix. 3, and below, v. 23.

— κοιμώμενος] sleeping. Peter sleeps calmly in body, because he watches in his heart to God; Who "neither slumbers nor sleeps." Chrys. (Hom. 8, ad Ephes.)

He casts all his care on God. He who is bound sleeps; they who are at large pray. (Chrys.) Compare Paul in prison, xvi. 25.

7. ἄγγελος Κυρίου] an Angel of the Lord. See also v. 23.

This Chapter presents a Prophetic Epitome of the History of the Persecutions of the Church.

Herod, the Edomite, favoured by the Roman Empire, admired and applauded by the world, acting with a view to popularity (xii. 3), and administering his kingdom on principles of political expediency, with an eye mainly to material and mercantile interests (v. 20), and by the arts of diplomacy, and with the pomp and display of human eloquence and glory (v. 21), is a striking personification of the Power of the World as arrayed against the Church.

He stretches forth his hands to vex certain of the Church. He is at first successful. The Apostle St. James is killed by the Sword; as the Baptist was by Herod's uncle. This act pleases the people. Herod is elated by success. He proceeds to seize another Apostle, St. Peter, the foremost of the Twelve, and thus he is hurried on to his own destruction.

The Church resorts to her proper weapon of defence—Prayer (v. 5, 12), united and unremitting Prayer. In answer to her supplications, one Angel of the Lord is sent to deliver Peter from prison; and another Angel is sent from God to smite Herod, in the height of his pride and glory. The princely Persecutor is summoned from the βῆμα, on which he sat in royal state (v. 21), to the βῆμα of Christ, the King of kings. He dies miserably. But the word of the Lord grows, and is multiplied.

This narrative forms a striking sequel to another divine History of Persecution in the Annals of the Ancient Church of God—in the Old Testament. There, another king, the victorious King of Assyria, Sennacherib, rages against Jerusalem and blasphemes God. The Church of God, in the person of her king Hezekiah, resorts to her armour against Persecution and Impiety—Prayer in God's House (see 2 Kings xix. 1. 14. Isa. xxxvii. 1).

The word of God, delivered by the prophet Isaiah, comforts Hezekiah. An Angel of the Lord is sent to smite the army of Sennacherib, in the hour of his impious exultation and triumph. Hezekiah, who had gone up to the Lord's house to pray, is miraculously rescued by God. And he who had blasphemed God, falls basely by the hands of his own children, while worshipping in the house of Nisroch his god (2 Kings xix. 37. Isa. xxxvii. 38).

These two Chapters (Acts xii. and Isa. xxxvii.) beautifully illustrate each other, by displaying the rage of the World and its furious passions against God and His Church, and the impotent futility and shameful discomfiture of all its pride and power when warring against Him; and the duty of the Church to trust in

God and to pray, in the hour of her trial. They are dictated by the Holy Spirit for the encouragement of the Church in every age, and in order to cheer her with the prophetic assurance, that although all help of man should fail, the rage of the Kingdom of Darkness against her will not prevail, but be made conducive in the end to the more glorious Victory of the Word of God.

It is not unworthy of remark, as a happy coincidence, that these two Chapters are appointed to be read on the same day in the Calendar of Daily Lessons in the English Church (viz.) on December 12.

May the same Divine Power which watched over the Church of Zion under both dispensations, watch over our Jerusalem; may she have grace to imitate that Church in faith and trust and prayer; and may she be ever blessed with Princes and Pastors, mindful of the example and animated with the spirit of Hezekiah the King, Isaiah the Prophet, and Peter the Apostle!

— φῶς κ.τ.λ.] light; that he might not suppose it to be a dream. (Chrys.)

— οἰκήματι] an euphemism for prison (δεσμοτηρίῳ). Cp. ἀπαγχθῆναι, v. 19, an expression for φονεῖσθαι, also said of Herod, the enemy and persecutor of the Church. Cp. εἰς τὸν τόπον τὸν τοῦτον, said of Judas, i. 25.

These examples of λιτότης, or charitable extenuation, are deserving of notice, as showing that the inspired Writers and Speakers, in the Apostolic age, were not actuated by passion, when relating the worst actions of their Enemies, but were enabled to cherish a spirit of gentleness and moderation, even under circumstances of severe provocation.—A genuine fruit of the Spirit of Grace.

8. σανδάλια] sandals. See on Matt. x. 10, and Mark vi. 9, whence it appears that the Apostles did not wear the heavier ὑποδήματα, but the lighter σανδάλια, more suitable for missionary activity. Σανδάλια are the Latin soleæ, and are interpreted βλαστία by Hesych.

The words Arise quickly, are not designed to show that there was any need of haste, but to prove the celerity with which the deliverance of Peter from his chains was executed.

Indeed (as has been observed by Valck.), all these commands of the Angel concerning St. Peter's attire, are recited to show that there was no hurry in the transaction. "Do not stay to bind on your sandals," was a common phrase among the Greeks, when they would excite a person to make haste. See Theocrit. xxiv. 35. Ἀνστα, μηδὲ πόδεςσι τοῖς ὑπὸ σάνδαλα θείης.

And so Hesiod, to contrast speed with delay, uses a metaphor from the girding of the tunic, γέροντες ἄζωστοι ἐκιν, ζώσαντο δὲ πρὸι. Cp. Juvenal, v. 20, "rumpere somnum Debeat et ligulas demittere," and Ruperti's note.

— περιβαλοῦ τὸ ἱμάτιόν σου] cast thy pallium about thee; he had already girded his tunic.

10. διελθόντες—τὴν πόλιν] See Lightfoot, who shows reason for believing that this prison was without the City's inner wall, and between its two walls.

— ἀπέστη] he departed. The Angel's actions show that God's extraordinary grace is not wanting in what is needful, nor exerted where not necessary; but where human care and labour can act, there divine grace does not supersede, but quicken them. (Chrys.)

Μαρίας τῆς μητρὸς Ἰωάννου τοῦ ἐπικαλουμένου Μάρκου, οὗ ἦσαν ἱκανοὶ συν-
ηθροισμένοι καὶ προσευχόμενοι. ¹³ Κρούσαντος δὲ αὐτοῦ τὴν θύραν τοῦ
πυλῶνος, προσῆλθε παιδίσκη ὑπακοῦσαι, ὀνόματι Ῥόδη ¹⁴ καὶ ἐπιγνοῦσα τὴν
φωνὴν τοῦ Πέτρου ἀπὸ τῆς χαρᾶς οὐκ ἤνοιξε τὸν πυλῶνα, εἰσδραμοῦσα δὲ
ἀπήγγειλεν ἐστάναι τὸν Πέτρον πρὸ τοῦ πυλῶνος. ¹⁵ Οἱ δὲ πρὸς αὐτὴν εἶπον,
Μαίνη· ἡ δὲ διῆσχυρίζετο οὕτως ἔχειν. Οἱ δὲ ἔλεγον, Ὁ ἄγγελος αὐτοῦ ἐστίν.
¹⁶ Ὁ δὲ Πέτρος ἐπέμενε κρούων· ἀνοίξαντες δὲ εἶδον αὐτὸν, καὶ ἐξέστησαν.
¹⁷ Κατασείσας δὲ αὐτοῖς τῇ χειρὶ σιγᾶν διηγῆσατο αὐτοῖς πῶς ὁ Κύριος αὐτὸν
ἐξήγαγεν ἐκ τῆς φυλακῆς. Εἶπε δέ, Ἀπαγγέilate Ἰακώβῳ καὶ τοῖς ἀδελφοῖς
ταῦτα. Καὶ ἐξελθὼν ἐπορεύθη εἰς ἕτερον τόπον.

12. Μάρκον] See xii. 25; xv. 37. 39. Probably Mark the Evangelist (*Ammonius, Origen, Euthym., Œcumen.*), whom St. Peter calls his son (1 Pet. v. 13). This opinion, though controverted by some, seems to be correct, for the following reasons:—

(1) We find *St. Peter* here connected with John, whose surname, or additional name, was Mark.

(2) This John Mark was the companion and ἀνεψιὸς of *Barnabas* (Acts xii. 25; xv. 37. 39. Col. iv. 10).

(3) *Barnabas* was under the influence of *Peter*. “*Barnabas, Petro familiarissimus*” (*Bp. Pearson*), was led away by *Peter*’s example at Antioch (Gal. ii. 13).

(4) This swerving of *Barnabas* under *St. Peter*’s influence, appears to have prepared the way for the παρενσυσμός between *Paul* and *Barnabas* (Acts xv. 36—39). See *Bp. Pearson*, A. P. ad A. D. 50.

(5) *St. Mark* was mixed up with this dispute, and after it went away with *Barnabas*.

(6) *St. Peter* calls *Mark* his son (1 Pet. v. 13).

(7) This *Mark* is identified with the Evangelist by the Early Church, which records that the Gospel of *St. Mark* was written under the eye of *St. Peter* (*Euseb.* ii. 15; iii. 39). See also above, *Introduction* to the Gospel of *St. Mark*, p. 111.

— προσευχόμενοι] *praying* by night. Cp. v. 5. *Angelus orationis* (see *Malachi* ii. 7, and cp. *Bp. Andrewes*, *Serm.* v. 355) ascendebat in Ecclesiā, ad invocandum Deum; *Angelus Potestatis* descendebat à Deo ad liberandum Petrum.

Herod’s soldiers were watching under arms at the door of the prison. Christ’s soldiers were watching unto prayer in the house of *Mary*. Christ’s soldiers are more powerful with their arms, than Herod’s soldiers with theirs. They unlock the prison door, and bring *Peter* to the door of *Mary*’s house. See the beautiful Homily of *Chrysostom*, on this history, pp. 761—764.

13. τὴν θύραν τοῦ πυλῶνος] *The door or wicket of the gate.* Cp. iii. 2; xiv. 13.

— παιδίσκη] a damsel. We hear of a damsel as a porter in the High Priest’s house *John* xviii. 16, 17.

— ὑπακοῦσαι] to *hearken*, to answer and announce. *Xenophon*, *Sympos.* i. 11.

14. ἀπὸ τῆς χαρᾶς] *from joy*. A touching incident, full of truth and beauty,—showing the love with which the Apostle was regarded by a servant, perhaps a slave. *S. Chrys.* here observes, σκόπει πῶς αἱ παιδίσκαι αὐτῶν ὁμότιμοι αὐταῖς ἦσαν. A lesson for modern times. Remark also that *St. Luke*’s knowledge of facts extends even to the name of the servant-maid at *Mary*’s door.

15. ὁ ἄγγελος αὐτοῦ ἐστίν] *it is his Angel*. This was said by holy persons who had been engaged in earnest prayer, and at a time when the graces of the Holy Spirit in the knowledge of divine things were bestowed in extraordinary abundance on the Church. And the Holy Spirit has vouchsafed to place this speech here upon record in Scripture. There is doubtless therefore something significant in it. Some of the Fathers did not hesitate to say, that it appears from this and other passages of Holy Writ, especially *Matt.* xviii. 10, that every believer has a guardian Angel, ὅτι ἕκαστος ἡμῶν ἄγγελον ἔχει (*Chrys.*), and παντὶ πεπιστευκῷ εἰς Κύριον ἄγγελος παρέδρυνε (*Basil*, in Ps. xxxiii.), ἕκαστος ἔχει ὁδηγόν (*Ammon.*), “unless we drive him from us by our sins” (*Basil*, in *Caten. Theophyl.* *S. Hieron.* in *Esai.* c. 66), and see the passages in *Petavius Dogm. Theol.* iii. de Angelis, ii. 6, and *Bp. Bull*’s two Sermons, xi. and xii. “On the existence of Angels,” and “the Office of the Holy Angels towards the Faithful,” vol. i. pp. 261—325.

It was also a received opinion among the devout Jews of our Lord’s age, that every one of the faithful has a tutelary Angel, and that the Angel sometimes appeared in the likeness of the person whose Angel he was. See *Lightfoot* here, ii. p. 683.

It may be observed also, that this speech had a singular fitness on the present occasion. For *St. Peter* had just said (v. 11),

“Now I know that God hath sent His *Angel* and hath delivered me;” and the very fact that he was now at *Mary*’s door was due to God’s interposition by an Angel.

It was God’s power exerted by the ministry of an Angel which had brought *Peter* out of the prison and enabled him to stand there. The speech therefore seems to have been uttered not without some intimation from above.

Thus far at least we may venture to say concerning it,—

(1) That it affords a remarkable illustration of the truth of the assertion, that the Angels of God “are sent forth to minister for them that shall be heirs of salvation” (*Heb.* i. 14), especially when labouring in the cause of Christ and His Church, and in peril of death, as *Peter* was. Cp. *Ps.* xxxiv. 7; xci. 9—12.

(2) That this speech, coming forth so naturally as it did from the mouth of this Christian assembly in the house of *Mary*, affords a cogent proof of the reality of the angelic appearances described in the New Testament, which some rationalizing Expositors would endeavour to explain away into figures of speech. Here is a person described, knocking at a door, speaking with a human voice. It cannot, they think, be *Peter*; for he is in prison; who, then, is it? *It is his Angel*.

(3) The frequency with which *Angels* appear, or are mentioned in the History of the Acts of the Apostles (in which the word *Angel* occurs twenty times), is remarkable. See v. 19; viii. 26; x. 3; xii. 7. 23; xxvii. 23. And in this same book the *Sadducees* appear prominently as persecutors of the Church; and they believed “neither Angel nor Spirit,” xxiii. 8;

Thus Almighty God affords the most appropriate and seasonable corrections of error, in perilous times, to His Church. The angelic appearances in the Apostolic age comforted the hearts of persecuted Churches, and refuted the errors of persecuting Sadducees.

On the Angelic Appearances in the Acts, see further below, note, *vv.* 21, 22.

17. κατασείσας—τῇ χειρὶ] *having beckoned to them to be silent, with a downward motion of his hand*. See on xxi. 40.

This description of the motions of the hand and other bodily gestures, which are frequently noticed in the Acts, bespeak the accuracy of an eye-witness. See iii. 7; ix. 41; xiii. 16; xix. 33; xxi. 40; xxiii. 19; xxvi. 1; xxviii. 8.

— Ἰακώβῳ] to *James*, “the brother of our Lord,” and first Bishop of Jerusalem (*Euseb.* ii. 1). See on *Matt.* x. 3. He was martyred, A. D. 62, by the Jews, who, being disappointed by the escape of *St. Paul*, wreaked their vengeance on him. *Euseb.* ii. 23.

This message to *St. James* appears to intimate that he held a special position in the Church at Jerusalem. And this is confirmed by other passages in the Acts, particularly xxi. 18, where *St. Paul* makes a special report to *James*; and by *Gal.* ii. 12, where persons coming from Jerusalem are said to come “from *James*.”

This office is affirmed by ancient Church History to have been that of Bishop of Jerusalem. See *Euseb.* ii. 1, where he says that *James*, “the Lord’s brother, commonly called *James* the Just,” was ordained the first Bishop of Jerusalem.”

It has been questioned by some whether “*James* the Lord’s brother” was one of the twelve Apostles. (*Vales. Euseb.* i. 12. *Burton*, p. 105. *Baumgarten*, i. p. 326. *Gieseler*, § 25, 26, and others.) But this question seems to be decided by *St. Paul*, who says (*Gal.* i. 19), “Other of the Apostles saw I none, save *James* the Lord’s brother.” Compare this with *Acts.* ix. 27, “*Barnabas* brought him (*Paul*) to the Apostles,” i. e. *Peter* and *James*.

There are only two Apostles named *James*; and if *James* the Lord’s brother had been the same as *James* the son of *Zebedee*, then *St. John* the Evangelist would have been the Lord’s brother, which is never said by any writer of Scripture.

Among the women at the crucifixion, according to *St. Mark*
O 2

¹⁸ Γενομένης δὲ ἡμέρας, ἦν τάραχος οὐκ ὀλίγος ἐν τοῖς στρατιώταις, τί ἄρα ὁ Πέτρος ἐγένετο.

¹⁹ Ἡρώδης δὲ ἐπιζητήσας αὐτὸν καὶ μὴ εὗρων, ἀνακρίνας τοὺς φύλακας ἐκέλευσεν ἀπαχθῆναι.

Καὶ κατελθὼν ἀπὸ τῆς Ἰουδαίας εἰς Καισάρειαν διέτριβεν.

e 1 Kings 5. 9,
11.
Ezek. 27. 17.

²⁰ Ἦν δὲ θυμομαχῶν Τυρίοις καὶ Σιδωνίοις· ὁμοθυμαδὸν δὲ παρήσαν πρὸς αὐτὸν, καὶ πείσαντες Βλάστον, τὸν ἐπὶ τοῦ κοιτῶνος τοῦ βασιλέως, ἤτουντο εἰρήνην, διὰ τὸ τρέφεσθαι αὐτῶν τὴν χώραν ἀπὸ τῆς βασιλικῆς.

²¹ Τακτῇ δὲ ἡμέρᾳ ὁ Ἡρώδης, ἐνδυσάμενος ἐσθῆτα βασιλικήν, καὶ καθίσας ἐπὶ τοῦ βήματος, ἐδημηγόρει πρὸς αὐτούς. ²² Ὁ δὲ δῆμος ἐπεφώνει, Θεοῦ φωνὴ καὶ οὐκ ἀνθρώπου. ²³ Παραχρῆμα δὲ ἐπάταξεν αὐτὸν ἄγγελος Κυ-

f 1 Sam. 25. 38.

(xv. 40), were Mary Magdalene, and Mary the mother of James the Less; according to St. John (xix. 25), Mary Magdalene and Mary ἡ τοῦ Κλωπᾶ, probably, wife of Cleopas or Clopas. Therefore James the Less was, it would seem, son of Cleopas. And this is confirmed by Epiphanius, Chrysostom, Lardner, iii. 331, and others, particularly (as it seems) by Papias, the scholar of St. John. See on Matt. xii. 46. And according to St. Matthew (x. 2), one of the two Apostles who was called James, was the son of Alphaeus, which is probably the same name as Cleopas. See on Matt. x. 3; xii. 46. Therefore James the Lord's brother was the same as James the Apostle.

Probably his relationship to our Lord conduced to his appointment as first Bishop of Jerusalem; and several of that family are said to have been chosen to preside over Churches on this ground. *Hegesippus*, in *Euseb.* iii. 20. Cp. the article on St. James the Less in *Tillemont, Mémoires*, i. pp. 163-281, where he discusses the question; and *Lardner*, iii. 384, and particularly *Dr. Mill's Essays*, ii. p. 239, and *Blunt* on the Early Church, p. 71; and below, *Introduction* to the Epistle of St. James, p. 6.

— ἕτερον τόπον] another place, of a different kind. Some Roman Divines say *Rome* (*Baronius*), but this is uncertain, as *Lorinus* acknowledges; and see *Pearson*, *Ann. Paul.* a.d. xlv. Others (*Lightfoot, Heinrichs, Kuinoel*) say Antioch. We find Peter again at Jerusalem at the Council, Acts xv. 7, the last time he is mentioned in this book;

The fact of his departure is perhaps mentioned to show that he would not expose himself needlessly to danger, or tempt Herod to the sin of persecution: οὐ γὰρ ἐπέλαξε τὸν Θεόν, says *Chrys.*

More than twelve years had now elapsed from the Ascension (see on i. 4), and he had discharged his duty of witnessing Christ's Resurrection to the Jews at Jerusalem. He would now go and preach elsewhere, in some other place, where the Gospel which he preached would be received more favourably than it had been by the Rulers of Jerusalem.

Perhaps in the word here used,—not ἄλλος, but ἕτερος, other of two, contrasted with each other—there is reference to our Lord's own command (Matt. x. 23). If they persecute you in one city, fly ἐς τὴν ἑτέραν—and to His own practice when rejected by the Samaritan Village (Luke ix. 56), ἐπορεύθη εἰς ἐτέραν κώμην.

The time of the probation of Jerusalem and her Rulers was now nearly over, as far as the preaching of the Twelve was concerned. Her cup of iniquity had been almost filled to the brim by the murder of James the Apostle, and by the attempt made by her King to murder St. Peter—because that other murder had pleased the Jews;

Now, therefore, the Witness of Apostolical Preaching withdraws from Jerusalem, and migrates to another place;

Probably it is for this reason that the place to which Peter went is not specified. The non-specification of its name brings out more clearly its contrast as another place than Jerusalem. If its name had been mentioned, it might have been supposed that he went from Jerusalem, merely because he was attracted to that other, different, place by some recommendations of its own.

On St. Peter's subsequent history, until his martyrdom at Rome, see below, *Introduction* to his First Epistle, pp. 36—40.

¹⁹ ἀπαχθῆναι] to be led away, i. e. to execution. ἀπαχθῆναι is an euphemism for “to be put to death,” εἰς θάνατον ἐλκεσθαι. (*Hesych.*) An instance of St. Luke's lenity of language—especially concerning Kings. See on v. 7.

²⁰ θυμομαχῶν] properly fighting in his θυμὸς, the seat of passion, against—enraged with—not actually at war. So *Polybius, Plutarch, and Dion. Halic.* use θυμομαχεῖν (see *Valck.* and *Kuin.*).

— Τυρίοις καὶ Σιδωνίοις] Tyrians and Sidonians. Tyre and

Sidon were now subject to Rome, “cum umbrâ quâdam libertatis.” (*Grot.*)

— διὰ τὸ τρέφεσθαι] Cp. 1 Kings v. 11. Ezek. xxvii. 17.

²¹—²³. τακτῇ ἡμέρᾳ] on a set day. With the simple narrative of these three verses compare the ornate description in *Josephus*, *Ant.* xix. 8. 2;

The events here described took place in the Theatre at Caesarea, when Herod was celebrating festive and votive games in honour of his Imperial patron Claudius; perhaps on the occasion of his return from Britain (*Joseph.* xix. 8. 2). *Weststein* (p. 525) refers to coins of Herod Agrippa inscribed ΚΑΛΑΤΔΙΑ ΚΑΙΣΑΡΕΙΑ, and ΒΑΣΙΛΕΥΣ ΗΡΩΔΗΣ, ΦΙΛΟΚΛΑΤΔΙΟΣ ΑΓΡΙΠΠΑ ΒΑΣΙΛΕΥΤ, and ΒΑΣΙΛΕΥΣ ΗΡΩΔΟΤ ΚΑΛΑΤΔΙΩ ΚΑΙΣΑΡΙ ΣΕΒΑΣΤΩ ΕΤ. Γ. See above on v. 1.

The passage of *Josephus* deserves to be transcribed, as illustrating and confirming the narrative of St. Luke, and in order that it may be seen from the comparison of it with St. Luke's relation, how little the Sacred Writers are disposed to overstate things, or to adopt what is legendary and apocryphal. Ἡρώδης δευτέρα τῶν θεωριῶν ἡμέρα στολὴν ἐνδυσάμενος, ἐξ ἀργύρου πεποιημένην πᾶσαν, ὡς θαυμάσιον ὄψην εἶναι, παρήλθεν εἰς τὸ θέατρον, ἀρχομένης ἡμέρας. Ἐνθα ταῖς πρώταις τῶν ἡλιακῶν ἀκτίνων ἐπιβολαῖς ὁ ἀργυρὸς κατανασθῆις θαυμασίως ἀπέστλιβε, μαρμαίρων τὴν φοβερὸν καὶ τοῖς εἰς αὐτὸν ἀνελίσσουσι φρικάδες· εὐθὺς δὲ οἱ κόλακες τὰς οὐδὲ ἐκείνῳ πρὸς ἀγαθὸν ἄλλας ἄλλοθεν φωνὰς ἀνεβόων, Θεὸν προσαγορεύοντες, Εὐμενὴς τε εἴη, ἐπιλέγοντες. . . . Οὐκ ἐπέπληξε τοῦτοιο ὁ βασιλεὺς, οὐδὲ τὴν κολακίαν ἀσβεύσας ἀπετρίψατο. Ἀνακίψας δὲ οὖν μετ' ὀλίγον τὸν βουβῶνα τῆς ἑαυτοῦ κεφαλῆς ὑπερκαθεζόμενον (cf. *Joseph.* *Ant.* xviii. 8) εἶδεν ἐπὶ σχοινοῦ τινός, ἀγγελὸν τε τοῦτον εὐθὺς ἐνόησεν κακῶν εἶναι, τὸν καὶ ποτε τῶν ἀγαθῶν γενόμενον, καὶ διακρίβιον ἔσχευ ὀδύνην· ἔθροον δὲ αὐτῷ τῆς κοιλίας προσέφυσεν ἀλγῆμα μετὰ σφοδρότητος ἀρξάμενον. . . . συνεχῶς δὲ ἐφ' ἡμέρας πέντε τῷ τῆς γαστρὸς ἀλγῆματι διεργασθεὶς τὸν βίον κατέστρεψεν.

²⁴ Ἀγρίππας μὲν οὖν ὁ βασιλεὺς τῷ τῷ κατ' ἐστὶν τὸν βίον.

If such a narrative as this had been found in the pages of the New Testament, how much censure would it have elicited! Many will allow *Josephus* to have his owl, who deny St. Luke his angel. See also above on v. 15.

On the citation of this passage of *Josephus* by *Eusebius* (ii. 10), compare *Whiston's* note on *Josephus* with *Heinichen's* *Excursus* ii. p. 293, ed. Oxon. 1842.

The ἄγγελος in *Eusebius* is to be explained from *Josephus* xviii. 8, compared with xix. 6.

The comparison of St. Luke's narrative in this chapter with that of the historian *Josephus*, presents for thankful consideration the benefits derived from the study of Sacred History. It removes the veil which hangs between us and the past, and discloses to us the secret springs and invisible agency by which its great events were produced. This is a work which no uninspired writer could perform. It could only be done by the Spirit of God. And a writer who (as St. Luke does in this chapter) professes to reveal the unseen ministry of Angels in the working out of the facts which he describes, lays claim to Inspiration. He asserts his own superiority to all ordinary Historians; and he gives cheering assurance of God's mercy to His people, and encourages them to rely on His superintending Providence and retributive Justice in the Government of the World.

Yet some would reject these claims as presumptuous, and would refuse all the benefits thus proffered to their use by God;

For example, one recent Expositor of note thus comments on v. 23—

“ἐπάταξεν αὐτὸν ἄγγελος Κυρίου] Schlag ihn ein Engel des Herrn ist nichts als subjective an alttest. Sagen (2 König.

ρίου, ἀνθ' ὧν οὐκ ἔδωκε τὴν δόξαν τῷ Θεῷ· καὶ γενόμενος σκωληκόβρωτος ἐξέψυξεν.

²⁴ ε' Ὁ δὲ λόγος τοῦ Θεοῦ ἤξανε καὶ ἐπληθύνετο.

²⁵ h Βαρνάβας δὲ καὶ Σαῦλος ὑπέστρεψαν ἐξ Ἱερουσαλὴμ, πληρώσαντες τὴν διακονίαν, συμπαραλαβόντες καὶ Ἰωάννην τὸν ἐπικληθέντα Μάρκον.

XIII. ¹ a* Ἦσαν δέ τινες ἐν Ἀντιοχείᾳ κατὰ τὴν οὔσαν ἐκκλησίαν προφήται καὶ διδάσκαλοι, ὃ τε Βαρνάβας καὶ Συμεὼν ὁ καλούμενος Νίγερ, καὶ Λούκιος ὁ Κυρηναῖος, Μαναὴν τε Ἡρώδου τοῦ τετράρχου σύντροφος, καὶ Σαῦλος.

² b Λειτουργούντων δὲ αὐτῶν τῷ Κυρίῳ καὶ νηστευόντων, εἶπε τὸ Πνεῦμα τὸ

g Isa. 55. 11.
ch. 6. 7.
& 19. 20.
Col. 1. 6.
h ch. 11. 29.
a ch. 14. 26.
Rom. 16. 21.
b ch. 9. 15.
& 22. 21.
Rom. 1. 1.
Gal. 1. 15.
& 2. 9.
Eph. 3. 8.
1 Tim. 2. 7.
2 Tim. 1. 11.
Matt. 9. 38.
Rom. 10. 15.

xix. 35) erinnerte Bezeichnung der höhern Ursache der den König schnell befallenden *Krankheit*, und ändert an *Factum nichts*." De Wette, Apostelgeschichte, p. 106, 3rd ed. 1848, and again, p. 107, "Die Krankheit (of Herod) bei Luk nach christlicher Ansicht *modificirt ist*."

It is refreshing to pass from this to Bengel's note on ἄγγελος Κυρίου. "De gravi hac circumstantiâ nil habet Josephus, qui multa minora persequitur. Adeo differt Historia divina et humana. Angelus Domini eduxit Petrum. Angelus Domini percussit Herodem. Utrumque ab Angelis factum esse non viderunt mortales; sanctis duntaxat innotuit."

It has been sometimes said that persons conversant with material causes, and physical phenomena, and animal organization, are slow to recognize the workings of supernatural agents. But St. Luke, the beloved Physician (Col. iv. 14), whose praise is in the Gospel (2 Cor. viii. 18), furnishes a happy exception to this assertion. By the discipline of his medical training, he was required and qualified to scrutinize natural causes. And perhaps we may see a divine dispensation in the fact, that he among the Evangelists who was least likely to be carried away by a superstitious belief in supernatural agency, has been employed more than any other Sacred Writer to reveal the operations of Invisible Beings in the History of the Church.

²³. οὐκ ἔδωκε τὴν δόξαν τ. Θ.] he did not give the glory to God. As Peter did, x. 26, and Paul, xiv. 14, 15.

— σκωληκόβρωτος ἐξέψυξεν] being eaten up of worms he expired. On the acts and miserable deaths of Persecutors, see 2 Macc. ix. 12 (Antiochus); Joseph. Ant. xvii. 8. Bell. Jud. i. 33 (Herod the Great); Euseb. viii. 16 (Maximian); ix. 10, 11 (Maximinus); Lactant. de moribus Persecutorum, c. 16, and Tertullian ad Scapulam, 3, and Wetstein here. And on the signal interferences of God's providence in behalf of His Church in times of peril, see above, ix. 3.

Herod Agrippa died August 6, A.D. 44, in the fifty-third year of his age, and in the seventh of his reign; having reigned four years under Caligula, and nearly three under Claudius Cæsar, who added Judæa and Samaria to his dominions (Joseph. xix. 8. 2). See above on v. 1.

The following historical recapitulation from Kuin. may be added here: "Herodes, qui apud auctores Agrippa et quidem major dicitur, fuit nepos Herodis magni, filius Aristobuli, cujus gulam pater laqueo fregerat, v. Joseph. Ant. xviii. 5.

"Herodes Magnus tres reliquerat filios, Archelaum, Philippum et Antipam, in quos regnum paternum divisit Augustus, ita, ut Philippo et Antipæ, unicuique quartam, Archelao autem dimidiam regni partem assignaret. Philippus accepit Batanæam, Auranitidem, quam utramque regionem Luc. iii. 1. Ituræ nomine complexus est, et Trachonitidem; Archelaus Judæam, Idumæam et Samariam ethnarchæ nomine obtinuit; Antipas Galilæam et Peræam, ita, ut non minùs quàm Philippus diceretur τετράρχης.

"Archelaus, crudelitatis nomine apud Augustum accusatus, postquam novem annos regnarat, de suâ dignitate dejectus, et Viennam, Galliæ urbem, in exilium ab imperatore ejectus, atque Judæa in provinciæ formam redacta, Syriæque adjuncta est, ita, ut sub Syriæ præsidibus à procuratoribus Romanis administraretur. Philippo mortuo, tetrarchia ejus Syriæ ab imperatore Tiberio adjudicata est; sed C. Caligula hanc tetrarchiam, adjectâ quoque Lysaniæ tetrarchiâ, (vid. Joseph. Ant. xviii. 6. 10.) concessit Herodi Agrippæ, de quo nobis hic sermo est; et Antipa in Galliam primò, deinde in Hispaniam exule atque, hujus quoque tetrarchiæ eum donavit (vid. Joseph. Ant. xviii. 7).

"Neque minùs Agrippam auxit Claudius, Caligulæ successor. Romæ degebat Agrippa, cùm Caligula trucidaretur, et Claudii gratiam atque favorem sibi ita conciliabat, ut eum Judææ quoque et Samarizæ præesse juberet.

"Sic totum regnum, quod avus habuerat, restitutum, ipseque ab imperatore Rex Judææ salutatus est (Joseph. Ant. xix. 5. 1). Agrippa cùm vix triennio Judæorum rex fuisset, mortuus est

A.C. 44, et Judæa iterum in provinciæ formam redacta, Syriæque annexa est, misso, qui eam administraret, Cuspicio Fadjo, procuratore (Joseph. Ant. xix. 8. 2), in cujus postea locum Tiberius Alexander (Joseph. xx. 5. 2), Ventidius Cumanus (ib.), Claudius Felix (Tacit. Ann. xii. 54. Joseph. Ant. xx. 7. B. J. ii. 12), Porcius Festus (Joseph. xx. 8), Albinus (Id. xx. 9) et Gessius Florus (Id. xx. 9. 5) successerunt." See the Chronological Tables prefixed to this Volume, p. 28.

²⁴. ὁ λόγος τοῦ Θεοῦ ἤξανε] the word of God was growing. The Church's *Episcopium*. See above, viii. 1; xi. 19, on the good educated by God from Persecution.

²⁵. Σαῦλος—ἐξ Ἱερουσαλὴμ] It is probable that St. Paul then saw the trance in the Temple (Acts xxii. 17—21) at Jerusalem, when he had a mission from God to the Gentiles, to which he is now about to be ordained (see xiii. 2).

His rapture into the third heaven—qualifying him for the sufferings he was to endure in his missionary career by a view of the future glory—was perhaps about the same time. See 2 Cor. xii. 2. Cp. Lightfoot, i. 878, and so Bp. Pearson, p. 376.

— τὴν διακονίαν] their ministering to the saints at Jerusalem, xi. 28, 29.

— Μάρκον] Mark. See on v. 12. Mark's connexion with Barnabas and Peter may have suggested this choice.

CH. XIII. 1. προφῆται] prophets. Saul, the Persecutor of the Church, is now a Preacher of the Gospel. Was there some prophetic and divinely-inspired anticipation of this marvellous change, in the saying of the Ancient Church, applied to another Persecutor, bearing the same name, "Is Saul among the Prophets?" (1 Sam. x. 12; xix. 24.) See on ix. 21.

These words, Prophets and Teachers, have here a special signification and propriety as applied to Barnabas and Saul. They had been already endued with special χάρισμα or gifts and graces, qualifying them to be Prophets and Teachers, but had not yet been ordained to the Apostolic Office. They had not as yet received the power of dispensing those peculiar gifts which were bestowed by God through the agency of the Apostles. See further on v. 3, and on 1 Cor. xii. 28.

— Μαναὴν] Manaën: "aule tentatione liberatus." (Bengel.)

Manasæn was σύντροφος, collactaneus, i. e. nourished by the same milk as Herod Antipas. The one is a prophet; the other killed one of the greatest of prophets. It is not on our circumstances, but on our heart that our eternal happiness depends. In all states of life, "one is taken, the other left." Matt. xxiv. 40. (Cp. Chrys. and Theophyl. here.)

Antipas and Archelaus were now in banishment in Gaul: Antipas at Lugdunum or Lyons, Archelaus at Vienne, in Gaul.

— Ἡρώδου] of Herod. Antipas, brought up privately at Rome, with his brother Archelaus. Joseph. B. J. i. 28. 4.

— Σαῦλος] Saul is here placed last of the prophets, but at and after v. 46 he generally stands before Barnabas, though not always (see ix. 14), and was "not a whit behind the chiefest Apostles" (2 Cor. xi. 5).

². λειτουργούντων] ministering. λειτουργία (from λήϊτον and ἔργον), a public service (cp. the Athenian λειτουργία), applied in N. T. to the public ministry—

(1) Of the Temple (Luke i. 23. Heb. viii. 6; ix. 21), as in LXX, passim.

(2) Of the Christian Church.

Thus St. Paul calls himself λειτουργὸν Ἰησοῦ Χριστοῦ εἰς τὰ ἔθνη (Rom. xv. 16), λειτουργούντα τὸ εὐαγγέλιον τοῦ Θεοῦ, ἵνα γένηται ἡ προσφορὰ τῶν ἐθνῶν εὐπρόσδεκτος, ἡγιασμένη ἐν Πνεύματι ἁγίῳ.

Cp. Clemens Roman. § 43, as to the Jewish ministry; and as to the Christian, see cap. 44, where he uses both the words λειτουργεῖν and λειτουργία, and speaks of the λειτουργία of the Apostles, and of the πρεσβύτεροι, to the ποιμνίον τοῦ Χριστοῦ.

Hence it appears that in the records of primitive Christian Antiquity, the Apostles and Presbyters are said λειτουργεῖν Θεῷ,

ἄγιον, Ἀφορίσατε δὴ μοι τὸν Βαρνάβαν καὶ Σαῦλον εἰς τὸ ἔργον ὃ προσ-
κέκλημαι αὐτούς.

to minister to God; and also λειτουργεῖν τῷ ποιμνίῳ, i. e. to minister to the people. Cp. Dean Trench, Syn. xxxv.

In opposition to the assertions of some Romish Divines who would limit the word λειτουργία to the sacrifice of the Mass, it may be observed that Chrys. here interprets the word by κηρυτ-
τόντων, preaching; and it has been shown by Isaac Casaubon (Exercit. Baron. xvi. n. 41) that it extends to Divine Worship generally, i. e. to Prayers, Reading of Scripture, Preaching, and Administration of the Sacraments. Sometimes the word μυστικὴ was added to it, and then it generally signified the Holy Eucharist. See Bingham, xiii. 1.

— ἀφορίσατε δὴ μοι] *separate ye them to Me now.* The conjunction δὴ is thus used with an imperative and conjunctive to indicate a command to be executed without delay. See Valck., and comp. Luke ii. 15. Acts xv. 36. 1 Cor. vi. 20. *Separate them* from yourselves, and from the order of Prophets and Teachers (to which they have hitherto belonged), and ordain ye them now to that work to which I have called them, viz., as the sequel shows, to the Apostleship of the Gentiles. See on 1 Cor. ix. 6. Gal. ii. 9.

Indeed St. Paul in the beginning of his Epistle to the greatest Gentile Church seems specially to refer to these very words of the Holy Ghost, Παῦλος κλητὸς ἀπόστολος ἀφωρισμένος εἰς εὐαγγέλιον Θεοῦ. See Rom. i. 1.

Ὁν ἔργον, work, used in this sense, see 1 Tim. iii. 1, εἴ τις ἐπισκοπῆς ὀρέγεται, καλοῦ ἔργου ἐπιθυμεῖ. So Chrys. Cp. S. Leo, Ep. ad Dioscor. 79, and below, v. 9.

Up to this time they are called Prophets, or preachers. See xiii. 1. But, after their Ordination at Antioch, they appear in the next Chapter with the Apostolic title (v. 4), σὺν τοῖς ἀποστόλοις, with the Apostles; i. e. Barnabas and Paul; and again, v. 14, οἱ ἀπόστολοι Βαρνάβας καὶ Παῦλος, the Apostles, Barnabas and Paul. Although St. Paul had received Visions and Revelations of the Lord, yet Ordination and Mission by the public authority of the Church, to qualify him for the Apostolic Office, was not dispensed with in his case; but was specially enjoined by the Holy Spirit Himself, who did not say, "I have separated them," but "Do ye separate them for Me."

Here (says Chrys.) we may see a proof of the Divinity of the Holy Ghost. The Prophets were ministering to the Lord. He does not say, Separate Paul and Barnabas to the Lord, but to Me, for the Ministry to which I have called them: showing that He is coequal with God.

"When was St. Paul ordained to be an Apostle?"

This is an important question, and much has been written upon it (see Lardner, iii. p. 259).

But it does not seem that sufficient attention has been paid to the important difference between his call, and mission to the Apostleship.

He had received an immediate call from Christ at his Conversion, and was even then sent to the Gentiles (Acts xxvi. 16—18), πρὸς οὓς ἐγὼ ἀποστέλλω, to whom I send thee as an Apostle.

It is therefore true that he was then divinely called and sent to be an Apostle to the Gentiles.

But he was not then ordained to be an Apostle. He had not as yet received the inward spiritual gifts of the Holy Ghost, and the external visible mission, which were requisite to authorize, qualify, and enable him to execute Apostolic acts. See note below on Acts xxvi. 17.

He had also supernatural Revelations in Arabia from Christ (Gal. i. 11—17); and these Visions and Revelations were arguments and motives to himself, for entering on the Apostolic office. But they would not carry conviction to others, and persuade them to receive him as an Apostle.

And he does not appear, as yet, to have exercised Apostolic functions. Nor is he, as yet, called an Apostle by the Holy Spirit writing by St. Luke; but he is only a Prophet, or Teacher (xiii. 1).

In order to execute the office of an Apostle, it was provided that he should not only have an inward call from God, but also have an external mission and ordination from Him, by the instrumentalities of persons in the Church who were qualified to ordain him.

This is what he received, when the Holy Ghost said, *Separate to Me now Barnabas and Paul for the work to which I have called them* (Acts xiii. 2).

A distinction must therefore be made between the call, and the separation, to the work of the Ministry. And nothing more clearly shows the necessity of a regular external mission (see Article XXIII.), as well as an inward spiritual call, than the example of St. Paul, who was converted in an extraordinary man-

ner, and eminently privileged by an "abundance of Revelations and Visions of the Lord" (2 Cor. xii. 7), and who was directly nominated and appointed by the Holy Ghost Himself speaking from heaven to the Church (v. 2); and yet even he did not venture to enter on Apostolic functions, and did not receive the name of an Apostle, till he had been ordained by the laying on of hands.

It is the special function of God the Holy Ghost to qualify men by the divine unction at Ordination to discharge the duties to which they are called. See Acts xx. 28, and Bp. Pearson, Art. viii. p. 616.

This is the second instance, recorded in the Acts, of Ordination to the Apostolic Office. It leads us to consider the agency by which, and the purposes for which, the Ordination of Apostles was effected; and its bearing on the Regimen and Polity of the Church, as regards the Christian Ministry.

Christ, the Son of God, manifest in the Flesh, was sent by God. He was God's Apostle (Heb. iii. 1) to Men: He is the Bishop of their souls (1 Pet. ii. 25).

He, when personally present upon Earth, chose the Twelve Apostles.

While He was upon Earth, one of the Twelve died.

Yet, although Christ was forty days upon earth "speaking of the things concerning the kingdom of God" (Acts i. 3), after this vacancy had occurred, He did not fill it up then.

But the first Act which the Apostles performed after Christ's Ascension into heaven, was to pray to Him to show "which of the two," whom they had nominated, "He had chosen, to take part in the ministry and Apostleship, from which Judas by transgression fell" (Acts i. 24).

The words of the Original are remarkable there,—Κόριε, ἀνάδειξον ὃν ἐξελέξω ἐκ τούτων τῶν δύο ἑνα. The word ἐξελέξω connects the choice of the one with the choice of the original Twelve (see note, and cp. Acts i. 2). And the word ἑνα, one, reserved for the end of the sentence, is emphatic, and is contrasted with δύο, two. If more than one had been chosen to succeed to the vacancy, it might have been supposed, that the persons so chosen were not severally and singly equal in dignity to the one, whose place they together occupied. But by the choice of one out of two to succeed one, it was shown that the one so chosen was equal to him whom he was chosen to succeed. Hence the Holy Spirit adds, "The lot fell on Matthias, and he was numbered with the eleven Apostles."

Hence we derive certain important inferences,—

(1) That Christ, though no longer seen on earth, is as much present with His Church as when He was personally visible; and that He can as well choose an Apostle, when he is sitting on His throne in heaven, as when He is walking by the Sea of Galilee.

(2) That the Apostolic office was to be continued in the Church. The first act done by Him after His Ascension was to provide for its continuance.

(3) That the Episcopal form of Church Government, which alone exhibits that continuance, is the regimen of the Church that is most in accordance with the will of Christ.

(4) That all the Apostles were equal in dignity. They are called "the Eleven" (Acts i. 26). If one of the Apostles, e. g. St. Peter, had been superior in degree to the other Ten, he would not have been classed with them.

(5) That their successors are equal to them in all ordinary Apostolic functions. Matthias is equal to Judas, into whose place he succeeds, and he is "numbered with the Eleven Apostles."

(6) Even therefore if the Bishop of Rome is the successor of St. Peter, he has no claim on that ground to domineer over his brethren, the other Bishops of the Church.

The Descent of the Holy Ghost made no change in these principles of Church Polity; it confirmed them; at the same time, it extended their application. Before that descent, the Apostles prayed to Christ to show His Will by the medium of Lots, in the election of a successor to the vacant place among the Apostles. The Holy Ghost had not then been given. But after the Day of Pentecost, all reference to Lots ceased. The Father sent the Holy Ghost, in the Name of the Son (John xiv. 26), to be the Interpreter of the Will of the Ever-Blessed Trinity in the Regimen of the Church.

Hence, therefore, in the passage now before us (Acts xiii. 2), which describes the first Ordination to the Apostolic office after the Day of Pentecost, we hear the Voice of the Holy Spirit Himself. "The Holy Ghost said, Separate Me Barnabas and Saul for the work whereunto I have called them." Barnabas and Saul are ordained to the Apostleship. Henceforth they are called "Apostles," and perform Apostolic Acts. They are equal in

³ ^c Τότε νηστεύσαντες καὶ προσευξάμενοι καὶ ἐπιθέντες τὰς χεῖρας αὐτοῖς ^{c ch. 6. 6.}
ἀπέλυσαν. ^{& 8. 15.}
^{& 14. 28.}

⁴ Οὗτοι μὲν οὖν ἐκπεμφθέντες ὑπὸ τοῦ Πνεύματος τοῦ ἁγίου κατῆλθον εἰς
τὴν Σελεύκειαν, ἐκεῖθεν τε ἀπέπλευσαν εἰς τὴν Κύπρον. ⁵ ^d Καὶ γενόμενοι ἐν ^{d ch. 12. 25.}
Σαλαμῖνι κατήγγελλον τὸν λόγον τοῦ Θεοῦ ἐν ταῖς συναγωγαῖς τῶν Ἰουδαίων
εἶχον δὲ καὶ Ἰωάννην ὑπηρέτην.

⁶ ^e Διελθόντες δὲ ὅλην τὴν νῆσον ἄχρι Πάφου εἶδον ἄνδρα τινὰ μάγον, ψευδο- ^{e ch. 8. 9.}
προφήτην, Ἰουδαῖον, ᾧ ὄνομα Βαρῖησοῦς, ⁷ ὃς ἦν σὺν τῷ ἀνθυπάτῳ Σεργίῳ Παύλῳ,
ἀνδρὶ συνετῷ. Οὗτος προσκαλεσάμενος Βαρνάβαν καὶ Σαῦλον, ἐπέζητησεν

dignity to the original Twelve, who had been chosen by Christ upon earth. Paul says of himself, that he is not "a whit behind the very chiefest Apostles" (2 Cor. xi. 5).

Judas had fallen away from his place: *two* persons were named; but only *one* was chosen to succeed him. Thus the equality of the successor to him whom he succeeded had been declared.

This point being established, we now find a provision made not only for the permanent *continuance*, but also for the *ampler extension* of the Apostolic office.

The next Apostle who died after Judas was St. James (Acts xii. 2). Here also *two* persons are named (Barnabas and Saul), and *both* are ordained to the *Apostleship*. They are ordained by the instrumentality of men, acting by command of the Holy Ghost:

Accordingly, the Church of England, in her Office for the consecration of Bishops, recognizes this act at *Antioch*, as the *Ordination of St. Paul and Barnabas*.

Thus, then, in these several Scriptures, we may recognize a divine dispensation for the *continuation* and *multiplication* of the Apostolate.

After this time, special utterances of the Holy Ghost, singling out particular persons for this office, are no longer distinctly heard. *They* cease, as *Lots* ceased. But the Holy Spirit is ever speaking and acting in and by the Apostles and the Church, which is His Temple; He ordains a Timothy at Ephesus, and a Titus in Crete, and Angels in the Churches of Asia, and others after them in succession to this day, to perform the *ordinary* functions of Apostles, and to be their successors, not indeed in the working of miracles,—which were but for a season,—but in all that is requisite for edifying the Body of Christ in every age and country, and for communicating to the immortal soul those ordinary gifts and graces which are necessary for its spiritual health here, and for its everlasting glory hereafter.

These conclusions are confirmed by the consentient voice and concurrent practice of the Church Universal, which is the Body of Christ, and is guided by the Holy Spirit, and which has authorized one form of Ecclesiastical Regimen, that by Bishops, whom she regards as successors of the Apostles in all ordinary Apostolic Offices and Acts (see on Acts xx. 28).

Here is a strong testimony for Episcopacy, as distinguished from the theory of the Papal Supremacy on the one side, and from Presbyterian parity and Lay Ordinations on the other.

In fine, this subject derives a solemn importance from the considerations,—

(1) That the Son of God was sent by the FATHER to be the *Apostle* and *Bishop* of our souls. 1 Pet. ii. 25.

(2) That when on Earth He chose the Twelve. Matt. x. 1.

(3) That when He had ascended into heaven, He appointed Matthias to succeed to the place in the Apostleship, from which Judas by transgression fell. Acts i. 24—26.

(4) That after the Day of Pentecost the HOLY GHOST ordained Paul and Barnabas to the same office. Acts xiii. 1—3.

(5) That the Bishops of the Church are the successors of the Holy Apostles; and that their office includes within itself the two inferior orders of Priests and Deacons. See further on this subject note prefixed to 1 Tim. iii. p. 433.

(6) Thus then we see the Three Persons of the Ever-Blessed Trinity, God the Father, the Son, and the Holy Ghost, all co-operating in the Institution and Continuance of that Office which is the Foundation of the Threefold Ministry; and thus Episcopacy is grounded on the same sanction as that of Christianity itself, which is instituted and propagated by Baptism in the NAME of the TRIUNE GOD.

⁴ ἐκπεμφθέντες] This is St. Paul's first Missionary Tour.

It begins at Antioch, and ends there. See xiv. 26. The reason of this appears from the peculiar character of that City (xi. 26).

Observe, that the range of St. Paul's missionary labours always *expands* in his successive Tours. This first tour is a short

one, the next is larger; and so on till he comes to Greece, Illyricum, Italy, Spain, and perhaps Britain. See Rom. xv. 24. *Introd.* to Hebrews, p. 366.

An example to the Christian. See Phil. iii. 14.

— Σελεύκειαν] *Seleucia*, the harbour of Antioch, on the Orontes; and about sixteen miles from that city. (*Howson*, i. 166.) — Κύπρον] *Cyprus*, the country of Barnabas, iv. 36. He showed his love for his native land by traversing the whole, v. 6, ὅλην τὴν νῆσον—as the true reading is,—restored from A, B, C, D, E.

5. ἐν ταῖς συναγωγαῖς] *in the Synagogues*. St. Paul, though sent to the *Gentiles*, begins always by offering the Gospel to the *Jews*. Cp. v. 42. Such was his patience, wisdom, and charity toward God's ancient people, although they, for the most part, treated him with cruelty. He did *not* go at first to Sergius Paulus,—a Gentile,—but the Proconsul sent for him, v. 7.

"In the *Synagogues*." We may observe here the prospective adaptations of the World for the reception of the Gospel, by God's providential dispensation, in the dispersion of the Jews, and in the erection of *Synagogues* throughout the world, which served as temporary Churches to the Apostles for preaching the Gospel, from the words of the Law and the Prophets, which were "read there every Sabbath Day" (see v. 27, and xv. 21), and which furnished texts for their Sermons.

Thus the soil of the World was already ploughed into furrows to receive the seed of the Gospel; or, to use another figure, the Synagogue was the vestibule of the Church. See the references made to *Synagogues* in this history, Acts ix. 20; xiii. 5. 14. 42, 43; xiv. 1; xv. 21; xvii. 1, 2, where it is said, κατὰ τὸ εἶθος τῷ Παύλῳ εἰσῆλθε κ.τ.λ., and cp. *Introduction* above, p. 8.

— Ἰωάννην] *John*. St. Mark. See xii. 12. 25; xiii. 5.

6. ὅλην] See on v. 4.

— Πάφον] *Paphus*. On the western coast of Cyprus.

— μάγον] *magician*. On the influence of μάγοι and γόητες at that time, and the obstacles thence presented to the Gospel, see *Howson's* remarks, i. p. 178, and above, viii. 9—12.

7. ἀνθυπάτῳ] *Proconsul*. Another instance of St. Luke's accuracy. Cyprus had been subject to a "Proprietor," being an Imperial Province under Augustus; but that Emperor, in B.C. 27, converted it into a *Senatorial* Province, under a *Proconsul* (*Dio Cass.* liii. 12, p. 504, and liv. 4, p. 532); and such it was under Claudius, as is proved by a coin of that reign bearing the inscription *Claudius Caesar*, and on the reverse ΕΠΙ ΚΟΜΙΝΙΟΥ ΠΡΟΚΑΟΥ ΑΝΘΥΠΑΤΟΥ ΚΥΠΡΙΩΝ. See *Akermann*, Numismatic Illustrations of N. T., pp. 39—42, who gives the names of four Ἀνθυπάτοι of Cyprus.

This text thus explained suggests a salutary caution of general application in the study of the N. T.

It was thought by many, that Cyprus must have been under a *Proprietor* (and not a *Proconsul*), because *Strabo* (xiv. ad fin.) calls it an ἐπαρχία στρατηγική μέχρι νῦν. Hence even *Beza* would have altered the text here from *Proconsul* into *Proprietor*; and did so change it in his Translation.

But it appears from *Dio Cassius*, p. 504, c, that all the Governors of the Senatorial Provinces were called *Proconsuls*, though they had been only *Prætors*; and the coins of Cyprus, and ancient Inscriptions of the age of Caligula and Claudius, give the title of *Proconsul* to the Governor of Cyprus. This has been pointed out by *Cardinal Noris* (Cenotaph. Pisan. p. 219), *Engel* (Kypros, 1843); and in England by *Lardner* (i. p. 19), *Conybeare* and *Howson* (chap. 5), and others; and thus St. Luke's accuracy has been vindicated.

There is little doubt, that in other cases, where some difficulties may still exist in the records of Holy Writ, a similar result would be attained, if all their circumstances were known.

— ἀνδρὶ συνετῷ] *an intelligent and wise man*. A remarkable description. Two Proconsuls are placed in striking contrast with each other in this history; Sergius Paulus, Proconsul of Cyprus, and Gallio, Proconsul of Achaia (xviii. 12—17). The one is eager

f Exod. 7. 11.
2 Tim. 3. 8.

g Matt. 13. 38.
John 8. 44.
1 John 3. 8.

h Exod. 9. 3.

ἀκοῦσαι τὸν λόγον τοῦ Θεοῦ. ^{8 f} Ἀνθίστατο δὲ αὐτοῖς Ἑλύμας ὁ μάγος, οὕτως γὰρ μεθερμηνεύεται τὸ ὄνομα αὐτοῦ, ζητῶν διαστρέψαι τὸν ἀνθύπατον ἀπὸ τῆς πίστεως. ⁹ Σαῦλος δὲ, ὁ καὶ Παῦλος, πλησθεὶς Πνεύματος ἁγίου, ἀτενίσας εἰς αὐτὸν ^{10 g} εἶπεν, Ὁ πλήρης παντὸς δόλου καὶ πάσης ῥαδιουργίας, υἱὲ Διαβόλου, ἐχθρὲ πάσης δικαιοσύνης, οὐ παύσῃ διαστρέφων τὰς ὁδοὺς Κυρίου τὰς εὐθείας; ^{11 h} καὶ νῦν ἰδοὺ, χεῖρ Κυρίου ἐπὶ σε, καὶ ἔσῃ τυφλὸς, μὴ βλέπων τὸν ἥλιον ἄχρι καιροῦ. Παραχρῆμα δὲ ἐπέπεσεν ἐπ' αὐτὸν ἀχλὺς καὶ σκότος· καὶ περιάγων ἐζήτει χειραγωγούς.

¹² Τότε ἰδὼν ὁ ἀνθύπατος τὸ γεγονός ἐπίστευσεν, ἐκπλησσομένου ἐπὶ τῇ διδαχῇ τοῦ Κυρίου.

i ch. 15. 38. ^{13 i} Ἀναχθέντες δὲ ἀπὸ τῆς Πάφου οἱ περὶ Παῦλον, ἦλθον εἰς Πέργην τῆς Παμφυλίας.

Ἰωάννης δὲ ἀποχωρήσας ἀπ' αὐτῶν ὑπέστρεψεν εἰς Ἱεροσόλυμα.

¹⁴ Αὐτοὶ δὲ διελθόντες ἀπὸ τῆς Πέργης παρεγένοντο εἰς Ἀντιόχειαν τῆς Πισι-

to hear, and sends for the Apostles; the other cares for none of these things; the one is unknown to the world, but is called here by the Holy Spirit *ἄνθρωπος συνετός*, a man of understanding; the other, *Gallio*, was caressed by the World, but has no such praise from God.

8. Ἑλύμας] *Elymas*, the professional name of Bar Jesus, the Jew, and equivalent to μάγος, from *μαγῆς*, "in lingua Arabicâ et Persicâ magus." (Rosenm.)

9. Σαῦλος, ὁ καὶ Παῦλος] *Saul*, who is also *Paul*. His name was changed at his Ordination to the Apostleship, as Simon was named Peter when called by Christ (*Chrys.*), and the sons of Zebedee were surnamed *Boanerges*, Mark iii. 17. But in Paul's case there was not an addition to the former name, but a change in it; and yet so as to leave much of the original name;

Some Expositors have said that this change was merely allusive and alliterative,—as Jason from Jesus, Pollio from Hillel, &c., for readier acceptance among the Romans;

But surely there was something more than this in the case of the Apostle to the Gentiles;

The change seems to have been made,

(1) Because Σαῦλος was a purely Jewish name, *שׁוּלַם*, and

(2) Because among the Greeks it might expose him to contempt, as having the same sound as *σαῦλος* (not *σαυλός*, see *Passow* in v.), wanton. See *Homer*, *Hymn. Mercur.* 28, and *Ruhnken* there.

(3) To indicate his change and call to a new life; from a Jew to a Christian; from a Persecutor to a Preacher of the Gospel. "*Patitur Paulus*," says an ancient author in *Aug. Append. Serm.* 204, "quod fecerat Saulus. Saulus lapidavit, Paulus lapidatus est; Saulus Christianos virgis affecit, Paulus quinque quadragies unâ minus accepit. Saulus persecutus est Ecclesiam Dei, Paulus submissus est in sportâ; Saulus vinxit, Paulus victus est."

(4) But in the change of Σαῦλος to Παῦλος much of the original word was left, and commemorated what he had been, and bespoke God's mercies to him in his new condition. Compare the slight verbal changes in Abram, Sara, Hoshea the son of Nun, and others. (*Bp. Pearson* on the Creed, Art. ii. p. 132.) The fire of zeal of Σαῦλος still glowed in the heart of Παῦλος, but its flame was purified by the Holy Ghost.

(5) His "new name" denoted also his mission to the Gentiles, of whom the Romans were the principal nation, to whom the name *Paulus* was familiar.

(6) Some add that it was a token of humility, "*Paulus, parvulus*, quia se iudice ἐλάττωστος τῶν ἀποστόλων" (1 Cor. ix. 9, where see note); as *S. Augustine* says in Ps. lxxii. (in an observation undeservedly ridiculed by some in recent times), "*ex Saulo factus est Paulus, ex superbo modicus; Paulum enim modicum est*," and *De Spir. et Litera*, c. 7. On St. Paul's relation to Benjamin "the little," see on ix. 1, and on 1 Cor. xv. 8.

(7) The first convert whom he is recorded to have made was a noble Roman, the Proconsul of Cyprus, then a Senatorian Province (*Dio Cass.* iv. p. 523), whose cognomen (not prænomen) was *Paulus*; and thus his name Paulus was a name of good augury, as presaging St. Paul's future success in the Roman and Gentile world.

As *S. Jerome* says (in *Epist. ad Philem.*), "As Scipio, after the conquest of Africa, took the name of Africanus; and Metellus, having subdued Crete, gained the title of Creticus for his family; and Roman Generals are called from the nations over

which they have triumphed, by the names *Adiabeniici, Parthici, Sarmatici*; so Saul, being sent to preach to the Gentiles, brought back a trophy of his victory from the first spoil won by the Church, the Proconsul *Sergius Paulus*; and erected his banner therewith, and instead of Saul was called Paul." It is not said by *Jerome* that he gave himself this name on this account, which might indeed have been scarcely consistent with humility.

St. Paul, the Apostle of the Greeks, was the *Æmilius Paulus* of the Gospel. He was indeed *Macedonicus*. He obeyed the heavenly vision of the man of Macedonia (xvi. 9), and brought Macedonia to Christ.

(8) Names imposed upon holy men, at the beginning of their career, were prophetic and significant of their office. And if the Western World is to have a Head, certainly Paul, with his Roman name and mission to the West (*Clem. Rom.* i. 5), might seem to challenge that title for himself, rather than he who bore the Aramaic name *Cephas*, and the Greek one *Peter*.

—ἀτενίσας] intently fixing his eyes. It has been argued by some from this expression here and in ch. xxiii. 1, that Paul never recovered his sight as before his Conversion, when he was blinded for a time by the "glory of that light." But it would seem rather, that the reverse might be inferred from the use of the word ἀτενίζω, which indicates a vigorous exercise and tension of the optic nerves, by which the spectator penetrates with a keen and piercing glance to the extreme point of his field of view. See the passages in i. 10, where it is used of the Apostles, and iii. 4, of St. Peter, vii. 55, of St. Stephen,—when their visual faculties were most strongly stimulated, and most powerfully exercised. It appears to be employed also here and elsewhere to indicate that faculty which the Apostles possessed, of discerning the spirits and scrutinizing the inward affections.

10. υἱὲ Διαβόλου] By his name he was 'son of Jesus,' but by opposing Jesus he became son of the Devil.

11. ἔσῃ τυφλὸς—χειραγωγούης] thou shalt be blind, not seeing the sun for a season. Saul himself, in his blind rage against the Church, had been stricken with blindness by God. Elymas, in his blind perversion of the truth, is now stricken with blindness by God at Paul's word. Paul was stricken in mercy, till he prayed, and was restored by God through the agency of Ananias (ix. 11. 17, 18), in order that he might see the light of the Gospel. So Elymas was threatened with blindness for a season (cp. Luke iv. 13), that he might repent and see the light in body and soul. Saul had χειραγωγούνας, who led him to Damascus, where he received his sight (ix. 8), and Elymas had his χειραγωγούς. The scales had fallen from the eyes of Saul (ix. 18). A mist falls on the eyes of Elymas, and that mist was "for a season,"—a season of repentance, and might be dispelled, if he would resort to the same restoratives as St. Paul.

Thus the temporary blindness of the eye might be ministerial to the eternal light of the soul. Let these circumstances be considered by those who would charge St. Paul with cruelty. See above, on chap. v. 5.

—μὴ βλέπων] See above, ix. 9.

12. διδαχῇ] See Mark i. 27.

13. οἱ περὶ Παῦλον] Paul and his company. Cp. John xi. 19.

—Πέργην] *Perga*, the metropolis of Pamphylia, celebrated for its Temple of Artemis; on the river Cestrus,—seven miles from its mouth. *Strabo*, xiv. 4. *Wetst.* p. 535. *Houson*, p. 194.

—Ἰωάννης] *John*. See xii. 12. 25; xiii. 5; xv. 37.

14. Ἀντιόχειαν] *Antioch of Pisidia*; on Mount Taurus, east

δίας, καὶ εἰσελθόντες εἰς τὴν συναγωγὴν τῇ ἡμέρᾳ τῶν σαββάτων ἐκάθισαν.

¹⁵ * Μετὰ δὲ τὴν ἀνάγνωσιν τοῦ νόμου καὶ τῶν προφητῶν, ἀπέστειλαν οἱ ^{k Luke 4. 16. ver. 27.} ἀρχισυνάγωγοι πρὸς αὐτοὺς λέγοντες, Ἄνδρες ἀδελφοί, εἴ τίς ἐστὶν ἐν ὑμῖν λόγος παρακλήσεως πρὸς τὸν λαὸν, λέγετε.

¹⁶ ¹ Ἀναστὰς δὲ Παῦλος, καὶ κατασείσας τῇ χειρὶ, εἶπεν, Ἄνδρες Ἰσραηλῖται, ^{1 ch. 12. 17. & 19. 33. & 21. 40. m Exod. 1. 1. & 13. 6. & 12. 31. & 13. 14. n Exod. 16. 2, 35. Num. 14. 34. Deut. 1. 31. (Sept.). Ps. 95. 8—11. o Josh. 14. 1, 2. p Judg. 2. 16. & 3. 9. q 1 Sam. 8. 5. & 9. 15. & 10. 1. Hos. 13. 11.} καὶ οἱ φοβούμενοι τὸν Θεὸν, ἀκούσατε. ¹⁷ ^m Ὁ Θεὸς τοῦ λαοῦ τούτου Ἰσραὴλ ἐξελέξατο τοὺς πατέρας ἡμῶν καὶ τὸν λαὸν ὕψωσεν ἐν τῇ παροικίᾳ ἐν γῇ Αἰγύπτῳ, καὶ μετὰ βραχίονος ὑψηλοῦ ἐξήγαγεν αὐτοὺς ἐξ αὐτῆς. ¹⁸ ⁿ καὶ ὡς τεσσαρακονταετὴ χρόνον ἐτροφοφόρησεν αὐτοὺς ἐν τῇ ἐρήμῳ. ¹⁹ ^o καὶ καθελὼν ἔθνη ἑπτὰ ἐν γῇ Χαναὰν, κατεκληρονόμησεν αὐτοῖς τὴν γῆν αὐτῶν, ²⁰ ὡς ἔτεσι τετρακοσίοις καὶ πεντήκοντα. ^p καὶ μετὰ ταῦτα ἔδωκε κριτὰς ἕως Σαμουὴλ τοῦ προφήτου. ²¹ ^q κακέειπεν ἡγήσαντο βασιλεῖα· καὶ ἔδωκεν αὐτοῖς ὁ Θεὸς τὸν Σαοὺλ

of Apollonia; built by Seleucus Nicator; it obtained the 'jus Italicum' under Augustus. *Plin.* v. 24.

¹⁵ μ. δ. τ. ἀνάγνωσιν τοῦ νόμου καὶ τῶν προφητῶν] *after the reading of the Law and the Prophets.* Cp. xv. 21. After the reading of the proper lesson for the day from the Pentateuch (*Paraschah*), of which there were fifty-three or fifty-four, and of the *Haphtarah*, or proper lesson from the *Prophets*, corresponding in number, and in some degree in purport, to the respective *Paraschah*. The weekly Calendar of the Lessons read in the Synagogues may be seen in *Bartoloc.* Bibl. Rabb. ii. pp. 593—8; 655—664. *Allen's* Modern Judaism, pp. 9—12. Cp. *Hottinger*, Thesaur. Philol. pp. 215—220. *Buxtorf*, Synag. cap. xvi.

The XLIVth of the Parashioth and Hapthoroth is now Deut. i.—iii. 22. Isa. i. 1—27. And from their internal connexion with St. Paul's speech, *vv.* 18, 19, it has been conjectured by some (e. g. *Bengel*) that those were the lessons of the day.

In what language did St. Paul preach in Pisidia?

Strabo (xiii. ad fin.) distinguishes the Pisidian tongue from the Greek and the Lydian; and if St. Paul spoke to the people in their vernacular tongue, his address was in some other language than Greek. We do not find that he had any difficulty in making himself understood by any of the various populations of Asia Minor, who spoke many different languages (see *Strabo* xii. in *Lightfoot*, ii. 693); and this is a confirmation of what was stated above concerning the gift of Tongues (ii. 4). See below, on xiv. 11.

¹⁶ κατασείσας τῇ χειρὶ] See above, xii. 17, and below, xxi. 40.

— οἱ φοβούμενοι τὸν Θεόν] *they who feared God.* Sometimes called οἱ σεβόμενοι, *worshippers*. Proselytes of the Gate, not circumcised, and thus distinguished from ἄνδρες Ἰσραηλῖται, *Israelites*. Cp. v. 43. 50; xvi. 14; xvii. 4. 17; xviii. 7. See *Mede's* Essay, Book i. Disc. 3, p. 21, and above, *Introduction*, p. 9.

¹⁸ ἐτροφοφόρησεν] *bare them, as a nursing father bears his children.* So A, C, E, and seven cursives MSS., and many versions, e. g. *Syr.*, *Copt.*, *Æthiop.*, *Sahid.*, and some early writers. So *Bornemann*, *Bloomf.*, *Tisch.* (ed. 7), and *Alford*. The word is from Deut. i. 31, LXX, τροφοφορήσει, where Codex Vat. has τροποφορήσει σε Κύριος ὁ Θεός σου ὡς εἴτις τροποφορήσαι ἄνθρωπος τὸν υἱὸν αὐτοῦ.

The word also occurs in 2 Macc. vii. 27, ἐλέησόν με τὴν ἐν γαστρὶ περιεγέκακάν σε μήνας ἑννέα, καὶ θηλάσασάν σε ἑτὶ τρία, καὶ ἐκθρέψασάν σε, καὶ ἀγαγούσαν εἰς τὴν ἡλικίαν ταύτην, καὶ τροποφορήσασαν, and in *Macarius*, Homil. 46, ἀναλαμβάνει, καὶ περιθάλπει καὶ τροποφορεῖ ἐν πολλῇ στοργῇ (*Eustath.* *Odys.* β. 131).

And it is explained by *Cyril*, Gloss., ὡς τροφὸς ἐβάστασε, bare them as it were on his back, as a nursing father does his child. Cp. Exod. xix. 4. Numb. xi. 12. Isa. xlv. 3; and cp. Deut. v. 15; vii. 2. Isa. lxiii. 9. Hos. xi. 3. Amos ii. 10.

This is a better reading than that of *Elz.*, ἐτροποφόρησεν (*bare their manners*), which was indeed true, but not likely to be said, especially by St. Paul, who sought, as far as was consistent with truth, to offend none, and conciliate all (1 Cor. ix. 20);

St. Paul might well begin his address by reminding the Jews of their *privileges* in being *nursed* by the tender care of God; but it is *not* probable that so consummate an orator would have commenced his address with what would exasperate and repel them, viz. with a commemoration of their ingratitude to Him.

¹⁹ ἔθνη ἑπτὰ] *seven nations.* Deut. vii. 1.

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— κατεκληρονόμησεν] *He assigned as an inheritance.* So A, B, C, D, E, G, and many Cursives, and this is received by *Lachm.*, *Tisch.*, *Born.*, *Alf.*—*Elz.* has κατεκληροδότησε, which is probably a gloss on the other word, used in an uncommon sense. Cp. Numb. xxvi. 54. 56. Josh. xiv. 2. Ps. lxxviii. 55.

²⁰ ὡς ἔτεσι τετρακοσίοις καὶ πεντήκοντα καὶ μετὰ ταῦτα] *for about four hundred and fifty years: and after these—* *Elz.* has καὶ μετὰ ταῦτα ὡς ἔτεσι τετρακοσίοις καὶ πεντήκοντα.

The true reading has been happily restored by *Lachmann* from the oldest MSS., A, B, C, supported by the *Latin*, *Coptic*, *Armenian*, and *Sahidic* Versions, and by *Chrys.*, and by D, which has not μετὰ ταῦτα.

This solves the question which has been the subject of much discussion in the comments upon this verse. The *Latin* Version explains it well thus, "quasi post quadringentos et quinquaginta annos," i. e. from the great epoch to which St. Paul had referred at the commencement of his speech, their reception into covenant with God, in Isaac, which was about (ὡς) 450 years before their entering into their inheritance in the promised land, i. e. from A.M. 2046, the birth of Isaac, to A.M. 2493, when the land began to be cultivated by the Israelites.

As *Bengel* well says, "Distributio terræ (Canaan) non est initium periodi quasi annorum ccccl, sed meta;" and he refers to John ii. 20 for the use of the dative, "quo innuitur, quantum annorum ab initio rei intercesserit, dum res ipsa eveniret."

It is therefore unreasonable to allege, that this calculation is irreconcilable with that in 1 Kings vi. 1. *That* chronological period begins with the Exodus, *this ends* with the entrance into Canaan.

But it is worthy of remark, that the interval between the birth of Isaac and the entrance into Canaan was equal in duration to the interval between the deliverance of Exodus and the building of the Temple; and nearly corresponded to the time from the rebuilding of Jerusalem, after the Captivity, to the Death of Christ.

The entrance into the Promised Land, and the building of the Temple, were earnest and figures of the entrance opened into Heaven, and of the building up of the Christian Church, by the Sacrifice of Christ on the Cross; and each of these three Events was preceded by some great national Mercy at a distance of about 450 years.

A few more words on the reading of this passage;

One of the characteristics of a modern school of Biblical Criticism, is its inordinate love of discovering *discrepancies* in Holy Scripture;

This is remarkably exemplified in some recent expositions of this passage;

The reading of the three principal Uncial MSS. removes the discrepancy which is found in the received text between this verse and 1 Kings vi. 1.

Yet, some Critics, who, on other occasions, disparage the received Text, and profess great respect for the authority of the Uncial MSS., here treat the Uncial MSS. with contempt, and affirm that they have been "corrupted, in order to solve the chronological difficulty."

Such an example as this is, however, instructive. It serves to neutralize the evil arising from the supposed "discovery of discrepancies" in Scripture. It suggests the reflection, that those allegations are not made on solid grounds, but proceed from the impulses of an arbitrary caprice, which disparages History and Criticism, and loves to gratify a morbid appetite of scepticism by contradictions invented by itself, and imputed to Holy Writ.

r 1 Sam. 13. 14.
& 15. 28.
& 16. 13.
Ps. 89. 20.
ch. 7. 45.
s 2 Sam. 7. 12.
Isa. 11. 1.
Zech. 3. 9.
t Mal. 3. 1.
Matt. 3. 1.
Mark 1. 2.
Luke 3. 3.
John 3. 23.
u John 1. 20, 26,
27. Matt. 3. 11.
Mark 1. 7.
Luke 3. 16.
x Matt. 10. 6.
ch. 3. 26, 46.
y John 16. 3.
ch. 3. 17.
& 15. 21.
1 Cor. 2. 8.
1 Tim. 1. 13.
z Matt. 27. 20—
22.
Mark 15. 11—13.
Luke 23. 18, 21—
23. John 19. 6.
a Matt. 27. 59.
Mark 15. 46.
Luke 23. 53.
John 19. 38.
b ch. 2. 24.
c Matt. 23. 16.
ch. 1. 3.
1 Cor. 15. 5, 6.
d Gen. 3. 15.
& 22. 18.
& 49. 10.
Deut. 18. 15.
Jer. 23. 5.
Dan. 9. 24, 25.
Gal. 3. 16.
e Ps. 2. 7.
Heb. 1. 5. & 5. 5.
f Isa. 55. 3.
g Ps. 16. 10.
ch. 2. 27, &c.
h 1 Kings 2. 10.
ch. 2. 29.

υἱὸν Κῖς, ἄνδρα ἐκ φυλῆς Βενιαμὴν, ἔτη τεσσαράκοντα. ²² καὶ μεταστήσας αὐτὸν ἡγείρεν αὐτοῖς τὸν Δαυὶδ εἰς βασιλείαν, ᾧ καὶ εἶπε μαρτυρήσας, Εὗρον Δαυὶδ τὸν τοῦ Ἰεσσαὶ, ἄνδρα κατὰ τὴν καρδίαν μου, ὃς ποιήσει πάντα τὰ θελήματά μου. ²³ Τούτου ὁ Θεὸς ἀπὸ τοῦ σπέρματος κατ' ἐπαγγελίαν ἡγάγε τῷ Ἰσραὴλ σωτῆρα Ἰησοῦν, ²⁴ προκηρύξαντος Ἰωάννου πρὸ προσώπου τῆς εἰσόδου αὐτοῦ βάπτισμα μετανοίας παντὶ τῷ λαῷ Ἰσραὴλ. ²⁵ Ὡς δὲ ἐπλήρου ὁ Ἰωάννης τὸν δρόμον ἔλεγε, τίνα με ὑπονοεῖτε εἶναι; οὐκ εἰμὶ ἐγὼ ἀλλ' ἰδοὺ, ἔρχεται μετ' ἐμέ, οὗ οὐκ εἰμὶ ἄξιος τὸ ὑπόδημα τῶν ποδῶν λῦσαι. ²⁶ Ἄνδρες ἀδελφοί, υἱοὶ γένους Ἀβραάμ, καὶ οἱ ἐν ὑμῖν φοβούμενοι τὸν Θεόν, ὑμῖν ὁ λόγος τῆς σωτηρίας ταύτης ἔξαπεστάλη. ²⁷ Οἱ γὰρ κατοικοῦντες ἐν Ἱερουσαλὴμ, καὶ οἱ ἄρχοντες αὐτῶν, τοῦτον ἀγνοήσαντες, καὶ τὰς φωνὰς τῶν προφητῶν τὰς κατὰ πᾶν σάββατον ἀναγινωσκομένας, κρίναντες ἐπλήρωσαν. ²⁸ Καὶ μηδεμίαν αἰτίαν θανάτου εὐρόντες ᾗτήσαντο Πιλάτον ἀναιρεθῆναι αὐτόν. ²⁹ Ὡς δὲ ἐτέλεσαν πάντα τὰ περὶ αὐτοῦ γεγραμμένα, καθελόντες ἀπὸ τοῦ ξύλου ἔθηκαν εἰς μνημεῖον. ³⁰ Ὁ δὲ Θεὸς ἡγείρεν αὐτὸν ἐκ νεκρῶν. ³¹ ὃς ὥφθη ἐπὶ ἡμέρας πλείους τοῖς συναναβᾶσιν αὐτῷ ἀπὸ τῆς Γαλιλαίας εἰς Ἱερουσαλὴμ· οἵτινες νῦν εἰσι μάρτυρες αὐτοῦ πρὸς τὸν λαόν. ³² Καὶ ἡμεῖς νῦν ὑμᾶς εὐαγγελιζόμεθα τὴν πρὸς τοὺς πατέρας ἐπαγγελίαν γενομένην, ὅτι ταύτην ὁ Θεὸς ἐκπεπλήρωκε τοῖς τέκνοις αὐτῶν ἡμῶν ἀναστήσας Ἰησοῦν. ³³ ὥς καὶ ἐν τῷ ψαλμῷ γέγραπται τῷ δευτέρῳ, Υἱὸς μου εἶ σὺ, ἐγὼ σήμερον γεγέννηκά σε. ³⁴ Ὅτι δὲ ἀνέστησεν αὐτὸν ἐκ νεκρῶν, μηκέτι μέλλοντα ὑποστρέφειν εἰς διαφθοράν, οὕτως εἴρηκεν, Ὅτι δώσω ὑμῖν τὰ ὅσια Δαυὶδ τὰ πιστά. ³⁵ Διὸ καὶ ἐν ἐτέρῳ λέγει, Οὐ δώσεις τὸν Ὅσιόν σου ἰδεῖν διαφθοράν. ³⁶ Δαυὶδ μὲν γὰρ

21. Σαουλ—ἔτη τεσσαράκοντα] *Saul—forty years.* The Old Testament does not record the duration of Saul's reign. St. Paul's statement agrees with *Josephus* (Ant. vi. 14. 9), who says that Saul reigned eighteen years before Samuel's death, and twenty after it. As *Biscoe* observes (p. 616), "Saul's youngest son *Ishbosheth* was forty years old at the time of his father's death, and yet his father is said to be but a young man when he was first inaugurated by Samuel."

22. ᾧ καὶ εἶπε μ., Εὗρον—μου] *to whom He bare witness and said, I found David the son of Jesse, &c.* A passage not found *totidem verbis* in any one place of the Old Testament; but composed in substance and mainly in letter of two or three texts,—Ps. lxxix. 21. 1 Sam. xiii. 14; xv. 28; xvi. 13. *Chrys.*

"The Jewish writers and speakers were accustomed to recite a passage not found in so many words *literatim* in Scripture, but made up of several passages." (*Rosenmüller.*)

An excellent observation, which, if duly attended to, might have preserved the Sacred Text from many unjust aspersions of some later Critics, and have saved them and others from the unhappy consequences of such allegations. See above on Matt. ii. 23. Acts vii. 43.

23. ἡγάγε] *brought.* So A, B, E, G, H, and many Cursives, for ἡγείρε. Cp. Zech. iii. 8, ἔγω τὸν δούλόν μου Ἀνατολῆν. So Isa. xlviii. 15, ἐγὼ ἐκάλῃσα, ἐγὼ ἡγάγον αὐτόν. Heb. i. 6, ὅταν εἰσαγγῇ τὸν πρωτότοκον.

— Ἰησοῦν] *Jesus* = the name *twice* uttered by St. Paul in this speech, see v. 33,—the Jews at Antioch in Pisidia were more tolerant than those at Jerusalem. See on vii. 45.

25. ἐπλήρου] *was fulfilling*; in the execution of his mission, as the *πρόδρομος* or forerunner of Christ.

29. ἔθηκαν εἰς μνημεῖον] *they laid Him in a tomb.* Because the Jews delivered Christ to Pilate, they are represented as the Authors of His Death and Burial, although they did not transact either the one or the other with their own hands.

As far as His Death and Burial were acts of *enmity* towards Him, they are accounted the agents, as Judas, who only gave occasion to the purchase of the Field of Blood, is called the purchaser of it. Acts i. 18. See note there.

The reason of this seems to be, that Almighty God, Whose Word Holy Scripture is, traces human actions back through the indirect processes of intermediate agency, and lays the responsibility of them at the door of the original promoters.

On the other hand, as far as Christ's Death was a work of Love, it is ascribed to God and Christ (Matt. xx. 28. Rom. viii. 32. Gal. i. 4. 1 Tim. ii. 6); and God and Christ are blessed for

that work which caused the rejection of the Jews; just as Joseph of Arimathea and Nicodemus are mentioned honourably in Scripture (John xix. 38) for performing the work of His Burial, which is here ascribed, not without censure, to the Jews.

Thus even the worst actions of man are overruled for good, and the enmity of Satan is made an occasion for the triumph of the love of God.

32. ἡμῶν] *of us*; *Elz.* ἡμῖν, which appears to have little MS. authority: ἡμῶν is in A, B, C*, D, and is supported by *Vulg.* and other versions. The sense is,—He has fulfilled them to the children of *ourselves*; and much more to us; to us and our posterity. Cp. ii. 39. St. Paul loves to identify himself with his hearers.

33. ψαλμῷ τῷ δευτέρῳ] *in the Second Psalm.* Psalm ii. 7. Some, with Cod. D, *Origen*, and *Hilary*, read τῷ πρώτῳ. What is now the Second Psalm, originally formed one with the First, or rather the First Psalm was the Prooemium to the Psalter. See *Michaelis* and *Rosenmüller* here.

— υἱὸς μου εἶ—σήμερον γεγέννηκά σε] This contains two distinct sayings—

(1) Thou art My Son from Eternity (*Chrys.*, *Cyril*). And (2) To-day, i. e. *now* (in time) I have begotten Thee. "*Eternitas* nunquam vocabulo *hodie* significatur." (*Bengel.*)

I have begotten Thee *to-day*, in a double respect, (1) At thy *Incarnation* (see *S. Cyril*, in an excellent Scholium, Caten. p. 224).

(2) At thy *Resurrection* from the dead; on which St. Paul here specially dwells, as in Heb. i. 5; and to which the Psalmist specially refers, as appears from the fact that the *Mediatorial* Kingdom of Christ, which he is there describing, is consequent on, and due to, Christ's obedience and sufferings, and *Resurrection* from the dead (see above on Matt. xxviii. 18). And it was true, in an emphatic sense, that, at the Resurrection, God said *σήμερον γεγέννηκά Σε*, for Christ is *πρωτότοκος τῶν νεκρῶν, the first-begotten of the dead* (Col. i. 18. Rev. i. 5). See above, Acts ii. 24. "The Resurrection of Jesus," says *Lightfoot*, "was the Dawn of the new world, the Morning of the New Creation." See above on John xvi. 21 and Acts ii. 24.

34. τὰ ὅσια Δαυὶδ] τῇ ἡγῃ, *the mercies conferred on David*, which were πιστά, surely pledged to him by God.

35. οὐ δώσεις—διαφθοράν] *Thou wilt not suffer Thy Holy One to see corruption.* It would seem that St. Paul had heard, or received an account of, St. Peter's Speech on the Day of Pentecost. See above on ii. 25—31.

ιδία γενεᾷ ὑπηρετήσας, τῇ τοῦ Θεοῦ βουλῇ ἐκοιμήθη, καὶ προστετέθη πρὸς τοὺς πατέρας αὐτοῦ, καὶ εἶδε διαφθοράν· ³⁷ ὃν δὲ ὁ Θεὸς ἡγείρεν, οὐκ εἶδε διαφθοράν.

³⁸ Ἰ γνωστὸν οὖν ἔστω ὑμῖν, ἄνδρες ἀδελφοί, ὅτι διὰ τούτου ὑμῖν ἄφεσις ἁμαρτιῶν καταγγέλλεται· ³⁹ καὶ ἀπὸ πάντων, ὧν οὐκ ἠδυνήθητε ἐν τῷ νόμῳ Μωϋσέως δικαιοθῆναι, ἐν τούτῳ πᾶς ὁ πιστεύων δικαιούται. ⁴⁰ Βλέπετε οὖν, μὴ ἐπέλθῃ ἐφ' ὑμᾶς τὸ εἰρημένον ἐν τοῖς προφήταις, ⁴¹ Ἰδετε, οἱ καταφρονηταί, καὶ θαυμάσατε, καὶ ἀφανίσθητε· ὅτι ἔργον ἐργάζομαι ἐγὼ ἐν ταῖς ἡμέραις ὑμῶν, ἔργον ὃ οὐ μὴ πιστεύσητε, ἐάν τις ἐκδιηγῇται ὑμῖν.

⁴² Ἐξόντων δὲ αὐτῶν παρεκάλουν εἰς τὸ μεταξὺ σάββατον λαληθῆναι αὐτοῖς τὰ ῥήματα ταῦτα.

⁴³ Ἀνθείσης δὲ τῆς συναγωγῆς, ἠκολούθησαν πολλοὶ τῶν Ἰουδαίων καὶ τῶν σεβομένων προσηλύτων τῷ Παύλῳ καὶ τῷ Βαρνάβᾳ· οὔτινες προσλαλοῦντες αὐτοῖς ἔπειθον αὐτοὺς προσμένειν τῇ χάριτι τοῦ Θεοῦ.

⁴⁴ Τῷ δὲ ἐχομένῳ σαββάτῳ σχεδὸν πᾶσα ἡ πόλις συνήχθη ἀκοῦσαι τὸν λόγον τοῦ Θεοῦ.

⁴⁵ Ἰδόντες δὲ οἱ Ἰουδαῖοι τοὺς ὄχλους ἐπλήσθησαν ζήλου, καὶ ἀντέλεγον τοῖς ὑπὸ τοῦ Παύλου λεγομένοις, ἀντιλέγοντες καὶ βλασφημοῦντες. ⁴⁶ Παρῥησιασάμενοι δὲ ὁ Παῦλος καὶ ὁ Βαρνάβας εἶπον, Ὑμῖν ἦν ἀναγκαῖον πρῶτον λαληθῆναι τὸν λόγον τοῦ Θεοῦ· ἐπειδὴ δὲ ἀπωθεῖσθε αὐτὸν, καὶ οὐκ ἀξίους κρίνετε ἑαυτοὺς τῆς αἰωνίου ζωῆς, ἰδοὺ στρεφόμεθα εἰς τὰ ἔθνη· ⁴⁷ οὕτως γὰρ ἐντέταλται ἡμῖν ὁ Κύριος, Τέθεικά σε εἰς φῶς ἐθνῶν, τοῦ εἶναί σε εἰς σωτηρίαν ἕως ἐσχάτου τῆς γῆς· ⁴⁸ ἀκούοντα δὲ τὰ ἔθνη ἔχαιρον, καὶ ἐδόξαζον τὸν λόγον τοῦ Κυρίου· καὶ ἐπίστευσαν ὅσοι ἦσαν τεταγμένοι εἰς ζωὴν αἰώνιον.

36. *ιδία γενεᾷ ὑπηρετήσας*] David ministered on earth to his own Generation, and died; but Christ ministers to all generations. He died and rose again, and liveth for evermore, in order that all generations may live for ever; and He ministers in heaven, being "a Priest for ever" (Psalm cx. 4), seeing "He ever liveth to make intercession for us" (Heb. vii. 25).

38, 39. *γνωστὸν οὖν ἔστω*] Be it therefore known unto you, brethren, that through this Man remission of sins is being declared; and that every one who believeth is being justified from all things from which ye could not be justified by the Law of Moses.

— *δικαιούται*] is being justified; *δικαιοῦν* is the word used by the LXX for the Hebrew *רָצַח*, 'justificavit, crimine absolvit; poenis immunem pronuntiavit; adeoque *רָצַח* justum in foro divinæ aequitatis et judicio declaravit.' See on Luke vii. 29; xvii. 14. Rom. i. 17. Cp. Gen. xxxviii. 26; xlv. 16. Exod. xxiii. 7. Deut. xxv. 1. Ps. lxxii. 3; cxliii. 2. Isa. v. 23. Jer. iii. 11. Ezek. xvi. 51, 52. Cp. *Bp. Bull.*, Harmon. Apostol. cap. i., and *Introduction* to Romans below, p. 198.

Here, in this first Sermon, which St. Paul is recorded to have preached in a Jewish Synagogue, we have the germ of his two Epistles to the Galatians and Romans, concerning the great doctrine of *Justification*; an internal evidence of genuineness and veracity. These two verses contain the sum of the Gospel, as distinguished from the Law. *Hammond* in Rom. iii., note B. *Bp. Bull.*, l. c.

It is observable also that St. Paul's address appears to be formed on the same model as *St. Stephen's*—another proof of its influence on him, and of the truth of the history. See above, chap. vii. 58.

40. *προφῆταις*] Prophets. Habak. i. 5. On this use of the plural, see vii. 42, and *Glass.* Phil. pp. 286. 886.

41. *ἴδετε, οἱ καταφρονηταί*] behold, ye despisers. Hab. i. 5, where the Hebrew original is *רְבִּיזִים*, which is usually rendered *look and see in the nations*.

But it is probable that *רְבִּיזִים* is a radical word (see *Pococke*, in Not. Miscell. in Porta Mosi, p. 29), signifying *unjust or insolent*. Hence the Version of the LXX, *καταφρονηταί*, which is confirmed by the Syriac (see *Rosenmüller*). It is not very likely, and ought not to be taken for granted, that so common a word as *רְבִּיזִים* has been mistaken by the transcriber.

— *ὃ οὐ μὴ π.*] So A, B, C, D, E, G. *Elz.* has *φ*. The

sense is not that they would not believe in the work (τῷ ἔργῳ), but they would not believe in Him Who wrought it.

42. *αὐτῶν*] *Elz.* adds *ἐκ τῆς συναγωγῆς τῶν Ἰουδαίων*, which is not found in the best MSS.—A, B, C, D, E,—and is a gloss.

— *παρεκάλουν*] *Elz.* adds *τὰ ἔθνη*, which is also a gloss; and is not found in A, B, C, D, E.

This is important. The *ἔθνη*, Heathens, were not attendants at the synagogue, and it is not till v. 46, after two offers of the Gospel to the Jews, that the Apostle turns to the Gentiles.

— *τὸ μεταξὺ σ.*] the following Sabbath—*τὸ ἐσόμενον*—(*Theophyl.*), not, as some say, the intervening week. Paul showed his wisdom and charity toward the Jews by preaching on their Sabbath. *Ammonius* also here interprets *τὸ μεταξὺ* by *τὸ ἐσόμενον*. Cp. v. 44, and *μεταξὺ* is thus used for the "following" by *Josephus*, B. J. v. 4. 2; c. Apion. i. 21.

43. *ἔπειθον προσμένειν*] they were persuading them to cleave to the grace of God. See above on xi. 23; xiv. 22. *Elz.* has *ἐπιμένειν*, but A, B, C, D, E have *προσμένειν*.

44. *ἐχομένῳ*] next. So A, C*, E*. Cp. Mark i. 38, *τὰς ἐχομένας κομπούλεις*. Luke xiii. 33, *τῇ ἐχομένῃ*. *Elz.* has *ἐρχομένῳ*, but *ἐρχόμενος* seems to be more applicable to what is still future, or is expected to come, and not past. See xviii. 21, *τὴν ἐορτὴν τὴν ἐρχομένην*. *Josephus* has *τῇ ἐρχομένῃ*, for the next day, Ant. vi. 11. 9. (*Grinfield*.)

48. *καὶ ἐπίστευσαν ὅσοι ἦσαν τεταγμένοι εἰς ζωὴν αἰώνιον*] and as many as were ordered, i. e. were set in order (by God's grace, and by His Word preached by St. Paul, and by their own will concurring therewith, see v. 43), to eternal life, believed, made profession of their faith, in the Gospel.

These words are rendered in the Authorized Version, "as many as were ordained to eternal life believed;"

The words *τεταγμένοι ἦσαν* are happily chosen, because they have a passive and also a middle sense; and represent the twofold operation of divine grace on the heart, and also the concurrence of the human will; both of which are requisite to Faith, and Salvation.

The Jews had rejected the offers of the Gospel made by St. Paul, see vv. 45, 46; they were thrusting the word away from themselves, ἀπωθόντο τὸν λόγον. They, on their side, were unruly and obstinate; they were ἀποτεταγμένοι τῇ ζωῇ. Cp. Luke xiv. 18;

But, on the other hand, the Gentiles rejoiced, and glorified
P 2

p 2 Tim. 3. 11.

q Matt. 10. 14.
Mark 6. 11.
Luke 9. 5.
ch. 14. 6, 11.
& 18. 6.a Mark 16. 20.
ch. 19. 11.
Heb. 2. 4.

b 2 Tim. 3. 11.

c Matt. 10. 23.
ch. 8. 1.

d ch. 3. 2.

e Isa. 35. 6.

⁴⁹ Διεφέρετο δὲ ὁ λόγος τοῦ Κυρίου δι' ὅλης τῆς χώρας· ⁵⁰ οἱ δὲ Ἰουδαῖοι παρώτρυναν τὰς σεβομένας γυναῖκας τὰς εὐσχήμονας, καὶ τοὺς πρώτους τῆς πόλεως, καὶ ἐπήγειραν διωγμὸν ἐπὶ τὸν Παῦλον καὶ τὸν Βαρνάβαν, καὶ ἐξέβαλον αὐτοὺς ἀπὸ τῶν ὁρίων αὐτῶν. ⁵¹ οἱ δὲ ἐκτιναξάμενοι τὸν κονιορτὸν τῶν ποδῶν αὐτῶν ἐπ' αὐτοὺς ἤλθον εἰς Ἰκόνιον.

⁵² Οἱ δὲ μαθηταὶ ἐπληροῦντο χαρᾶς καὶ Πνεύματος ἁγίου.

XIV. ¹ Ἐγένετο δὲ ἐν Ἰκονίῳ, κατὰ τὸ αὐτὸ εἰσελθεῖν αὐτοὺς εἰς τὴν συναγωγὴν τῶν Ἰουδαίων, καὶ λαλήσαι οὕτως ὥστε πιστεῦσαι Ἰουδαίων τε καὶ Ἑλλήνων πολὺ πλῆθος. ² Οἱ δὲ ἀπειθοῦντες Ἰουδαῖοι ἐπήγειραν καὶ ἐκάκωσαν τὰς ψυχὰς τῶν ἐθνῶν κατὰ τῶν ἀδελφῶν· ³ ἱκανὸν μὲν οὖν χρόνον διέτριψαν παρρησιαζόμενοι ἐπὶ τῷ Κυρίῳ τῷ μαρτυροῦντι τῷ λόγῳ τῆς χάριτος αὐτοῦ, διδόντι σημεῖα καὶ τέρατα γίνεσθαι διὰ τῶν χειρῶν αὐτῶν. ⁴ Ἐσχίσθη δὲ τὸ πλῆθος τῆς πόλεως· καὶ οἱ μὲν ἦσαν σὺν τοῖς Ἰουδαίοις, οἱ δὲ σὺν τοῖς ἀποστόλοις. ⁵ Ὡς δὲ ἐγένετο ὁρμὴ τῶν ἐθνῶν τε καὶ Ἰουδαίων, σὺν τοῖς ἄρχουσιν αὐτῶν, ὑβρίσαι καὶ λιθοβολῆσαι αὐτοὺς, ⁶ συνιδόντες κατέφυγον εἰς τὰς πόλεις τῆς Λυκαονίας, Λύστραν καὶ Δέρβην, καὶ τὴν περίχωρον, ⁷ κακεῖ ἦσαν εὐαγγελιζόμενοι.

⁸ Καί τις ἀνὴρ ἐν Λύστροις ἀδύνατος τοῖς ποσὶν ἐκάθητο, χωλὸς ἐκ κοιλίας μητρὸς αὐτοῦ, ὃς οὐδέποτε περιπεπατήκει. ⁹ Οὗτος ἤκουε τοῦ Παύλου λαλῶντος· ὃς ἀτενίσας αὐτῷ, καὶ ἰδὼν ὅτι πίστιν ἔχει τοῦ σωθῆναι, ¹⁰ εἶπε

the word of the Lord; they had been *τεταγμένοι*, set in order, to life eternal by God, working by the preaching of St. Paul, and disposing them to receive the Word preached; and they readily complied with the divine will, word, and work; they obeyed St. Paul's preaching, and, like good soldiers of God, being mustered by Him, set themselves also in order to march onward, in the way that leadeth to eternal life, ἦσαν τεταγμένοι εἰς ζωὴν αἰώνιον (see *Mede's Works*, p. 21, Book i. Disc. 3). Cp. 1 Cor. xvi. 15, εἰς διακονίαν τοῖς ἁγίοις ἔταξαν ἑαυτούς. The perfect passive is used in this sense by St. Luke, Acts xx. 13, οὕτω γὰρ ἦν διατεταγμένος, he had so ordered himself. Cp. the use of *τεταγμένος* in many passages of *Philo*, as quoted by *Whitby* here, p. 169. So συνετίθειντο John ix. 22, προσκέκλημαι Acts xiii. 2, ἐντέταλται xiii. 47, ἐπικέκληται xxv. 12, ἐπήγγελται Rom. iv. 21, and δεδαρμένης 2 Pet. i. 3. Cp. *Winer*, Gr. Gr. § 39, p. 234.

As many as had done this, ἐπίστευσαν; that is, they boldly and nobly, and in spite of the rage and blasphemy of the Jews (v. 45), and the persecution which they stirred up against Paul and Barnabas, whom they expelled out of their coasts (v. 50), made public profession of their faith, and were received by baptism into the Church.

This Exposition is confirmed by the authority of ancient Greek writers. See *Caten*, p. 230, where *τεταγμένοι* is explained by εἰς τοῦτο τὸ τάγμα ἐλθόντες.

This word ἐπίστευσαν, as in numerous other places of the Acts, and the other books of the N. T., means, they made a public profession of faith; they joined the number of the πιστοὶ or πιστεύοντες, that is, "nomina dederunt Christo, et aggregati sunt Ecclesiae." See what follows immediately here, ch. xiv. 1, ἐγένετο αὐτοὺς λαλήσαι ὥστε πιστεῦσαι πολὺ πλῆθος, who are there distinguished from οἱ ἀπειθοῦντες Ἰουδαῖοι. Cp. ii. 44; iv. 4, and specially viii. 13; xi. 21, πολλὸς ἀριθμὸς πιστεύσας; xv. 7, πιστεύσας; xvii. 12; xviii. 8; xxi. 20. 25, τῶν πεπιστευκότων ἐθνῶν, and Rom. xiii. 11, ὅτε ἐπιστεύσαμεν, when we made a public profession of our faith, and were engrafted into the Church. See also Titus iii. 8, where οἱ πεπιστευκότες τῷ Θεῷ means those who have made public profession of Christianity;

The word ἐπίστευσαν brings out clearly the doctrine that it is requisite for all—who have been called by God, and would set themselves in the way to eternal life—not only to believe, but also to profess openly, the true faith, in the public communion of the Visible Church; and that this is the only way to life eternal. See Matt. x. 32. Rom. x. 10.

The Vulgate has "quotquot erant præordinati" here, whence the English Version, "as many as were ordained." In like manner in the cognate text, ii. 47, τοὺς σωζόμενους, the Vulgate has "qui salvi fierent," whence the English Version, "such as should be saved;"

It would be interesting to inquire, What influence these renderings in the Vulgate Version had on the minds of some, like St. Augustine and his followers in the Western Church, in treating the great questions of Free-Will, Election, Reprobation, and Final Perseverance?

What, also, was the result of that influence on the minds of some writers of the Reformed Churches, who rejected the authority of Rome, which almost canonized that Version; and yet in these two important texts (Acts ii. 47; xiii. 48) were swayed away by it from the sense of the Original?

The tendency of the Eastern Fathers, who read the original Greek, was in a different direction from that of the Western School; and Calvinism can receive no support from these two texts as they stand in the original words of Inspiration, and as they were expounded by the primitive Church.

On the proofs from Holy Scripture that God willeth all men to be saved; and that He willeth man's will to be free to choose life or death, see below, *Introduction* to Romans, pp. 194—198, and on Rom. viii. 33 and 1 Tim. ii. 4.

50. τὰς σεβομένας] the Proselytes; see above, on v. 16.

— γ. τὰς εὐσχήμονας] those of rank. The Proselytes (αἱ σεβόμεναι), as recent converts, might be expected to be more zealous for their religion, and those of rank (αἱ εὐσχήμονες) would exercise their influence, perhaps with heathen husbands, and others who were οἱ πρῶτοι τῆς πόλεως, against the Apostles. Cp. *Meyer*.

51. Ἰκόνιον] Iconium, about ninety miles s.e. of Antioch, in Pisidia; and forty n.w. of Derbe. Cp. *Howson*, i. 220.

52. οἱ δὲ μαθηταὶ] the disciples were being filled with joy. Another joyful peroration; like a calm after a storm. See viii. 4; ix. 31; xii. 24.

CH. XIV. 1. Ἑλλήνων] Greeks. Proselytes of the gate. (*Meyer*). See above, on xi. 20.

4. τοῖς ἀποστόλοις] the Apostles. See above, on xiii. 2.

5. λιθοβολῆσαι] to stone them. As blasphemers of the Law. See v. 19.

6. Λύστραν καὶ Δέρβην] Lystra and Derbe, in Lycaonia.

The word Lystra, like Lydda and Thyatira, is sometimes used as a feminine, sometimes as a neuter plural. It seems to have been the birthplace of Timothy, see xvi. 1. Derbe, south of Iconium; south-east of Lystra. Gaius, one of St. Paul's companions, was of Derbe, xx. 4.

8. αὐτοῦ] Elz. adds ὑπάρχων, which is not in the best MSS.

— περιπεπατήκει] On this form, for περιπεπατήκει, see *Valck.* here, who cites v. 23, πεπιστεύσαμεν, and Mark xv. 7. 10. See also *Winer*, § 12, p. 67, who refers to Luke vi. 48, τεθεμελιώτο.

9. ἤκουε] was listening. St. Paul, on his part, discerns his spirit, and rewards his faith.

μεγάλη τῇ φωνῇ, Ἀνάστηθι ἐπὶ τοὺς πόδας σου ὀρθός· καὶ ἤλατο καὶ περι-
επάτει. ¹¹ Οἱ δὲ ὄχλοι ἰδόντες ὃ ἐποίησε Παῦλος ἐπήραν τὴν φωνὴν αὐτῶν ^{f ch. 23. 6.}
Λυκαονιστὶ λέγοντες, Οἱ θεοὶ ὁμοιωθέντες ἀνθρώποις κατέβησαν πρὸς ἡμᾶς·
¹² ἐκάλουν τε τὸν μὲν Βαρνάβαν Δία, τὸν δὲ Παῦλον Ἑρμῆν, ἐπειδὴ αὐτὸς

10. ἤλατο] So A, B, C (for *Elz.* ἤλατο), *he sprang up*, and *περιεπάτει*, *he was walking*. Mark the difference between the aorist and imperfect.

11. Λυκαονιστὶ] in the *Lycaonian tongue*. An Assyrian dialect. (*Jablonsky*, "de lingua Lycaoniā.")

It has been argued by some, that St. Paul could not have understood this language, or he would have made his remonstrance to the people on hearing these words, and *before*, the priest brought out the victims to sacrifice. And thence it has been inferred, that St. Paul did not possess the power of speaking in the tongues of foreign nations, to whom he was sent. The words of *Chrysostom* on this passage have been cited in support of this assertion. *S. Chrys.* is answering the question *why* the Apostles did not interfere before, to check the adoration of the Lycaonians; and he says, οὐκ ἦν οὐδέπω δῆλον· τῇ γὰρ οἰκείᾳ φωνῇ ἐφθέγγοντο· διὰ τοῦτο οὐδὲν αὐτοῖς ἔλεγον, ἐπειδὴ δὲ εἶδον τὰ στέμματα, τότε ἐξεληθόντες κ.τ.λ., i. e. the design of the populace was not yet manifest, for they were speaking in their own tongue, and therefore the Apostles said nothing to them (for such—notwithstanding the objections of some learned persons—seems to be *S. Chrysostom's* meaning); but when they saw the garlands, then they went forth and expostulated with them. It may be, that the gift of understanding and speaking foreign languages was not *always* present with the Apostles; it may have been, and probably was, modified according to various circumstances of time and place. But it is certain, that in *Chrysostom's* opinion St. Paul was able to understand and speak in various foreign languages, which he had never learnt; as may be seen in that Father's Thirty-fifth Homily on the First Epistle to the Corinthians, ch. xiv. (*Chrys.*, Opera, tom. x. pp. 320—327), where he speaks of the gift as bestowed for the preaching of the Gospel to foreign nations, τίνας ἔνεκεν ἔλαβον αὐτὸ (τὸ τῶν γλωσσῶν χάρισμα) οἱ ἀπόστολοι; ἐπειδὴ πανταχοῦ διέρχεσθαι ἐμελλον. See also his words above, Acts ii. 4. And it is observable, that in that Homily (p. 327) *Chrysostom* refers to St. Paul's conduct here at Lystra, without any intimation that it suggested any qualification of his statement, and of that of the Apostle himself in that chapter, v. 18, "I speak with tongues (i. e. as *Chrys.* interprets it, in foreign languages) more than they all."

It seems most probable that *St. Paul* understood what the Lycaonians said;

St. Luke understood the speech of these Lycaonians; for he tells us *what* the words were, and their *meaning*. And if *St. Luke* understood it, why not also *St. Paul*? Beside, in v. 14 it is not said ἰδόντες, but ἀκούσαντες. The multitude spoke in their own *Lycaonian* tongue, and it is not probable that they knew any other. And *St. Paul* addressed the *multitude* (see v. 14); he therefore understood the *Lycaonian* tongue. The same Divine Power which gave effect to his words, "Stand upright on thy feet" (v. 10), enabled him to speak them in the tongue understood by him to whom he spoke, and who "listened to his words" (v. 9); and if understood by him, they were understood by the crowd also, who therefore were ready to deify the speaker.

St. Paul had good reason to wait till the Priest brought forth his victims, and would have done sacrifice; because he had thus a more visible and palpable argument for his subsequent appeal in v. 15, where he says, "We preach to you to turn from *these vanities* to the living God." Every one must feel how much the presence of the oxen and the garlands, and the priest and his apparatus for sacrifice on the altar in front of the Temple, add to the beauty of *Raffaëlle's* Cartoon, and to the force of the Apostle's eloquence.

It has indeed been said by many in recent times, that the power of speaking in various foreign languages was not possessed by the Apostles, and therefore could not have been exercised by them in preaching the Gospel; and that there is no trace of such exercise of it in the Acts of the Apostles.

Surely there is such a trace in the narrative before us, and another similar trace in ch. xxviii. 4. But perhaps the most striking evidence of their power of speaking foreign languages is to be found in the *silence* of *St. Luke* as to any thing like previous study or preparation on the part of *St. Paul* or any of the Apostles, before they set out on their missionary journeys, or as to any *difficulty* or *hindrance* experienced by *St. Paul* or any of the Apostles, from inability to speak the language of foreign countries, in their execution of the commission they had received from Christ to "go and *teach all Nations*."

In the history of *modern Missions*, we see learned and accomplished men sent forth to preach the Gospel in foreign parts, and spending years in acquiring the languages of the countries to which they are sent. For example, a Bishop of New Zealand employs his six months' voyage to his diocese, in learning the dialects of the Pacific.

But what do we hear like this in the Acts of the Apostles? We never see or hear of any of the Apostles *sitting down to learn a foreign language*; and yet they have a Divine commission to go and preach to *all nations*. We see unlearned and ignorant Galileans standing up at once and addressing vast crowds in large cities with Divine eloquence, and great multitudes are converted by them.

We see *St. Paul* sent forth from Antioch as an Apostle to the Gentiles, and soon we hear him speak to the native tribes of Pisidia, Lycaonia, and Malta, and find him travelling to Illyricum and meditating a journey to Spain. We hear him say that he is a "debtor to Greeks and Barbarians,"—that is, to all (Rom. i. 14),—to preach to all; but we never see him pause for a moment in his course, to learn any foreign language, or ever impeded by the want of it.

On this subject see further above, ii. 4, and xiii. 15, and below, xxviii. 2—4.

St. Luke did not state that they possessed and exercised the gift, because the fact is clear from his narrative. *S. Jerome* well says (ad Hedib. vol. iv. p. 178), "Acceperunt Apostoli donationum genera, et quod magis necessarium erat, *diversitatem linguarum omnium gentium*, ut annuntiaturi Christum nullo indigerent interprete." He then refers to the speaking of *St. Paul* in the *Lycaonian* tongue, as described in this chapter, and says, "in Lycaoniā quum audissent Paulum et Barnabam loqui *linguis suis*, deos in homines conversos esse credebant."

The teaching of the Church of England on this subject is clear from her Proper Preface for Whitsunday. See above on ii. 4.—οἱ θεοὶ ὁμοιωθέντες] the gods in the likeness of men came down to us; and (v. 12) they were calling Barnabas Zeus, and Paul Hermes; for he was the chief speaker. See *Homer*, *Odys.* xvii. 484. *Hesiod*, *Opp.* et D. 247. *Catull.* lxx. 384.

Zeus or Jupiter is often associated with Hermes or Mercurius in mythological accounts of divine apparitions. See *Plautus*, *Amphitr.* i. 1. 1:

"In faciem versus Amphitryonis Jupiter,
Dum bellum gereret cum Telebois hostibus,
Alcmenam uxorem cepit usurariam;
Mercurius formam Sosie servi gerit
Absentis."

Ovid, *Met.* viii. 626:

"Jupiter huc, specie mortali, cumque Parente
Venit Atlantiades positus caducifer alis."

Fast. v. 495:

"Jupiter et lato qui regnat in æquore frater
Carpebant socias Mercuriusque vias."

The scene of the tale in which Jupiter is represented as coming down with Mercurius to visit the abodes of men, and as entertained by Baucis and Philemon, and which is so well told by *Ovid*, *Metamorphoses* viii. 625—724, and so happily versified by *Dryden*, *Works*, iii. pp. 396—399, is laid in a country of which *Lycaonia* was a district:

"Here Jove with Hermes came, but in disguise
Of mortal men concealed their deities."

Barnabas was compared to Jupiter from the grave dignity of his appearance (*Chrys.*), particularly as compared with *St. Paul*, who, perhaps, was younger than Barnabas, and his stature and bodily presence less majestic (see 2 Cor. x. 1; xii. 3—9. 1 Cor. ii. 3. *Nicephor.* H. E. ii. 37); though, as *Meyer* well observes, the comparison of *St. Paul* to Mercury, who is always represented as "florens agilisque juventâ," would seem to contradict the apocryphal portraiture of the Apostle derived from the Acts of Paul and Thecla, according to which he was μικρὸς τῷ μεγέθει, ψιλὸς τὴν κεφαλὴν, ἀγκύλος ταῖς κνήμας.

Hermes, or *Mercurius*, was the messenger of Olympus; the patron of eloquence, &c. See *Misterlitch* and others on *Horat.* Od. i. 10. 1, "Mercuri facunde," &c.—"te Deorum Nuntium." On the word Ἑρμῆς, *Hermes*, connected with *sermo* and ἑρμηνεύω, see *S. Aug.* Civ. D. vii. 14, "De Mercurii officio."

ἦν ὁ ἡγούμενος τοῦ λόγου. ¹³ Ὁ δὲ ἱερεὺς τοῦ Διὸς, τοῦ ὄντος πρὸ τῆς πόλεως, ταύρους καὶ στέμματα ἐπὶ τοὺς πυλῶνας ἐνέγκας, σὺν τοῖς ὄχλοις ἤθελε θύειν. ¹⁴ Ἀκούσαντες δὲ οἱ ἀπόστολοι Βαρνάβας καὶ Παῦλος, διαῤῥήξαντες τὰ ἱμάτια αὐτῶν ἐξεπήδησαν εἰς τὸν ὄχλον κρίζοντες ¹⁵ καὶ λέγοντες, Ἄνδρες, τί ταῦτα ποιεῖτε; καὶ ἡμεῖς ὁμοιοπαθεῖς ἐσμεν ὑμῖν ἄνθρωποι, εὐαγγελιζόμενοι ὑμᾶς ἀπὸ τούτων τῶν ματαίων ἐπιστρέφειν ἐπὶ Θεὸν ζῶντα, ὃς ἐποίησε τὸν οὐρανὸν καὶ τὴν γῆν καὶ τὴν θάλασσαν, καὶ πάντα τὰ ἐν αὐτοῖς. ¹⁶ ὃς ἐν ταῖς παρωχημέναις γενεαῖς εἴασε πάντα τὰ ἔθνη πορεύεσθαι ταῖς ὁδοῖς αὐτῶν. ¹⁷ καίτοιγε οὐκ ἀμάρτυρον ἑαυτὸν ἀφήκεν ἀγαθουργῶν, οὐρανόθεν ἡμῖν ὑετοὺς διδοὺς καὶ καιροὺς καρποφόρους, ἐμπιπλῶν τροφῆς καὶ εὐφροσύνης τὰς καρδίας ἡμῶν.

¹⁸ Καὶ ταῦτα λέγοντες μόλις κατέπαυσαν τοὺς ὄχλους τοῦ μὴ θύειν αὐτοῖς.

¹⁹ Ἐπῆλθον δὲ ἀπὸ Ἀντιοχείας καὶ Ἰκονίου Ἰουδαῖοι, καὶ πείσαντες τοὺς ὄχλους, καὶ λιθάσαντες τὸν Παῦλον, ἔσυρον ἔξω τῆς πόλεως, νομίσαντες αὐτὸν τεθνάναι. ²⁰ Κυκλωσάντων δὲ αὐτὸν τῶν μαθητῶν, ἀναστὰς εἰσῆλθεν εἰς τὴν πόλιν· καὶ τῇ ἐπαύριον ἐξῆλθε σὺν τῷ Βαρνάβᾳ εἰς Δέρβην.

²¹ Εὐαγγελισάμενοί τε τὴν πόλιν ἐκείνην, καὶ μαθητεύσαντες ἱκανοὺς, ὑπέστρεψαν εἰς τὴν Λύστραν καὶ Ἰκόνιον καὶ Ἀντιόχειαν, ²² ἐπιστηρίζοντες τὰς ψυχὰς τῶν μαθητῶν, παρακαλοῦντες ἐμμένειν τῇ πίστει, καὶ ὅτι διὰ πολλῶν θλίψεων δεῖ ἡμᾶς εἰσελθεῖν εἰς τὴν βασιλείαν τοῦ Θεοῦ.

²³ Χειροτονήσαντες δὲ αὐτοῖς κατ' ἐκκλησίαν πρεσβυτέρους, προσευξάμενοι μετὰ νηστειῶν, παρέθεντο αὐτοὺς τῷ Κυρίῳ εἰς ὃν πεπιστεύκεισαν.

13. *στέμματα*] *garlands*, for the horns of the ταῦροι to be sacrificed, and for the Altars and Ministers. *Virg. Georg. iii. 487*,—

“Sæpe in honore deū medio stans hostia ad aram,
Lanea dum niveā circumdatur infula vittā,” &c.

See also *Statius*, *Thebaid. iv. 114*—7,—

“Tum fera cæruleis intexit cornua sertis.”

Ovid, *Met. xv. 130*,—

“Victima labe carens, vittis præsignis et auro
Sistitur ante aras.”

Tertullian says, de *Coronâ Mil. 10*, “*Ipsæ hostiæ, et aræ, ipsi ministri et sacerdotes coronantur*.”

— τοὺς πυλῶνας] *the large gates*,—probably *valvæ*, folding-doors,—of the court-yard (atrium) of the house in which Paul and Barnabas were.

It seems, that after Paul had wrought the miracle on the lame man, he retired from the public admiration of the crowd into a house, as our Lord often did when He had wrought miracles. Hence the words ἀκούσαντες (not ἰδόντες) and ἐξεπήδησαν in *v. 14*.

14. ἀκούσαντες] *when they heard*. See *Athanas. ad Gentes 35, p. 27*. This is the first point of contact of Christianity with Idolatry, in Holy Scripture. And St. Paul's speech is the first Christian “*Apologia ad Gentes*,” and is the groundwork and model of all succeeding ones in the writings of *Justin*, *Theophilus*, *Tertullian*, *Minucius*, *Arnobius*, *Clemens Alexandrinus*, and other Christian Apologists.

— οἱ ἀπόστολοι Βαρνάβας καὶ Παῦλος] *the Apostles, Barnabas and Paul*. Observe the accuracy of the historian's language. They are never called *Apostles* till now, after their ordination at Antioch. See above on *xiii. 2*.

16. παρωχημέναις] This form, as well as *παρωχηκότα*, is used by *S. Hippolytus*, *Philosophumen. p. 337*, and de *Antichristo*, § 2.

17. καίτοιγε] *and yet*. See *xvii. 27*. Ἀγαθουργῶν, *conferring benefits*. So *A, B, C*.—*Elz.* has ἀγαθοποιῶν. The former reading seems preferable, as bringing out more clearly the truth, that God was not only Maker of what is good, but was also their *εὐεργέτης* or Benefactor.

— ἡμῖν—ἡμῶν] *to us—of us*. Some Editors read ὑμῖν, *to you*, and ὑμῶν, *of you*, from *D, E, G*, and a few cursives. But it seems to be more in St. Paul's manner to conciliate his hearers by identifying himself with them. The blessings of Providence extend to all mankind; and the Apostle, as one of the universal family, was a partaker in them, and is thankful for them. In his

comprehensive largeness of heart he owns every one as a brother. His feeling is,

“Homo sum, humani nihil a me alienum puto.”

— δετοὺς—καιροὺς] *showers—seasons*. Therefore the elements and Seasons are like God's Apostles and Evangelists in the natural world, always preaching His love, wisdom, and power. And so οὐκ ἀμάρτυρον ἑαυτὸν ἀφήκεν. *Cp. Acts xxvii. 27*. Therefore they who fell away to Idolatry, or to Atheism, are without excuse. *Rom. i. 20*.

19. λιθάσαντες τὸν Παῦλον] *having stoned Paul*; a punishment for the part he took in the stoning of Stephen, *vii. 58*; *viii. 1*. (*Woltzog*.)

20. ἀναστὰς] *having risen up*, after being stoned. *2 Cor. xi. 25*, ἀπαξ ἐλθόντων, and *cp. 2 Tim. iii. 11*, one of the most marvellous of all his deliverances; after being stoned by his enemies, and dragged by them out of the city, and left for dead, he arises, and on the morrow goes forth to Derbe—perhaps on foot—a journey of some hours.

There must have been something strange and perplexing to his converts, that a person endued with such marvellous powers in action, as St. Paul had just shown at Lystra, should be subject to such severe suffering. His afflictions, combined with his miracles, might disappoint and stagger them. How natural and needful therefore was it, that soon after these wonderful events he should preach on the topic mentioned in *v. 22*, that “through much tribulation we must enter into the kingdom of God!”

23. χειροτονήσαντες—πρεσβυτέρους] *Cp. 2 Tim. i. 6*. Paul and Barnabas had the episcopal dignity, and therefore ordained not only deacons, but priests. *Ammonius*, in *Caten. p. 240*.

But it has been questioned, whether the word χειροτονία (as well as χειροθεσία) signified Ordination in the Apostolic age.

Its primary signification is election (properly by show of hands), and in this sense the verb χειροτονέω seems to be used in *2 Cor. viii. 19*; and it is not used in any other passages except that and the present, in the *N. T.*

But the word προχειροτονεῖν is used in *Acts x. 41*, and is applied to God Himself, and (as *Valck.* observes, *p. 474*) means to pre-ordain, or appoint by choice.

The substantive χειροτονία never occurs in the New Test. The passages where χειροτονεῖν occurs in the Apostolic Fathers, do not throw much light on the question. See *Ignat. Phil. 10*, χειροτονῆσαι θεοπροσβύτην, *Polyc. 7*. They appear to suppose election on the part of the people; whether they do not also suppose ordination by laying on of hands is not certain. To quote the words of *Bingham*, *IV. vi. § 11*, “The Greeks call the impo-

g Matt. 26. 65.

h ch. 10. 26.
Gen. 1. 1.
Ps. 33. 6.
A 124. 8.
& 146. 6.
Rev. 14. 7.

i Ps. 81. 12.
ch. 17. 30.

k Rom. 1. 20.

l 2 Cor. 11. 25.
2 Tim. 3. 11.

m ch. 11. 23.
& 13. 43.
Matt. 10. 38.
& 16. 24.
Luke 22. 28, 29.
& 24. 26.
2 Tim. 3. 12.
Rom. 8. 17.
n ch. 1. 26.
& 11. 30.
Tit. 1. 5.

²⁴ Καὶ διελθόντες τὴν Πισιδίαν ἤλθον εἰς Παμφυλίαν· ²⁵ καὶ λαλήσαντες ἐν Πέργῃ τὸν λόγον κατέβησαν εἰς Ἀττάλειαν· ²⁶ καὶ κἀκεῖθεν ἀπέπλευσαν εἰς Ἀντιόχειαν, ὅθεν ἦσαν παραδεδομένοι τῇ χάριτι τοῦ Θεοῦ εἰς τὸ ἔργον ὃ ἐπλήρωσαν. o ch. 13. 1, 3.

²⁷ Παραγενόμενοι δὲ καὶ συναγαγόντες τὴν ἐκκλησίαν ἀνήγγειλαν ὅσα ἐποίησεν ὁ Θεὸς μετ' αὐτῶν, καὶ ὅτι ἤνοιξε τοῖς ἔθνεσι θύραν πίστεως· ²⁸ διέτριστον δὲ χρόνον οὐκ ὀλίγον σὺν τοῖς μαθηταῖς. p ch. 15. 4.
1 Cor. 16. 9.
2 Cor. 2. 12.
Rev. 3. 8.

XV. ¹ Καὶ τινες κατελθόντες ἀπὸ τῆς Ἰουδαίας ἐδίδασκον τοὺς ἀδελφούς, ὅτι ἐὰν μὴ περιτέμνησθε τῷ ἔθει Μωϋσέως, οὐ δύνασθε σωθῆναι. a Gen. 17. 10.
Lev. 12. 3.
Gal. 5. 1, 2.
Phil. 3. 2.
Col. 2. 8, 11, 16.
b Gal. 2. 1.
ch. 11. 30.
& 13. 1. & 16. 4.

² Γενομένης οὖν στάσεως καὶ ζητήσεως οὐκ ὀλίγης τῷ Παύλῳ καὶ τῷ Βαρνάβᾳ πρὸς αὐτοὺς, ἔταξαν ἀναβαίνειν Παῦλον καὶ Βαρνάβαν καὶ τινὰς ἄλλους ἐξ αὐτῶν πρὸς τοὺς ἀποστόλους καὶ πρεσβυτέρους εἰς Ἱερουσαλὴμ, περὶ τοῦ ζητήματος τούτου.

³ Οἱ μὲν οὖν προπεμφθέντες ὑπὸ τῆς ἐκκλησίας διήρχοντο τὴν Φοινίκην καὶ Σαμάρειαν ἐκδιηγούμενοι τὴν ἐπιστροφὴν τῶν ἐθνῶν· καὶ ἐποίουν χαρὰν μεγάλην πᾶσι τοῖς ἀδελφοῖς. ⁴ Παραγενόμενοι δὲ εἰς Ἱερουσαλὴμ παρέδεδέχθησαν ὑπὸ τῆς ἐκκλησίας καὶ τῶν ἀποστόλων καὶ τῶν πρεσβυτέρων, ἀνήγγειλάν τε ὅσα ὁ Θεὸς ἐποίησε μετ' αὐτῶν. c Luke 15. 7, 10.
d ch. 14. 27.

⁵ Ἐξανέστησαν δὲ τινες τῶν ἀπὸ τῆς αἰρέσεως τῶν Φαρισαίων πεπιστευκότες, λέγοντες ὅτι δεῖ περιτέμνειν αὐτοὺς, παραγγέλλειν τε τηρεῖν τὸν νόμον Μωϋσέως. e ver. 1.

sition of hands both χειροτονία and χειροθεσία, as may be seen in the Canons of the Council of Nice (c. 19) and Chalcedon (c. 15).

"Yet sometimes these words are distinguished, as by the author of the Constitutions, where he says, πρεσβύτερος χειροθετεῖ, οὐ χειροτονεῖ, a presbyter gives imposition of hands, but does not ordain. . . . Neither does χειροτονία always signify Ordination in ancient writers, though it does most commonly so, as Fronto Ducuas (in Chrysost. hom. 1, ad pop. Antioch. p. 1) and other learned persons have showed."

The following are the arguments in favour of assigning the sense of Ordination to χειροτονήσαντες—not however as necessarily here implying the laying on of hands.

(1) That the nominative case agreeing with that participle is Paul and Barnabas.

(2) That Ordination was performed by Paul (see 2 Tim. i. 6), and was to be performed by Timothy, the Bishop of Ephesus (see 1 Tim. v. 22).

(3) That χειροτονήσαντες was generally understood in this sense by Ancient Authors, cp. S. Jerome in Isa. lviii. Theodoret H. E. i. 9. S. Jerome, l. c. says, "Plerique nostrorum χειροτονίαν, id est ordinationem clericorum, quæ non solum ad imprecationem vocis, sed ad impositionem impletur manûs,—sic intellegendum, ut assumant testimonium Pauli, Manus citò nemini imponeris." 1 Tim. v. 22. And Chrys. says (in Act. vi. 7), "This is χειροτονία—viz. the hand is laid on the head; and thus God works. His hand touches the head τοῦ χειροτονουμένου, if χειροτονία is rightly administered."

(4) The Ancient Versions of this passage authorize this sense. Thus Vulg. has "cùm constituissent presbyteros." And Valck., p. 474, "Seniores in Ecclesiâ constituere, est χειροτονεῖν πρεσβυτέρους." Cf. 2 Cor. viii. 19.

— κατ' ἐκκλησίαν] They ordained several Presbyters to each Church; but we hear of only one chief Spiritual Pastor of Crete or of Ephesus; and only of one Angel of the several Apocalyptic Churches (Rev. ii. 1—18; iii. 1—14).

— πρεσβυτέρους] This is the first mention in the Acts of the Ordination of Presbyters; but there were Presbyters before this. See xi. 30; and cp. xv. 2. 4. 6. 22.

25. Πέργῃ] Perga. See xiii. 13.

— Ἀττάλειαν] Attaleia, on the coast of Pamphylia, at the mouth of the river Catarrhactes; built by Attalus Philadelphus, King of Pergamus, in a convenient position for commanding the trade of Syria or Egypt. Howson, i. p. 242.

26. Ἀντιόχειαν, ὅθεν] Antioch—next after Jerusalem, the centre of Christianity—especially of Gentile Christianity. See above, xiii. 2, 3; xv. 2.

27. ἤνοιξε—θύραν] opened the door by the Keys of the Christian Ministry—a reference to our Lord's promise of the Keys, particularly to St. Peter (Matt. xvi. 19), by whom first Our Lord opened the door of the Church to Jews and Gentiles.

But we see here that this "power of the Keys," and of opening the door of the Church is ascribed to others also. Cp. Col. iv. 3.

CH. XV. 1. καὶ τινες—σωθῆναι] And certain persons came down from Judæa (to Antioch) and were teaching the brethren, that unless ye be circumcised according to the custom of Moses, ye cannot be saved. The assertors of these propositions were Pharisees who had embraced the Gospel, see v. 5. According to Epiphanius and others, the leader of these was Cerinthus, who excited the faithful against Peter (Acts xii. 17) for baptizing Cornelius and the Gentiles, and against Paul for not circumcising Titus (Gal. ii. 3). See Epiphanius. hæc. 28 and 30, pp. 111—114, Philastrius, de hæc. 36. S. Aug. de hæc. in v.; and S. Jerome, Epist. 89. Theodoret, hæc. ii. 3. With Cerinthus was associated Ebion, who held the same tenets with regard to the ceremonial law. See Epiphanius. hæc. 30, and A Lapide here, and Tillemont, Mémoires ii. p. 25.

A great part of this Chapter is quoted by S. Irenæus, iii. 14.

2. τῷ Παύλῳ καὶ τῷ Βαρνάβᾳ] Paul and Barnabas, and Titus also was with them, for there is little doubt that this is the visit of which St. Paul speaks, in his Epistle to the Galatians, ii. 1—10. See Irenæus, iii. 13, and Bede, and Bp. Pearson here, p. 379, "fourteen years after St. Paul's conversion." Cp. Kitto, pp. 299—305, and Meyer, and see the notes below on Gal. ii. 1—3; and above, Chronol. Table, pp. 24. 26.

— πρὸς τοὺς ἀποστόλους καὶ πρεσβυτέρους] to the Apostles and Presbyters. This expression is repeated four times in this chapter (vv. 4. 6. 22, 23. See also xvi. 4). It marks a distinction between the Apostles and Presbyters or Elders, and a superiority of order in the former. Ammonius.

We may also observe the frequent occurrence of ἀδελφοί, brethren, in this chapter—denoting the general body or πλῆθος (v. 12) of the Christian Laity. See vv. 1. 3. 7. 13. 22, 23. 32, 33. 36. 40. And thus we have presented to us a view of the primitive organization of the Church for settling controversies,

1. οἱ Ἀπόστολοι, the Apostles } with a "vox delib.

2. οἱ Πρεσβύτεροι, the Presbyters } rativa."

3. οἱ Ἀδελφοί, the Brethren, or the Laity, assisting at the

deliberations (see v. 7. 11), and giving force to the decree of the Council by reception of it.

On this latter point, see further on v. 23.

This Council of Jerusalem is the model of all succeeding ones, except so far as their circumstances may have been modified by the renunciation of heathenism on the part of the Governing Power of a Country, and by its reception into the Christian Church. See Bp. Andrewes on the Authority of Christian Princes in summoning Councils, Sermon vii. vol. v. pp. 156—168; also Hooker, viii. 5; and the Expositors of the XX1st Article.

⁶ Συνήχθησαν δὲ οἱ ἀπόστολοι καὶ οἱ πρεσβύτεροι ἰδεῖν περὶ τοῦ λόγου τούτου.

f ch. 10. 20.
& 11. 1, 2.

⁷ Πολλῆς δὲ συζητήσεως γενομένης, ἀναστὰς Πέτρος εἶπε πρὸς αὐτούς, "Ἄνδρες ἀδελφοὶ, ὑμεῖς ἐπίστασθε, ὅτι ἀφ' ἡμερῶν ἀρχαίων ἐν ἡμῖν ἐξελέξατο ὁ Θεὸς, διὰ τοῦ στόματός μου ἀκοῦσαι τὰ ἔθνη τὸν λόγον τοῦ εὐαγγελίου, καὶ πιστεῦσαι. ⁸ Καὶ ὁ καρδιογνώστης Θεὸς ἐμαρτύρησεν αὐτοῖς, δοὺς αὐτοῖς τὸ Πνεῦμα τὸ ἅγιον, καθὼς καὶ ἡμῖν. ⁹ καὶ οὐδὲν διέκρινε μεταξὺ ἡμῶν καὶ αὐτῶν, τῇ πίστει καθάρισας τὰς καρδίας αὐτῶν. ¹⁰ Νῦν οὖν τί πειράζετε τὸν Θεόν, ἐπιθεῖναι ζυγὸν ἐπὶ τὸν τράχηλον τῶν μαθητῶν, ὃν οὔτε οἱ πατέρες ἡμῶν οὔτε ἡμεῖς ἰσχύσαμεν βαστάσαι; ¹¹ Ἀλλὰ διὰ τῆς χάριτος τοῦ Κυρίου Ἰησοῦ πιστεύομεν σωθῆναι, καθ' ὃν τρόπον κἀκεῖνοι.

g 1 Chron. 28. 9.
ch. 1. 24.
& 10. 44.
h ch. 10. 43.
i Cor. 1. 2.
i Pet. 1. 22.

i Eph. 2. 8.
Tit. 3. 7.

¹² Ἐσίγησε δὲ πᾶν τὸ πλῆθος, καὶ ἤκουον Βαρνάβα καὶ Παύλου ἐξηγουμένων ὅσα ἐποίησεν ὁ Θεὸς σημεῖα καὶ τέρατα ἐν τοῖς ἔθνεσι δι' αὐτῶν.

j ch. 12. 17.

¹³ Μετὰ δὲ τὸ σιγῆσαι αὐτοὺς, ἀπεκρίθη Ἰάκωβος λέγων, "Ἄνδρες ἀδελφοὶ,

6. *συνήχθησαν οἱ ἀπόστολοι καὶ οἱ πρεσβύτεροι* the Apostles and the Presbyters were gathered together.

The first COUNCIL of the CHRISTIAN CHURCH.

The Convention of the Disciples (Acts i. 15) for the election of an Apostle, and the assembly for the appointment of Deacons (Acts vi. 11) are reckoned by some as Councils (e. g. by *Cabasutius*, de Conciliis, cap. i. ed. Lovan. 1776); and some add the Assembly at Miletus, Acts xx. 17: but these differ much from this Synod at Jerusalem.

It was a maxim of the Ancient Church "to do nothing without the Bishop"—*μηδὲν ἄνευ τοῦ ἐπισκόπου πράσσειν* (*Ignat.* ad Trall. 2). And (as *Grotius* observes) at this Council, the Apostles, although they had a sufficiency of right and of divine gifts in themselves, yet have left a lesson to Bishops, to do nothing without their Presbyters.

For a Summary of the purport and acts of this Council of Jerusalem, see *Hooker*, IV. xi.

—*ἰδεῖν* to see; "ut cognoscerent;" the Hebr. *ya* (yada) is often rendered by *ἰδεῖν* in LXX (see Lev. xxiii. 43. Deut. iii. 19; xxxiv. 6), and from that Hebrew root, the words *εἶδω*, *εἶδμι*, and *video*, seem to be derived.

7. Πέτρος] *Peter*; he rises first to make his defence, having been the first object of attack. See on v. 1. The summoning of this Council, and the part taken in it by *St. Peter*, seem to present a strong argument against the doctrine of his supremacy; and much more against that of the supremacy of the Bishops of Rome, who profess to be his successors.

If *St. Peter* had been Supreme Head of the Church, and if his decrees were absolute and infallible, there was no need of this appeal from Antioch (which Romish Divines affirm to have been *St. Peter's* see) to Jerusalem. There was no occasion for the assembling of a Council of Apostles and Presbyters there. If *St. Peter* had been, what every one of his so-called successors professes to be, by virtue of their alleged succession from *St. Peter*—Supreme and Infallible Head of the Church of Christ upon earth; then the appeal would have been to *St. Peter* himself; and he would not have attended the Council, to make his defence before it. And the decree of the Council would not have been framed as it is. We should have had a Papal brief, and not a Synodical decree.

The Holy Spirit appears to have taught the Church by this history, that in doubtful and controverted matters the appeal is not to any single Bishop, even though he be an Apostle, but to a Council of the Church; that is to say, to the Holy Ghost Himself, Whose presence and guidance have been promised by Christ to the Church, and may be rightly expected by her, when in imitation of ancient Councils, who placed the Volume of the Gospels on a royal throne in the midst of the Conclave, she prays for His direction, and regulates her deliberations, as *St. James* here teaches her to do, *vv.* 16—19, by His Holy Word.

And whatever has been decreed by Councils of the Church, duly constituted, and conducting their deliberations on this principle,—and whatever, having been so decreed by Councils, has been received by the consentient voice of the faithful, Clergy and Laity, in Christendom, which is the Body of Christ, and has taken root in its usage, that may be safely accepted as a true exposition of Christian doctrine.

It has been indeed alleged, that such principles as these impute *Infallibility* to a given body of men, e. g. to a Council; and that these principles are therefore liable, though not in the same

degree, to the objections urged against the doctrine of Papal Supremacy. But this allegation is erroneous. It confounds two things which ought to be kept distinct, viz. *à posteriori* Inerrancy, and *à priori* Infallibility. The Romish theory asserts that the Pope is *infallible*,—i. e. that he cannot err in any thing that he may decree *ex cathedra*, as Pope; whether or no, what he has decreed, may be subsequently received by the consent of Christendom. But no such authority is rightly claimed for a Council. It cannot be said *à priori*, that a Council, or any given body of men, however wise or holy, who meet together, may not err. But it may be justly asserted, that when Councils are duly constituted and convened, and ground their deliberations on Holy Scripture; and when what they decree, is *à posteriori* received by the faithful, and becomes part of the Code of the Church, then what is so determined and received, is not erroneous, but true.

—*ἀφ' ἡμερῶν ἀρχαίων* from primitive days,—the beginning of the Gospel. See xi. 15, ἐν ἀρχῇ, at the beginning, or the Day of Pentecost. xxi. 16, ἀρχαίω μαθητῇ. Phil. iv. 15, ἐν ἀρχῇ τοῦ εὐαγγελίου. For the fact of *St. Peter's* selection, see Acts x. 20; xi. 12—15.

St. Peter refers to Christ's promise to him, that he should open the kingdom of heaven with the keys of the Word and Sacraments. Matt. xvi. 19.

—πιστεῦσαι] To be engrafted in His Church on their public profession of faith in Christ. See on xiii. 48.

8. ἐμαρτύρησεν αὐτοῖς] He bore witness to them by the visible descent of the Holy Spirit upon them, "as upon us at the beginning," Acts x. 44, 45; xi. 15.

10. τί πειράζετε τὸν Θεόν] Why do ye tempt God, Who has already declared His pleasure in this matter, by His vision to me and to Cornelius, and by the descent of the Holy Ghost on him, and on other Gentiles evangelized by my ministry? Acts x. 44; xi. 15. Why do ye tempt Him, by controverting what He has decided, and by resisting His will?

—(ζυγόν] The yoke of the Ceremonial Law; instead of the *χρυσὸς* (ζυγός, 'of Christ.' Matt. xi. 29, 30.

—οὐκ ἰσχύσαμεν] had not strength to bear—not a complaint of divine severity, but a confession of human infirmity. Cp. Phil. iv. 13.

11. Ἰησοῦ] *Elz.* adds Χριστοῦ, which is not in A, B, E, G, H. The hope of salvation (τοῦ σωθῆναι) is expressed emphatically by the word Ἰησοῦς, or Saviour, standing alone.

13. Ἰάκωβος] *James*. The Bishop of Jerusalem. (*Chrys.*) It is probable that as such he was President of the Council; and see *St. Paul's* words, Gal. ii. 9, concerning this assemblage, where he places *James* first.

(1) The first argument (for the reception of the Gentiles on equal terms with Jews, and without the imposition of the ceremonial law, now fulfilled in Christ) was the Nature of the Law itself, which even they to whom it was given were too weak to bear (v. 10).

(2) The second was from God's choice, that the Gentiles should be evangelized by *Peter* (v. 7, 8).

(3) The third is from the visible signs of God's approval, manifested in the miracles wrought by Him, through the instrumentality of Barnabas and Paul, in preaching to the Gentiles.

(4) The fourth argument, stated by *James*, *vv.* 16—19, is from ancient prophecy, foretelling the restoration of the house of David in the evangelization of the world: and to this *St. James* adds,—

ἀκούσατέ μου. ¹⁴ ^k Συμεὼν ἐξηγήσατο, καθὼς πρῶτον ὁ Θεὸς ἐπεσκέψατο λαβεῖν ^k 2 Pet. 1. 1. ἐξ ἔθνων λαὸν τῷ ὀνόματι αὐτοῦ. ¹⁵ Καὶ τούτῳ συμφωνοῦσιν οἱ λόγοι τῶν προφητῶν, καθὼς γέγραπται, ¹⁶ ¹ Μετὰ ταῦτα ἀναστρέψω καὶ ἀνοικοδομήσω ¹ Amos 9. 11, 12. τὴν σκηνὴν Δαυὶδ τὴν πεπτωκυῖαν, καὶ τὰ κατεσκαμμένα αὐτῆς ἀνοικοδομήσω, καὶ ἀνορθώσω αὐτήν, ¹⁷ ὅπως ἂν ἐκζητήσωσιν οἱ κατάλοιποι τῶν ἀνθρώπων τὸν Κύριον, καὶ πάντα τὰ ἔθνη, ἐφ' οὓς ἐπικέκληται τὸ ὄνομά μου ἐπ' αὐτούς, λέγει Κύριος ὁ ποιῶν ταῦτα. ¹⁸ Γνωστὸν ἀπ' αἰῶνός ἐστι τῷ Θεῷ τὸ ἔργον αὐτοῦ. ¹⁹ Διὸ ἐγὼ κρίνω μὴ παρ- ^{m ver. 29.} ^{Gen. 9. 4.} ^{Lev. 3. 17.} ^{1 Cor. 8. 1. 9. 10.} ^{& 10. 14, 20, 21.} ^{1 Thess. 4. 3.} ^m ενοχλεῖν τοῖς ἀπὸ τῶν ἔθνων ἐπιστρέφουσιν ἐπὶ τὸν Θεόν ²⁰ ^m ἀλλὰ ἐπιστεῖλαι αὐτοῖς τοῦ ἀπέχεσθαι ἀπὸ τῶν ἀλισγημάτων τῶν εἰδώλων, καὶ τῆς πορνείας,

(5) A fifth, the crowning argument of all, derived from God's own attributes, His universal Knowledge, and Care, and everlasting Love, for what He has made (τὸ ἔργον αὐτοῦ, v. 18). And since He is the Maker and Father of the Gentiles, as well as of the Jews, therefore they are objects of His Love even from the beginning.

14. Συμεὼν] Simeon, ἰσραήλ, i. e. Simon Peter. See 2 Pet. i. 1. James does not say Πέτρος, but uses his original Hebrew name, as supplying an argument *à fortiori*. Simon, the Apostle of the Circumcision, he who has not changed his name, like Saul the Apostle of the Gentiles, but retains his original Hebrew appellation, although Petros is added to it, he with all his Jewish habits and prepossessions, has shown what God has done by him among the Gentiles. And now hear what your own Hebrew Prophets say to the same effect. He has been a true Simeon, hearing and obeying God; imitate him.

This is the last mention of St. Peter in the Acts of the Apostles. For some notices of his subsequent history, see below, Introduction to his first Epistle, and notes on 1 Pet. v. 13, and 2 Pet. i. 13.

— λαόν] Elz. adds ἐπὶ, which is not in A, C, D, E. The sense is, to take a people for His own Name, from the Gentiles; a saying best illustrated by our Lord's command to His Apostles, to go and baptize all Nations in the One Name of the Triune God.

16. τὴν σκηνὴν] = תִּבְרַת, *tugurium, tabernaculum, domum*. The word is not palace, but tent, to show the low estate to which the house of David had been reduced, when raised up into the Universal Church by Christ: cf. Isa. liv. 2. The Tabernacle of David is the Church of God, to be raised up in the Seed of David, which is Christ, the Eternal Word, Who pitched His tent in our Nature (John i. 14) in the house of David, and so raised up for ever the tabernacle of our fallen humanity (*Œcumen*. p. 123, and compare Hengstenberg, Christol. iii. 227), and in Whom all Nations are blessed.

This is a remarkable interpretation of Hebrew Prophecies; an interpretation delivered at Jerusalem itself, by the Apostle St. James, the first Bishop of Jerusalem. And it declares that the true Restoration of the Tabernacle of David is to be found in the reception of the residue of the human family, and in the flowing-in of all Nations, whether Jew or Gentile, into the Church of Christ. Is not this a divine declaration on the true "Restoration of the Jews?"

Amos ix. 12 says, יְהוָה יִרְדֹּם אֶת־כָּל־הַגּוֹיִם וְיִשְׁאֹר אֶת־הַיָּם, *ut possideant residuum Edom, et omnes gentes super quas invocatum est nomen Meum in eas, Dominus dirit*, which the LXX renders ὅπως ἐκζητήσωσιν οἱ κατάλοιποι τῶν ἀνθρώπων καὶ πάντα τὰ ἔθνη, ἐφ' οὓς ἐπικέκληται τὸ ὄνομά μου ἐπ' αὐτούς, λέγει Κύριος ὁ ποιῶν ταῦτα.

It has been supposed by some that the LXX read תִּבְרַת, and יִשְׁאֹר for יִשְׁאֹר, but this supposition is not necessary (see Pococke, Port. Mos. iv. p. 46). הָאֵל is often the note of the nominative case; and the LXX Version, which is sometimes a Targum or Paraphrase, regards Edom as a general representative of those who were alien from God.

St. James and St. Luke adopt that Version, as not contrary to the mind of the Spirit, and indeed as expressing that mind, declared in numerous other places of Holy Scripture (quoted by Mr. Grinfield), which are almost identical in sense with the words of the LXX. See, for instance, Ps. lxxxvi. 9, πάντα τὰ ἔθνη ὅσα ἐποίησας, ἕξουσιν καὶ προσκυνήσουσιν, καὶ δοξάσουσιν τὸ ὄνομά σου. Ps. xlii. 31; cii. 18. Isa. xliiii. 7.

17. ἐφ' οὓς—ἐπ' αὐτούς] a Hebraism retained by the LXX, from the original of Amos. Cf. αὐτοῦ 1 Pet. ii. 24. Rev. vii. 2; xiii. 12. Vorst. de Hebr. p. 546. The αὐτούς gives an emphasis to the relative,—even upon them. Cp. Winer, p. 134.

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— ταῦτα] these things. Elz. adds πάντα, all, which is not in A, B, C, D, nor in Irenæus, l. c. The quotation from Amos ends at ταῦτα. And the comment of St. James begins at γνωστόν.

18. γνωστὸν ἀπ' αἰῶνός ἐστι τῷ Θεῷ τὸ ἔργον αὐτοῦ] known from eternity to God is His own work. This reading, which is adopted by Lachmann (with the omission of ἐστίν) and by Bornemann, is authorized by A (omitting ἐστίν) and by D, and by Irenæus, iii. 14, who has "Cognitum à sæculo Deo est opus Ejus," and by Vulg., Arm., Syr., omitting τῷ Κυρίῳ.

γνωστὰ is the reading of B, C, which omit the rest of the clause. E has γνωστὰ ἀπ' αἰῶνός ἐστι τῷ Θεῷ πάντα τὰ ἔργα αὐτοῦ, which is the reading of Elz.

The emphatic words are γνωστὸν, known, and ἔργον, work. God is the Maker of all; and He, the common Father of all, knows (i. e. not only foresees, but cares for and loves, γνῶναι, dilexit, Gen. xviii. 19. Exod. i. 8; ii. 25; xxxiii. 12. 17. Hos. v. 4, and passim) from the beginning, not only the Jews, but all men; and not only men, but His works generally, i. e. every thing that He has made. His mercy is over all His works from everlasting. He hateth nothing that He hath made. See above, on v. 13.

The argument of St. James is, therefore, The decree that I propose is nothing new, but is based on the foundation of God's eternal Foreknowledge of, and Universal Love to, all His Creatures.

19. ἐγὼ κρίνω] 'ego censeo;' I give as my sentence. Cp. xvi. 4, δόγματα τὰ κεκριμένα ὑπὸ τῶν ἀποστόλων καὶ τῶν πρεσβυτέρων, and xxi. 25, κρίναντες μηδὲν τοιοῦτον τηρεῖν, words which show that no single voice of any one Apostle (James, or Peter, or Paul) was predominant over the rest.

20. ἀλισγημάτων] A word peculiar to the N. T. and the LXX Version of the Old. See Dan. i. 8. Mal. i. 7. 12, explained by εἰδωλόθυτον Acts xxi. 25. It is derived from ἀλιγέω, which the LXX use for ἄλγξ, "redimo sanguine (a remarkable intimation of redemption by the effusion of blood), sanguinem effundo, et sanguine effuso maculare, ideoque contaminare" (Zeph. iii. 1. Isa. lxiii. 3).

The Greek ἀλιγέω appears to be derived from an unused root, ἀλίω, i. q. κυλίω, volvo, to wallow in the βόρβωρος or mire of uncleanness, especially in blood. See Valck. here, and cp. κύλισμα βορβόρου, 2 Pet. ii. 22.

On the reason and obligation of the Decree with regard to things offered to idols, see note on πικτοῦ καὶ αἵματος, v. 20.

— τῆς πορνείας] fornication. This injunction was rendered necessary by the then condition of the Gentile World. Cp. 1 Thess. iv. 5. Eph. iv. 18, 19. A striking proof of moral depravity in what was called an enlightened age.

See Bp. Sanderson's excellent remarks (Serm. vi. ad Populum, § 9, vol. iii. p. 220), where, after showing by examples, into what a state of moral blindness and degradation the Heathen Nations had sunk in that age of intellectual light (a solemn warning to other Nations), in their connivance at this deadly sin, and it may be added, even in their consecration of it by religious rites, of temple, priest, and sacrifice (e. g. at Corinth, Paphos, Cyprus), he proceeds to say, "Out of this consideration, the Apostles in that first Council holden at Jerusalem, thought it needful by Ecclesiastical Canon, among some other indifferent things for the Church's peace, to lay this restraint upon the converted Gentiles, that they should abstain from fornication.

"Not, as if fornication were in itself an indifferent thing, as those other things were; or as if those other things were, in themselves, and simply, unlawful, as fornication was. But the Apostles did therefore join fornication and those other indifferent things in the same Canon, because the Gentiles accounted fornication a thing as indifferent as what was most indifferent."

n Neh. 8. 1.
ch. 13. 27.

καὶ τοῦ πνικτοῦ, καὶ τοῦ αἵματος. ²¹ ὁ Μωϋσῆς γὰρ ἐκ γενεῶν ἀρχαίων κατὰ πόλιν τοὺς κηρύσσοντας αὐτὸν ἔχει, ἐν ταῖς συναγωγαῖς κατὰ πᾶν σάββατον ἀναγινωσκόμενος.

²² Τότε ἔδοξε τοῖς ἀποστόλοις καὶ τοῖς πρεσβυτέροις, σὺν ὅλῃ τῇ ἐκκλησίᾳ, ἐκλεξαμένους ἄνδρας ἐξ αὐτῶν πέμψαι εἰς Ἀντιόχειαν σὺν τῷ Παύλῳ καὶ Βαρνάβᾳ, Ἰούδαν τὸν καλούμενον Βαρσαβάν, καὶ Σίλαν, ἄνδρας ἡγουμένους ἐν τοῖς ἀδελφοῖς, ²³ γράψαντες διὰ χειρὸς αὐτῶν τάδε· Οἱ ἀπόστολοι καὶ οἱ πρεσβύτεροι καὶ οἱ ἀδελφοὶ τοῖς κατὰ τὴν Ἀντιόχειαν καὶ Συρίαν καὶ Κιλικίαν

— τοῦ πνικτοῦ, καὶ τοῦ αἵματος] i. e. from blood, whether in the animal *strangled* (i. e. so that the blood is not allowed to issue from it when killed), or *blood poured out* from it. τὸ πνικτὸν was regarded as a delicacy by the Gentiles. Cp. *Casaubon* ad Athen. ii. c. 24.

The foundation of this prohibition is in the command given to Noah (Gen. ix. 4), and renewed in the Law. Lev. iii. 17; vii. 26; xvii. 10; xix. 26. Deut. xii. 16. 23. 1 Sam. xiv. 33; and see the passages from the Rabbis in *Lightfoot*, ii. 697.

Things which are not unlawful in themselves, but indifferent, may become inexpedient and evil, "per accidens, ratione scandali." "Every creature of God is good, and nothing to be refused" (1 Tim. iv. 4), and "all things are lawful to me," says St. Paul, "but all things are not expedient" (1 Cor. vi. 12; x. 23); and if they are prohibited by lawful authority they are unlawful to me who am subject to that authority.

This was the case, in primitive times, with meats offered to Idols, and with blood; an abstinence from which had been commanded *before the Law*, by three of the seven precepts given to Noah, as the Jews affirm. See *Seder Olam* in Selden de Jure Heb. vii. 3, p. 809. *Gieseler*, Eccles. Hist. § 17, note 7, and § 26, note 6.

This Apostolic decree to abstain from blood was carefully observed for some time after the Apostolic age.

"It was the custom of the Christian Church, almost till the time of S. Augustine, to abstain from eating of blood, in compliance with the rule given by the Apostles to the Gentile Converts. Therefore by the most ancient laws of the Church all clergymen were obliged to abstain from it, under pain of degradation. This is evident from the *Apostolical Canons* (Can. 69), and those of the Council of *Gangra* (Can. 19), and of *Trullo* (Can. 67). But this was looked upon by some only as a *temporary injunction*; so it appears from S. Augustine (c. Faust. xxxii. 13) that in his time it was of no force in the African Church. For he says that in his time few men thought themselves under any obligation to observe it. . . . He that would see more about it may consult *Curcellaus*, de esu sanguinis, cap. 13." *Bingham*, xvii. 5. 15. And cp. the authorities in *Howson*, 262, 3, whence it appears that the Greek Church still maintains the obligation of the Apostolic decree concerning abstinence from blood.

The Apostles thought it expedient to require from the Gentile Christians an abstinence from these things; for divers reasons—

(1) Because the eating of things offered to idols (known to be such) was almost unavoidably connected with the worship of idols. See 1 Cor. viii. 10.

(2) Because the eating of things strangled, and blood, would have revolted the Jewish Christians from intercourse with them, and so have been a hindrance to Church-Unity.

(3) Because the Apostles desired to show the Jewish Converts that they had a tender regard for their scruples, especially when grounded on Ante-Levitical Law and Usage; and there was a reasonable hope, that therefore the Jewish Christians, on their side, would be more disposed to comply with the Apostles in not enforcing on the Gentile Christians the Rite of Circumcision and the other ceremonies of the Levitical Law.

On these points, see *Augustine* (c. Faust. xxxii. 13), and *Hooker* (Preface, iv. 5 and IV. xi. 5), who says, "The Apostles did not impose upon the Churches of the Gentiles any part of the Jews' ordinances with bond of necessary and perpetual observation (as we all both by doctrine and practice acknowledge), but only in respect of the conveniency and fitness of the present state of the Church, as it then stood."

Again *Hooker* (Serm. iii. p. 619) says, "A positive law is that which bindeth them that receive it, in such things as might before have been either done or not done without offence, but not after, during the time it standeth in force. Such were those Church Constitutions concerning strangled and blood. But there is no person whom, nor time wherein, a law natural doth not bind."

On this important question, involving a discussion of the fundamental principles of Law, and of the duty and right of Conscience, see also *Bp. Sanderson*, Serm. v. ad Pop. iii. p. 160, § 16, and p. 169, "The Apostles in the first Council holden at Jerusalem, laid upon the Churches for a time a restraint from the eating of blood, and things sacrificed to idols and strangled."

It may be noticed here, that the Apostles would not have prohibited the Gentile Churches the eating of blood, in this unqualified manner, if they had believed in a carnal presence of flesh and blood in the Holy Eucharist. Therefore this Decree of the First Council of the Christian Church may be rightly appealed to, as containing a primitive protest against the Romish dogma of Transubstantiation.

²¹ Μωϋσῆς γὰρ] For Moses, from primitive ages, hath in every city those who preach him, in that he is read in the synagogues every Sabbath-day. We will send by letter these decrees to the Gentile Christians, but it is not necessary to transmit them to the Jewish Christians, because they have them already in substance in the Pentateuch, which they hear every Sabbath-day (*Chrys.*); or, as *Cassiodor.* expresses it, "sufficere *Mosi*, quod ejus nomen in Synagogâ omni Sabbato cum veneratione nominatur." This interpretation is confirmed by the words in v. 23, τοῖς ἀδελφοῖς τοῖς ἐξ ἐθνῶν. The Decrees do not appear to have been sent to the Jewish Christians.

The Jews in all parts of the world have enjoyed the manifold blessings of Divine Revelation, for many ages. The season is now arrived for a communication of equal spiritual benefits to the Gentile World.

This clause may also intimate—that it was necessary to frame and transmit these Decrees to the Gentile Christians, because the Law of Moses is always sounding every where, from ancient times, in the Synagogues; and because the Mosaic Law has therefore, from its venerable antiquity and wide-spread diffusion, great influence, even in heathen countries; and because it could not be expected that the Jewish Christians would communicate, as brethren, with those who set that Law at defiance even in those things which were anterior to that Law, and belonged either to the Patriarchal dispensation, or even to the Natural Law.

Further, by this honourable reference to Moses and the Law, on the part of the Church at Jerusalem—while she was declaring the non-obligation of the ceremonial Law on the Gentile Christians—the Jews and Jewish Christians would be conciliated, and might reasonably infer that there was good reason for the non-exaction of Circumcision from the Gentiles on their reception into the Church. See *Chrys.*

— κηρύσσοντας—ἀναγινωσκόμενος] He is preached by being read. An apostolic statement of the important truth vindicated by *Hooker* (E. P. V. xix.), that public Reading of Holy Scripture is Preaching.

²² Σίλαν] Silas or Silvanus, a προφήτης (see v. 32), and afterwards the companion of St. Paul (xv. 40; xvi. 19. 25; xvii. 4), and associated with him in the preambles of his Epistles. See 1 Thess. i. 1. 2 Thess. i. 1, and on Phil. i. 1, p. 335. See also 1 Pet. v. 12.

This name is always written Σίλας in the History of the Acts, where the word occurs thirteen times; and Σιλουανὸς by St. Paul and St. Peter. On the contractions of proper names, see *Winer*, Gr. Gr. § 16, p. 93. Examples in the New Test. are Ἀπολλῶς for ἄγιος, Ἀρτεμᾶς for ἰδωρος, Νυμφᾶς for ὀδωρος, Ζηνᾶς for ὀδωρος, Ἐπαφρόδης for ὀδίτος, Λουκᾶς for Lucanus. Cp. note below, on Titus iii. 13.

— ἄνδρας ἡγουμένους] A strong proof (as *Alford* well observes) that Silas was not (as some have imagined) the Author of the Acts of the Apostles.

²³ καὶ οἱ ἀδελφοί] and the brethren. This is the reading of *Elz.*, supported by E, G, H, and the great body of Cursive MSS., and the Syriac, Coptic, and Æthiopic Versions; and is retained by *Tisch.* and *Bloomf.*

ἀδελφοῖς τοῖς ἐξ ἔθνων, χαίρειν. ²⁴ Ὅτι ἐπειδὴ ἠκούσαμεν ὅτι τινὲς ἐξ ἡμῶν ^{o Gal. 2. 4. ver. 1. Tit. 1. 10, 11.} ἐξεληθόντες ἐτάραξαν ὑμᾶς λόγοις, ἀνασκευάζοντες τὰς ψυχὰς ὑμῶν, λέγοντες περιτέμενσθαι καὶ τηρεῖν τὸν νόμον, οἷς οὐ διεστείλαμεθα, ²⁵ ἔδοξεν ἡμῖν γενομένοις ὁμοθυμαδὸν, ἐκλεξαμένοις ἄνδρας πέμψαι πρὸς ὑμᾶς, σὺν τοῖς ἀγαπητοῖς ἡμῶν Βαρνάβᾳ καὶ Παύλῳ, ²⁶ ἰσχυροῖς ἀνθρώποις παραδεδωκόσι τὰς ψυχὰς ^{p ch. 13. 50. & 14. 19.} αὐτῶν ὑπὲρ τοῦ ὀνόματος τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ²⁷ ἀπεστάλκαμεν οὖν Ἰούδαν καὶ Σίλαν, καὶ αὐτοὺς διὰ λόγου ἀπαγγέλλοντας τὰ αὐτά. ²⁸ Ἐδοξε γὰρ τῷ Πνεύματι τῷ ἁγίῳ καὶ ἡμῖν μηδὲν πλέον ἐπιτίθεσθαι ὑμῖν βάρος, πλὴν

This being the case, and this passage being one which has been made the subject of controversial disputation, I have deemed it best to leave the Text as it stands in the commonly received edition; and to accompany it with a statement of the evidence concerning the retention of the *καὶ οἱ*, so that the reader may form his own judgment on the matter.

The *καὶ οἱ* is not in D, and the words *καὶ οἱ* are not found in A, B, C, nor in the Vulgate and Armenian Versions; nor in *Irenaeus*, iii. 14, nor *Origen*, c. Cels. p. 396 (see *Weststein* and *Mill*, proleg. 1350). They have therefore not been admitted by *Lachmann*, *Bornemann*, and *Alford*. And this reading, which omits *καὶ οἱ*, seems to be confirmed by internal evidence,—

(1) *à priori*, Paul and Barnabas are said to go up “to the Apostles and Elders at Jerusalem (xv. 2) concerning this question.”

(2) The “Apostles and Elders” are said “to have met together to consider this matter” (xv. 6).

(3) *à posteriori*, Paul is said to have gone through the Cities, delivering to them to keep the Decrees determined by “the Apostles and Elders at Jerusalem” (xvi. 4).

This triple mention of *Apostles and Elders*, without the addition of any other party, is significant;

It seems to indicate that “the Apostles and Elders” constituted the Council, as far as deliberative voice and definitive sentence were concerned; and therefore the Decree was promulgated in their names.

And this interpretation is confirmed by the subsequent usage of the Christian Church in Synods. See *Bingham* (ii. 19. 11—13), “It is agreed on all hands by unprejudiced persons, that Presbyters had liberty to sit and deliberate with Bishops in Provincial Councils.” See above on v. 6.

And, as *Abp. Crammer* says (in *Bp. Burnet’s History of the Reformation*, c. i. 353), “In all the Ancient Councils of the Church in matters of Faith and Interpretation of Scripture, no man made definitive subscription but Bishops and Priests, forasmuch as the declaration of the Word of God appertains unto them.” See also *Hooker*, VIII. vi. 8, and VIII. vi. 12, “It cannot in any reason seem otherwise than most fit, that unto Ecclesiastical Persons the care of devising Ecclesiastical Laws be committed.”

So *Dr. Field* writes; “Our adversaries (the Romanists) say that the Protestants affirm that Laymen ought not only to be present in General Councils, but also to have decisive voices as well as they of the Clergy; and thereupon they charge us with great absurdity.”

“It is agreed, that Ministers only have decisive voices in Councils, in sort before expressed.” So also *Bp. Beveridge* (*Codex Canonum vindicatus* 1678, p. xx), “Laici ad iudicium de doctrinā aut disciplinā Ecclesiasticā ferendum nunquam admissi sunt.” And so *Dr. Field* adds (on the Church, v. c. 49, p. 646, ed. 1635), “The persons that may be present are of divers sorts; for some there are with authority to teach, define, prescribe, and to direct. Others are there to hear, set forward, and consent unto that which is there done. In the former sort, none but only Ministers of the Word and Sacraments are present in Councils, and they only have deciding and defining voices; but in the latter sort, Laymen also may be present; whereupon we shall find that Bishops and Presbyters subscribe in this sort; ‘Ego, N. *definiens* subscripsi;’ but the Emperor, or any other Lay person, ‘Ego, N. *consentiens* subscripsi.’”

And this has been the practice from time immemorial in England. See *Bp. Kennett’s Eccles. Synods*, ed. London, 1701, Part i. p. 249, where he says, “By collating the history of all our Saxon Councils, it is easy to discover, that, if the subject of any laws was for the outward peace and temporal government of the Church, such laws were properly ordained by the King and his great Council of Clergy and Laity intermixed, as our Acts of Parliament are still made. But if there was any doctrine to be tried, or any exercise of pure discipline to be reformed, then the Clergy of the great Council departed into a separate Synod; and there being the same men in a different and sole capacity, they acted as proper Judges within the power of the keys. Only when

they had thus provided for the state of Religion, they brought their Canons from the Synod back again to the Council, to be ratified by the King with advice of his great men; and so wisely made the Constitutions of the Church to be Laws of the Realm. I cannot imagine that the Saxon National Assemblies were any more mixed Councils than our English Parliaments are. Theirs had authority not only in Civil matters, but in all external Church affairs; so have ours. Yet theirs did not meddle with Doctrines or Spiritual Discipline, nor will ours.

“The Norman’s Revolution made indeed no change in this respect. The Conqueror in his great councils had his spiritual and his temporal Barons; and they jointly advised him upon all the exigencies of preserving the peace, and advancing the interest of Church and State. But when matters arose that were purely spiritual, then the King allowed a Legate or an Arch-Bishop to meet the other Prelates in a distinct Synod, and there to act as the Church Representative.”

These are the principles which regulate the proceedings of the Church of England in her *Convocations*, where Bishops and Presbyters sit and deliberate as Brethren; but no Canon framed by them has force of law in the Courts of the Realm, unless it is received and ratified by the Crown.

— ἀδελφοῖς] to the brethren. The inculcation of the word *brethren* in the Preamble of this Decree of the first Council of the Church, and in this Chapter generally (where it occurs no less than eleven times), was probably designed to show, that, in order to settle Church Controversies, Bishops, and Presbyters, and People, should ever remember, that, although there are divers degrees and orders in the Church,—yet all its members are *Brethren*. Cp. Matt. xxiii. 8. John xx. 17. Acts vii. 26.

— χαίρειν] greeting; ‘salvere.’ Used in the N. T. only by St. James, i. 1; perhaps a sign that he had the principal part in framing the decree.

25, 26. σὺν τοῖς ἀγαπητοῖς ἡμῶν Βαρνάβᾳ καὶ Παύλῳ, ἀνθρώποις—Ἰησοῦ Χριστοῦ] with our beloved Barnabas and Paul, men who have hazarded their lives for the name of our Lord Jesus Christ. A remarkable testimony. The first Christians were not wont to praise one another in public. But on the present occasion, such an attestation, especially to St. Paul, was seasonable and appropriate. It was a reply to the charges of the *Judaizers* against him. It was a public declaration on the part of the other Apostles at Jerusalem, that St. Paul’s claims to divine revelations, and to an apostolic mission, were true; and that there was no difference of opinion, or disparity in dignity, between him and the Twelve who had “seen the Lord” on earth. Such a declaration was called for. See ix. 26.

28. ἔδοξε τῷ Πνεύματι τῷ ἁγίῳ καὶ ἡμῖν] it seems good to the Holy Ghost and to us; to us inspired by the Holy Ghost, to us His ministers and organs for declaring the truth,—a mode of expression not uncommon in the Old Testament, where we read, “The people believed the Lord and His servant Moses,” Exod. xiv. 31. “The sword of the Lord and of Gideon,” Judges vii. 18. 20. “The people feared the Lord and Samuel,” 1 Sam. xii. 18. (*Severus*.) Compare the language of St. John, 3rd Epistle, v. 12.

This expression “it seemed good to the Holy Ghost and to us” is an Apostolic statement of the true doctrine of Inspiration. The Apostles were inspired by God, but they did not lose their personal identity. The human element was not absorbed into the divine; but it was spiritualized and transfigured by it.

There is also another reason for the addition of the word *us* here. *We*,—though Jews by birth and education, and of the Circumcision,—we declare that the Gentiles are not to be circumcised. (*Chrys.*)

The English Convocation rightly prays, “Concede ut Spiritus Tuus, Qui Concilio olim Apostolico, huic nostro etiam nunc insideat.” But it cannot be held with *Bellarmino* (de Concil. ii. c. 2) that Councils of the Church now are entitled to adopt the words of the text in the framing of Canons. See *Hooker*, VIII. vi. 7. *Abp. Laud* against Fisher, § 33. *Hammond*, i. p. 558.

q ver. 20.
ch. 16, 4.
& 21, 25.

τῶν ἐπάναγκες τούτων, ²⁹ ἀπέχεσθαι εἰδωλοθυτῶν, καὶ αἵματος, καὶ πνικτοῦ, καὶ πορνείας· ἐξ ὧν διατηροῦντες ἑαυτοὺς εὖ πράττετε. Ἐρρώσθε.

³⁰ Οἱ μὲν οὖν ἀπολυθέντες ἦλθον εἰς Ἀντιόχειαν· καὶ συναγαγόντες τὸ πλῆθος ἐπέδωκαν τὴν ἐπιστολήν. ³¹ Ἀναγνόντες δὲ, ἐχάρησαν ἐπὶ τῇ παρακλήσει.

³² Ἰούδας τε καὶ Σίλας, καὶ αὐτοὶ προφήται ὄντες, διὰ λόγου πολλοῦ παρεκάλεσαν τοὺς ἀδελφούς καὶ ἔπεσθῆριζαν. ³³ Ποιήσαντες δὲ χρόνον, ἀπελύθησαν μετ' εἰρήνης ἀπὸ τῶν ἀδελφῶν πρὸς τοὺς ἀποστείλαντας αὐτούς.

³⁵ Παῦλος δὲ καὶ Βαρνάβας διέτριβον ἐν Ἀντιοχείᾳ, διδάσκοντες καὶ εὐαγγελιζόμενοι, μετὰ καὶ ἐτέρων πολλῶν, τὸν λόγον τοῦ Κυρίου.

³⁶ Μετὰ δέ τινας ἡμέρας εἶπε Παῦλος πρὸς Βαρνάβαν, Ἐπιστρέψαντες δὴ ἐπισκεψώμεθα τοὺς ἀδελφούς· κατὰ πάσαν πόλιν, ἐν αἷς κατηγγείλαμεν τὸν λόγον τοῦ Κυρίου, πῶς ἔχουσι. ³⁷ Βαρνάβας δὲ ἐβούλετο συμπαραλαβεῖν τὸν Ἰωάννην τὸν καλούμενον Μάρκον· ³⁸ Παῦλος δὲ ἤξιον τὸν ἀποστάντα ἀπ' αὐτῶν ἀπὸ Παμφυλίας καὶ μὴ συνελθόντα αὐτοῖς εἰς τὸ ἔργον μὴ συμπαραλαβεῖν τοῦτον. ³⁹ Ἐγένετο οὖν παροξυσμός, ὥστε ἀποχωρισθῆναι αὐτοὺς ἀπ' ἀλλήλων, τὸν τε Βαρνάβαν παραλαβόντα τὸν Μάρκον ἐκπλεῦσαι εἰς

r ch. 14. 22.
s 1 Cor. 16. 11.
2 John 10.

t ch. 13. 4, &c.

u Col. 4. 10.
ch. 12. 12, 25.
& 13. 5.
2 Tim. 4. 11.
Philem. 24.
v ch. 13. 13.

³³ ἀποστείλαντας αὐτούς] *who sent them*. So A, B, C, D.—*Elz.* ἀποστόλους. After these words *Elz.* adds ἐδοξε δὲ τῷ Σίλᾳ ἐπιμεῖναι αὐτοῖς, which are not in A, B, E, G, H.

³⁷ ἐβούλετο] *was desirous*. So A, B, C, E.—*Elz.* ἐβουλεύετο.

³⁸ ἤξιον—μὴ] Stronger than οὐκ ἤξιον. He was deeming it right *not* to take him.

—τοῦτον] *this man*. Emphatic, and therefore reserved for the end of the sentence.

³⁹ παροξυσμός] *a sharp contention*. παροξυσμός, οὐκ ἐχθρά (*Ecum.*),—i. e. it was only a transitory ebullition of a natural infirmity of temper; “exacerbatio, non odium.”

On some circumstances, which had probably led to this contention of Paul and Barnabas, see above on xii. 12, and compare Gal. ii. 1—11, for the preparatory history.

It appears that, as is often the case, one contention led to another;

(1) St. Paul had recently resisted St. Peter at Antioch, and had “rebuked him to the face, because he was to be blamed.” As *Bede* says (on Acts xv.): “His diebus impletum est, quod Apostolus Paulus ait, ‘Cum venisset Cephas Antiochiam in faciem ei restitit.’” (Gal. ii. 11.)

(2) St. Paul had opposed St. Barnabas, who had then been led away by St. Peter's example. (Gal. ii. 13.)

(3) That contention was soon followed by another (*viz.*) with reference to St. Mark, who was ἀνεψῖος to Barnabas.

On the narrative of this contention it may be observed,

(1) That in St. Luke we have a faithful annalist, who when writing the history of the Apostles does not disguise their frailties, nor those of a brother Evangelist, St. Mark.

(2) That a religion is true, which is not damaged by a strife of its chief Teachers, but, under God's Providence, is more widely disseminated in consequence of a difference, which, if that religion had been of human origin, would have been very baneful to it.

(3) That the Apostles, and other first Preachers of Christianity, were not exempt from human infirmities; and thus the excellency of the power of the Gospel, in the wonderful change, moral, social, and religious, which it has wrought on the world, is seen more clearly to be of God. (2 Cor. iv. 7.)

(4) That the *Inspiration* of the Apostles and Evangelists, in what they wrote for the instruction of the Church, and in what was received by the Spirit of Christ in the Church, as *Canonical Scripture*, is displayed more clearly by the fact, that in what they did, they were not always exempt from human frailty, nor were supposed to be so by the Church, which received their writings as divine.

They had their treasure in earthen vessels. (2 Cor. iv. 7.) “The strength of God was made perfect in their weakness.” (2 Cor. xii. 9.) “Paulus severior,” says *Jerome*, “Barnabas clementior; uterque in suo sensu abundat; et tamen dissensio habet aliquid humane fragilitatis.” Adv. Pelag. lib. ii. p. 522.

Paul may have erred in his contention with Barnabas, as he did err in his pleading before Ananias (Acts xxiii. 3); and both these incidents are recorded by the Holy Spirit writing by St. Luke. But there is *no* error in what was delivered by the Holy Ghost, through the agency of St. Paul, to the Church, as Canonical

Scripture, and has been received by the Body of Christ, the Church Universal, as such; see below on Gal. ii. at end of the chapter.

(5) That we are not to be scandalized or falter in the faith, if Christian Teachers differ among themselves. There is but One Teacher, whose Charity never failed or was disturbed—Christ. “Soli Dei Filio servabatur sine delicto permanere.” (*Tertullian*, de Præscr. 3.) Peter was rebuked by Paul (Gal. ii. 11); Paul and Barnabas strove. And if even Apostles sometimes differed, why need we be perplexed by occasional dissensions between other holy men, such as S. Cyprian and S. Cornelius, S. Cyril and Theodoret, S. Jerome and S. Augustine, S. Chrysostom and S. Epiphanius? Rather let the sight of such differences stimulate the faith and hope of Christians. Let it induce them to raise their eyes from the Church militant on earth to the Church glorified in heaven, and from the transitory strifes of Time to the never-ending peace of Eternity.

(6) That the strife of Paul and Barnabas was afterwards healed, and that St. Mark was recovered to the love and esteem of St. Paul. We find Mark with St. Paul, when he addressed the Colossians (iv. 10; cp. Philemon 24), to whom he had written concerning him, and to whom he commends him. And perhaps there is something significant in the terms by which he there describes him, “Mark, kinsman to Barnabas;” as if to intimate that Barnabas had acted a kinsman's part in his tenderness to his relative; and to show his love for Barnabas as well as Mark. And at last St. Paul, who once would not take Mark with him because “he had departed from them, and did not go with them to the work,” afterwards sent for him to Rome, and desired Timothy to take, and bring him, “for he is profitable to me for the ministry” (2 Tim. iv. 11), and eventually St. Mark preached, and probably died as a Martyr, at Alexandria. *Tillemont*, ii. 238.

(7) We find also at the close of the Apostolic history, *Silas* (whom St. Paul chose instead of Mark) associated as “the faithful brother” by St. Peter, with St. Mark, who was St. Peter's “son in the faith.” See on 1 Pet. v. 13, and *Introduction* to that Epistle, p. 43.

(8) As to the parts taken respectively in this παροξυσμός by St. Paul and St. Barnabas, we may adopt the words of *Tertullian*: “Viderint ii, qui de Apostolis iudicant; mihi non tam benè est, imò non tam malè est, ut Apostolos committam.” (De Præscr. 24.) Or, as *Chrys.* says, τοὺς ἁγίους ὑβρίζω; μὴ γένοιτο. Ὁ Παῦλος ἐζήτην τὸ δίκαιον, ὁ Βαρνάβας τὸ φιλόανθρωπον; and he well adds, πάντῃ ὠφέλει τὸν Μάρκον ἢ μάχη αὐτῇ, τὸ μὲν Παύλου φοβερὸν ἐπέστρεφεν αὐτὸν, τοῦ δὲ Βαρνάβα χρηστὸν ἐποίησε μικρὴν ἀπολειψθῆναι μάχονται μὲν, πρὸς ἐν δὲ τέλος ἀπαντᾷ τὸ κέρδος. It pleased the God of Justice and Mercy to bless the efforts of both Paul and Barnabas. And now, all the παροξυσμός of human passion has passed away for ever, and all the fruits of justice and of love, of repentance and of zeal, of honesty and of truth, remain, and will never fail. The two brother Apostles, Paul and Barnabas, and the two Evangelists, St. Mark and St. Luke, are united in the joys of Paradise—never to be severed more. So may all differences in the Church cease!

—Βαρνάβαν] *Barnabas*. The last notice of Barnabas in the Acts. The historian takes leave of him, as he first mentions him (iv. 36), in connexion with his native country, *Cyprus*.

Κύπρον.⁴⁰ Παῦλος δὲ ἐπιλεξάμενος Σίλαν ἐξήλθε, παραδοθεὶς τῇ χάριτι τοῦ Κυρίου ὑπὸ τῶν ἀδελφῶν.⁴¹ διήρχετο δὲ τὴν Συρίαν καὶ Κιλικίαν, ἐπιστηρίζων τὰς ἐκκλησίας.

XVI.¹ Κατήντησε δὲ εἰς Δέρβην καὶ Λύστραν καὶ ἰδοὺ μαθητὴς τις ἦν ἐκεῖ, ὀνόματι Τιμόθεος, υἱὸς γυναικὸς Ἰουδαίας πιστῆς, πατρὸς δὲ Ἑλλήνος.^{a ch. 14. 6. Rom. 16. 21. Phil. 2. 19. 1 Tim. 1. 2.}
² ὃς ἐμαρτυρεῖτο ὑπὸ τῶν ἐν Λύστροις καὶ Ἰκονίῃ ἀδελφῶν.³ Τοῦτον ἠθέλησεν ὁ Παῦλος σὺν αὐτῷ ἐξελθεῖν, καὶ λαβὼν περιέτεμεν αὐτὸν, διὰ τοὺς Ἰουδαίους τοὺς ὄντας ἐν τοῖς τόποις ἐκείνοις· ᾗδεισαν γὰρ ἅπαντες τὸν πατέρα αὐτοῦ ὅτι Ἑλλήν ὑπῆρχεν.

⁴ Ὡς δὲ διεπορεύοντο τὰς πόλεις, παρεδίδουσιν αὐτοῖς φυλάσσειν τὰ δόγματα τὰ κεκριμένα ὑπὸ τῶν ἀποστόλων καὶ πρεσβυτέρων τῶν ἐν Ἱεροσολύμοις.^{b ch. 15. 28, 29.}

⁵ Αἱ μὲν οὖν ἐκκλησίαι ἐσπεροῦντο τῇ πίστει, καὶ ἐπερίσσευον τῷ ἀριθμῷ καθ' ἡμέραν.

⁶ Διήλθον δὲ τὴν Φρυγίαν καὶ τὴν Γαλατικὴν χώραν, κωλυθέντες ὑπὸ τοῦ

40. Σίλαν] *Silas*; associated with Paul, in room of Barnabas; and soon after, Timothy also in the room of Mark. See xvi. 1.

Thus the great Head of the Church overrules even the strifes of Christians, and makes them conducive to the spread of Christianity, and to the good of His faithful people.

Another source of comfort and of hope in times of division.

CH. XVI. 1. καὶ ἰδοὺ] *and lo!* introducing the mention of a gift from heaven to Paul, in the place of what he had lost, in his separation from Barnabas and Mark. See on xv. 40.

— ἐκεῖ] *there at Lystra*. Some have inferred from Acts xx. 4, that Timothy was of *Derbe*: but the present text appears to state that his domicile was at *Lystra*. And St. Paul connects Timothy with *Lystra* and *Iconium* (not mentioning *Derbe*) in 2 Tim. iii. 11. And here Timothy is said to have had a good testimony from the brethren of *Lystra* and *Iconium*: *Lystra* in both passages being placed first. See further on 2 Tim. iii. 11.

— γυναικὸς Ἰουδαίας] *of a woman who was a Jewess*; Eunice. 2 Tim. i. 5.

2. ὃς ἐμαρτυρεῖτο] *who was well reported of by the brethren in Lystra and Iconium*. Timothy was well reported of by men, and was pointed out to St. Paul by prophecy, 1 Tim. i. 18; and was personally acquainted with St. Paul's doings and sufferings at *Iconium* and *Lystra*. See 2 Tim. iii. 11.

3. περιέτεμεν αὐτόν] *he circumcised him*, not from any supposition of the necessity of Circumcision, at this time, but because nothing profiteth without Charity; and because all things are to be done for edification, and no offence is to be given to any. Therefore *he circumcised Timothy*. But *Titus*, being a Greek, was not compelled to be circumcised. See Gal. ii. 3.

By circumcising Timothy St. Paul showed that he did not condemn those who still continued to observe the Levitical Law. (Cp. 1 Cor. ix. 20.) By not circumcising *Titus* he showed that he would not enforce that Law, and would communicate with those who judged it to be abrogated, and did not observe it. In the former case he proved his charity; in the latter, his courage; by both together he evinced his clear-sighted appreciation of the partial and preparatory character of the Law, which was now dead, but not yet deadly; and of the ever-living permanence and life-giving universality of the Gospel. See below on Gal. ii. 3—15, and the review of that chapter, pp. 53—55, and 1 Cor. ix. 20.

— Ἑλλήν ὑπῆρχεν] *he was by birth a Greek. Being a Gentile, by his father's side, and being trained in the truth by his mother, a Jewish believer, Timothy was qualified by his parentage to conciliate Jews and Gentiles, and to bring them to Christ.*

6. διήλθον—Γαλατικὴν χώραν] *they traversed Phrygia and the region of Galatia, having been forbidden by the Holy Spirit to preach the Word in Asia* (i. e. Lydia, Caria, and especially the region near *Ephesus*), *and having come toward Mysia, they were attempting to go into Bithynia, but the Spirit of Jesus permitted them not: and having passed along Mysia, they arrived at Troas.*

On the Gaulish origin of the population of Galatia, and on other local circumstances of that region, and on St. Paul's visits to that country, see Gal. i. 2—6, and *Introduction* to the Epistle to the Galatians, pp. 36—41, and *Howson*, i. p. 284.

St. Paul's purpose, it appears, was to travel westward from *Lystra* to *Ephesus*—the great maritime Capital of *Ionian*—but he

was not permitted by the Holy Spirit to do so; and he traversed *Phrygia* and *Galatia*.

At this time it would seem that he planted the Churches of *Galatia*, which are mentioned as in existence, and as confirmed afterwards by him, in ch. xviii. 23.

But St. Luke says *nothing* of their *foundation*. And why? Perhaps because the reader of Scripture could receive ample information concerning them from the *Epistle of St. Paul to the Galatians*.

And here it may be remarked generally, that, as with regard to the *Evangelical History*, the Holy Spirit says nothing in one Gospel concerning the existence of any of the other three, and yet each Gospel is adjusted to the others and to the whole *Evangelical Canon*; so in the Acts of the Apostles, there is no mention of any of St. Paul's Epistles, or even of the fact that he wrote a single epistle; and yet in dictating the Acts by the agency of St. Luke, the Holy Spirit appears to have His Divine Eye on what had been already given, or would be hereafter given by Himself to the World, in those Epistles, by the hand of St. Paul.

Here is the ground of the argument handled by *Dr. Paley* in his "*Horæ Paulinæ*." The Acts and the Epistles are from one Spirit. No wonder that there is a harmony among them, more deeply felt, because not the result of effort and art, but of oneness of origin from the Spirit of Truth.

Besides, this *silence* of the Historian of the Acts concerning a very important part of St. Paul's Missionary labours, may serve to remind the Christian reader, especially the Pastor, Teacher, and Missionary, that a *record* of their works on *earth*, even though it were in Scripture itself, is not to be too much desired, and is never to be made the aim and end of their efforts; but in *this* they are to rejoice, that "their names," though unknown on *earth*, "are written in *heaven*." (Luke x. 20.)

This leads to the inquiry—

Why did the Holy Spirit forbid St. Paul to preach the Word in *Asia*, and to go into *Bithynia*?

Perhaps He would thus show, that what men consider most illustrious and attractive, is of less account in His sight. He drew Paul away from *Ionian* and *Ephesus*, the wealthiest and most brilliant region of *Asia Minor*, in order that he might preach to the servile and semibarbarous tribes of *Phrygia* and *Galatia*.

Our Lord chose *Galilee of the Gentiles* for the scene of His earlier ministry. St. Philip was sent from the populous *Samaria* to the desert road "that leadeth to *Gaza*" (Acts viii. 26). And St. Paul is prevented by the Spirit from preaching in *Asia*, and under the guidance of the same Spirit, he goes and evangelizes the more barbarous tribes of *Galatia*.

The Missionaries of the Gospel in all ages need to be reminded, that poor Pagan villages (see Mark i. 38) and savage tribes are to be converted and sanctified by Christianity, as well as polite cities and cultivated regions; and they whose solitary lot is cast in wild and uncivilized countries will find comfort in the reflection, that *Galilee* was preferred by Christ to *Judea*, and that St. Paul was sent by the Holy Spirit from *Ionian* to *Phrygia* and *Galatia*.

For another special reason why St. Paul went to *Galatia* at this time, rather than to *Asia*, see note below on Gal. iv. 13.

— Φρυγίαν—Ἀσίαν] Similarly *Catullus* (xli. 5) distinguishes *Phrygia* and *Asia*,—"Linguntur *Phrygiæ*, *Cattulæ*, campi, *Ad claras Asiæ* volumus urbes."

ἀγίου Πνεύματος λαλήσαι τὸν λόγον ἐν τῇ Ἀσίᾳ· ἡ ἐλθόντες δὲ κατὰ τὴν Μυσίαν ἐπείραζον εἰς Βιθυνίαν πορεύεσθαι· καὶ οὐκ ἔασεν αὐτοὺς τὸ Πνεῦμα Ἰησοῦ. ⁸ Παρελθόντες δὲ τὴν Μυσίαν κατέβησαν εἰς Τρωάδα.

c ch. 20. 6.
2 Cor. 2. 12.
2 Tim. 4. 13.
d ch. 10. 29.

⁹ Καὶ ὄραμα διὰ νυκτὸς ὤφθη τῷ Παύλῳ· ἄνθρωπος Μακεδὼν τις ἦν ἑστὼς, παρακαλῶν αὐτὸν καὶ λέγων, Διαβὰς εἰς Μακεδονίαν βοήθησον ἡμῖν. ¹⁰ Ὡς δὲ τὸ ὄραμα εἶδεν, εὐθὺς ἐζητήσαμεν ἐξελεῖν εἰς τὴν Μακεδονίαν, συμβιβάζοντες ὅτι προσκέκληται ἡμᾶς ὁ Κύριος εὐαγγελίσασθαι αὐτούς.

e Phil. 1. 1.

¹¹ Ἀναχθέντες οὖν ἀπὸ τῆς Τρωάδος εὐθυδρομήσαμεν εἰς Σαμοθράκην, τῇ τε ἐπιούσῃ εἰς Νεάπολιν, ¹² κακείθεν εἰς Φιλίππους, ἥτις ἐστὶ πρώτη τῆς μερίδος τῆς Μακεδονίας πόλις, κολωνία.

6, 7. κωλυθέντες—οὐκ ἔασεν] *having been forbidden by the Holy Ghost to preach the Word in Asia, they were essaying to go into Bithynia; but the Spirit of Jesus suffered them not.* These two instances of the *restraining* power of the Holy Ghost, exerted to *deter* men from what seems abstractedly most desirable, are also proofs, that if men labour aright for God, like St. Paul, they may thank Him for what they are *not allowed* to do, as well as for what they are *enabled* to do. (Cp. 2 Cor. i. 17.) They need His preventive as well as His assisting grace; they require a *χαλινὸς*, or *bridle*, for their unruly passions, as well as a *κέντρον*, or *spur*, for their sluggish will.

This passage may also suggest a reason, *why* the Gospel was *not published* sooner, and why it has *not been universally diffused*. God sees what use men *will make* of His gifts, and He acts accordingly. See on x. 5.

The Holy Spirit did *not now* permit them to preach the Word in Asia; but soon afterwards enabled them to do so with great success, so that “*all in Asia* heard the Word, both Jews and Greeks” (xix. 10). We know also from Pliny’s celebrated letter to Trajan (x. 97) that the Gospel was soon planted in Bithynia.

Here also is evidence of the Inspiration of the Apostles and Evangelists. They proved that they had the Spirit, by what they *did*. St. Luke here affirms that they were *guided by the Spirit* in what they did *not* do. What good man could venture to say this, except he were authorized by the Spirit to do so?

May we not also say that here is an illustration of what may at first perhaps be perplexing in Holy Scripture? Many things are *not mentioned* there, which, if Scripture had been a *human work*, would not have been omitted. For example, in the Acts, many leading incidents in the history of St. Paul and the other Apostles are passed over. Doubtless the Holy Spirit had good reasons for *withholding* these things. Doubtless the Evangelists were sometimes *restrained* by the Holy Spirit from *writing*, as the Apostles were from *preaching*. There is Inspiration in their Silence.

See the *Introduction* to this volume for further remarks on this subject, p. 6.

7. κατὰ τὴν Μυσίαν] *toward Mysia*. This use of κατὰ = *versus*, is seen in Acts ii. 10, τῆς Λιβύης τῆς κατὰ Κυρήνην; and see on xxvii. 12, λιμένα βλέποντα κατὰ Λίβα. Cp. *Winer*, § 49, p. 357.

— ἐπείραζον] *they were essaying*.

— τὸ Πνεῦμα Ἰησοῦ] *the Spirit of Jesus*.—Eltz. has not Ἰησοῦ, but it is found in the best MSS., A, B, C, D, E, and in numerous Versions, and is received by *Griesb., Scholz, Lachmann, Tischendorf, Bornemann, and Alford*.

This reading deserves to be noted, as confirmatory of the doctrine of the procession of the Holy Spirit from the Son, as well as from the Father. See above on John xv. 26.

8. Τρωάδα] *Alexandria Troas*, now a “*Colonia Juris Italici*,” and an “*urbs libera*.” See *Howson*, ch. viii. and xx.

The *Troad* and *Philippi* (v. 12) are two names associated with battle, and connect the wars of the heroic age, and of the Homeric Deities, with those of the close of Greek History, and the conflicts of the Roman Empire.

But now they are become the scenes of the victories of the Gospel of Peace,—a prelude to the moral change to be wrought by it in the World.

9. ὄραμα—ἄνθρωπος Μακεδὼν] *a vision: a man of Macedonia*. See below, v. 12. It would seem (as *Chrys.* observes, p. 804) that God proportions His revelations to the necessities of the case. When strong persuasion is requisite He sends an Angel; where less will serve, a man.

— Μακεδονίαν] *Macedonia*. The Roman name for *Northern Greece*. The Romans, having reduced Greece by their arms, divided it into two Provinces, *Macedonia* in the north; and *Achaia* in the south.

Macedonia comprised *Macedonia Proper*, Illyricum, Epirus, and Thessaly: the rest of Greece, including the Peloponnesus, was contained in *Achaia*, which was so called because the Romans had reduced Greece by means of the *Achaëans* then holding the chief place in that country. (*Pausan.* vii. 17.)

The Roman Province of *Achaia* corresponded very nearly to that territory which is now called the Kingdom of Greece.

10. ἐζητήσαμεν] *we sought* means by inquiring for a ship going to Greece,—*we endeavoured*. Observe St. Luke’s modesty. He does not say that he himself joined St. Paul at Troas. He glides as it were imperceptibly into the Apostle’s company; and we only know that he was a sharer in his perils and labours, by the adoption henceforth of the pronoun *we*. See below, xx. 5.

As *S. Irenæus* remarked (iii. 14) in the second century, “That Luke was an attendant on Paul, and his fellow-labourer in the Gospel, he himself makes manifest, not in a spirit of boasting, but constrained by the truth itself;” and then *Irenæus* quotes this verse of the Acts. St. Luke thus intimates that he was an *eyewitness* of what he relates. And his testimony is stronger because he relates nothing specially of himself. He also notices when he is *not present*. See v. 40.

The *first* person is dropped at ch. xvii. 1, and resumed in xx. 5, and thenceforth it continues till the end of this book. See on xx. 5, and on 2 Cor. viii. 18.

— συμβιβάζοντες—ἡμᾶς—εὐαγγελίσασθαι] St. Luke says here, *that we sought forthwith to go out* (of Asia Minor) *into Macedonia, assuredly gathering* (as an inference from the Vision) *that the Lord hath called us* (observe “*us*”) *to evangelize them*. A remarkable expression, stating a fact of great importance, which almost escapes notice.

They who have observed St. Luke’s modesty in speaking of himself, will be convinced by this expression that *he himself*, as well as St. Paul, was called by God to *evangelize* the Greeks. And they will be persuaded that the holy Evangelist *did* what he was called to do.

As to the manner in which he did it, see the notes below on 1 Thess. i. 9, and 2 Cor. viii. 18.

11. Σαμοθράκην] *Samothrace*; an island near *Thrace*, and called *Samothrace*, either from the name of the founder of the colony (*Dion. Hal.* i. 61), or because it was colonized from Samos (*Steph. Byz.*), or because in the native language the heights of the island were called *σάμωι* (*Eustath.* p. 881). It was celebrated for the mysteries of Demeter and Persephone, and rites of the Cabiri. Cp. *Tacit.* Ann. ii. 54.

— Νεάπολιν] *Neapolis* in *Thrace*; about twelve miles from *Philippi*, the frontier town of *Macedonia*.

12. Φιλίππους, ἥτις ἐστὶ πρώτη τῆς μερίδος τῆς Μακεδονίας π., κολωνία] What do the words *πρώτη τῆς μερίδος* mean, as applied to *Philippi*?

(1) Some suppose them to signify *the first city* on St. Paul’s route. See *Wieseler*, p. 38, and *Howson*, i. 341.

But this is not probable. The first would be *Neapolis*; and St. Luke says *ἑστῇ*, not *ἡν*.

(2) Nor can *πρώτη πόλις τῆς μερίδος* mean “*the chief city of that region of Macedonia*.” See *Liv.* xlv. 29, who says that *Æmilius Paulus*, B.C. 167, after the subjugation of Perseus and his kingdom, reduced Macedonia into four parts, and made *Amphipolis*, *Thessalonica*, *Pella*, and *Pelagonia*, the capitals of their respective districts. Cp. *Leake*, *Northern Greece*, iii. 480.

(3) Hence *πρώτη* is interpreted by some (e.g. *Rosenm., Kuin.*) to mean a principal city of that region of Macedonia. The term *πρώτη* (*primaria*) was assigned as a title to cities of Asia; as may be seen on coins.

(4) It is said by others (e.g. *Meyer*) that *κολωνία* is to be joined with *πόλις*, and that St. Luke intends to say that *Philippi* was the principal *colonial-city* of that part or district of Macedonia. It was planted with Roman Colonists by Octavian, after

ἤμεν δὲ ἐν ταύτῃ τῇ πόλει διατρίβοντες ἡμέρας τινάς· ¹³ τῇ τε ἡμέρᾳ τῶν σαββάτων ἐξήλθομεν τῆς πύλης παρὰ ποταμὸν, ¹ οὗ ἐνομίζετο προσευχὴ εἶναι, ^{f ch. 21. 5.} καὶ καθίσαντες ἐλαοῦμεν ταῖς συνελθούσαις γυναιξί. ¹⁴ Καὶ τις γυνὴ ὀνόματι Λυδία, πορφυρόπωλις πόλεως Θυατείρων, σεβομένη τὸν Θεὸν, ἤκουεν ἧς ὁ Κύριος διήνουξε τὴν καρδίαν, προσέχειν τοῖς λαλουμένοις ὑπὸ τοῦ Παύλου. ¹⁵ ὧς δὲ ἐβαπτίσθη, καὶ ὁ οἶκος αὐτῆς, παρεκάλεσε λέγουσα, Εἰ κεκρίκατέ με

g Gen. 19. 3.
& 33. 11.
Judg. 19. 21.
Luke 24. 29.
Heb. 13. 2.

the victory of Actium, and admitted to the Jus Italicum. See *Dio Cass.* li. p. 445. *Plin.* Nat. Hist. iv. 11. A somewhat similar explanation had been proposed by *Casaubon*. See *Valck*.

None of these explanations appear satisfactory. They all rest on the supposition, which is at least doubtful (see *Baumg.* ii. 115), that τῆς μερίδος is equivalent to ἐκείνης τῆς μ., i. e. "of that part of Macedonia."

(5) The true solution is probably to be found in the Hellenistic sense of the word μερίς, viz. a frontier, or strip of border-land, that by which it is divided (μερίζεται) from some other adjacent territory. See *Ezek.* xlv. 7. Here then μερίς, so explained, would be the border-land, by which Macedonia is divided or parted off from Thrace. And Philippi was the chief City of this μερίς or confinium. It was colonized by the Romans as a border-city, to defend the frontier against Thrace. As *Col. Leake* says (Northern Greece, iii. 487), "From B.C. 146, to the reign of Augustus, the Romans had the troublesome duty of defending Macedonia against the people of Illyria and Thrace, and during that time they established the colonies at Philippi, Pella, Stobi, and Dium."

In the New Testament the words τὰ μέρη often occur in this sense, as equivalent to μεθόρια or confines. *Matt.* xv. 21; xvi. 13. *Mark* viii. 10. And in the Acts (ii. 10) we have τὰ μέρη τῆς Λιβύης, the confines of Libya, towards Cyrene.

So in the LXX the word μερίς is used for ἡ ἀκρότης, an extremity. *Ruth* iii. 7.

The *Vulg.* here has "prima partis (not partis istius) Macedoniae;" which seems to lead to the right sense. And this interpretation is confirmed by the Arabic and Ethiopic versions, which render μερίς by confines or neighbourhood of Macedonia.

St. Paul had been called to Greece by the man of Macedonia, and that call had been recognized and obeyed as the command of the Lord (xvi. 9, 10). He is now in Macedonia; and as soon as he has crossed the frontier, he begins his career, as a soldier of Christ, warring against Satan, at Philippi the principal city, on the border land of Macedonia, and a military colony of Rome.

These particulars concerning Philippi seem to be specified by St. Luke for various reasons;

He has brought us now to the first city on Greek ground, in which the Gospel was preached by St. Paul.

The name Philippi, derived from Philip (*Strabo*, vii. p. 5), the ἀνὴρ Μακεδὼν (*Demosth.* i. p. 43), who subdued Greece, and the father of Alexander, who overran and conquered a great part of the known world, and founded the Third Great Monarchy (*Dan.* viii. 21), suggests to the reader the contrast between the subjugation of Nations of this world, of which Philip and Alexander were the Conquerors, and the triumphs now to be achieved by Christ in the peaceful march of St. Paul.

The words Μακεδονίας and κολωνία, a colony, call attention to the triumphs of the Gospel at Philippi, a principal city of Macedonia, or Northern Greece (called by the Romans 'Macedonia'), and also as representing in those parts the main element of the Gentile world, by its connexion as a military Colony with Rome, the Fourth Monarchy (*Dan.* vii. 7. 19), the Mistress of the world at that time.

Hence St. Paul's acts at Philippi are dwelt on by St. Luke as a specimen and rehearsal of his preaching in Greece and Italy, and of the future achievements of the Gospel in the Roman Empire and in the World.

—κολωνία] a Roman Colony—a miniature of Rome. "Coloniae Populi Romani quasi effigies parvæ simulacraque" (*Aul. Gell.* xvi. 13). See preceding note.

Coins of Philippi of the date of St. Paul's visit have the inscription "COL: (i. e. Colonia) AVG(usta) JVL(ia) PHILIP(pensis)." See *Akermann*, p. 45. *Kittl*, p. 337. Compare *Howson*, i. 345, on the rights of Roman Colonies.

13. πύλης] gate. So A, B, C, D. *Elz.* πόλεως.

—ποταμόν] river. Not the Strymon (as has been supposed by some) which was some miles distant, but a smaller stream, the Gangites, or, as *Herodotus* calls it, Angitas; which flows into the Zygactes, and gives its name to the united streams. See *Leake*, iii. p. 225. *Howson*, i. p. 346.

The name Krenides, or fountains,—formerly borne by Philippi,—was derived from this stream.

The battle-field of Philippi, in which Brutus and Cassius were defeated by Mark Antony and Octavius, was between the Gangites and the Strymon.

—ὁ ἐνομίζετο προσευχὴ εἶναι] where a meeting for prayer was wont to be held. See v. 16.

Perhaps there was a Proseucha, or enclosed place for prayer there. See *Epiphanius* (Hær. lxxx.), who describes the Proseuchæ as places of a semicircular form (θεατροειδεῖς), without roofs, and outside the cities. Cp. *Mede's* Essay, Book i. Discourse 18, p. 67.

Such proseuchæ were commonly near the sea or rivers, as here, for the sake of the lustrations and ablutions of the Levitical Law (see *Joseph.* Ant. xiv. 10. 23. Cp. *Juvenal*, iii. 11—13).

The difficult words, "jura, verpe, per Anchialum," in *Martial*, xi. 94, have been explained from this practice. See *Valck*.

Hence also they afforded a convenient preparation for the Gospel, as supplying water for baptizing the converts made by the preaching of the Gospel there.

It seems that at Philippi, a Roman Colony, where the Jews were hated and despised (see v. 13), they had no Synagogue within the walls of the City, and were only authorized to have a Proseucha, and that outside the city gate. Cp. *Ammonius*, in *Caten.*, who says, μὴ οὐσης ἐκεῖ συναγωγῆς διὰ τὸ σπάνιον, παρὰ τὸν ποταμὸν ἔξω τῆς πόλεως λάθρα συνήγοντο.

Here, at Philippi, St. Paul, in accordance with his uniformly charitable spirit toward the Jews, his bitter enemies, went out of the city to their proseucha on the Sabbath Day, and preached there, though he had only a few women to hear him. Cp. below, note on xvii. 1.

14. Θυατείρων] Thyatira, in Lydia. As *Alford* observes, "Though they had been forbidden to preach the word in Asia (xvi. 6), and sent by the Spirit to Greece, their first convert in Greece is an Asiatic."

—σεβομένη τὸν Θεόν] a Proselyte. See xiii. 50.

—ἤκουεν] was listening.

15. καὶ ὁ οἶκος αὐτῆς] and her house. An argument for Baptism of Infants. See xvi. 33; xviii. 8. 1 Cor. i. 16.

"Quis credat (says *Bengel*) in tot familiis nullum fuisse infantem, et Judæos circumcidendis, Gentiles lustrandis illis, assuetos, non etiam obtulisse illos baptismum?"

The Church of England (Art. XXVII.) affirms that "the Baptism of Infants is most agreeable with the Institution of Christ." And in her Baptismal office she grounds this assertion on our Lord's declarations (see on John iii. 3. 5) and on His gracious invitation (*Mark* x. 14) to Infants, βρέφη. See on *Luke* xviii. 15.

In this she follows the exposition of the Primitive Church, who, as *Origen* says (in *Epist.* ad Rom. lib. v.), "received the Baptism of Infants from the Apostles." See also *Justin Martyr* (*Apol.* i. 15) speaking of disciples of Christ from their childhood, and *Irenæus* (ii. 22), who mentions infants as born again, and the Synodical Epistle of the Third Council of Carthage under Cyprian, A.D. 253. *Routh*, R. S. iii. p. 74, or in *Cyprian's* Epistles, lix. or lxiv., where the Sixty-six Bishops there assembled say in answer to Fidus, "As to the case of Infants, who, you allege, ought not to be baptized within the second or third day after their birth, and that the law of circumcision should be regarded, which led you to imagine that none should be baptized before the eighth day after his birth—this Synod was of a very different opinion. Not one of us agreed with you, but we resolved unanimously that the grace of God should be denied to none. For since the Lord says (*Luke* ix. 56), 'The Son of Man came not to destroy men's lives, but to save them,' we must take care, as far as in us lies, that no soul be lost. All persons, whether adults or infants, are equally objects of divine grace, as Scripture declares."

More has been said by the Editor, on this point, in *Letter* viii. on the Church of Rome, and in *Occasional Sermons* (*Serm.* iii. pp. 51—66), where objections to the above statements are considered; and cp. *Professor Blunt* on the Early Fathers, p. 548.

On the allegation of some Expositors here, that the Children of Heathens could not have been baptized by the Apostles, because their parents were not holy (cp. 1 Cor. vii. 14), see the answer of *S. Augustine* to Boniface, *Epist.* 98, vol. ii. p. 394, and *Hooker*, III. i. 12; V. lxi. 5; and the present Editor's Letter to a friend on the XXIXth Canon of 1603, Lond. 1860.

πιστὴν τῷ Κυρίῳ εἶναι, εἰσελθόντες εἰς τὸν οἶκόν μου μένετε· καὶ παρεβιάσατο ἡμᾶς.

h 1 Sam. 28. 7.
ch. 19. 24.

i Gen. 14. 18—22.
ch. 18. 26.
Heb. 10. 20.

16^h Ἐγένετο δὲ, πορευομένων ἡμῶν εἰς τὴν προσευχὴν, παιδίσκην τινα ἔχουσαν πνεῦμα Πύθωνος ἀπαντῆσαι ἡμῖν, ἣτις ἐργασίαν πολλὴν παρείχε τοῖς κυρίοις αὐτῆς μαντενομένη. 17 Αὕτη κατακολουθήσασα τῷ Παύλῳ καὶ ἡμῖν ἔκραξε λέγουσα, Ἰουδαῖοι οἱ ἄνθρωποι δούλοι τοῦ Θεοῦ τοῦ ὑψίστου εἰσιν,

— παρεβιάσατο] *she gently constrained us.* (See Valck.) They did not comply at once, lest they should appear to have come to preach the Gospel for personal convenience or advantage.

16. πνεῦμα Πύθωνος] *a spirit of Python.* A, B, C*, D have Πύθωνα—which may perhaps be the true reading: *a* and *os* (OC) are often confused in MSS. See Porson, ad Hecub. 788.

A remarkable expression. This damsel was possessed with an evil Spirit (see *vv.* 18, 19). Why then does not the Evangelist St. Luke call it by the names used in the Gospel, viz. δαίμονιον, or πνεῦμα ἀκάθαρτον, but πνεῦμα Πύθωνος, *a spirit of Python*, or πνεῦμα Πύθωνα, or *Python spirit*, a word never occurring in the Gospels?

Probably for the following reasons—

St. Paul was now on new ground—in Greece (see above, *v.* 13). He was in a Greek city, a Roman colony. A new scene now opens before him; a new era in the History of the Church. He has not only to war with Jewish prejudice. He has to encounter Satan in other forms. He has now to confront him in the idolatries and superstitions of the West.

One of the greatest difficulties which the Gospel had to contend with there, arose from the power exercised over the Greek and Roman mind by Oracles, Enchantments, Divination, Soothsaying, and Sorcery. That Power showed itself in the νυμφόληπτοι, εὐρύκλεις, ἐγγαστρίμυθοι, θεοφόρητοι, φοιβόληπτοι, *cerrii, larvati, lymphatici*, &c. of Heathenism. See Aug. de Civ. Dei, ii. 23, where he refers to this passage “in Actibus Apostolorum ventriloqua femina.” Euseb. Præp. Ev. iv. 5; and other numerous authorities cited in Wetst. p. 555. Biscoe, pp. 283—5.

Here St. Paul meets that Power face to face in the streets of Philippi. How was it to be described? By the word *Python*. This word would sound a note clear and strong on the Greek and Roman ear. Πύθων, Πύθιος, Πύθια, Πυθώνισσα, *Pytho, Pythius, Pythia, Pythonissa*. How much was contained in those words!

ΠΥΘΩΝ, *Python*, was the prophetic *Serpent at Delphi*—the δαίμων τῆς γῆς, the centre and focus of Gentile Divination. See Callim. H. ad Apoll. 100. Ovid, Met. i. 438. Apollodor. i. p. 44. Heyne. Hygin. fab. 140. Plutarch, de Orac. Defect. ii. p. 417, and others, cited by Kuin., and concerning the *Pythia* herself, see Virgil, Æn. vi. 46.

The Python or Serpent gave his name and place to the prophetic Deity of the Gentile world; the successor of the Serpent at Delphi was the *Pythian* Phœbus or Apollo.

And from him all who claimed the powers of divination received their title, and were called *Pythons*. Hence *Hesychius*, Πύθων δαίμονιον μαντικόν. Alberti Glossar. Gr. p. 75, Πύθωνος δαίμονιον μαντικόν, οὕτω λεγόμενον. “Translatum est hoc nomen ad homines ipsos, qui dei cuiusdam afflatu futura prædicere posse credebantur, nominatim ita dicti sunt ἐγγαστρίμυθοι, Plutarch. de oraculorum defectu p. 414, τοὺς ἐγγαστρίμυθους Εὐρυκλέας πάλαι, νυνὶ Πύθωνας προσαγορευόμενοι, ventriloquos Eurycleas (ab Eurycle inventore hujus divinationis) olim, nunc Pythonas vocant. Hesychius: Πύθων, ὁ ἐγγαστρίμυθος ἢ ἐγγαστρίμαντις. Id. Εὐρυκλῆς, ὁ ἐγγαστρίμυθος, ἦν δὲ γένος μαντέων, οὗς ὀνομάζουσιν Εὐρυκλείς ἔλεγον. Suidas: ἐγγαστρίμυθος, ἐγγαστρίμαντις, ὃν νῦν τινες Πύθωνα, Σοφοκλῆς δὲ στερνόμαντιν, Πλάτων ὁ φιλόσοφος, Εὐρυκλέα ἀπὸ Εὐρυκλέους, τοιούτου μάντεως.” (Kuin.)

Therefore this damsel at Philippi, with her *Pythonistic* possession, was, according to her degree, a representative of the *Pythia* who sat on the tripod at Delphi, and who delivered the responses in the name of the *Pythian* Apollo, the successor of the Serpent, and brought much gain and renown to her masters at that place, and deceived the World by her sorceries. Hence St. Luke calls this Spirit at Philippi, *Python*. And thus the Holy Spirit by St. Luke’s mouth taught certain solemn truths to the Gentile world. He warned them, that the Spirit with which they dealt so fondly and familiarly in their Oracles and Witchcrafts was an *unclean Spirit*. It is denounced and ejected as such by St. Paul. The *Python*, which they themselves said was a *serpent*, was indeed a minister of “the old *Serpent*” (2 Cor. xi. 3. Rev. xii. 9; xx. 2), an agent of *Satan*; and in dealing with him, in these Oracles, they “worshipped devils instead of God” (1 Cor. x. 20). As Chrys. says here, ὁρᾷς ὁ

τι Ἀπόλλων δαίμων ἐστίν. Indeed *Apollo*, and all his diviners, were ministers of *Apollyon* himself (Rev. ix. 11).

In these Oracles and Divinations of the Gentile world there were many frauds and cheats. But counterfeits prove the reality; and the phenomena of Witchcraft in the Heathen World are too numerous to be explained away. As Dr. Barrow says (Serm. ix. vol. iv. p. 213), “Concerning power of Enchantments implying the co-operation of Invisible Powers, all sorts of intercourse and confederacy, formal or virtual, with bad Spirits, he that shall affirm them to be mere fiction and delusion, must with exceeding immodesty and rudeness charge the World with vanity,” &c. See also Cicero, de Div. i. 5, and 82—88. Van Dale, de Orac., and others, cited by Biscoe, p. 299.

(1) It is worthy of remark, that the Hebrew word which describes a “familiar spirit” is *זִמָּה* (*Obh*). This is used in the Old Testament, in Lev. xx. 6. 27. Deut. xviii. 11. Isa. xix. 3. And it is also employed 1 Sam. xxviii. 7, 8, to describe the Spirit with whom the Witch of Endor had commerce, who is called by the LXX an ἐγγαστρίμυθος. May it not be, that this word *Obh* has some connexion with the Greek *ὄφης*, or *serpent*,—the word used by St. Paul and St. John to describe the Old Serpent, the Devil? (2 Cor. xi. 3. Rev. xii. 9; xx. 2.) This conjecture may be confirmed by the following consideration;

(2) It is allowed that the Greek and Latin words *πύθιος*, *πυθώνισσα*, *πυθάνομαι*, *πυστήριος*, are traceable to *πύθων* or *Python*, the Prophetic *Serpent* of the Great Gentile Oracle. (Strabo, ix. p. 422. Macrob. Sat. i. 17.) *Serpent-worship* seems to have extended itself over a great part of the World.

May not that word *Python* be carried up higher to the Hebrew *נָח* (*phethen*), or *Serpent*? Ps. lviii. 4, and Isa. xi. 8. Ps. xci. 13.

It is remarkable, that this last-named passage contains a prophecy concerning the Victory to be achieved by Christ over the Great *Python*, or old *ὄφης*, or *Serpent*, the Devil. The casting out of the *Python-spirit* by the Apostle St. Paul at Philippi, acting by the power of Christ, may be regarded as a visible exhibition of the operation of Christ in the Gospel, bruising the serpent’s head (Gen. iii. 15), and treading the Dragon, Satan, the Old Serpent, beneath His feet; healing, by His death, the wounds inflicted on them by the fiery Serpent, and delivering the World from the grasp in which he then held it by means of Oracles and Incarnations, and all the sorceries of Divination. It may be considered as a specimen of the fulfilment of the prophecies, which attribute such powers to Christ; and of Christ’s promise to His disciples that He would enable them to overcome “all the power of the enemy” (Luke x. 19; cp. Rom. xvi. 20); and as a presage of His full and final triumph over Satan, that Old Serpent, which deceiveth the world. (Rev. xii. 9; xx. 10.)

—μαντενομένη] by soothsaying; as distinguished from *προφητευσασα*. Cp. Dean Trench, Synon. § vi.

17. ἔκραξε] was crying. Observe the imperfect, and again, *v.* 18, τοῦτο ἐποίει, this she was doing for many days.

—οὗτοι οἱ ἄνδρες δούλοι τοῦ Θεοῦ] these men are servants of the most High God, who are declaring to us the way of salvation. This utterance of the *Python-spirit* at Philippi gives much probability to the assertion of ancient Christian writers, that the Evil Spirit who deceived the Gentile world by Oracles, gave testimony in them to Christ. See Euseb., Dem. Evang. iii. 6, and ix. 10. August., de Civ. Dei, xix. 23. De Consensu Evang. i. 18; and others quoted by Dr. Jenkin on Christianity, i. p. 354, and Mede’s interesting Essay, Works, p. 194, bk. i. disc. xxxvi.

Satan sometimes speaks the truth, in order that he may propagate lies with greater success. See on Mark i. 25, where it will be seen, that in repudiating the homage of the Father of Lies, even when he spoke the truth, St. Paul imitated the example of Christ.

Praise is not seemly in the mouth of a sinner, for it was not sent him of the Lord (Ecclus. xv. 9. Prov. xxvi. 7). Much less is it seemly in the mouth of the Evil One, say Chrys. and Didymus here (in Caten.). The Apostle shows, that testimony from Satan to the preachers of the truth is not to be received; for it is to be feared, that Evil Spirits, having gained men’s confidence by what they speak truly, may overreach the simple by an admixture of falsehood, and so cause their ruin. It is well said by Arator here (ii. 386),—

οἵτινες καταγγέλλουσιν ἡμῖν ὁδὸν σωτηρίας. ¹⁸ ^k Τοῦτο δὲ ἐποίει ἐπὶ πολλὰς ^k Mark 16. 17. ἡμέρας. Διαπονηθεὶς δὲ ὁ Παῦλος, καὶ ἐπιστρέψας τῷ πνεύματι εἶπε, Παραγγέλλω σοι ἐν τῷ ὀνόματι Ἰησοῦ Χριστοῦ ἐξελθεῖν ἀπ' αὐτῆς. Καὶ ἐξῆλθεν αὐτῇ τῇ ὥρᾳ. ¹⁹ ¹ Ἰδόντες δὲ οἱ κύριοι αὐτῆς ὅτι ἐξῆλθεν ἡ ἐλπὶς τῆς ἐργασίας ¹ 2 Cor. 6. 5. αὐτῶν, ἐπιλαβόμενοι τὸν Παῦλον καὶ τὸν Σίλαν εἵλκυσαν εἰς τὴν ἀγορὰν ἐπὶ τοὺς ἄρχοντας. ²⁰ ^m καὶ προσαγαγόντες αὐτοὺς τοῖς στρατηγοῖς εἶπον, Οὐτοὶ ^m 1 Kings 18. 17. οἱ ἄνθρωποι ἐκταράσσουσιν ἡμῶν τὴν πόλιν, Ἰουδαῖοι ὑπάρχοντες. ²¹ καὶ καταγγέλλουσιν ἔθνη, ἃ οὐκ ἔξεστιν ἡμῖν παραδέχασθαι οὐδὲ ποιεῖν, Ῥωμαῖοι οὖσι. ²² ⁿ Καὶ συνεπέστη ὁ ὄχλος κατ' αὐτῶν, καὶ οἱ στρατηγοὶ περιβόρῃξαντες ⁿ 2 Cor. 11. 25. αὐτῶν τὰ ἱμάτια ἐκέλευον ῥαβδίσειν. ²³ πολλὰς τε ἐπιθέντες αὐτοῖς πληγὰς ¹ Thess. 2. 2. ἔβαλον εἰς φυλακὴν, παραγγείλαντες τῷ δεσμοφύλακι ἀσφαλῶς τηρεῖν αὐτούς. ²⁴ ὃς παραγγελίαν τοιαύτην λαβὼν ἔβαλεν αὐτοὺς εἰς τὴν ἐσωτέραν φυλακὴν, καὶ τοὺς πόδας αὐτῶν ἡσφαλίσατο εἰς τὸ ξύλον.

" ————— Professio vera

Mendaci de teste sonat, vocemque fidelem
Perfidus auctor habet; sed non debetur honor
Quod cogit formido loqui, nec mente coheret
Nudus amore timor."

And it is well observed by Milton (Par. Reg. i. 432) as a characteristic of the Evil One, that it hath ever been his

" ————— craft,
By mixing somewhat true, to vent more lies."

Therefore St. Paul rejects the praise of the Evil One, and casts him out. The Evil One had said καταγγέλλουσιν ἡμῖν ὁδὸν σωτηρίας; but the Apostle says παραγγέλλω σοι ἐξελθεῖν.

— ἡμῖν] to us. So A, C, G, H. The Evil Spirit "transforms himself into an Angel of light" (2 Cor. xi. 14), and pretends that the Gospel is for himself, as well as for the world.—Elz. has οὖν.

19. ἐξῆλθεν] Observe the repetition of this word. Paul commanded the Spirit to come out, ἐξελθεῖν (v. 18). And the Spirit ἐξῆλθεν, came out immediately (v. 18). And the masters of the damsel saw that (v. 19) the hope of their gains ἐξῆλθεν, came out also.

The hope of their profits went out with the going out of the Evil Spirit,—a proof of the reality of the possession. Indeed, it seems that the Holy Spirit has taken special care that no reasonable person should call in question the fact, that the damsel was possessed by the Evil Spirit, and that the Evil Spirit was permitted by God to exercise certain powers by her instrumentality.

— ἡ ἐλπὶς τῆς ἐργασίας] The hope of gain from their craft; a clue to a powerful motive of Persecutions against Christianity. Both the Persecutions from Heathenism mentioned in the Acts are from this source. In the account of both, the word ἐργασία occurs. See here, and xix. 24, 25. Cp. Pliny's Letter to Trajan, x. 97, 98; and Lardner's Remarks, iv. 11—30, and the excellent observations in Blunt's Lectures, pp. 149—153: "The Priesthood in all its branches, Flamens, Augurs, Haruspices, contemplated the advance of Christianity with dismay. It emptied their Temples, curtailed their sacrifices, reduced their profits, exposed their frauds."

How great were the difficulties it had to encounter in these respects, and how noble the triumphs it achieved! And how much yet remains for it to perform even in Christendom itself, where the corruptions of Christianity are deeply rooted in Covetousness, and Superstition is propagated by Love of Lucre! Cp. on 2 Cor. ii. 17.

20. στρατηγούς] the Prætors, or Duumviri, of the Roman colony (Cicero, de Leg. Agrar. 34),—a title still surviving (A.D. 1750) in the Italian word Stradigo. (Wetstein.) Hence the appeal in v. 21 to the rights and privileges of the Citizens of Philippi as a colonial city of Rome.

See further on xvii. 6, and Howson, i. 345.

The Roman character of Philippi is brought forward in this narrative, which is a prelude to the History of the struggle of the Gospel with the military and imperial power of the Heathen Mistrust of the World.

— Ἰουδαῖοι] Jews. A specimen of the difficulties and dangers which the Gospel had often to encounter from the heathen, by being confounded with Judaism, and by being exposed to all the obloquy with which the Jews were regarded by the Romans.

Christianity was hated as Judaism by the heathen, and as

worse than heathenism by the Jews. It had to contend against Judaism and Heathenism, and it triumphed over both.

This charge against Paul and Silas as Jews, would be more effective at this time at Philippi, a Roman colony, because the Jews had lately caused disturbances at Rome, and had therefore been expelled from it by an imperial edict of Claudius (xviii. 2).

21. ἔθνη, ἃ οὐκ ἔξεστιν κ.τ.λ.] customs which it is not lawful for us to receive, being Romans. By the Roman Laws, Judaism was a "religio licita" for Jews; but they were not allowed to make proselytes among the Romans, who were forbidden by the Laws, under penalties, to receive circumcision; though in this and other religious matters the Laws often lay in abeyance. See Neander, Church Hist. i. 89.

22. ῥαβδίσειν] to beat with the lictors' rods: a Roman punishment. St. Paul himself distinctly asserts that he was beaten with rods no less than three several times (2 Cor. xi. 25), a punishment, which he might have escaped, if he had asserted his Roman citizenship, as he did at Jerusalem (xxii. 25). Here, it is alleged, is a difficulty. If he asserted his citizenship in one place, why not also in others? St. Paul, by asserting his citizenship at Jerusalem, and by obtaining exemption thereby (xxii. 25), showed that his sufferings at Philippi were voluntary, and that he had divine direction advising him how to suffer as well as to do, in full faith that his sufferings would, under God's providence, conduce to the furtherance of the Gospel.

In that case the assertion of his Roman Citizenship led, by a providential series of events, to the manifestation of the divine glory, by his preaching of the Gospel to the people and Sanhedrim at Jerusalem,—to Felix and Festus and Agrippa at Cæsarea, and finally to the imperial court and tribunal at Rome.

But if St. Paul had pleaded at Philippi his Roman citizenship, he would not have been beaten, and cast into prison. And we should not have had the beautiful and instructive history of his Christian faith and joy, uttering itself in psalmody at midnight; the jailor and prisoners, and other inhabitants of Philippi, would not have had the evidence to the truth of the Gospel in the Earthquake which shook the prison, and opened its doors, and made the chains to fall from the hands of the prisoners. The jailor and his household might not have become citizens of the kingdom of heaven.

May we not therefore say, that the same Divine Spirit Who had recently restrained St. Paul from preaching the word in Asia and Bithynia, withheld him from asserting his Roman citizenship at Philippi? And may not the good effects which we see ensuing from the restraint in the latter case, be designed to remind and assure us that no less beneficial results arose, though not known by us, from the preventive operations of the Holy Ghost in the former? Cp. note below on 1 Thess. ii. 2.

Yet—such is the treatment which this divine history has received in modern times—it has been alleged by many (e. g. De Wette) that St. Paul was hindered by the tumult from pleading his citizenship; and others (Baur and Zeller) have advanced a step further, and perverted his forbearance into an argument that he did not really possess the right which he afterwards claimed!

24. τὸ ξύλον] the stocks. "Quod cælum, et ξυλοπέδη, etiam ποδοκἀκὴν et ποδοστράβην, ab Hebræis τὸ (Job xiii. 27. xxxiii. 11) vocatur: cui et cervix, et manus et pedes per quinque foramina inserebantur, πεντεσφύργων propterea quoque vocatum Aristoph. Equit. 1046. Latini nertum vocant Plaut. Captiv. iii. 5. 71. Nam noctu nervo vinctus custodiebatur" (Kuin.). Cp. Wetst. p. 557.

With this statement of St. Paul's sufferings at Philippi, compare his own words to the Philippians in his Epistle, i. 29, 30, and see Paley, H. P. p. 120.

o ch. 4. 31.

p ch. 5. 19.
& 12. 7.q Luke 3. 10.
ch. 2. 37.
& 9. 6.
r John 3. 16, 36.
& 6. 47.
1 John 5. 10.s Luke 5. 29.
& 19. 6.

t ch. 22. 25.

u Matt. 8. 34.

v ver. 14, &c.

25^o Κατὰ δὲ τὸ μεσονύκτιον Παῦλος καὶ Σίλας προσευχόμενοι ὕμνου τὸν Θεόν· ἐπηκραῶντο δὲ αὐτῶν οἱ δέσμοι. 26^r Ἀφνω δὲ σεισμός ἐγένετο μέγας, ὥστε σαλευθῆναι τὰ θεμέλια τοῦ δεσμοτηρίου· ἀνεψήθησάν τε παραχρῆμα αἱ θύραι πᾶσαι, καὶ πάντων τὰ δεσμὰ ἀνέθη. 27^r Ἐξυπνος δὲ γενόμενος ὁ δεσμοφύλαξ, καὶ ἰδὼν ἀνεωγμένας τὰς θύρας τῆς φυλακῆς, σπασάμενος μάχαιραν ἐμελλεν ἑαυτὸν ἀναιρεῖν, νομίζων ἐκπεφευγῆναι τοὺς δεσμίους. 28^r Ἐφώνησε δὲ φωνῇ μεγάλῃ ὁ Παῦλος λέγων, Μηδὲν πράξῃς σεαυτῷ κακόν· ἅπαντες γὰρ ἔσμεν ἐνθάδε. 29 Αἰτήσας δὲ φῶτα εἰσεπήδησε, καὶ ἔντρομος γενόμενος προσέειπε τῷ Παύλῳ καὶ τῷ Σίλᾳ· 30^q καὶ προαγαγὼν αὐτοὺς ἔξω ἔφη, Κύριοι, τί με δεῖ ποιεῖν, ἵνα σωθῶ; 31^r Οἱ δὲ εἶπον, Πίστευσον ἐπὶ τὸν Κύριον Ἰησοῦν Χριστὸν, καὶ σωθήσῃ σὺ, καὶ ὁ οἶκός σου. 32 Καὶ ἐλάλησαν αὐτῷ τὸν λόγον τοῦ Κυρίου, σὺν πᾶσι τοῖς ἐν τῇ οἰκίᾳ αὐτοῦ. 33 Καὶ παραλαβὼν αὐτοὺς ἐν ἐκείνῃ τῇ ὥρᾳ τῆς νυκτὸς ἔλουσεν ἀπὸ τῶν πληγῶν, καὶ ἐβαπτίσθη αὐτὸς καὶ οἱ αὐτοῦ πάντες παραχρῆμα· 34^s ἀναγαγὼν τε αὐτοὺς εἰς τὸν οἶκον αὐτοῦ παρέθηκε τράπεζαν, καὶ ἡγαλιάσατο πανοικὶ πεπιστευκῶς τῷ Θεῷ.

35^r Ἡμέρας δὲ γενομένης, ἀπέστειλαν οἱ στρατηγοὶ τοὺς ῥαβδούχους λέγοντες, Ἀπόλυσον τοὺς ἀνθρώπους ἐκείνους. 36^r Ἀπήγγειλε δὲ ὁ δεσμοφύλαξ τοὺς λόγους τούτους πρὸς τὸν Παῦλον, Ὅτι ἀπεστάλκασιν οἱ στρατηγοὶ ἵνα ἀπολυθῇτε· νῦν οὖν ἐξελθόντες πορεύεσθε ἐν εἰρήνῃ. 37^r Ὁ δὲ Παῦλος ἔφη πρὸς αὐτοὺς, Δείραντες ἡμᾶς δημοσίᾳ ἀκατακρίτους, ἀνθρώπους Ῥωμαίους ὑπάρχοντας, ἔβαλον εἰς φυλακὴν, καὶ νῦν λάθρα ἡμᾶς ἐκβάλλουσιν; Οὐ γάρ· ἀλλὰ ἐλθόντες αὐτοὶ ἡμᾶς ἐξαγαγέτωσαν. 38^r Ἀπήγγειλαν δὲ τοῖς στρατηγοῖς οἱ ῥαβδούχοι τὰ ῥήματα ταῦτα· καὶ ἐφοβήθησαν ἀκούσαντες ὅτι Ῥωμαῖοί εἰσι, 39^u καὶ ἐλθόντες παρεκάλεσαν αὐτοὺς, καὶ ἐξαγαγόντες ἡρώτων ἐξελεῖν τῆς πόλεως. 40^v Ἐξεληθόντες δὲ ἐκ τῆς φυλακῆς εἰσῆλθον πρὸς τὴν Λυδίαν· καὶ ἰδόντες τοὺς ἀδελφούς, παρεκάλεσαν αὐτοὺς, καὶ ἐξῆλθον.

XVII. 1 Διοδεύσαντες δὲ τὴν Ἀμφίπολιν καὶ Ἀπολλωνίαν, ἦλθον εἰς Θεσσαλονίκην, ὅπου ἦν ἡ συναγωγὴ τῶν Ἰουδαίων.

25. ὕμνου] *they were singing*. St. Peter sleeps in prison between the two soldiers (Acts xii. 6); St. Paul and Silas sing in the stocks. They cannot raise their hands or bend their knees in prayer, but they can lift up their heart and voice to heaven. Such is the power of joy in the Holy Ghost. "Nihil crus sentit in nervo, quum animus in coelo est. Etsi corpus detinetur, omnia spiritui patent." (*Tertullian*, ad Mart. 2, cited by *Neander*.) Such is the joy shed by the Holy Ghost into the heart of the Christian. Observe also προσευχόμενοι ὕμνου; i. e. praying they were singing; their *prayer* was a *hymn*: perhaps they were singing one of the *Psalms* which are entitled 'a *Prayer of David*,' e. g. the xvii. or lxxxvi.

— ἐπηκραῶντο] more than "heard;" they were listening to their music as an ἡδιστον ἀκρόαμα. The Prison became an Odæum. 26. πάντων τὰ δεσμὰ ἀνέθη] *the chains of all were loosed*. All the prisoners were witnesses of the *Miracle*.

27. ἑαυτὸν ἀναιρεῖν] *to kill himself*, as Brutus and others had done here (*Plutarch*, Brut. 52), and a great number of the proscribed Romans, after the battle of Philippi, followed his example. Self-murder was approved by the Stoics (*Senec. Epist.* 12. 17. 24. 58, 59. *Plin. Ep.* 1. 12. *Biscope*, p. 349), and was then a common resort in perplexity and trouble. This incident is suggestive of what the Gospel has done to prevent it. The jailor was about to put himself to death; St. Paul tells him to "do himself no harm," and opens to him the way of everlasting life.

On the sin of suicide, see *Jerome* on Amos v., and *Augustine*, ii. p. 918, de Civ. Dei. i. 20, and contra Gaudentium, vol. ix. p. 1006, and *Bp. Andrewes* on the Decalogue, p. 404.

29. φῶτα] *lights*—neuter plural; cp. James i. 17. So that all were witnesses of the miracle.

31. τὸν Κύριον] *the Lord of all*. He had addressed them as Κύριοι; they turn his thoughts from themselves to the Lord, Christ. 33. ἔλουσεν—ἐβαπτίσθη] ἔλουσεν, καὶ ἐλούθη (*Chrys.*). A remarkable instance of divine reward for human love. The jailor washed the blood from their wounds, and was by their ministry freed from a spiritual prison, and was washed from his sins by Baptism, made efficacious by the blood of Christ and by faith in Him.

35. ῥαβδούχους] *the lictors* (properly rod-bearers), who attended the Magistrates of the Colony.

— λέγοντες] This sudden change was perhaps occasioned by what they had heard of the Earthquake in the preceding night.

37. Ῥωμαῖους] *Romans* by birth; cp. Acts xxii. 25—29. Some of his ancestors had obtained the "jus civitatis," by purchase, as *Maximin.* says on Acts xxiii. 29, παρέχοντες δόσεις ἀπεγράφοντο Ῥωμαῖοι, καὶ ἔτρεχεν εἰς τὸ γένος τὸ ὄνομα. "Unde colligas ex opulentâ familiâ fuisse Paulum." (*Rosenm.*)

"*Lex Porcia* (passed A. D. c. 506) virgas ab omnium civium Romanorum corpore amovet." *Cicero* pro Rabirio, c. 3, and In Verrem, v. 66, "Facinus est vinciri civem Romanum, scelus verberari." Hence, as *Cicero* testifies (*Verr.* v. 57), "illa vox et imploratio, 'Civis Romanus sum,' multis in ultimis terris opem inter barbaros et salutem tulit."

On St. Paul's waiving his right of citizenship, and submitting to be beaten, see above, v. 22.

— οὐ γάρ] "non, utique." On γάρ (= γε ἔρα) thus used, see *Winer*, § 53, p. 396, note. *Klotz* ad Devar. de particulis, ii. p. 242. (*Hackett.*) The ἔρα serves to sum up the premises on which the assertion is made; the γε strengthens the assertion. Cp. on Luke xviii. 14, ἡ γὰρ ἐκείνος.

40. πρὸς τὴν Λυδίαν] Cp. xxviii. 8, πρὸς ὃν εἰσελθόν. So xxi. 18, εἰσῆμι πρὸς Ἰάκωβον. See also x. 3; xvii. 2.

— ἐξῆλθον] *they went forth*. It seems that St. Luke himself remained at Philippi. Cp. ἦλθον, xvii. 1.

As to the reason of this arrangement, see note below on 1 Thess. i. 7; iii. 6; and 2 Cor. viii. 18. Phil. iv. 3.

It was St. Paul's habit, when he had preached the Gospel in a City, to leave some behind him there to continue the work he had begun. See below on xx. 5.

CH. XVII. 1. διοδεύσαντες] The road on which they travelled from Philippi to Thessalonica, was the *Via Egnatia*, the Greek continuation of the *Via Appia*, on which St. Paul afterwards travelled in his way from Puteoli to Rome. It is said by some to have been called *Egnatia*, from the town "*Gnatic* lymphis

² ^a Κατὰ δὲ τὸ εἰωθὸς τῷ Παύλῳ εἰσῆλθε πρὸς αὐτοὺς, καὶ ἐπὶ σάββατα τρία ^a Luke 4. 16. διελέγετο αὐτοῖς ἀπὸ τῶν γραφῶν, ³ ^b διανοίγων καὶ παρατιθέμενος, ὅτι τὸν ^b Ps. 22. 7. Χριστὸν ἔδει παθεῖν, καὶ ἀναστῆναι ἐκ νεκρῶν, καὶ ὅτι οὗτός ἐστιν ὁ Χριστὸς ^c Isa. 53. 3—10. Ἰησοῦς, ὃν ἐγὼ καταγγέλλω ὑμῖν. ⁴ ^c Καὶ τινες ἐξ αὐτῶν ἐπέισθησαν, καὶ ^d Matt. 16. 21. προσεκληρώθησαν τῷ Παύλῳ καὶ τῷ Σίλῳ, τῶν τε σεβομένων Ἑλλήνων πλήθος ^e Luke 24. 26, 40. πολὺν, γυναικῶν τε τῶν πρώτων οὐκ ὀλίγαι. ^f John 1. 42. & 28. 24.

⁵ Ζηλώσαντες δὲ οἱ Ἰουδαῖοι καὶ προσλαβόμενοι τῶν ἀγοραίων ἄνδρας τινὰς ^g John 19. 12. πονηροὺς, καὶ ὀχλοποιήσαντες ἐθορύβουν τὴν πόλιν· ἐπιστάντες τε τῇ οἰκίᾳ Ἰάσονος, ἐζήτουν αὐτοὺς ἀγαγεῖν εἰς τὸν δῆμον· ^h ch 16. 20. ⁶ ^d μὴ εὐρόντες δὲ αὐτοὺς ^e Luke 23. 2; John 19. 12. ἔσυρον τὸν Ἰάσονα καὶ τινὰς ἀδελφοὺς ἐπὶ τοὺς πολιτάρχας βοῶντες, Ὅτι οἱ τὴν οἰκουμένην ἀναστατώσαντες οὗτοι καὶ ἐνθάδε πάρεισιν· ⁷ ^e οὗς ὑποδέδεκται Ἰάσων. Καὶ οὗτοι πάντες ἀπέναντι τῶν δογμάτων Καίσαρος πράσσουνσι, βασιλέα λέγοντες ἕτερον εἶναι, Ἰησοῦν. ⁸ Ἐτάραξαν δὲ τὸν ὄχλον, καὶ τοὺς πολιτάρχας ἀκούοντας ταῦτα. ⁹ Καὶ λαβόντες τὸ ἱκανὸν παρὰ τοῦ Ἰάσονος καὶ τῶν λοιπῶν ἀπέλυσαν αὐτούς.

¹⁰ ^f Οἱ δὲ ἀδελφοὶ εὐθέως διὰ τῆς νυκτὸς ἐξέπεμψαν τὸν τε Παῦλον καὶ τὸν ^g ch. 9. 25. Σίλαν εἰς Βέροϊαν· οἵτινες παραγενόμενοι, εἰς τὴν συναγωγὴν τῶν Ἰουδαίων

iratis exstructa," mentioned in *Horace's* journey from Rome to Brundisium (Sat. i. 5. 97), and his last stage between Barium, "Bari moenia piscosi" (v. 97), and Brundisium, the "finis charæque viæque" (v. 104). Cp. *Howson*, i. 372.

It is more likely that both the town and the road derived their names from some person or persons of the Gens *Egnatia*, who were mainly instrumental in their construction. So the *Via Appia*—named from Appius Cæcus.

On the providential provision, in the great military Roman Roads, for the Propagation of Christianity, see below, xxviii. 15.

—Ἀμφίπολις κ.τ.λ.] For a description of the position and remains of these places, see *Col. Leake's* Northern Greece, viz. on *Amphipolis*, formerly called ἐνέα ὄδοι, where Brasidas was killed, see *Thucyd.* v. 10. *Leake*, iii. 181.

Apollonia, *Leake*, iii. 447.

Beræa, iii. 290.

Philippi, iii. 189.

Thessalonica, iii. 235.

The distances on the *Via Egnatia*, as laid down in the Itineraries, are,—

Philippi to Amphipolis thirty-three miles.

Amphipolis to Apollonia thirty miles.

Apollonia to Thessalonica thirty-seven miles (cp. *Howson*, i. 373).

—Θεσσαλονίκη] *Thessalonica*; called the mother-city of all Macedonia in an Ancient Inscription in *Valck.* p. 541; now *Saloniki*. Cp. *Howson*, i. 380, and note below on 1 Thess. i. 1.

—ἡ συναγωγὴ] The Article ἡ is not in A, B, D, and has been omitted by *Lachmann*, *Bornemann*, *Bloomfield*, *Alford*, and *Tischendorf*, in his last edition (p. 96), retain the article, which is in G, H, and the majority of cursive MSS.; and, it seems, rightly.

There appears to have been only a *proseucha*, and this outside the gate (xvi. 13), at *Philippi*, a Roman Colony, where the Jews were an object of scorn and detestation. See on xvi. 20.

But here at *Thessalonica* was a Synagogue; and it appears to have been the Synagogue of the district.

Perhaps St. Paul passed through Amphipolis and Apollonia, because there was no Synagogue there. In all cases he took care to offer the Gospel in the first instance to the Jews. See v. 2.

2. κατὰ τὸ εἰωθός] as his custom was,—he went into the Synagogue. Thus St. Luke speaks of St. Paul. The Apostle imitated the love of Christ, who,—as the same Evangelist says,—as His custom was, went into the Synagogue on the Sabbath day, Luke iv. 16.

3. παρατιθέμενος] alleging, 'allegans'—in the sense of adducing or citing passages and authorities (here, from Holy Scripture) in proof of an argument. See *Valck.*

4. σεβομένων Ἑλλήνων] Proselytes. A, D, and some Cursive insert καὶ before Ἑλλήνων, and so *Vulg.* 'gentilibusque.' And this reading, approved by *Paley* and received by *Lachmann*, has much to commend it.

The σεβομένοι are *Proselytes* (see xiii. 43. 50; xvi. 14; xvii. 17), a distinct class from the Heathens and Jews. And it appears that many *Gentile idolaters*, Ἑλληνες, were converted at Thessalonica. See 1 Thess. i. 9.

5. ζηλώσαντες—προσλαβόμενοι] So A, B, E, and many Cursive MSS. and Versions.—D, G, H have not ζηλώσαντες. *Elz.* inserts ἀπειθῶντες before Ἰουδαῖοι, with D, and ἀπειθῶντες is in G, H.

—οἱ Ἰουδαῖοι] the Jews. Cp. 1 Thess. ii. 14—16, for St. Paul's account of the conduct of the Jews at Thessalonica.

—ἀγοραίων] "sub-rostranorum;" loiterers in the agora.

6. πολιτάρχας] *Politarchs*. See also v. 8, τὸν ὄχλον, καὶ τοὺς πολιτάρχας. Another instance of St. Luke's accuracy. The political condition of the two neighbouring cities, Thessalonica and Philippi, was very different. Philippi was a Roman Colony; Thessalonica a Greek free city, 'urbis libera.' There the Roman element was dominant; here the Greek prevails.

Philippi was like a miniature of Rome in Greece. Its magistrates and laws were Roman; and it was proud of its Roman dignity.

At *Philippi*, therefore, we hear of στρατηγοὶ, *Prætors* (xvi. 20. 22. 35, 36. 38), and ῥαβδοῦχοι, *lictors* (xvi. 35. 38). There Roman privileges are invoked (xvi. 21), and an attempt is made to excite the Roman hatred against Paul and Silas as *Jews*. See on xvi. 20.

But at *Thessalonica* the scene is changed. Here we have a specimen of Greek liberty allowed to survive amid the conquered cities of Macedonia, now under the Roman yoke: an image of ancient Greek Independence. Every thing here is Greek.

St. Luke marks the change by his language; αὐτοὺς ἀγαγεῖν εἰς τὸν δῆμον (v. 5), αὐτοὺς ἔσυρον εἰς τοὺς πολιτάρχας, an uncommon word, but happily we may still read it (in substance) on an ancient inscription at Philippi; a proof of the writer's exactness. See *Leake*, p. 236, who observes, "The Magistrates are styled *Politarchæ*, as when St. Paul visited Thessalonica ninety-three years after the battle of Philippi."

The Inscription, which seems to be of the age of *Vespasian*, may be also seen in *Boeckh* (Sylloge Pars x. p. 53, No. 1967); who cites another from *Philippi*, ΠΟΛΙΤΑΡΧΟΥ ΜΑΡΚΟΥ, and adds, "Manifestò fuerunt πολιτάρχαι septem, ex quibus hoc loco principes quasi separatim scriptus est." Cp. *Howson*, i. 394—6.

7. Καίσαρος] of *Cæsar*; an intimation of what the Church would have to suffer from enemies charging her with disaffection and disloyalty to the ruling powers. See the replies to this accusation in the Christian Apologies; especially *Tertullian's* eloquent vindication, *Apol.* § 29—35, and *de Idol.* § 13—15, and *Theophil.* ad Autol. i. 11.

On the bearing of this passage on one of the most important Prophecies of Holy Scripture, see note on 2 Thess. ii. 3—13.

9. τὸ ἱκανόν] the surety; 'satisfatio' (*Gloss.*). Cp. LXX, Lev. xxv. 26, ἔὰν εὐρέθῃ τὸ ἱκανόν, λύτρα αὐτοῦ (*Grinfield*).

10. Σίλαν] This mention of the connexion of *Silas* with the Church of *Thessalonica* is confirmed by his association with St. Paul in the beginning of both the Epistles to the Thessalonians.

From the similar association of *Timotheus* in those two Epistles, it is probable that he also was with St. Paul at Thessalonica as he was at *Beræa* (v. 14, 15, and xviii. 5). See also 1 Thess. iii. 1, where *Timothy* is mentioned as having been sent by St. Paul from Athens to Thessalonica.

g Isa. 34. 16.
Luke 16. 29.
John 5. 39.

ἀπήρσαν. ^{11 g} Οὗτοι δὲ ἦσαν εὐγενέστεροι τῶν ἐν Θεσσαλονίκῃ· οἵτινες ἐδέξαντο τὸν λόγον μετὰ πάσης προθυμίας, τὸ καθ' ἡμέραν ἀνακρίνοντας τὰς γραφὰς, εἰ ἔχοι τὰυτα οὕτως. ¹² Πολλοὶ μὲν οὖν ἐξ αὐτῶν ἐπίστευσαν, καὶ τῶν Ἑλληνίδων γυναικῶν τῶν εὐσχημόνων, καὶ ἀνδρῶν οὐκ ὀλίγοι.

h 1 Thess. 2. 4.

^{13 h} Ὡς δὲ ἔγνωσαν οἱ ἀπὸ τῆς Θεσσαλονίκης Ἰουδαῖοι, ὅτι καὶ ἐν τῇ Βεροίᾳ κατηγγέλη ὑπὸ τοῦ Παύλου ὁ λόγος τοῦ Θεοῦ, ἦλθον κάκεῖ σαλεύοντες τοὺς ὄχλους. ¹⁴ Εὐθέως δὲ τότε τὸν Παῦλον ἐξαπέστειλαν οἱ ἀδελφοὶ πορεύεσθαι ὡς ἐπὶ τὴν θάλασσαν· ὑπέμενον δὲ ὁ τε Σίλας καὶ ὁ Τιμόθεος ἐκεῖ.

i ch. 18. 5.

^{15 i} Οἱ δὲ καθιστῶντες τὸν Παῦλον ἤγαγον αὐτὸν ἕως Ἀθηνῶν καὶ λαβόντες ἐντολὴν πρὸς τὸν Σίλαν καὶ Τιμόθεον ἵνα ὡς τάχιστα ἔλθωσι πρὸς αὐτὸν, ἐξήρσαν.

j ver. 4.

¹⁶ Ἐν δὲ ταῖς Ἀθήναις ἐκδεχομένου αὐτοὺς τοῦ Παύλου, παρωξύνετο τὸ πνεῦμα αὐτοῦ ἐν αὐτῷ θεωροῦντος κατείδωλον οἶσαν τὴν πόλιν. ^{17 j} Διελέγετο

k Col. 2. 8.

μὲν οὖν ἐν τῇ συναγωγῇ τοῖς Ἰουδαίοις καὶ τοῖς σεβομένοις, καὶ ἐν τῇ ἀγορᾷ κατὰ πᾶσαν ἡμέραν πρὸς τοὺς παρατυγχάνοντας. ¹⁸ Τινὲς δὲ καὶ τῶν Ἐπικουρείων καὶ τῶν Στωϊκῶν φιλοσόφων συνέβαλλον αὐτῷ· καὶ τινες ἔλεγον,

It seems that *Timothy* was left behind at *Thessalonica* for a time, and joined Paul and Silas at *Berea*.

— *Βέροια* *Berea*; spelt thus (*Βέροια*) with a single *ρ* in the ancient coins of this period. Like *Βερονίκη* (*Bernice*), which is a Macedonian form of the word *φερηνίκη* (*bearing or gaining victory*), so *Βεροία* was called from the name of its founder *Φέρης*. *Steph. Byz.* and *Etymol. Wetst.* p. 561. It was intersected by the river *Astræus*, and still retains its name.

11. *εὐγενέστεροι* *more noble*. The obscure *Bereans* are declared by the Holy Spirit here to be *more noble* than the wealthy *Thessalonians*. True nobility consists in being born of God, and in imitating His example and doing His Will. The Heathen had some sense of this. *Juvenal* asks (*Sat.* viii. 1), "*Stemmata quid faciunt?*" and (*viii.* 20), "*Nobilitas sola est atque unica Virtus.*" And St. Luke here intimates that genuine Nobility is seen in studying the pedigree of our heavenly lineage, and the records of our spiritual inheritance, in the Word of God. This truth is introduced by the *pronoun οἵτινες*, which signifies "*quippe qui.*" See on 1 Pet. ii. 11.

It appears that these *Berean Christians* were mainly of *Jewish* origin (see *v.* 10). Hence the contrast with those of *Thessalonica* is more striking; and this is one of the few instances where St. Paul was well received by his own people.

— τὸ καθ' ἡμέραν] *daily*. See Luke xix. 47.

14. ὡς ἐπὶ] *even to the sea*.

There does not seem much reason in the interpretations adopted by some here, either that the *Berean brethren* sent St. Paul forth—

(1) with a *feint* only, or pretence, of going to the sea: for he *did* go by sea to Athens, in all probability; as no place is mentioned by St. Luke between *Berea* and Athens. Or,

(2) with a design to go to the sea; or in the direction of the sea. (*Winer*, § 66, p. 544.)

It is not probable that the *Berean Christians* sent Paul forth alone, and exposed him to the malice of the Jews from *Thessalonica* (*v.* 13). What St. Luke intends to say seems to be this: that, in their care for the Apostle, the *Berean brethren* sent him forth on his journey *even as far as to the sea*; and so *Valck.* interprets it; that is, they conveyed him in safety, with an escort, to the coast. Thus they protected him, with some trouble and risk to themselves. And afterwards, some who conducted him from *Berea*, brought him in safety *even as far as* (ἕως) Athens.

All this is mentioned as a fruit of the Christian spirit of the Church at *Berea*; a happy result of their study of the Scriptures.

Either, then, the true reading is that adopted by *Lachmann*, ἕως (the reading of A, B, E, and several cursives), or, what comes to the same thing, ὡς ἐπὶ is to be rendered *usque ad*, '*even to*;' and so it has been understood by the *Syriac*, *Arabic*, *Æthiopic*, and *Latin* Versions. So *Pausan.* ii. 25, καταβάντων δὲ ὡς ἐπὶ θάλασσαν. *Xen. Cyr.* viii. 3. 11, ἔδειξε τέρμα ὡς ἐπὶ πέντε σταδίων. *Zosim.* i. 67, ὡς ἐπὶ τὸν Ῥήνον. *Laërt.* viii. 69, ὠδενέκται ὡς ἐπὶ τὴν Αἴττην. *Diod. Sic.* p. 423, A, τὸν ναύαρχον μετὰ δέκα πρὶντων ἀπέστειλε, κελύσας κατὰ τάχος λάθρα πλεῖν ὡς ἐπὶ Συρακουσίους. See *Welstein*, *Valck.*, *Kuin*. If this is the true interpretation, then ἐξαπέστειλαν is to be joined with ὡς ἐπὶ τὴν θάλασσαν, *they sent him forth, or escorted him, even down to the sea*.

16. κατείδωλον] *full of idols* (*Syriac*), as a place full of trees is called *κατὰδέντρος*, so as to be *overgrown* by them. Athens was πόλις θεῶν, *a city of gods*, as appears from the description of its temples, altars, &c., in the *Attica* of *Pausanias*, who visited it in the age of the *Antonines*. See *Leake's Athens*, pp. 1—35, and the present *Editor's Athens and Attica*, ch. xi.

Athens, the most intelligent and literary city of Greece, was "given to idolatry." Idolatry, therefore, may flourish side by side with Literature and Science. They have not delivered the world from creature-worship; that could only be done by Christianity.

17. ἐν τῇ συναγωγῇ] *in the Synagogue*. St. Paul still continues to offer the Gospel in the first instance to the *Jews*, although they had endeavoured to kill him at *Thessalonica*, and had persecuted him to *Berea*. No evil treatment from them was able to exhaust his patience, or abate his love to them, or to weary him in his efforts for their salvation. See above, xvii. 1. A salutary lesson of charity toward those who dissent from the truth.

— ἐν τῇ ἀγορᾷ] *in the Agora*. On the South of the Acropolis, and to the South-east of the *Areopagus*. See "*Athens and Attica*," ch. xxii. As he was disputing in the *Agora*, he was led up to the *Areopagus* (*v.* 19), a low limestone hill, a little above it.

18. τινὲς δὲ καὶ τῶν Ἐπικουρείων καὶ τῶν Στωϊκῶν] *but certain of both the Epicureans and the Stoics*. For a summary of the points, physical, ethical, and theological, in which St. Paul's teaching would come in contact with the tenets of these sects, see *S. Aug.* *Serm.* 150, and *c. Academ.* iii. 10, and two Treatises *c. Epicureos et Stoicos*; and *S. Athanas.*, *de Incarn.* 2, p. 39; and *Bentley's* Second Boyle Lecture, Works, iii. pp. 27—34, where St. Paul's speech before the *Areopagus* (*vv.* 22—32) is illustrated and explained by reference to their opinions. See also, particularly, *Bp. Pearson's* recently-discovered *Concio* on this subject (*ed. Churton*, ii. pp. 56—63) who observes:

"As to the *Epicureans*, they allowed that the World was *made* (i. e. had not existed from eternity); but maintained that it came together by *chance*, and that the Deity took no part in its administration;" and so, as *Tertullian* says (*Apol.* 47), "*Deum nobis exhibent otiosum et inexercitum, et, ut ita dixerim, neminem humanis rebus.*"

Besides, they subverted the foundations on which Christianity rests, by denying the *Immortality* of the *Soul*. Thus *Epicurus* says, "death is nothing to us" (*Cicero*, *de Finibus*, ii. 31); and "*nihil esse post mortem, Epicuri schola est*" (*Tertullian*, *de Resurr.* *Carnis*, in *initio*).

They undermined the groundwork of the Gospel also, by affirming that man is capable of no felicity but of health of body and tranquillity of mind.

As to the *Stoics*; their name was from the *Στοὰ ποικίλη*, the "*braccatis illita Medis Porticus*" (*Persius*, iii. 53), the arcade or corridor painted (*ποικίλη*) with frescoes of the battle of *Marathon*, in which *Zeno* taught. They were *Pantheists*. As *Tertullian* expresses it (*adv. Hermog.* 44, *ad Nationes*, ii. 4), they taught that the Deity pervades the matter of the world, as honey fills the comb of a hive. To them the world was God. Thus they undermined the doctrine of Providence, of personal Responsibility, and of a Judgment to come. In their system of Ethics all sins

τί ἂν θέλοι ὁ σπερμολόγος οὗτος λέγειν; οἱ δέ, Ξένων δαιμονίων δοκεῖ καταγ-
γελεύς εἶναι· ὅτι τὸν Ἰησοῦν καὶ τὴν ἀνάστασιν αὐτοῖς εὐηγγελίζετο. ¹⁹ Ἐπι-
λαβόμενοι τε αὐτοῦ ἐπὶ τὸν Ἀρειον πάγον ἤγαγον λέγοντες, Δυνάμεθα γινῶναι,
τίς ἡ καινὴ αὕτη ἡ ὑπὸ σοῦ λαλουμένη διδαχὴ; ²⁰ ξενίζοντα γάρ τινα εἰσφέρεις
εἰς τὰς ἀκοὰς ἡμῶν· βουλόμεθα οὖν γινῶναι τί ἂν θέλοι ταῦτα εἶναι. ²¹ Ἀθη-
ναῖοι δὲ πάντες καὶ οἱ ἐπιδημοῦντες ξένοι εἰς οὐδὲν ἕτερον εὐκαίρουν, ἢ λέγειν
τὶ καὶ ἀκούειν καινότερον.

²² Σταθεὶς δὲ ὁ Παῦλος ἐν μέσῳ τοῦ Ἀρείου πάγου ἔφη, Ἄνδρες Ἀθηναῖοι,

were equal; or, rather, in their doctrine of fatalism, no sins at all. Their "wise man," who was all-sufficient in himself (*αὐταρκής*), and equal to the Jove of the people, had no passions; which, as *S. Jerome* observes (Ep. ad Ctesiph. 133), is "hominem ex homine tollere." Cp. *Bp. Pearson*, l. c.

Tertullian (de Animâ 3) sums up the Ethical system of both in two words, "Zenonis vigor (ought not we to read *rigor*?) et Epicuri stupor."

S. Aug. says (Serm. 150), "Dic, *Epicuree*, quæ res faciat beatum? Responde, Voluptas corporis. Dic, *Stoice*. Virtus Animi. Dic, *Christiane*. Donum Dei."

"Hæc est doctrina Christianorum, incomparabiliter præferenda immunditiæ Epicureorum, et superbæ Stoicorum." (*Bengel*.)

It is observable, that no mention is here made of the *Peripatetics*, *Academics*, or *Platonists*, whose doctrines were not so much opposed to Christianity as those of the Stoics and Epicureans. Indeed, they may be said to have in some degree prepared the better part of the world for the reception of the Gospel.

— τί ἂν θέλοι] "What can his meaning be,—if he has any meaning at all?"

— ὁ σπερμολόγος] σπερμολόγος, properly a small bird with a shrill note, that flutters and hops hither and thither, picking up seeds (σπέρματα λέγων), particularly after the plough. (*Cyrl.*) Vid. *Aristot.* Avn. 232, and the Scholiast, σπερμολόγον ὄνομα ὀρνέων, ἃ ἐκ τοῦ ὀρνττεῖν τὰ σπέρματα, καὶ ἐσθίειν οὕτως ὀνομάσθησαν. Hence beggars who wandered up and down the Agora, and picked up their food as they could, were called σπερμολόγοι.

Eustath. ad Hom. Odys. ε'. v. 241, σπερμολόγος εἶδος ἐστὶν ὀρνέων λωβόμενον τὰ σπέρματα, ἐξ οὗ οἱ Ἀθηναῖοι σπερμολόγους ἐκάλουν τοὺς περὶ ἐμπόρια καὶ ἀγορὰς διατρίβοντας διὰ τὸ ἀναλέγεσθαι τὰ ἐκ τῶν φορτίων ἀπορρέοντα, καὶ διαζῆν ἐκ τούτων. Hence any mean person was so called. *Harpocrat.* ὁ εἰτελὴς καὶ εὐκαταφρόνητος ἄνθρωπος. *Philo*, de Leg. ad Cai. p. 1021, γ, χρησάμενος—Ἐλικῶνι—δοῦλα σπερμολόγῳ περιτρίμματι. And the word was applied to parasites who lived by flattering others. *Harpocrat.* καὶ ἴσως ἀπὸ τῶν ἀλλοτρίων διαζών. On account of the shrill noise of those birds which pick up seeds here and there, a garrulous person was so called. *Suidas*, σπερμολόγον, εὐρύλογον, ἀκριτόμυθον. *Hezueh.*, σπερμολόγος, φλόρος. (*Kuin*.)

S. Augustine, Sermon. 150, gives another interpretation of σπερμολόγος (quasi σπείρων λόγους), 'seminator verborum.' And so *Vulg.* 'seminivertius.' "Ille (sc. Paulus) reverâ," says *Aug.*, "seminator verborum, sed messor morum; et nos tantuli in agro Dei seminamus, et uberem messem de vestris moribus expectamus."

The inquisitive Athenians (v. 21) restlessly roving about, and picking up news in the agora, and described as such even by their own Orator in a better age (*Demosth.* Phil. i. p. 43), might well be called σπερμολόγοι; and yet they call the Apostle St. Paul a σπερμολόγος. Such in their eyes was the Apostle who was sowing the Divine Seed of the Word in the furrows of the Field of the World, and who will stand foremost at the Great Day of Harvest, and "bring his sheaves with him." So different are the opinions of men and the judgment of God!

— ξένων δαιμονίων] of strange deities, as Socrates before him. The plural for the singular, as in v. 28. Cp. *Bentley* here. See on Matt. ii. 20.

— τὴν ἀνάστασιν] the resurrection of the Body. They did not deny the Immortality of the Soul. See on I Cor. xv. 12.

19. ἐπὶ τὸν Ἀρειον πάγον ἤγαγον] they lead him to the Areopagus. A fulfilment of Christ's prophecy, "They will deliver you up to Councils." Matt. x. 17. Mark xiii. 9. Luke xxi. 12. *S. Chrysostom* and others say, that they brought St. Paul up to the Areopagus, in order that they might terrify him (εἰς Ἀρειον πάγον αὐτὸν εἰλκον ὡς καταπλήξοντες), because there was the Judicial Tribunal of capital offences, *φονικὰ δίκαι*, especially in suits for bringing in strange deities, ξένων δαιμονίων εἰσαγωγή, and other causes of Religion.

This opinion has been controverted; and it has been said,

that St. Paul was not brought before the Areopagus for any such forensic purpose. There seems, however, to be good ground for *S. Chrysostom's* remark, which is adopted, among others, by *Bengel*, "Paulum eo tanquam reum duxere."

The Areopagus—a low hill raised above the bustle of the Agora—was a favourable spot for hearing a reply to the questions put to him by the Athenians. But there seems to be something more implied by St. Luke in the words (v. 19), ἐπιλαβόμενοι αὐτοῦ ἐπὶ τὸν Ἀρειον πάγον ἤγαγον.

It has, indeed, been said (by *Grotius* and *Meyer*), that ἐπιλαβόμενοι means only a gentle act of leading aside; and so it sometimes does, as in ix. 27. But in other places it intimates something more; see xvi. 19; xviii. 17; xxi. 30.

The Athenians are called δεισιδαιμονίστεροι (v. 22); their City was given up to idolatry (v. 16). It is therefore not improbable that St. Paul was brought to the Areopagus, as a settler forth of strange gods, by some of that large number of persons in that city whose livelihood depended on the maintenance of Idolatry. See the operation of this cause at Ephesus, xix. 24—28, and at Philippi, xvi. 19, where the same word is used, ἐπιλαβόμενοι εἰλκυσαν ἐπὶ τοὺς ἄρχοντας. Cp. note there.

It is true that St. Luke does not expressly say that he was put on his trial there. The process may have been only a preparatory inquiry, an ἀνάκρισις. They who laid hands on him, may have intended to frighten the Apostle (as *Chrysostom* supposes) by the judicial associations of the place, and to drive him out of the city. Something of this kind seems to have been designed by his delation to the Areopagus, whose name was expressive of judicial inquisition in religious matters, as was exemplified in the history of Socrates (*Xenophon*, Mem. i. 1). And the words σταθεὶς ὁ Παῦλος ἐν μέσῳ τοῦ Ἀρείου πάγου ἔφη, Ἄνδρες Ἀθηναῖοι denote a public Apology rather than a private discussion. The mention also of St. Paul's convert Dionysius, in v. 34, by his official title, the *Areopagite*, seems to corroborate this opinion. And, lastly, the noble peroration concerning a future *Universal Judgment* (v. 31), would come with special force, if uttered before the highest Judicial Tribunal, in the most philosophical City of the Ancient World. See also v. 32.

It is perfectly true—nor is it inconsistent with the opinion just stated in reference to some of his hearers—that in the treatment St. Paul received at Athens, there is also a tone of sceptical indifference and supercilious irony, rather than of violence. Her Philosophers were not earnest in the search of truth. With them Religion was a matter for disputation in the Schools, rather than for moral practice in daily life.

20. ξενίζοντα] surprising, strange. See I Pet. iv. 4.

21. εὐκαίρουν] 'vacabant;' had leisure for. An Hellenistic word, not Attic. "Moeris p. 145, εὐκαίρειν οὐδὲς εἶρηκε τῶν παλαιῶν. *Phrynichus* p. 50, εὐκαίρειν οὐ λεκτέον, ἀλλ' εὐ σχολῆς ἔχειν. *Thom. Mag.* σχολὴν ἔγω, καὶ εὐ σχολῆς ἔχω, οὐ σχολάζω τὸ δὲ εὐκαίρειν πάντῃ ἀδόκιμον. Cp. *Etym. M.* p. 740. 50. *Sylb.*" (*Kuin*.)

— καινότερον] more new than the last news. "Nova statim sordebant, noviora quærebantur." (*Bengel*.) The comparative expresses an appetite never satisfied, but ever craving something more, even when it has just been fed. Cp. *Theophrast.* Char. viii. μὴ λέγεταί τι καινότερον; The news-loving temper of the Athenians is noted by *Demosth.* Phil. i. 43, βούλεσθε, εἰπέ μοι, περιιόντες αὐτῶν πυθάνεσθαι κατὰ τὴν ἀγορὰν, λέγεται τι καινόν;

22. σταθεὶς δὲ ὁ Παῦλος] And Paul being stationed in the midst of the Areopagus said. He was standing in the midst of the Areopagus, and in the heart of the city of Athens. Cp. "Athens and Attica," ch. xi.

Sixteen stone steps cut in the rock, at its south-east angle, lead up to the hill of the Areopagus from the valley of the Agora, which lies between it and the Pnyx. Immediately above the steps, on the level of the hill, is a bench of stone excavated in the limestone rock, forming three sides of a quadrangle. There the Areopagites sat as judges, on a rocky hill in the open air. On this hill are now the ruins of a small church dedicated to

κατὰ πάντα ὡς δεισιδαιμονεστέρους ὑμᾶς θεωρῶ. ²³ διερχόμενος γὰρ καὶ ἀναθεωρῶν τὰ σεβάσματα ὑμῶν εἶρον καὶ βωμὸν ἐν ᾧ ἐπεγέγραπτο, ἈΓΝΩΣΤΩΙ ΘΕΩΙ. Ὁ οὖν ἀγνοοῦντες εὐσεβεῖτε τοῦτο ἐγὼ καταγγέλλω ὑμῖν.

S. Dionysius the Areopagite, and commemorating his conversion by St. Paul. The Apostle was brought, perhaps, by these steps of rock, which are the natural access to the summit, from the Agora below, in which he had been conversing, to give an account of the doctrines which he preached. Here, placed as he was in the centre of this platform in the very heart of Athens, with its statues and altars, and temples of deities around him, he might well say that the city was *crowded with idols*.

The Temple of Eumenides was immediately below him : behind him, if he looked eastward, was the Temple of Theseus ; and he beheld the Propylæa of the Acropolis facing him, and the Parthenon upon the Acropolis fronting him from above. The Temple of Victory was on his right, and a countless multitude of temples and altars in the Agora and Ceramicus below him. Above him, towering over the City from its pedestal on the rock of the Acropolis,—as the Borromean Colossus, which at this day with outstretched hand gives its benediction to the low village of Arona, or as the brazen statue of the armed Angel, which from the summit of the Castel S. Angelo spreads its wings over the city of Rome,—was the bronze Colossus of Minerva, armed with spear, shield, and helmet, the Champion of Athens. Standing almost beneath its shade, the courageous Apostle pronounced, that the Deity is *not to be likened to that*, the work of Phidias, or to other forms in “gold, silver, or stone, graven by art and man’s device,” which peopled the scene before him, and that in temples made with hands the Deity doth not dwell.

The remark which has been made by Dr. Bentley, on the skilful adaptation of St. Paul’s oration to the audience which he was addressing, is equally applicable to the place in which he was addressing them. Nothing could present a grander, and, if we may so speak, a more *picturesque* illustration of his subject, than the temples, statues, altars, and other objects by which he was surrounded.

This Speech contains a statement of the *Unity* of the Godhead (v. 23), against Polytheism ; of the *creation* of all things by Him, against the Epicurean theory of a fortuitous concourse of atoms ; of its *Government* by Him, against the Stoical doctrine of Fate, and the Epicurean notion of Indifference (vv. 23, 24) ; of the divine Omnipresence, and of the *αὐτάρκεια* of the One Great First Cause (v. 25), in opposition to the popular theology ; of the origin of *all Nations from one blood*, against the Athenian conceit of their own dignity as *αὐτόχθονες* ; of the spirituality of the Godhead, in opposition to Idolatry (v. 29) ; of the witness to God’s existence, and other attributes, in Man’s Conscience and in Human Nature, and in the Visible World (v. 29). It concludes with a reply to the objection that these are new doctrines (v. 30), and with a statement of the doctrine of human accountability and Universal Judgment to come, by One whom God has appointed ; of which He has given a pledge by His Resurrection from the Dead.

He does not once mention *Jesus Christ* by name. Compare St. Stephen’s conduct in this respect before the Jewish Sanhedrim (see the commencement of note on ch. vii. and on vii. 45). In both cases there is the reverence of silence ; they would not provoke blasphemy against that Holy Name.

St. Paul’s Speech at Athens—both in what he does say, and in what he does *not* say—is a Model and Pattern to all Christian Missionaries for their Addresses to the Heathen World. Cp. on v. 23.

—ὡς δεισιδαιμονεστέρους] *as more fearful of the gods* ; not said in censure : οὐδὲν βαρὺ λέγων (Chrys.). Cp. the words of Œdipus in *Sophocles* (Œd. C. 260), τὰς Ἀθήνας φασὶ θεοσεβέστατας εἶναι.

The sense is,—I for my part regard you *as more fearful of the gods* than the rest of the world. Cp. Winer, § 35, p. 218, and Baumg. ii. p. 157.

The word θεωρῶ appears to be studiously repeated (see vv. 16, 22). This is the light in which I regard you. This is my *theory* concerning you. You charge me with introducing new Deities (v. 18). I will show that you yourselves are not satisfied with what you have, and that you are affected with a mysterious craving for something more.

He represents their feeling toward their deities as one of *servile fear* ; and he will deliver them from its vague alarms, and teach them a religion of *filial love*.

The sense in which the Athenians, to whom he spoke, used the word δεισιδαίμων, *timidus Deorum*, is evident from the Chapter of *Theophrastus* (Charact. Eth. xvi.) on that subject. The character of Nicias, as drawn by *Thucydides* (vii. 50. 77. 86),

presents a striking specimen of Athenian δεισιδαιμονία. And the verses of the great Poet of one of the Sects, the Epicurean, with which St. Paul had to contend at Athens, display a graphic view of his position at Athens in taking up arms against the Heathen Theology, and an appropriate comment on his words :

“Humana ante oculos fedè cùm vita jaceret
In teris, oppressa gravi sub Religione,
Quæ caput à cœli regionibus ostendebat,
Horribilî super aspectu mortalibus instans.”

And again,

—“Sæpius illa
Religio peperit scelerosa atque impia facta.”
Lucrēt. i. 64—102.

The victory over this awful Religio—a victory which Lucretius claims for his “Graius homo,” Epicurus, is indeed specially due to St. Paul. Cp. Aug. de Civ. Dei iv. 30, “Agamus Deo gratias, qui has superstitiones per altissimam Christi humilitatem, per Apostolorum prædicationem, liberâ suorum servitute subvertit.”

23. τὰ σεβάσματα] *your objects of worship*, temples, altars, &c., used in this sense in the Greek Version in Wisd. xiv. 20 ; xv. 17. Bel and the Dragon 27. (Kuin.) Cp. 2 Thess. ii. 4.

—εἶρον καὶ] *I met with an altar also, inscribed to the Unknown God*.

—βωμὸν] *an altar*. An example to Christian Preachers and Missionaries, that they should adapt their addresses to the circumstances of their audience, and commence with things in which they agree with them, and endeavour to persuade their hearers by means of things which they acknowledge ; and so lead them on to accept the truth as it is in Christ.

In the *Jewish Synagogues*, the Apostle always preached from the *Law* and the *Prophets* there read. But in the *heathen City*, he takes his text from their *Altar*, and confirms it from their *Poets*. To those who were under the Levitical Law, “he was as under the Law, that he might gain them that were under the Law ; and to them that were without the Law, he became as without the Law, that he might gain them that were without the Law ;” and, so far as was consistent with his obedience to Christ, he became “all things to all men, that he might by all means save some.” See 1 Cor. ix. 20. 22.

He thus brought every thing into subjection to Christ ; and often, as here, he overcame Satan by his own weapons ; ἀπὸ τῶν ὅπλων τῶν πολεμίων αὐτοῦς ἐχειρώσατο. See Ammonius in Caten. p. 352.

Cp. Chrys. here, and Jerome, Epist. ad Magnus, “Ductor Christiani exercitūs, Paulus, et orator invictus, pro Christo causam agens, ipsam inscriptionem fortuitam arte (aræ ?) torquet in argumentum fidei.”

—ἈΓΝΩΣΤΩΙ ΘΕΩΙ] *to the unknown God*. In short public formulas, like Inscriptions on altars, &c., the *definite article* is often omitted. Cp. Ζηνὸς Ὀλυμπίου, — Ἀπόλλωνι Πυθί, — Ἀθηνᾷ Πολιάδι κ.τ.λ. And therefore Ἀγνώστῳ Θεῷ is not to be rendered to an unknown God, but “to the unknown God.”

It would seem that the same Divine Power which had guided Pilate’s hand when he wrote the inscription on the Cross, “Jesus of Nazareth, King of the Jews,” directed those, unconscious though they were, who traced this title on the Altar. It is not to be supposed, that St. Paul alludes only to the more general inscription Ἀγνώστοις Θεοῖς, engraven on some altars in the harbour and city of Athens (Pausan. Attic. i. 1. Philost. Vit. Apollon. vi. 3. Col. Leake’s Athens, p. 306).

The title Ἀγνώστοις Θεοῖς, *to unknown Gods* (in the plural), was indeed of some use to his argument, as it implied a confession from Athenians themselves that there were Beings—and therefore a Being—unknown to them, and yet entitled to divine worship.

But to suppose that he argued from such an inscription as that, and from nothing more, would be tantamount to a supposition that in preaching the One God, he argued from a profession of Polytheism.

No one—least of all, St. Paul—would have hazarded an ill-grounded assertion before an assembly of critical Athenians. And the conversion of Dionysius, a Judge of the Court of the Areopagus, by St. Paul’s pleading, is a sufficient proof that the allegations, on which it was grounded, were true.

Hence Clem. Alex. (Strom. i. 9) and S. Aug. (c. Crescon.

24 ¹ Ὁ Θεὸς ὁ ποιήσας τὸν κόσμον καὶ πάντα τὰ ἐν αὐτῷ, οὗτος οὐρανοῦ καὶ γῆς Κύριος ὑπάρχων ^m οὐκ ἐν χειροποιήτοις ναοῖς κατοικεῖ, ²⁵ οὐδὲ ὑπὸ χειρῶν ἀνθρώπων θεραπεύεται προσδεόμενος τινός, ^o αὐτὸς διδοὺς πᾶσι ζωὴν καὶ πνοὴν καὶ τὰ πάντα· ²⁶ ἐποίησέ τε ἐξ ἑνὸς αἵματος πᾶν ἔθνος ἀνθρώπων κατοικεῖν ἐπὶ πᾶν τὸ πρόσωπον τῆς γῆς, ὀρίσας προστεταγμένους καιροὺς, καὶ τὰς ὁροθεσίας τῆς κατοικίας αὐτῶν, ²⁷ ζητεῖν τὸν Κύριον, εἰ ἄρα γε ψηλαφήσειαν αὐτὸν καὶ εὖροιεν· καίτοιγε οὐ μακρὰν ἀπὸ ἑνὸς ἐκάστου ἡμῶν ὑπάρχοντα· ²⁸ ἐν αὐτῷ γὰρ ζῶμεν καὶ κινούμεθα καὶ ἐσμεν· ὡς καὶ τινες τῶν καθ' ὑμᾶς ποιητῶν εἰρήκασιν, Τοῦ γὰρ καὶ γένος ἐσμέν. ²⁹ ^r Γένος οὖν ὑπάρχοντες τοῦ Θεοῦ οὐκ ὀφείλομεν νομίζεин χρυσῷ ἢ ἀργύρῳ ἢ λίθῳ, χαράγματι τέχνης καὶ ἐνθυμήσεως ἀνθρώπου, τὸ Θεῖον εἶναι ὅμοιον. ³⁰ ^s Τοὺς μὲν οὖν χρόνους τῆς ἀγνοίας ὑπεριδὼν ὁ Θεὸς ταυτὺν παραγγέλλει τοῖς ἀνθρώποις πᾶσι πανταχοῦ μετανοεῖν· ³¹ ^t καθότι ἔστησεν ἡμέραν, ἐν ᾗ μέλλει κρίνειν τὴν οἰκουμένην ἐν δικαιοσύνῃ, ἐν ἀνδρὶ ᾧ ὤρισε, πίστιν παρασχὼν πᾶσιν ἀναστήσας αὐτὸν ἐκ νεκρῶν.

³² Ἀκούσαντες δὲ ἀνάστασιν νεκρῶν οἱ μὲν ἐχλεύαζον, οἱ δὲ εἶπον, Ἀκούσόμεθά σου πάλιν περὶ τούτου. ³³ Καὶ οὕτως ὁ Παῦλος ἐξῆλθεν ἐκ μέσου αὐτῶν. ³⁴ Τινὲς δὲ ἄνδρες κολληθέντες αὐτῷ ἐπίστευσαν· ἐν οἷς καὶ Διονύσιος ὁ Ἀρεοπαγίτης, καὶ γυνὴ ὀνόματι Δάμαρις, καὶ ἕτεροι σὺν αὐτοῖς.

i. 29) affirm that the Athenians worshipped one God, although unknown.

There was doubtless an altar at Athens declaratory of the Unity of the Godhead. There was an altar inscribed Ἀγνώστῳ Θεῷ, *to the unknown God*. Such an inscription would have been suggested by the natural cravings of the heart for something more pure and rational than the unholy and unsatisfying vanities of Gentile Polytheism.

This craving had been expressed by heathen Poets, e. g. by Aratus, whom St. Paul quotes (v. 28).

And (as Chrys. and Eucumenius, and others state) the occurrence of public calamities, such as the great Plague at Athens in the 40th Olympiad, suggested to the Athenians that there might be some other god whom they had offended, and who could and would give them that aid which they had sought in vain from their many gods of wood and stone. As Col. Leake has observed (p. 306), "Diogenes Laertius (in Epimenid. lib. i. sect. 10) informs us that Epimenides himself came to Athens to establish this worship, and that he sacrificed upon the *Areopagus*."

Laertius does not indeed speak of the Ἀγνώστος Θεός, but he says τῷ προσήκοντι Θεῷ, in the singular number; and his name would have been specified, if it had been known. "It is probable, therefore (says Leake), that an altar Ἀγνώστῳ Θεῷ continued to stand upon the *Areopagus* from that time until it became the occasion of St. Paul's address to the Athenians." If the altar was visible, as perhaps it was, the appeal would have been much more cogent and striking.

The words of the interlocutor in the dialogue of *Philopatris*, ascribed by some to *Lucian* (iii. 708, but see Gieseler, § 40), νῆ τὸν ἄγνωστον ἐν Ἀθήναις, and τὸν ἐν Ἀθήναις ἄγνωστον ἐφευρόντες . . . τοῦτ' εὐχαριστήσωμεν, though designed perhaps as a sneer on St. Paul's speech at Athens, and so proving its dissemination in the Gentile world, are far from casting any doubt on the Apostle's assertion; they rather confirm his statement of the fact: though they do not concede his inference from it.

— δ ἀγνοοῦντες εὐσεβεῖτε ["nomen quod ignorantes bene colitis, ego declaro vobis; Deus Qui" &c. The reading δ and τοῦτο restored from the oldest MSS. by recent Editors, is more consistent with the argument than ὃν and τοῦτον. Cp. John iv. 22, ὑμεῖς προσκυνεῖτε δ οὐκ οἴδατε.

There seems a contrast between εὐσεβεῖτε here and δεσινδαμονία v. 22.

— καταγγέλλω] An answer to καταγγελεὺς v. 18.

24. οὐ—κατοικεῖ] doth not dwell; is not locally confined to them as to a dwelling-place (Acts vii. 48), even though it be as magnificent as the Parthenon and the Temple of Theseus.

This assertion, and others like it, of God's Omnipresence, was abused by the adversaries of Christianity into a charge against the Christians that they had no Temples. Celsus, ap. Origen, c. Cels. viii. p. 389. Minuc. Felix, 10, "nullas aras habent, templa nulla." But this was an erroneous allegation. See

Tertullian, de Idol. 7, and *Mede's* Essay on Churches, i. e. "appropriate places for Christian Worship both in, and ever since the Apostles' times," Works, pp. 319—385.

25. αὐτός] *He Himself*—and no one else. Cp. Matt. i. 21. Since He is the sole source of all life to all, He cannot be in need of any thing from any. His essence is like that described by the Poet,—

"*Ipsa suis pollens opibus, nihil indiga nostri.*"

27. τὸν Κύριον] *their Lord*. See v. 24.

— εἰ ἄρα γε ψηλαφήσειαν αὐτόν] *if haply at least* (as might be expected) *they would feel for Him*—as men purblind, feeling and groping for the light. See on Heb. xii. 18; cp. *Aristoph.* Pax 691, ἐψηλαφῶμεν ἐν σκοτῷ τὰ πράγματα.

28. τινὲς—ποιητῶν] *certain of your poets*. Aratus, of Cilicia, St. Paul's own country (*Grotius*), and perhaps of Tarsus, St. Paul's own city. (*Fabric. Bibl. Gr. iv. p. 87*.) The same words are also in *Cleanthes*, of Lycia. Hymn. Jov. 5.

St. Paul connects all Greek poetry with Athens, "the eye of Greece;" and by quoting Aratus he connects his audience with himself. Cp. *Jerome* in Ep. ad Titum (vol. iv. p. 419).

29. λίθῳ] *stone*: even though it be of marble from your celebrated quarries of Mount Pentelicus. From the abundance of marble at Athens, it was called λίθος, *stone*.

— χαράγματι] *gravage*: even though, like your chryselephantine Minerva of the Acropolis, it be from the hands of a Phidias.

30. ὑπεριδὼν] *overlooking*: without inflicting punishment. Cp. xiv. 16. Rom. iii. 25. And in this sense it is used by LXX in Deut. xxii. 1. 3, 4.

32. ἀνάστασιν] *resurrection*, i. e. of the body. See Bentley, *Serm. ii. p. 32*.

Here St. Paul opposes all schools of Gentile Ethics. "Ut carnis restitutio negatur, de una omnium philosophorum scholā sumitur." (*Tertullian*, *Præsc. 7*.)

33. καὶ οὕτως ὁ Παῦλος ἐξῆλθεν] *And so Paul went away from them*. They deferred the re-hearing of the cause to a more convenient season, and so he departed. He departed from Athens, never, as far as we know, to revisit it. "Nusquam Paulus minore cum fructu quàm Athenis docuit." (*Bullinger*.)

A solemn warning to all, who, gifted with intellectual advantages, spend their time in speculation, and prefer novelty to truth. Specially a warning to all such persons as seek for novelties in Religion, and in the Exposition of Scripture. The Spirit who dwelt in St. Paul may visit them for a time; but, if He be not reverently entertained, He will depart from them—perhaps for ever.

34. Διονύσιος] *Dionysius*, afterwards the first Bishop of Athens, according to Dionysius, the Corinthian Bishop of the same name. *Euseb. iii. 4*; iv. 23. Cp. *Bingham*, ii. 1. 4.

There is now a Church dedicated to him on the *Areopagus*. *S. Chrys. de Sacerdot. (iv. p. 189, Hughes)* says that the *Damiris* here mentioned was his wife.

XVIII. ¹ Μετὰ δὲ ταῦτα χωρισθεῖς ὁ Παῦλος ἐκ τῶν Ἀθηνῶν ἦλθεν εἰς Κόρινθον· ² ^a καὶ εὗρών τινα Ἰουδαῖον, ὀνόματι Ἀκύλαν, Ποντικὸν τῷ γένει, προσφάτως ἐλληλυθότα ἀπὸ τῆς Ἰταλίας, καὶ Πρίσκιλλαν γυναῖκα αὐτοῦ, διὰ τὸ διατεταχέναι Κλαύδιον χωρίζεσθαι πάντας τοὺς Ἰουδαίους ἀπὸ τῆς Ῥώμης, προσῆλθεν αὐτοῖς· ³ ^b καὶ διὰ τὸ ὁμότεχρον εἶναι ἔμενε παρ' αὐτοῖς καὶ εἰργάζετο· ἦσαν γὰρ σκηνοποιοὶ τῇ τέχνῃ.

⁴ Διελέγετο δὲ ἐν τῇ συναγωγῇ κατὰ πᾶν σάββατον, ἔπειθ' ἐτε Ἰουδαίους καὶ Ἑλληνας.

⁵ ^c Ὡς δὲ κατήλθον ἀπὸ τῆς Μακεδονίας ὁ τε Σίλας καὶ ὁ Τιμόθεος, συνείχετο τῷ λόγῳ ὁ Παῦλος, διαμαρτυρόμενος τοῖς Ἰουδαίοις τὸν Χριστὸν Ἰησοῦν.

The works attributed to him by some belong probably to another Dionysius of the fourth century. See *Bp. Pearson*, *Vindict. Ign. cap. x.* pp. 249—264, ed. *Churton*.

CH. XVIII. 1. Κόρινθον] *Corinth*. "Achaiae caput" (*Florus*, ii. 69); "totius Graeciae lumen" (*Cicero*, pro lege Manil. 6); "excisam quidem à Mummio, sed cum tempore reforescentem," (*Grot.*) The following summary is from *Kuin*.

"Portus habebat duo, ad navium stationes aptissimos, alterum occidentalem, Lechæum. versus Italiam, alterum orientalem, Cenchreensem (v. 18), versus regiones Asiaticas, v. *Strabo* lib. viii. p. 261, *Pausan.* Achaic. c. 16. Celebrabantur ibi, conventu totius Graeciae (Curt. iv. 5) *ludi Isthmici*, ultra Hadriani tempora, v. *Pausan.* Corinth. c. 1. 2. Bello Archaico à Lucio Mummio dirutum Flor. ii. 16. *Plin.* H. N. xxxiv. 2; xxxv. 5, centum annos post Julius Cæsar, deductis illuc libertinis quàm plurimis, restituit; et brevi tempore pristinum splendorem recuperavit, ita ut, propter civium opulentissimorum copiam, et artium studium, inter reliquas Graeciae civitates principatum teneret. Quam in rem luculentissima extant scriptorum veterum testimonia, nominatim *Strabonis*, qui lib. viii. p. 263 scribit: ἡ μὲν οὖν πόλις τῶν Κορινθίων μεγάλη τε καὶ πλουσία διαπαντὸς ὑπῆρξεν, ἀνδρῶν τε ἡ πόρρηκεν ἀγαθῶν εἰς τε τὰ πολιτικά καὶ εἰς τὰς τέχνας τὰς δημιουργικάς."

On its present condition, see *Col. Leake's* *Morea*, iii. 228—237 and 322. *Houson*, chap. xii.

2. Ἀκύλαν] *Aquilam*: probably a name adopted for commercial intercourse with the Romans; and the same as *Onkelos*. (*Valck.*)

— Ποντικόν] of Pontus. See ii. 9. 1 Pet. i. 1.

— Κλαύδιον—Ἰουδαίους—Ῥώμης] "Claudius Judæos, impulso Chresto assidue tumultuantes, Romæ expulit" (*Sueton.* Claud. 25). Cp. *Bede*, who says that it is uncertain whether the Christians were not confounded with Jews in that edict of Claudius, by which he banished the Jews from Rome. *Lardner*, *Credib.* i. 11. 3. *Burton*, 184. *Houson*, i. 454. *Gieseler*, § 28. It is probable that the Jews of Rome, as at Thessalonica and other great cities, had been stirred up against the Christians.

A happy exile for Aquila. Banishment by Cæsar from Rome brought him to Christ and the Church. He is afterwards at Ephesus (v. 19. 1 Cor. xvi. 19), and returns to Rome (Rom. xvi. 3), and at Ephesus again (2 Tim. iv. 19). His wife Prisca, or Priscilla, is always mentioned with him (see on v. 18); and probably they carried with them, wherever they went, the spiritual benefits they derived from their fellowship with St. Paul. Thus evil may be overruled for good; and exile from an earthly city may be the means of bringing many to heaven.

3. σκηνοποιοί] tent-makers. To which St. Paul himself refers, Acts xx. 34. 1 Cor. iv. 12. 2 Cor. xi. 9; xii. 13. 1 Thess. ii. 9. 2 Thess. iii. 8. The word σκηνοποιοί is best rendered "opifices tentorium ex corio, in usum viatorum." As *Chrys.* explains it, ἐπὶ σκηνοβάφειον ἐστὼς δερμάτα ἐρράπττε, and as *Arator* says (p. 206),

—"tentoria quippe
Fortia mobilibus fabricabat in aggere tectis;
Longius hæc abiens peregrinus ubique viator
Erigit, atque hiemes solesque his pellibus arcet."

Some have supposed that St. Paul had learnt the art of tent-making in his own country Cilicia, celebrated for its cilicium, or goats'-hair, of which tents were made; and others, that he had practised it among the σκηνῖται in Arabia (Gal. i. 17).

The supposition that these tents were made from the cilicium, or goats'-hair, of St. Paul's native country Cilicia, does not seem to rest on any good foundation (cp. *Meyer*).

There was nothing discreditable, in the eyes of a Jew, in manual labour. "Mos erat etiam doctissimis Judæorum opifi-

cium aliquod discere." See *Schoettgen*. p. 472, and *Rosenm.* here, and *Biscoe*, p. 273.

Hence St. Paul is called "pellium sutor" by *Origen* (hom. 17 in Num.).

May we not add, in reference to Christ Himself, that Ipse Orbis terrarum Opifex, sacrosanctis Suis manibus fabri artem exercebat (Matt. xiii. 55. Mark vi. 3). Sic et Apostolorum primarius, qui in Ecclesiæ tabernaculo pangendo plus omnibus laborabat (1 Cor. xv. 10), tentorii facitandis victum quæritabat: et a terrenorum tentorium sutor? (cp. *Origen*, hom. 17 in Num.) ad æterna habitanda vocatus est? Hence *Arator* says (p. 207),

—"habitacula Paulus
Dum terrena levat, docet ut cœlestia condant,
Factaque sæpe manu nunc construit atria verbo."

This was indeed a consecration of human labour. As *Chrys.* observes here, "St. Paul, after working miracles, stood in his workshop at Corinth, and stitched hides of leather together with his hands; and the Angels regarded him with love, and the Devils with fear."

St. Paul, it would seem, from his free-birth at Tarsus (cp. xvi. 37), and from his education under Gamaliel at Jerusalem (see xxii. 3), was of an opulent family; and it is probable that at his conversion he incurred a loss of estate, as well as of friends, so that he was obliged to provide for his necessities by the work of his own hands. Acts xx. 34.

But he thought all things σκόβαλα that he might win Christ, for whom he suffered the loss of all things (Phil. iii. 8).

It was not honourable to the Corinthians, that the Apostle was obliged to provide a maintenance for himself by manual labour. And their "lack of service" to him is contrasted (see v. 5) with the thoughtful liberality of the Macedonian Churches.

But that lack of service on their part gave him an occasion for showing that he did not preach for an earthly reward; and also for stating the claim of Christ's Ministers to a competent maintenance with greater force, because no one could allege that in so doing he was pleading for himself. See 1 Cor. ix. 7, 11, 12. 18. 2 Cor. xi. 7.

4. Ἑλληνας] A remarkable passage, as showing that the word Ἑλληνας is sometimes used in the Acts for Greek-speaking Jews and proselytes. Here *Hellenes* are attendants on the synagogue-worship (as in xiv. 1; xvii. 4). When the Jews, whom St. Paul addresses (see v. 5), had rejected the Gospel, then,—but not till then,—did he say that he would go to the *Gentiles* (v. 6), εἰς τὰ ἔθνη. See above, xi. 20.

5. κατήλθον ἀπὸ τῆς Μακεδονίας ὁ τε Σίλας καὶ ὁ Τιμόθεος] As *Dr. Paley* observes, St. Paul had sent for them to come to him from Macedonia to Athens (xvii. 15, 16). And St. Paul says (1 Thess. iii. 1), "We thought good to be left at Athens alone, and sent Timotheus our brother to establish you." Thus the Epistle implies what is said in the History, and supplies what is not said; and vice versa.

Timothy, it seems, remained with St. Paul at Corinth as "his fellow-labourer" in preaching the Gospel; ὁ συνεργός μου, as he is called in the Epistle to the Romans (Rom. xvi. 21), written from that place.

— τῷ λόγῳ] by the word. So A, B, D, E, G, and some Cursives and Versions; and this reading is adopted by *Griesb.*, *Scholz*, *Lach.*, *Tisch.*, *Born.*, *Alf.*—*Elz.* συνέχετο τῷ πνεύματι. The sense is,—after the arrival of Silas and Timotheus, he was constrained by the Word within him urging him to speak, and striving vehemently for utterance. (See on 1 Cor. ix. 16.) So the Syriac Version. Cp. Luke xii. 50, πῶς συνέχομαι, ἕως οὗ τελεσθῇ; and 2 Cor. v. 14, ἡ ἀγάπη συνέχει ἡμᾶς. And see LXX in Jerem. xx. 9; xxiii. 9. Ps. xxxix. 3. Job xxvii. 18, 19.

But why was he thus constrained, after their arrival?

Probably, because they brought to him pecuniary supplies

⁶ ^a Ἀντιτασσομένων δὲ αὐτῶν καὶ βλασφημούντων, ἐκτιναξάμενος τὰ ἱμάτια ^d εἶπε πρὸς αὐτοὺς, Τὸ αἷμα ὑμῶν ἐπὶ τὴν κεφαλὴν ὑμῶν· καθαρὸς ἐγὼ ἀπὸ τοῦ νῦν εἰς τὰ ἔθνη πορεύσομαι. ⁷ Καὶ μεταβὰς ἐκείθεν ἦλθεν εἰς οἰκίαν τινὸς ὀνόματι Ἰούστου, σεβομένου τὸν Θεόν, οὗ ἡ οἰκία ἦν συνομοροῦσα τῇ συναγωγῇ. ⁸ ^e Κρίσπος δὲ ὁ ἀρχισυνάγωγος ἐπίστευσε τῷ Κυρίῳ σὺν ὅλῳ τῷ οἴκῳ αὐτοῦ· καὶ πολλοὶ τῶν Κορινθίων ἀκούοντες ἐπίστευον, καὶ ἐβαπτίζοντο. ⁹ ^f Εἶπε δὲ ὁ Κύριος δι' ὀράματος ἐν νυκτὶ τῷ Παύλῳ, Μὴ φοβοῦ, ἀλλὰ λάλει καὶ μὴ σιωπήσῃς· ¹⁰ ^g διότι ἐγὼ εἰμι μετὰ σοῦ, καὶ οὐδεὶς ἐπιθήσεται σοι τοῦ κακῶσαί σε· διότι λαὸς ἐστὶ μοι πολὺς ἐν τῇ πόλει ταύτῃ. ¹¹ Ἐκάθισέ τε ἐνιαυτὸν καὶ μῆνας ἕξ, διδάσκων ἐν αὐτοῖς τὸν λόγον τοῦ Θεοῦ. ¹² Γαλλίωνος δὲ ἀνθυπατεύοντος τῆς Ἀχαΐας, κατεπέστησαν ὁμοθυμαδὸν οἱ Ἰουδαῖοι τῷ Παύλῳ, καὶ ἤγαγον αὐτὸν ἐπὶ τὸ βῆμα ¹³ λέγοντες, Ὅτι παρὰ τὸν νόμον ἀναπαίθει οὗτος τοὺς ἀνθρώπους σέβεσθαι τὸν Θεόν. ¹⁴ ^h Μέλ- ^{h-ch.} ^{25.} ^{11.} λοντος δὲ τοῦ Παύλου ἀνοίγειν τὸ στόμα, εἶπεν ὁ Γαλλίων πρὸς τοὺς Ἰουδαίους, Εἰ μὲν ἦν ἀδίκημά τι ἢ ῥαδιούργημα πονηρὸν, ὧ Ἰουδαῖοι, ⁱ κατὰ λόγον ἂν ἦνεσχόμην ὑμῶν· ¹⁵ εἰ δὲ ζήτημά ἐστι περὶ λόγου καὶ ὀνομάτων, καὶ νόμου τοῦ καθ' ὑμᾶς, ^j ὤψεσθε αὐτοῦ· κριτὴς ἐγὼ τούτων οὐ βούλομαι εἶναι. ¹⁶ Καὶ ^j ἀπήλασεν αὐτοὺς ἀπὸ τοῦ βήματος. ¹⁷ ^k Ἐπιλαβόμενοι δὲ πάντες Σωσθένην

^d Lev. 20. 9, 12.
² Sam. 1. 16.
Ezek. 3. 18, 19.
Matt. 10. 14.
& 27. 25.
ch. 13. 45, 51.

^e 1 Cor. 1. 14.

^f Jer. 1. 19.
ch. 23. 14.
^g John 10. 16.
Matt. 28. 20.

ⁱ Rom. 13. 3.

^j ch. 23. 29.
& 25. 11, 19.
John 18. 31.
^k 1 Cor. 1. 1.

from Macedonia. See 2 Cor. xi. 9, "When I was present with you and wanted, I was chargeable to no man; for that which was lacking to me (at Corinth), the brethren which came from Macedonia (i. e. Silas and Timotheus) supplied." See also what he says to the Philippians of Macedonia (Phil. iv. 14—18).

Therefore, after the arrival of his friends from Macedonia he gave himself up to preaching; he left off making earthly tents, to build up the heavenly Tabernacle of the Church of God.

"It is more blessed to give than to receive" (Acts xx. 35). A double blessing was, therefore, on the Macedonian Churches. The Corinthians lacked in service to the Apostle in their own city; the Christians of Macedonia sent supplies to St. Paul at Corinth, and so edified the Church in Achaia.

7. ἐκείθεν] *thence*, i. e. from the Synagogue. Cp. xix. 9, where St. Paul separates himself from the Synagogue at Ephesus, and transfers his disciples to the "school of Tyrannus."

— Ἰούστου] *Justus*. Some Versions and a few MSS., E, B, D**, insert Τίτου before Ἰούστου; which is defended by Bornemann. It is remarkable, that Titus is never mentioned in the Acts of the Apostles. Cp. *Bp. Pearson*, O. P. ii. 328; and see note below on 2 Cor. viii. 18.

8. Κρίσπος] *Crispus*, who was baptized by St. Paul himself, 1 Cor. i. 14. Cp. *Paley*, H. P. p. 39.

— ὁ ἀρχισυνάγωγος] *chief of the Synagogue*. Mark v. 22.

There were several ἀρχισυνάγωγοι to one Synagogue, see Acts xiii. 15. And therefore the article is used here to distinguish Crispus from others who had not the same function, as the words in xvii. 34, Διονύσιος ὁ Ἀρεοπαγίτης, distinguish him from others who were not Areopagites. See on John xviii. 10.

Hence, it cannot be concluded with some, that Sosthenes (v. 17) succeeded Crispus.

10. λαὸς μοι πολὺς ἐν τῇ πόλει ταύτῃ] *I have much people in this city*. Not so at Athens, xvii. 33, 34. The commercial Corinth was more favourable to the Gospel than Athens, with its love of novelty and empirical Intelligence.

12. Γαλλίωνος ἀνθυπατεύοντος τῆς Ἀχαΐας] *When Gallio was proconsul of Achaia*. These words, placed at the beginning of the sentence, with something of the style of an official document, are designed to call the reader's attention to the influence of the Imperial Authority of Rome in relation to Christianity. The incident now to be recorded is significant; it is *φανὴρ συνετοίσι*; an epitome of history. Almighty God interferes here to protect St. Paul against the malice of the *Jews*; and the instrument which He uses for this purpose on this and other occasions is the imperial power of Rome (cp. Baumg. ii. 213). Thus He foreshadows what He will do hereafter, in a more signal manner, by making all the Powers of this world, indifferent or hostile though they be, subservient to the Triumph of Christ.

— Γαλλίωνος] *Gallio*. M. Annæus Novatus, the younger brother of the celebrated Stoic, L. Annæus Seneca, uncle of the Poet Lucan; called "dulcis Gallio" by Statius (Sylv. ii. 7. 32), and "dulcis omnibus," and lauded for his unruffled serenity of temper, and disinterested generosity and contempt of money, by

his brother Seneca (Præf. lib. iv. Nat. Quæst.), who dedicates to him his books "*De Irâ*" and "*De Vita Beata*." He had been adopted by Gallio the Rhetorician, from whom he derived his name. He is called *dominus* by Seneca (Ep. 104)—his elder brother—on account of his official dignity.

— ἀνθυπατεύοντος] *proconsul*. Another proof of St. Luke's accuracy. Achaia had been an Imperial Province under Tiberius (*Tacit.* i. 76), but was restored to the Senate by Claudius (*Sueton.* Claud. 25). How much more St. Luke knew of the history of Rome, than the Roman Historians did of Christ! Cp. *Lardner*, Cred. i. 1. 12.

— Ἀχαΐας] *of Achaia*. See xvi. 9.

13. ἀναπέθει] *Primum persuasionem novis rationibus labefactatam evellit. Wetst.*

15. ὀνομάτων] *of names*; i. e. whether *Jesus* was rightly called *Christ*. This question is dismissed by the Gallios of this world as of no moment; but it is considered as *all in all* by God. See Matt. xvi. 13—18.

— νόμου τοῦ καθ' ὑμᾶς] *the law*, that is received by you—you *Jews*; you who pretend to have a better law than we have who are *Romans*!

17. πάντες] *all*, i. e. the *Jews*. The words οἱ Ἕλληνες are added by *Elz.* with D, E, and probably G, H, and the great majority of cursives. But A, B omit these words, and they are not in *Vulg.* and some other Versions, nor in *Chrys.*, who says οὕτως ἱταμοὶ ἦσαν οἱ Ἰουδαῖοι; and they have been rejected by *Lachm.*, *Tisch.*, and *Alford*.

Why did St. Luke mention the circumstance, whatever it was?

The answer seems to be supplied by the close of the verse, οὐδὲν τοῦτων τῷ Γαλλίῳ ἔμελεν. He intends to mark the indifference of the Roman Power, as represented by the Proconsul of Achaia. It was not so bitter in its hostility to Christianity as the *Jews* were, who called themselves the people of God. It did not persecute, but it would not befriend the Gospel.

It would not interfere to protect the cause of truth; and in its philosophic professions of toleration and non-interference, it allowed the laws of morality to be infringed and outraged in its presence. It seems therefore probable, that πάντες refers to the *Jews*. Gallio professed to be unwilling to adjudicate between the *Jews* and St. Paul, on the plea that the matter was not within his cognizance, and he drove the *Jews* from the judgment-seat; and it seems, that they, disappointed of their expectation, were so reckless as to seize on Sosthenes, the chief of the Synagogue, and to beat him in the presence of Gallio. Cp. *Paley*, *Horæ Paulinæ*, p. 40, who takes this view.

But why did the *Jews* beat the chief of their own Synagogue?

The answer seems to be supplied by the passage where Sosthenes is associated with St. Paul, as "*Sosthenes our brother*," in the beginning of the First Epistle to the *Corinthians*.

It may be, that the Sosthenes here is not the same as there.

τὸν ἀρχισυνάγωγον ἔτυπον ἔμπροσθεν τοῦ βήματος· καὶ οὐδὲν τούτων τῷ Γαλλίῳ ἔμελεν.

1 Num. 6. 18.
ch. 21. 24.

m Rom. 16. 1.

18 ¹ Ὁ δὲ Παῦλος ἐτι προσμείνας ἡμέρας ἱκανὰς, τοῖς ἀδελφοῖς ἀποταξάμενος, ἐξέπλει εἰς τὴν Συρίαν, καὶ σὺν αὐτῷ Πρίσκιλλα καὶ Ἀκύλας, κειράμενος τὴν κεφαλὴν ἐν Κεγχρεαῖς, ^m εἶχε γὰρ εὐχήν.

But Holy Scripture loves clearness, and not confusion, and seems to suggest their identity. See also next note.

— Σωσθένην] *Sosthenes*. The Jews, being disappointed in their expectations of injuring Paul, turned their rage against Sosthenes. Probably Sosthenes was favourable to St. Paul, and restrained them from destroying him, and was therefore obnoxious to the Jews. (*Chrys., Ammon., Ecum.*) Perhaps the injury inflicted on him by them attached him more closely to St. Paul, and hastened his conversion to Christianity, after the example of his brother ἀρχισυνάγωγος, Crispus (v. 8).

— καὶ οὐδὲν—ἔμελεν] and *Gallio* cared nothing for these things. Οὐδὲν is to be construed with ἔμελεν, not with τούτων. See the examples in *Weist.*

Gallio was perfectly indifferent to these things, although this outrage in his presence was an insult to himself and to his office (*Chrys.*), and as if this was no ἄδικημα! And yet Gallio was called "dulcis" (see above on v. 12),—and had professed, that if there had been any act of personal wrong (v. 14), he would do justice to the injured party. But the favourite of this world does not always make a good Judge. See further above, xiii. 7. And professions of toleration and non-interference are often only specious disguises for love of ease, or thin veils for cowardice and desire of popular applause. It is not surprising, that Gallio is afterwards heard of as ministering to Nero at Rome in his frivolity and sensuality, and as stage-manager in the scenes described by *Dio*, lxi. 20, which caused so much grief to the honest *Burrhus* (*Tac. Ann.* xiv. 15), and to Gallio's brother *Seneca*. At length Gallio, the favourite, as well as his brother *Seneca*, the instructor of Nero, were killed by him.

18. Πρίσκιλλα] *Priscilla*. Why is she named *before* her husband *Aquila*?

"The head of the woman is the man" (1 Cor. xi. 3); and she is commanded to be in subjection to her husband as the Church to Christ (*Eph.* v. 22—24).

Yet here the *wife* is placed *before* her *husband*. And this order is adopted in some places by *St. Paul* also, *Rom.* xvi. 3. 2 *Tim.* iv. 19. There must be some reason for this. It is observable also, that both *St. Luke* and *St. Paul* in *other* places put *Aquila* the husband *before* *Priscilla* the wife. See *Acts* xviii. 2. 1 *Cor.* xvi. 19.

But why is *Priscilla* ever put first?

Bengel says, "Viro præponitur uxor spectatrix;" but he does not say in *what* she was 'spectatrix' or more honourable.

Aquila was a *Jew* when he came to Corinth; and he was known as such in the first instance to the Church. (See xviii. 2.) But perhaps his wife *Priscilla* was a Christian, and was instrumental in his conversion (for he was converted) to Christianity.

She is associated with him in xviii. 26, where some MSS. and Editors place *her* name *first*, in bringing the celebrated Jew *Apollos* to a more perfect knowledge of the Gospel.

It seems not improbable, that *Priscilla* was distinguished by her zeal and ability in disseminating the truth, and that she had an authorized position and official function in the Church.

This conjecture is confirmed by what we read in 1 *Cor.* xvi. 19, where *St. Paul*, writing from *Ephesus*, says, "*Aquila* and *Priscilla* salute you; with the Church that is in their house."

And, what is more remarkable, *St. Paul*, in writing from Corinth to Rome, after his mention of *Phæbe*, the *deaconess* of *Cenchreæ* (the port of Corinth), proceeds immediately to send his salutation to the Roman Christians; and after the name of *Phæbe*, and at the head of that long list of names, he places first in order the name of *Priscilla*.

The position she here occupies, and the terms in which she is mentioned there (*Rom.* xvi. 3, where her name stands before her husband's), show that she had been of signal use to *St. Paul* and to the Church.

"Salute *Priscilla* and *Aquila*, my helpers in Christ Jesus, who for my life laid down their own necks (probably at *Ephesus*), unto whom not only I give thanks, but all the Churches of the Gentiles; and salute the Church that is in their house."

From the position of *her* name immediately after *Phæbe* the *Deaconess*, and *before* her husband and all the other Roman Christians, it may be inferred, that *Priscilla* also was appointed by *St. Paul* to do some special work, like that of a *Deaconess*, in the Church.

It is indeed sometimes supposed, that either unmarried wo-

men of mature age, or widows, were alone admitted to that office. (See *Bingham*, ii. 22.) But not enough is known of its constitution, to authorize a confident assertion on this point.

Indeed, it may rather be inferred from *St. Paul's* own directions concerning *Deaconesses*, that married women sometimes held that office. See on 1 *Tim.* iii. 11, and v. 12; and there are many very good reasons, why some *deaconesses*, having especial charge of women, should have been married.

Priscilla, by her marriage with *Aquila*, who was connected with the Jews by origin, and appears to have been led by his mercantile pursuits to travel from one populous city to another (for we hear of him at Rome, at Corinth, at *Ephesus*, and again at Rome), would have had many favourable opportunities for serving the cause of Christianity; and from the terms in which she is mentioned in Scripture, she appears to have availed herself of them.

It is therefore submitted for the reader's consideration, whether she was not appointed by *St. Paul* to such an office in the Church as a holy and pious matron could hold in primitive times; and whether it may not be on account of the official dignity annexed to that office, that her *name*, which, if she were regarded solely as a *woman* and a *wife*, would follow *after* that of her *husband*, is sometimes placed *before* it both by *St. Luke* and *St. Paul*.

This incident—trivial as at first it may seem—is also of value as showing the truth of the history, and the connexion of *St. Luke* with *St. Paul*.

The coincidence between the narrative of *St. Luke*, in the *Acts* of the Apostles, and the *Epistles* of *St. Paul*, does not consist merely in this, that they both mention the names of *Aquila* and *Priscilla*, or that they both mention that of *Aquila* first or that of *Priscilla* first, but that each *sometimes* places *Priscilla* first, and sometimes *Aquila*; i. e. they both seem to have regarded *Priscilla* as holding a peculiar position in the Church,—a position nowhere fully explained, but only implied,—and as having precedence before *Aquila* in that *official* respect, though bound to submit to him, and therefore sometimes named *after* him, as her husband.

— κειράμενος τὴν κεφαλὴν ἐν Κεγχρεαῖς, εἶχε γὰρ εὐχήν] having polled his head at *Cenchreæ*; for he had a Vow. The context shows that this is not said of *Aquila*, but of *St. Paul*.

So it was understood by *Didymus*, the Master of *S. Jerome*. See *Caten.* p. 307, where he says, "Paul the Apostle of the Gentiles became a Jew to the Jews, in order that they might not be estranged from him as one who revolted from the Lord; and therefore, according to the custom of his country, he polled his head at *Cenchreæ*, being under a vow; and further, when he arrived at Jerusalem, he joined himself to the four men who had such a vow as this upon them." See xxi. 23.

As *Bede* observes here (p. 73), and in *Retract.* (p. 148), both *Jerome* and *Augustine* apply the words to *St. Paul*. *Jerome* says (*Ep.* ii.), "Fratribus valedicens navigabat Syriam, et cum eo *Priscilla* et *Aquila*; et totondit sibi in *Cenchreis* caput;" and *Augustine* (*Ep.* 80), "*Timotheum* circumcidit, et *Cenchreis* votum absolvit."

This would seem to intimate that the present reading of the Vulgate, "*qui* sibi totonderat caput," is not so ancient as the fifth century.

Some have asserted that *Chrysostom* applies it to *Aquila*; but this is an error.

It is also said by some (e. g. *Meyer*, p. 333) that *Theophylact* understands it of *Aquila*, and not of *St. Paul*. But *Theophylact* says (iii. p. 140), "because he seemed to some to teach men to abandon the Law (of Moses), and they were offended with him on that account, and would not receive his preaching, therefore he does this here, and in the Temple at Jerusalem (xxi. 24. 26), in compliance with their scruples. And this is what he says of himself, 'I became as under the Law to them who were under the Law'" (1 *Cor.* ix. 20). Therefore *Theophylact* applies it to *St. Paul*, and *Bede* observes, "hæc fecit Paulus ut Judæos lucrificeret."

It is true that in the Editions of *this author* (*Theophylact*), there is also a scholium connecting it with *Aquila*; but this seems to be a more recent interpolation.

Modern Expositors are divided. *Erasm.*, *Luther*, *Beza*,

¹⁹ Κατήντησε δὲ εἰς Ἐφεσον, καλέκινους κατέλειπεν αὐτοῦ· αὐτὸς δὲ εἰσελθὼν εἰς τὴν συναγωγὴν διελέχθη ⁿ τοῖς Ἰουδαίοις.

n ch. 17 2.

Calvin, Bengel, Whitby, Rosenm., Olsh., Neander, De Wette, Baumg. (ii. p. 224), Hackett (p. 261), Alford, and others, refer it to St. Paul.

Hammond, Grotius, Valck., Kuin., Wieseler, Meyer, to Aquila.

The argument used by some, that if St. Luke had not intended that Ἀκύλας should be construed with κεράμενος, he would not have put Priscilla first, is refuted by the passages cited in the preceding note. The verbs and participles of this verse and the next refer to St. Paul; and Aquila is only introduced parenthetically.

The words εἶχεν εὐχὴν are best illustrated by Acts xxi. 23, εἰσὶν ἡμῖν ἄνδρες τέσσαρες εὐχὴν ἔχοντες ἐφ' ἑαυτῶν. The εὐχὴ is the Hebrew נדח (nedher), a vow, and when thus placed by itself, can hardly be understood to mean any thing else but what was called εὐχὴ by the Jewish Hellenists (i. e. Philo, i. p. 357, εὐχὴ μεγάλη), i. e. the vow of a Nazarite, concerning which see Numb. vi., and the Talmudic traditions in the Mishna, Tract. Nazir, iii. pp. 146—178, ed. Surenhus. Amst. 1700.

This then appears certain, that when St. Paul ἐκέριστο at Cenchreæ, the eastern port of Corinth, he had the vow of a Nazarite upon him. As Bede says, "Navim ascensurus caput ex voto totodit," and he explains the 'votum' as that of a Nazarite.

But what is the meaning of the word κεράμενος?

The action here is supposed by some Expositors to be similar to that in Acts xxi. 24, where we read of the "four men having a vow," and "shaving their heads."

But it ought to be noticed, that St. Luke does not use the same word in the two places. Here he says κεράμενος, there (xxi. 24) ξυρῶσονται.

The word used by St. Luke in the present passage (κεράμενος) is never applied by the LXX to describe the final Nazaritic shaving of the head on the expiration of the vow.

The word κείρεσθαι is used to describe the more ordinary act, that of cutting the hair short, or cropping it,—as, for instance, the polling of his head by Absalom, who, as the Rabbis say, was a perpetual Nazarite. Lightfoot, i. p. 1092; ii. p. 774. See 2 Sam. xiv. 26, ἐν τῷ κείρεσθαι αὐτὸν τὴν κεφαλὴν αὐτοῦ, καὶ ἐγένετο ἅπ' ἀρχῆς ἡμερῶν εἰς ἡμέρας ὡς ἂν ἐκέιρετο, ὅτι κατεβαρύνετο ἐπ' αὐτὸν, καὶ κειρόμενος ἔστησε τὴν τρίχα τῆς κεφαλῆς αὐτοῦ κ.τ.λ.

Absalom let his hair grow by reason of a vow of Nazaritism, perhaps taken in a spirit of personal vanity. We do not hear that he ever ξυρῆσατο κεφαλὴν, shaved his head. But he periodically ἐκέριστο κεφαλὴν, polled his head on account of the weight of his hair. A temporary Nazarite might poll his head (κείρασθαι) in foreign lands. See Mishna, l. c. vol. iii. p. 167. And some of the Rabbis say, that in this case his hair was to be taken to Jerusalem and burnt at the door of the Sanctuary (Lightfoot, i. p. 1092), who says, "If he polled his head in the country (i. e. out of Palestine), as Paul did at Cenchreæ, he was to bring his hair and burn it," in the room for the Nazarites at the Temple.

The word used by the LXX to describe the shaving of the head by the temporary Nazarite is ξυρῆσασθαι. This word is used to signify both the process of shaving the head after a Levitical pollution (when the days already past were counted as nothing, see Numb. vi. 12, and the term of the vow began again), and also to describe the final process of shaving the head when the term of the vow had expired. See Numb. vi. 9, ἐάν τις ἀποθάνῃ ἐπ' αὐτῷ (and so he incur a pollution by nearness to a dead body) παραρῆμα μαιηθήσεται ἡ κεφαλὴ εὐχῆς αὐτοῦ, καὶ ξυρῆσεται.

And again, as to the final shaving, on the expiration of the term of the εὐχῆ, or vow, it is said, Numb. vi. 18, ξυρῆσεται ὁ πύγματος παρὰ τὰς θύρας τῆς σκηνῆς τοῦ μαρτυρίου τὴν κεφαλὴν τῆς εὐχῆς αὐτοῦ, καὶ ἐπιθήσει τὰς τρίχας ἐπὶ τὸ πῦρ, ὃ ἐστὶν ὑπὸ τὴν θυσίαν τοῦ σωτηρίου.

The head of the Nazarite could not be shaved finally except at a particular place, i. e. at the door of the Sanctuary, which in St. Paul's time was at Jerusalem (Numb. vi. 18). Cp. Joseph. B. J. ii. 15. 1, ἐπεδήμει δὲ Βερνίκη ἐν τοῖς Ἱεροσολύμοις, εὐχὴν ἐκτελοῦσα τῷ Θεῷ. Josephus adds, that it was a custom for persons in sickness or other distress, to make a vow for thirty days before that on which they were about to offer sacrifices, and to vow to abstain from wine and to shave their heads. And in doing this at Jerusalem they went barefoot.

Therefore St. Paul's act at Cenchreæ was not such a shaving of the head.

St. Paul himself marks the distinction between κείρεσθαι and ξυρῆσασθαι. 1 Cor. xi. 6, αἰσχρὸν γυναικὶ τὸ κείρασθαι, ἢ ξυρᾶσθαι, where see Valck. The Vulgate well distinguishes between the two words here and in xxi. 21 and 1 Cor. xi. 6, rendering κείρεσθαι by *tondere*, and ξυρᾶσθαι by *radi* and *decalvari*. Cp. the Mishna as cited above.

The word κείρεσθαι signifies to poll the hair, or crop it by scissors or shears. But ξυρῆσασθαι is to shave the hair off, at least in part, with a ξυρὸν or razor, so that the skull appears.

Hence it may be inferred,—

That the word here used, κεράμενος, does not describe the shaving of the head on the expiration of the term of a Nazarite's vow;

That it is here used to describe the act of cutting the hair short by a temporary Nazarite;

That the addition of the words "for he had a vow," intimates that St. Paul would not have cut his hair short, if he had not made a vow of Nazaritism.

Having taken such a vow, he would be allowed κείρεσθαι, to poll his head, because according to the Law he could not shave his head before he came to Jerusalem (Jahn, Archæol. § 394. Winer, R. W. B. p. 141, Art. 'Nasiräer'), and his hair might therefore otherwise become too long for comfort or for decency.

It seems that St. Paul did not choose to cut his hair short (κείρεσθαι) at Corinth, where he remained more than a year and a half (vv. 11. 18), but deferred it till he came to Cenchreæ, the sea-port of Corinth, when he was just about to set sail for the East; where he would come into contact with many Jews and Jewish Christians. Indeed, in the next verse it is said that he entered into the Synagogue at Ephesus and disputed with the Jews (v. 19). And soon after he came to Jerusalem for the Feast.

And perhaps the reason why he said (xviii. 21) that he must by all means (πάντως) be at Jerusalem at the next approaching feast (for he did not attend all the feasts, nor nearly so), was that he had this vow upon him; and that he must take the hair he had cut short at Cenchreæ, to be burnt at the temple at Jerusalem, and accomplish his vow by a final shaving, and by votive offerings at the Temple. As is said in the Mishna (de Naziræis, fol. iii. p. 156), "Si quis novisset Naziræatum extra Terram (i. e. out of the Holy Land), proficisci debuit in Terram, et illic votum implere." Cp. Lardner, i. p. 115.

The knowledge that he was under such a vow would have been of much use to him in his dealings with the Jewish Christians at Ephesus and elsewhere. It would be a visible and practical refutation of the charge that he despised the Levitical Law, and condemned those who continued to observe it.

Another reason, probably, why he did not choose to poll his hair or cut it short at Corinth, but waited till he came to Cenchreæ (when he left Greece for a time), was because with the Greeks it was usual only for slaves to wear the hair cropped short, ἐπειτα δὴτα δοῦλος ὧν κόμην ἔχεις; (Aristoph.)

To have appeared with his hair cut short in the Churches at Corinth among the Greek Christians, would have exposed him to ridicule and his preaching to contempt. He acted with prudence in reference to the Gentile Christians in not cutting his hair off at Corinth, nor till he was on the point of quitting Greece. And if the Greek Christians heard, as they probably would from some one at Cenchreæ, that the Apostle had cut his hair short there, they would learn also that he did it "because he had a vow," and would thus be taught a lesson of forbearance towards the Jewish Christians from the example of the Apostle, who they knew did not enforce the Levitical Law, and yet, as they heard, did not despise it, but in his charity to the Jewish Christians, and to the Jews, sometimes complied with it in his own person.

The grounds of St. Paul's compliance, in this and other respects, with the Levitical Law, are well stated by S. Augustine in one of his Letters to S. Jerome (Epist. 82).

After a considerable interval, St. Paul arrived a second time at Jerusalem (xxi. 17). He had been charged with contempt of the Levitical Law, as St. James tells him (xxi. 21); and he is advised by the Bishop of Jerusalem to associate with himself four other persons under a vow of temporary Nazaritism, and to be at charges with them (that is, to pay the expenses of the sacrifices to be offered in the Temple at the expiration of their vow), that they might shave their heads. And so St. Paul on the next day entered the Temple with them, announcing the fulfilment of the days of their purification, until the sacrifice was offered for each

o 1 Cor. 4. 19.
James 4. 15.
Heb. 6. 3.
p ch. 19. 21.
& 20. 16.

²⁰ Ἐρωτῶντων δὲ αὐτῶν ἐπὶ πλείονα χρόνον μέναι παρ' αὐτοῖς οὐκ ἐπένευσεν,
²¹ ἄλλ' ἀπετάξατο αὐτοῖς εἰπών, Δεῖ με πάντως τὴν ἑορτὴν τὴν ἐρχομένην ποιῆσαι εἰς Ἱεροσόλυμα. Ἦ πάλιν δὲ ἀνακάμψω πρὸς ὑμᾶς, τοῦ Θεοῦ θέλοντος.

²² Καὶ ἀνῆχθη ἀπὸ τῆς Ἐφέσου καὶ κατελθὼν εἰς Καισάρειαν ἀναβὰς καὶ ἀσπασάμενος τὴν ἐκκλησίαν, κατέβη εἰς Ἀντιόχειαν.

²³ Καὶ ποιήσας χρόνον τινὰ ἐξῆλθε, διερχόμενος καθεξῆς τὴν Γαλατικὴν χώραν καὶ Φρυγίαν, ἐπιστηρίζων πάντας τοὺς μαθητάς.

q 1 Cor. 1. 12.
& 3. 5, 6.
Tit. 3. 13.
r ch. 19. 3.

²⁴ Ἰουδαῖος δέ τις, Ἀπολλῶς ὀνόματι, Ἀλεξανδρεὺς τῷ γένει, ἀνὴρ λόγιος, κατήντησεν εἰς Ἐφεσον, δυνατὸς ὢν ἐν ταῖς γραφαῖς. ²⁵ Οὗτος ἦν κατηχημένος τὴν ὁδὸν τοῦ Κυρίου καὶ ζέων τῷ πνεύματι ἐλάλει καὶ ἐδίδασκεν ἀκριβῶς τὰ περὶ τοῦ Ἰησοῦ, ἐπιστάμενος μόνον τὸ βάπτισμα Ἰωάννου. ²⁶ οὗτος τε ἤρξατο παρρησιάζεσθαι ἐν τῇ συναγωγῇ. Ἀκούσαντες δὲ αὐτοῦ Ἀκύλας καὶ Πρίσκιλλα προσελάβοντο αὐτὸν, καὶ ἀκριβέστερον αὐτῷ ἐξέθεντο τὴν τοῦ Θεοῦ ὁδόν. ²⁷ Βουλομένου δὲ αὐτοῦ διελθεῖν εἰς τὴν Ἀχαΐαν, προτρεψάμενοι οἱ ἀδελφοὶ ἔγραψαν τοῖς μαθηταῖς ἀποδέξασθαι αὐτόν ὃς παραγενόμενος συνεβάλετο πολὺ τοῖς πεπιστευκόσι διὰ τῆς χάριτος. ²⁸ εὐτόνως γὰρ τοῖς Ἰουδαίοις διακατηλέγχето δημοσίᾳ, ἐπιδεικνὺς διὰ τῶν γραφῶν εἶναι τὸν Χριστὸν Ἰησοῦν.

s 1 Cor. 3. 6.

a ch. 18. 24.
1 Cor. 1. 12.
b John 7. 39.
ch. 8. 16.
& 10. 44.

XIX. ¹ Ἐγένετο δὲ ἐν τῷ τὸν Ἀπολλῶ εἶναι ἐν Κορίνθῳ, Παῦλον διελθόντα τὰ ἀνωτερικὰ μέρη, ἐλθεῖν εἰς Ἐφεσον καὶ εὐρών τινας μαθητὰς ² εἶπε πρὸς αὐτούς, Εἰ Πνεῦμα ἅγιον ἐλάβετε πιστεύσαντες; οἱ δὲ πρὸς αὐτόν, Ἀλλ' οὐδὲ εἰ Πνεῦμα ἅγιον ἔστιν ἠκούσαμεν. ³ Εἰπέ τε, Εἰς τί οὖν ἐβαπτίσθητε; οἱ δὲ

of them. (Acts xxi. 26.) The suggestion of St. James, and St. Paul's ready compliance, are explained by what he had done before at Cenchreæ.

On the whole, then, by not polling his hair till he came to Cenchreæ, and by polling it there "because he had a vow," he exemplified the great principle of his Apostolic life—Charity.

19. κατήντησε] A, B, E have κατήντησαν, which has been received by Lachm., Tisch., and Alford.

21. δεῖ με πάντως—Ἱεροσόλυμα] I must by all means keep the next feast at Jerusalem. For the reason see on v. 18. The next feast was the feast of Pentecost. See Anger, p. 61; Wieseler, p. 48; Alford, p. 190; and the Chronological Synopsis prefixed to this Volume.

22. ἀναβὰς] having gone up to Jerusalem.

23. τὴν Γαλατικὴν] the region of Galatia. See xvi. 6; and the Introduction to the Epistle to the Galatians, p. 40, as to the importance of this passage in settling the date of that Epistle.

24. Ἀπολλῶς] Apollōs. A name contracted from Ἀπολλώνιος. (See above on xv. 22.) He is spoken of in connexion with the Church of Corinth, Acts xix. 1. 1 Cor. i. 12; iii. 4—6. 22; iv. 6; and Ephesus, xvi. 12; and Crete, Tit. iii. 13.

—Ἀλεξανδρεὺς] of Alexandria in Egypt; founded by Alexander the Great B.C. 332, and the royal seat of the dynasty of the Ptolemies, who, as well as Alexander, were instruments in God's hands for the preparation of the way for the Gospel, especially by the diffusion of the Greek Tongue, and by the formation of the Septuagint Version of the Old Testament, and by its commerce. See the Introduction to this Volume, pp. 4—10.

—λόγιος] Distinguished for erudition in history and law, especially that of his own country, and eloquence. The sense of the word is well expressed by the phrase of Horace, "qui sapere et fari possit quæ sentiat" (1 Ep. iv. 9); it signifies a learned and eloquent man. Hesychius: λόγιος, ὁ τῆς ἱστορίας ἐμπειρος, παιδευμένος. Mæris: λογίους τοὺς πολιύτορας, Ἀττικῶς καὶ Ἠρῶδοτος' λογίους τοὺς διαλεκτικούς, Ἕλληνας. Phrynichus, p. 84: λόγιος, ὡς οἱ πολλοὶ λέγουσιν ἐπὶ τοῦ δεινοῦ εἰπεῖν καὶ ἰληθῆναι, οὐ τιθέασιν οἱ ἀρχαῖοι, ἀλλ' ἐπὶ τοῦ τὰ ἐκάστω ἔθνει ἐπιχώρια ἐξηγουμένου ἐμπειρος. So Josephus, Ant. xix. 5. 2, Ἰουδαίων λογιστάται, καὶ τῶν πατρίων ἐξηγηταὶ νόμων. Thom. Mag.: λογίους τοὺς πολυτίτορας οἱ ἀρχαῖοι Ἀττικίζοντες, ὡς καὶ Ἠρῶδοτος' λογίους δὲ τοὺς διαλεκτικούς οἱ ὕστερον. Cp. Wetst. p. 578.

25. κατηχημένους] having been catechized. See Luke i. 4. Rom. ii. 18.

—Ἰησοῦ] Elz. Κυρίου, but A, B, D, E have Ἰησοῦ, which has been received by Lachm., Tisch., Alf.

To a certain extent he taught rightly; i. e. that Christ was come, and that Jesus is the Christ, the Lamb of God that taketh away the sin of the world (John i. 29. 36). It is probable also, that he was acquainted with the facts of the Crucifixion, Resurrection, and Ascension; but the only Baptism that he knew was that of John; i. e. he had not been baptized into Christ. Not (as some suppose) that the baptism of John was all that he knew; for he was a Christian Catechumen, κατηχημένος τὴν ὁδὸν τοῦ Κυρίου, v. 25, and Aquila and Priscilla took him and expounded to him more exactly than he had known it hitherto, the way of God; i. e. the divine plan of salvation by Baptism into Christ; and he was baptized with the Baptism of Christ, as may be concluded from the case of the twelve men in the next chapter, xix. 3—5.

26. παρρησιάζεσθαι] to speak boldly. This example affords no sanction (as has been supposed) for preaching the Gospel without a due call or mission. Any one might expound in the Synagogue, if invited to do so; and no one could do so without invitation. And as to his teaching in the first instance out of the synagogue, there is no evidence to show that it was approved, but rather the contrary; nor is it said that afterwards he had no call or mission. The contrary is implied in 1 Cor. iii. 5. 22.

—Ἀκύλας καὶ Πρίσκιλλα] Aquila and Priscilla. So Elz.; but A, B, E put Priscilla first. So Lachm., Tisch., Alf. Cp. v. 18.

27. συνεβάλετο—διὰ τῆς χάριτος] he contributed much to the spiritual edification of the faithful by the grace which he received in the Church through faith, by baptism and laying on of hands.

CH. XIX. 1. ἐν τῷ τ. Ἀπολλῶ ε. ἐν Κορίνθῳ] while Apollōs was at Corinth. Compare St. Paul's references to Apollōs in his first Epistle to the Corinthians (i. 12; iii. 6); and see Paley, H. P. p. 36.

—τὰ ἀνωτερικὰ μέρη] the upper or inland parts. See xviii. 22, 23.

2. πιστεύσαντες] on your reception into the Church by a public profession of faith. See on xiii. 48.

—εἰ Πνεῦμα ἅγιον ἔστι] St. Paul had asked them, Whether they received the Holy Ghost, when they made a profession of Faith? They reply, that when they made their profession they did not even hear whether the Holy Ghost is—i. e. is to be had.

The phrase is similar to John vii. 39, οὐπω γὰρ ἦν Πνεῦμα ἅγιον, i. e. the Holy Ghost was not as yet manifested in the Church, for Jesus was not yet glorified.

The verb ἔστιν is emphatic here, and therefore so accented; it signifies in-dwelling and energetic operation as the vital principle of the Church.

When these persons were received into the Church, they did

εἶπον, Εἰς τὸ Ἰωάννου βάπτισμα. ⁴ ^c Εἶπε δὲ Παῦλος, Ἰωάννης μὲν ἐβάπτισε βάπτισμα μετανοίας, τῷ λαῷ λέγων εἰς τὸν ἐρχόμενον μετ' αὐτὸν ἵνα πιστεύσωσι, τουτέστιν εἰς τὸν Χριστὸν Ἰησοῦν. ⁵ Ἀκούσαντες δὲ ἐβαπτίσθησαν εἰς τὸ ὄνομα τοῦ Κυρίου Ἰησοῦ. ⁶ ^d καὶ ἐπιθέντος αὐτοῖς τοῦ Παύλου τὰς χεῖρας, ἦλθε τὸ Πνεῦμα τὸ ἅγιον ἐπ' αὐτοὺς, ἐλάλουν τε γλώσσαις καὶ προεφήτεον. ⁷ Ἦσαν δὲ οἱ πάντες ἄνδρες ὥσεί δώδεκα.

⁸ Εἰσελθὼν δὲ εἰς τὴν συναγωγὴν ἐπαρρήσιαζέτο, ἐπὶ μῆνας τρεῖς ^e διαλεγόμενος καὶ ^f πείθων τὰ περὶ τῆς βασιλείας τοῦ Θεοῦ. ⁹ ^g Ὡς δέ τινες ἐσκλη-
^h ρύνοντο καὶ ἠπείθουν, κακολογούντες τὴν ὁδὸν ἐνώπιον τοῦ πλήθους, ἀποστάς
ἀπ' αὐτῶν ἀφόρισε τοὺς μαθητὰς, καθ' ἡμέραν διαλεγόμενος ἐν τῇ σχολῇ
Τυράννου τινός.

¹⁰ ^h Τοῦτο δὲ ἐγένετο ἐπὶ ἔτη δύο· ὥστε πάντας τοὺς κατοικοῦντας τὴν Ἀσίαν
ἀκοῦσαι τὸν λόγον τοῦ Κυρίου Ἰουδαίους τε καὶ Ἑλλήνας.

¹¹ ⁱ Δυνάμεις τε οὐ τὰς τυχούσας ὁ Θεὸς ἐποίει διὰ τῶν χειρῶν Παύλου·
¹² ^j ὥστε καὶ ἐπὶ τοὺς ἀσθενοῦντας ἐπιφέρεσθαι ἀπὸ τοῦ χρωτὸς αὐτοῦ σουδάρια
ἢ σιμικίνθια, καὶ ἀπαλλάσσεσθαι ἀπ' αὐτῶν τὰς νόσους, τὰ τε πνεύματα τὰ
πονηρὰ ἐκπορεύεσθαι.

not hear whether the prophecy which John the Baptist himself had delivered, that Jesus would baptize with the Holy Ghost and fire (Matt. iii. 11. Luke iii. 16), had yet been fulfilled by the outpouring of the Holy Ghost on those who had been baptized.

If these disciples were Jews, as they seem to have been, because they were baptized with the baptism of John, these words do not mean, that they never heard of the Spirit of God, but that they had not heard of the *giving of it* which the Apostle mentioned, as we read elsewhere that the *Holy Ghost* was *not yet* (John vii. 39); not denying the *existence*, but the *plentiful effusion, of it*. Bp. Pearson on the Creed, Art. viii. p. 574.

4. Ἰωάννης μὲν] John indeed. On the difference between John's baptism and Christ's—in that the latter was in the Name of the Blessed Trinity, and conferred grace—the former not—see on Matt. iii. 1—11, and John iv. 1.—Χριστὸν is omitted here by A, B, E.

6. καὶ ἐπιθέντος κ.τ.λ.] On this act of *laying on of hands*, see above on viii. 14—18, and on x. 47.

St. Paul is seen here, at Ephesus, exercising the same Apostolic functions which the “very chiefest Apostles,” Peter and John, are described in this book as exercising at Samaria (see viii. 17).

Thus, he who was not one of the original Twelve, and who had not seen Christ upon earth, and had been a persecutor of the Church—and was therefore disparaged by some in comparison with them—is placed by divine authority on a par with them in the eye of the Church. Thus also it is proved, that the collation of the gift of the Holy Ghost, by the *laying of hands* on baptized persons, was not restricted to those who were appointed to the Apostolic office by Christ Himself when upon earth. And the gift of the Holy Ghost by the hands of St. Paul, is, as it were, a link of connexion between the first administration of Confirmation by the original members of the Apostolic College, Peter and John, at Samaria, and the subsequent exercise of the same authority by persons afterward appointed, such as Timothy and Titus, to be successors of the Apostles, and to discharge the ordinary functions of the Apostolic office,—particularly in the laying on of hands and prayer,—for the perpetual edification of the Christian Church. See Heb. vi. 2.

—ἐλάλουν γλώσσαις] they were speaking with tongues, i. e. with the different languages, which the Spirit spake by their mouths. (Theophyl.)

9. τὴν ὁδὸν] the way. See ix. 2; xix. 23. See here also a fulfilment of Christ's saying (Matt. xi. 10).

—καθ' ἡμέραν—τινός] he could not dispute daily in the Synagogues, for they were open only thrice a week, and the Jews blasphemed “that Way.” Therefore, as he had done at Corinth (xviii. 7), he collected the disciples in another place; either a private rabbinical seminary (Hammond) or a school of grammar and rhetoric—where they could meet daily. So the Church grew by persecution, and the word was preached to both Jews and Greeks.

10. τὴν Ἀσίαν] Asia. See ii. 9. 1 Cor. xvi. 8, 9, 11, 12.

11. οὐ τὰς τυχούσας] extraordinary. See Acts xxviii. 2.

On the phrase οὐχ ὁ τυχών = not obvious, but singular, see *Kain*, and others, who quote *Philo* de Opif. M. p. 31, C, οὐκ ἐκ

τοῦ τυχόντος μέρους γῆς, non ex quavis terra glebā. Athen. lib. 9, p. 402, C, οὐ τὴν τυχοῦσαν ἡδονήν, voluptatem exquisitam. Longin. cap. 9, § 9, Moses, Judæorum legislator dicitur οὐχ ὁ τυχών ἀνὴρ, non vulgaris intelligentie homo.

Here is another proof of the divine sanction, given to St. Paul's office and mission, and putting him on a level with St. Peter and the other Apostles. Cp. Acts v. 15.

12. ἐπιφέρεσθαι] A, B, E, and some cursives have ἀποφέρεσθαι, which has been received by some Editors.

—σουδάρια] napkins. See Luke xix. 20.

—σιμικίνθια] ‘semi-cinctia.’ Some translate this word by *handkerchiefs*; so Ammonius and Theophylact. See Wetsl. Others render it by *aprons*. Aprons used by workmen, perhaps by St. Paul in his σκηνοπηγία. See Martial xiv. 153, who distinguishes them from tunics thus: “Det tunicam dives (locuples?); ego te præcingere possum.” Rendered ζωνάρια by Suidas.

Some have censured the acts of these persons resorting to St. Paul, as well as to St. Peter (Acts v. 15), as superstitious. But it is to be remembered that in both cases the application was in behalf of *sick people*, who could not come in person to the Apostles. The fact is related without censure by the Holy Ghost; and the Apostles do not seem to have blamed them. It is also here added that “they were healed,” and that “evil spirits were thus ejected.” This testimony for these miraculous cures is more remarkable as coming from Luke the physician.

The healing power was not in the shadow of St. Peter, or in the handkerchiefs of St. Paul; but in Christ responding to the touch of faith, and operating by the shadow or vestments of His Apostles on earth, as He had done when present in His human person by the fringes of His garment, touched by the hand of faith. See Matt. ix. 20, 21; xiv. 36. Mark v. 27. Luke viii. 44.

Was there any superstition in this? Was there any credulity in supposing, that at a time when, for wise reasons, Christ wrought extraordinary miracles by His Apostles (and these miracles are called here expressly *extraordinary*, οὐχ αἱ τυχοῦσαι, that we may not look for them now), He could and would work by their *shadow* or their *handkerchiefs* on those poor helpless folk, who could not come to their *hands*, and who had *faith* in His Divine Power acting by them?

If so, then there would also be credulity in supposing that the Divine Physician of body and soul can give health by medicines to the one, and grace by Sacraments to the other.

Perhaps the working of Christ by means of the shadow of Peter and of the handkerchiefs of St. Paul, was designed to rebuke the scepticism of those who will not believe that Grace is given by means of Water, and of Bread and Wine, dispensed by Christ's Ministers; and in order to comfort and strengthen the hearts of those who believe that it may there be apprehended by the touch of Faith.

Thus Christ's power is magnified in the working of His grace; and the devout soul is assured of the reality of His operation on itself, by means of such instruments, as, in human calculation, seem inadequate for the merciful purposes, which they are designed by Him to perform.

k Mark 9. 38.
Luke 9. 49.

13 ^k Ἐπεχείρησαν δὲ τινες ἀπὸ τῶν περιερχομένων Ἰουδαίων ἑξορκιστῶν ὀνομάζειν ἐπὶ τοὺς ἔχοντας τὰ πνεύματα τὰ πονηρὰ τὸ ὄνομα τοῦ Κυρίου Ἰησοῦ, λέγοντες, Ὁρκίζω ὑμᾶς τὸν Ἰησοῦν ὃν ὁ Παῦλος κηρύσσει. 14 ^h Ἦσαν δὲ τινες υἱοὶ Σκευᾶ Ἰουδαίου ἀρχιερέως ἐπτα οἱ τοῦτο ποιοῦντες. 15 Ἀποκριθὲν δὲ τὸ πνεῦμα τὸ πονηρὸν εἶπεν αὐτοῖς, Τὸν Ἰησοῦν γινώσκω, καὶ τὸν Παῦλον ἐπίσταμαι ὑμεῖς δὲ τίνες ἐστέ; 16 Καὶ ¹ ἐφαλλόμενος ἐπ' αὐτοὺς ὁ ἄνθρωπος, ἐν ᾧ ἦν τὸ πνεῦμα τὸ πονηρὸν, κατακυριεύσας αὐτῶν ἴσχυσε κατ' αὐτῶν, ὥστε γυμνοὺς καὶ τετραυματισμένους ἐκφυγεῖν ἐκ τοῦ οἴκου ἐκείνου.

l Luke 8. 29.

m Luke 1. 65.
ch. 7. 16.
& 2. 43.
n ch. 2. 43.
& 5. 5, 11.
Luke 1. 65.
o Matt. 8. 6.
Rom. 10. 10.

17 ^m Τοῦτο δὲ ἐγένετο γνωστὸν πᾶσιν Ἰουδαίοις τε καὶ Ἕλλησι, τοῖς κατοικοῦσι τὴν Ἐφεσον· καὶ ⁿ ἐπέπεσε φόβος ἐπὶ πάντας αὐτοὺς, καὶ ἐμεγαλύνετο τὸ ὄνομα τοῦ Κυρίου Ἰησοῦ. 18 ^o Πολλοὶ τε τῶν πεπιστευκότων ἤρχοντο ἑξομολογούμενοι καὶ ἀναγγέλλοντες τὰς πράξεις αὐτῶν. 19 Ἰκανοὶ δὲ τῶν τὰ περίεργα πραξάντων, συνενέγκαντες τὰς βίβλους, κατέκαιον ἐνώπιον πάντων· καὶ συνειψήφισαν τὰς τιμὰς αὐτῶν, καὶ εὑρον ἀργυρίου μυριάδας πέντε. 20 ^p Οὕτω κατὰ κράτος ὁ λόγος τοῦ Κυρίου ἡῤῥαξε καὶ ἴσχυεν.

p Isa. 55. 11.
ch. 6. 7.
& 12. 24.
q ch. 18. 21.
Rom. 15. 23—28.
Gal. 2. 1.

21 ^q Ὡς δὲ ἐπληρώθη ταῦτα, ἔθετο ὁ Παῦλος ἐν τῷ πνεύματι, διελθὼν τὴν

In order to prepare us for this blessed assurance, our Lord had said, that *after* His Ascension *greater works* would be done *by those who believed in Him* than *He Himself* had wrought (John xiv. 12). That is, when He was glorified in heaven, and had received the gift of the Holy Ghost to bestow upon men, He would work by their instrumentality greater miracles than He had wrought in person on earth; and thus prove that *He was* glorified, and that by virtue of the Holy Ghost, given after His Ascension to the Church, He, though not corporeally present, works greater things in His Church than He had wrought when visible among men. See note on John xiv. 12.

Here, then, we see a fulfilment of Christ's prophecy and promise, a proof of His Ascension, and an assurance of His perpetual presence and operation in the Church.

It may also be remarked, that by the shadow of Peter passing by, Christ Himself works, and by handkerchiefs taken from the body of Paul. Is it not, therefore, suggested, that the *bodies* of the saints of God, which are Temples of the Holy Ghost (1 Cor. iii. 16; vi. 19), are regarded by Christ as chosen vessels for the indwelling of His Grace; and that thus a lesson of reverence for the body is inculcated (1 Thess. iv. 4)? and motives to holiness and purity are supplied, and a hope of greater glory and blessedness reserved for it, when it shall be made "like unto Christ's glorious body, according to the mighty working whereby He is able to subdue all things unto Himself;" (Phil. iii. 21.)

We may remark, also, that there was a special reason for the operation of these miracles at *Ephesus*;

The population of that city was then subject to the influence of Satan, exercised upon them by means of magical arts (*Ἐφέσια γράμματα*), witchcraft and sorcery, practised both by Gentiles and Jews. Almighty God showed in *Egypt*, by the rod of Moses, that His power is greater than that of Satan working by Magicians; He proved by the words of Daniel at *Babylon*, that He is more excellent in might and wisdom than the Evil Spirit who operated by the Chaldean Astrologers; so now at *Ephesus*, He shows by the handkerchiefs of Paul that the Gospel is opposed to all the practices of magic and sorcery by which Satan deceived the Gentile World; and is able, even by the feeblest instruments, and beggarly elements, to destroy the works of the Devil.

Hence in *v.* 15 we read the confession of the Evil Spirit, that he owned the power of Jesus; and in *vv.* 18, 19 we see the surrender and conflagration of the Books of Magic as a consequence of the manifestation of the power "of the Lord Jesus" (*v.* 17) by these miracles of Paul.

Since also Christ, glorified in heaven, could and did work these miracles of healing, and of casting out Evil Spirits, by means of the shadow of the body of St. Peter, and of handkerchiefs and aprons from the body of St. Paul, the faithful Christian may defy the power of the Evil one acting upon his body by physical disease, or on his mind by spiritual agency.

13. ὀρκίζω] So A, B, D, E.—*Elz.* ὀρκίζομεν.

14. ἀρχιερέως] *chief-priest*, head of one of the twenty-four courses of Priests. See Matt. ii. 4; xvi. 21; xx. 18.

15. τὸν Ἰησοῦν γινώσκω] See Mark i. 24, 25. Acts xvi. 17. — γινώσκω—ἐπίσταμαι] *The Vulg.* has here "Jesum novi et Paulum scio." A distinction is made between γινώσκω and

ἐπίσταμαι. The former signifies knowledge producing some affection and emotion of mind. I recognize and own His power. Cp. James ii. 19.

But ἐπίσταμαι—which is of rarer occurrence, being only once used in the Gospels (Mark xiv. 68)—expresses a knowledge of a lower degree, such as acquaintance with a *fact*, without any consequent reflection upon it; and sometimes only an instinct. Cp. Jude 10, ὅσα οὐκ οἶδασι βλασφημοῦσιν, ὅσα δὲ φυσικῶς ὡς τὰ ἄλογα ζῶα ἐπίστανται, ἐν τοιούτοις φθεῖρονται.

— ὑμεῖς δὲ τίνες] *but ye—who are ye?* A remarkable instance of the power of Christ's Name. Even when uttered by an unbelieving Jew, it extorted a confession of the truth from the Evil Spirit; and it recoiled with terrible force against those who dared to use it without faith in Christ, and without a due mission from Him—*Who are ye?* A solemn warning to those who venture to minister the Word and Sacraments of Christ without inward faith and external mission from Him. Cp. xiii. 1, 2.

16. κατακυριεύσας αὐτῶν] *having mastered them.* A, B, D, and several cursive MSS. have ἀμφοτέρων, *both*, here for αὐτῶν, and so *Vulg.*

— γυμνοὺς] *bare*, i. e. as far as their ἱμάτια or *outer garments* were concerned, which were torn off from them by the fury of those who were possessed. On this use of γυμνός, see Mark xiv. 52. John xxi. 7.

18. ἑξομολογούμενοι] As in Matt. iii. 6. Mark i. 5, they were baptized in the river Jordan *confessing their sins*; οἱ πεπιστευκότες are they who had been convinced by Paul's preaching, especially of the doctrine of the remission of sins through faith in Christ.

19. τῶν τὰ περίεργα πραξάντων] *of those that practised curious arts.* Ephesus was famous for its curious arts, such as Magic and Astrology, and, like other Heathen cities, especially Rome, was at that time the resort of diviners, *genethliaci*, *Mathematici*, *Chaldaei* (*S. Jerome*, præf. Epist. ad Ephes.), whence magical figures, letters, symbols, and charms, were called Ἐφέσια γράμματα.

See the authorities in *Wetstein* and *Grotius* here.

The famous γόης, Apollonius of Tyana, had a school at Ephesus in the reign of Nero, and was there honoured with a statue (*Philostr.* v. Apollon. libb. iv. & v. See *A Lapidæ and Biscoe*, pp. 290—293. Cp. *Howson*, ii. p. 16). Probably St. Paul refers to the γόητες of Ephesus in 2 Tim. iii. 13.

This incident is more important, because there have not been wanting some who have ascribed the Miracles of the Apostles, and even of Christ Himself, to "curious arts," such as Animal Magnetism, Natural Magic, &c. But Satan does not cast out Satan; and (as *Didymus* observes) wherever the Gospel grew, πᾶσα γοητεία κατελύετο.

— τὰς βίβλους] *the books.* "Vana religio tollit malos libros," says *Bengel*, who observes, that as if in recompense for this sacrifice of *bad Books*, Ephesus became afterwards rich in *good Books*. It received an Epistle from St. Paul, and the Gospel and Apocalypse from St. John. They had τὰ ἱερὰ γράμματα instead of τὰ Ἐφέσια γράμματα. It received also an Epistle from *S. Ignatius*. There were ample amends for its lost books on "Curious Arts."

— ἀργυρίου] *silver*; drachmas, about 8½*d.* each in value.

Μακεδονίαν καὶ Ἀχαΐαν, πορεύεσθαι εἰς Ἱεροσόλυμα, εἰπών, Ὅτι μετὰ τὸ γενέσθαι με ἐκεῖ, δεῖ με καὶ Ῥώμην ἰδεῖν.

²² ῥ Αποστείλας δὲ εἰς τὴν Μακεδονίαν δύο τῶν διακονούντων αὐτῷ, Τιμόθεον ^{r ch. 13. 5.} καὶ Ἐραστον, αὐτὸς ἐπέσχε χρόνον εἰς τὴν Ἀσίαν. ^{Rom. 16. 23.} ^{2 Tim. 4. 20.}

²³ ῥ Εγένετο δὲ κατὰ τὸν καιρὸν ἐκείνον τάραχος οὐκ ὀλίγος περὶ τῆς ὁδοῦ. ^{s 2 Cor. 1. 8.} ^{ch. 9. 2.}

²⁴ ῥ Δημήτριος γάρ τις ὀνόματι, ἀργυροκόπος, ποιῶν ναοὺς ἀργυροῦς Ἀρτέμιδος, παρείχετο τοῖς τεχνίταις ἐργασίαν οὐκ ὀλίγην. ²⁵ οὓς συναθροίσας, καὶ τοὺς περὶ τὰ τοιαῦτα ἐργάτας, εἶπεν, Ἄνδρες, ἐπίστασθε ὅτι ἐκ ταύτης τῆς ἐργασίας ἡ εὐπορία ἡμῶν ἐστὶν. ²⁶ καὶ θεωρεῖτε καὶ ἀκούετε ὅτι οὐ μόνον Ἐφέσου, ἀλλὰ σχεδὸν πάσης τῆς Ἀσίας ὁ Παῦλος οὗτος πείσας μετέστησεν ἱκανὸν ὄχλον, λέγων ὅτι οὐκ εἰσὶ θεοὶ οἱ διὰ χειρῶν γινόμενοι. ²⁷ Οὐ μόνον δὲ τοῦτο κινδυνεύει ἡμῶν τὸ μέρος εἰς ἀπελεγμὸν ἔλθειν, ἀλλὰ καὶ τὸ τῆς μεγάλης θεᾶς Ἀρτέμιδος ἱερὸν εἰς οὐδὲν λογισθῆναι, μέλλειν δὲ καὶ καθαιρεῖσθαι τὴν μεγαλειότητα αὐτῆς, ἣν ὅλη ἡ Ἀσία καὶ ἡ οἰκουμένη σέβεται.

²⁸ Ἀκούσαντες δὲ, καὶ γενόμενοι πλήρεις θυμοῦ, ἔκραζον λέγοντες, Μεγάλη ἡ Ἀρτεμις Ἐφεσίων. ²⁹ καὶ ἐπλήσθη ἡ πόλις ὅλη τῆς συγχύσεως ὥρμησάν τε ὁμοθυμαδὸν εἰς τὸ θέατρον, συναρπάσαντες Γαῖον καὶ Ἀρίσταρχον Μακεδόνας, συνεκδήμους Παύλου. ³⁰ Παύλου δὲ βουλομένου εἰσελθεῖν εἰς τὸν δῆμον, οὐκ εἶων αὐτὸν οἱ μαθηταί. ³¹ Τινὲς δὲ καὶ τῶν Ἀσιαρχῶν, ὄντες αὐτῷ φίλοι,

^{21.} διελθὼν τ. Μακεδονίαν] *having passed through Macedonia and Achaia.* See xx. 1, 2.

— δεῖ με καὶ Ῥώμην ἰδεῖν] *I must also see Rome.* Cp. Paul's declarations in the Epistle to the Romans (i. 13; xv. 23), of his desire and intention to visit them. See also on Acts xxiii. 11; xxv. 21, and *Paley*, *Hor. Paul.* p. 19.

^{22.} Τιμόθεον] *Timothy*, sent by St. Paul from Ephesus to Corinth by way of Macedonia a little before the writing of his first Epistle to the Corinthians. See 1 Cor. iv. 7; xvi. 10.

He had returned to St. Paul when in Macedonia (2 Cor. i. 1), and is associated with him in writing the second Epistle to the Corinthians, and was with him at Corinth in his visit to that city soon after the second Epistle was written (see below, xx. 5, and also Rom. xvi. 21), and probably was with him at Jerusalem, and also in his first imprisonment at Rome. Heb. xiii. 23.

— Ἐραστον] *Erastus*, being a financier (οἰκονόμος τ. πόλεως, of Corinth, Rom. xvi. 23; xv. 25, and notes), was a fit person to be employed by St. Paul in the collection of alms to be gathered in Achaia and Macedonia, for the poor saints of Jerusalem. He had rejoined St. Paul at Corinth when the Apostle wrote his Epistle to the Romans, xvi. 23.

— ἐπέσχε εἰς] implying an *adhesion to his work* in Asia.

^{24.} Δημήτριος—ἀργυροκόπος—ναοὺς ἀργυροῦς] *Demetrius, a silversmith, making silver shrines of Artemis—Diana.* The Gospel of Christ, in its various conflicts with the Evil Spirit in the various forms he had assumed in the heathen world, had often to contend with worldly *traffic* and the *love of gain*. See the case of the Pythoness at Philippi (Acts xvi. 16—19), that of the Magicians, &c. here (vv. 19, 20), and now Demetrius and the members of his guild, or fellow-craftsmen (vv. 24, 25).

The feelings expressed by Demetrius in his speech (vv. 25—28), still obstruct the progress of the Gospel in the World. Cp. *Bentley's* Sermon on the power of the Spirit of *καπηλεία* (on 2 Cor. ii. 17) in the corruption of truth. Works, iii. pp. 241—262, and above on xvi. 16—19.

These *ναοὶ* or *shrines* of silver were small portable models of the statue and *vaos* (*ediculae portabiles, argenteae*) of the Ephesian Artemis, or Diana, like Παλλάδια περιαντύφορα (Athens and Attica, ch. xvi., note), and were carried on journeys and voyages, and placed in private houses for protection. See *Mede's* Works, i. p. 299. *Howson*, ii. 89.

Medallions of Ephesus still survive, representing the *πρόναος* and statue of the Ephesian Artemis. One of the former may be seen in *Kitto*, p. 398, and of the latter in *Akermann*, p. 49.

A learned commentator of the Church of Rome (*Corn. A. Lapide*) says here,—and the traveller who visits Loretto at this day can testify to the truth of what he says,—“*eas imagines gestabant, sicut nostri peregrini gestant imagines B. Virginis Lauretanæ, our lady of Loretto, aut domi in larariis et oratoriis eas reponebant.*”

— Ἀρτέμιδος] The *Artemis* of Ephesus was not like the Diana of Greece and Rome, figured as a fair archer and huntress,

but resembled rather an Indian Deity. See *Jerome*, præf. Epist. ad Ephes., “*Scribebat Paulus ad Ephesios Dianam colentes non hanc venatricem, quæ arcum tenet atque succincta est, sed illam multimammiam, quam Græci πολύμαστον vocant.*” Cp. *Mr. Long's* article in *Dr. Smith's* Dict. of Ancient Geography, v. ‘Ephesus,’ p. 837.

— ἐργασίαν] *gain.* See xvi. 16.

^{27.} τοῦτο τὸ μέρος] *this branch or department.* A polite euphemism for ‘*idol-manufactory.*’ Cp. Isa. v. 20.

— ἀπελεγμὸν] *contempt*; from ἀπελέγχεσθαι, *exploidi.* Cp. Symmach. Ps. cxviii. 118, ἀπῆλεγξας πάντας, where LXX have ἐξουδένωσας.

— οἰκουμένη] *the world.* “*Diana Ephesia, cujus notum unicum multiformi specie ritu vario nomine multijugo totus veneratur orbis.*” *Apuleius* (lib. ii.). “*Templum Dianæ Ephesiæ*” is called “*Orbis terrarum miraculum*” by *Plin.* N. H. xxxvi. 14, and it is described as “*factum à totâ Asiâ;*” and therefore in contending against idolatry at *Ephesus*, the Apostle was contending against the religious superstitions of the Gentile World. Its history is given by *Howson*, ii. 85.

^{29.} τὸ θέατρον] *the theatre*; a place often used by the Greeks and Asiatics not only for dramatic exhibitions, but also for popular assemblies. See *Diod. Sic.* xvi. 84. *Val. Max.* ii. 2, “*Legati in theatrum, ut est consuetudo Græciæ, introducti.*” *Justin*, xxii. 2.

Even at Athens the Pnyx was deserted for it; probably because the Theatre could be protected from rain and sun, which the Pnyx could not. Cp. above, xii. 21, Herod's Oration, which was delivered in a Theatre. “*Joseph. B. J. vii. 3. 3, τοῦ δήμου τῶν Ἀντιοχείων ἐκκλησιάζοντος εἰς τὸ θέατρον, τὸν τε πατέρα τὸν αὐτοῦ καὶ τοὺς ἄλλους ἐνεδείκνυτο κατηγορῶν.*” *Corn. Nep. Vit. Timol.* 4, “*veniebat autem in theatrum (Syacusis) cum ibi concilium populi haberetur.*” *Tacit. Hist.* ii. 80, 6, de Vespasiano: “*tum Antiochensium theatrum ingressus, ubi illis consultare mos est.*” *Juvenal* (x. 128) describes Demosthenes as “*pleni moderantem fræna theatri.*” *Weist.* p. 585.

The remains of the Theatre at Ephesus, which was one of the largest in the world, were seen by *Dr. Chandler*, and the site is still distinguishable. Cp. *Fellowes*, Asia Minor, p. 274.

— Γαῖον] *Caius.* It would appear that four different persons, bearing this common name, are mentioned in the New Testament.

Caius of Macedonia, here; Caius of Derbe (xx. 4); Caius of Corinth, whom Paul baptized, and who is called his *ξένος* (1 Cor. i. 14. Rom. xvi. 23); Caius, the beloved, to whom St. John addresses his third Epistle.

— Ἀρίσταρχον] *Aristarchus.* See Acts xx. 4; xxvii. 2, afterwards imprisoned with St. Paul, Col. iv. 10. Cp. *Philem.* 24.

— συνεκδήμους] *companions in travel.* συνοδοιπόρους, *Hesych.* ^{31.} Ἀσιαρχῶν] *Asiarchs*; the Presidents of the heathen games chosen from the principal citizens of Asia, the “*Commune Asiæ,*” i. e. of the region of which Ephesus was the head. The following is from *Kuin*,—“*Horum munus erat, in honorem deorum et im-*

v ch. 12. 17.
 & 13. 16.
 & 21. 40.

πέμψαντες πρὸς αὐτὸν παρεκάλουν μὴ δοῦναι ἑαυτὸν εἰς τὸ θέατρον. ³² *Ἄλλοι μὲν οὖν ἄλλο τι ἔκραζον, ἣν γὰρ ἡ ἐκκλησία συγκεχυμένη, καὶ οἱ πλείους οὐκ ᾔδεισαν τίνος ἕνεκεν συνελθούθεισαν. ³³ *Ἐκ δὲ τοῦ ὄχλου προεβίβασαν Ἀλέξανδρον, προβαλόντων αὐτὸν τῶν Ἰουδαίων· ὁ δὲ Ἀλέξανδρος κατασείσας τὴν χεῖρα ἤθελεν ἀπολογεῖσθαι τῷ δήμῳ. ³⁴ *Ἐπιγινόντες δὲ ὅτι Ἰουδαῖός ἐστι, φωνὴ ἐγένετο μία ἐκ πάντων ὡς ἐπὶ ὥρας δύο κrazόντων, Μεγάλη ἡ *Ἀρτεμις Ἐφεσίων.

x Prov. 14. 29.
 y ch. 25. 8.

³⁵ Καταστείλας δὲ ὁ γραμματεὺς τὸν ὄχλον φησίν, *Ἄνδρες Ἐφεσίοι, τίς γάρ ἐστιν ἄνθρωπος ὃς οὐ γινώσκει τὴν Ἐφεσίων πόλιν νεωκόρον οὔσαν τῆς μεγάλης Ἀρτέμιδος καὶ τοῦ Διοπετοῦς; ³⁶ *Ἀναντιρρήτων οὖν ὄντων τούτων, δέον ἐστὶν ὑμᾶς κατεσταλμένους ὑπάρχειν, καὶ *μηδὲν προπετὲς πράττειν. ³⁷ *Ἠγάγετε γὰρ τοὺς ἄνδρας τούτους, οὔτε ἱεροσύλους οὔτε βλασφημοῦντας τὴν θεὸν ὑμῶν.

peratoris Romani, quotannis ludos theatrales, suis sumptibus (ut Romæ ædiliū) edere, unde nonnisi opulentiores hanc provinciam subire poterant. Munus Asiarchæ annum erat. Eligebantur hoc modo; initio cuiusque anni, i. e. sub æquinoctium autumnale, singulæ urbes Asiæ concionem habebant, in quâ uni ex suis civibus Ἀσιάρχας honorem deferebant. Tum unaquæque civitas legatum in certam urbem mittebat Asiæ proconsularis primariam, quales erant Ephesus, Smyrna, Sardes, ad τὸ κοινὸν, commune gentis concilium, qui nomen ejus, qui domi electus erat, publicè renuntiaret. Ex his quos singulæ urbes Asiæ Asiarchas nominaverant, synedri nonnisi decem Asiarchas designabant, et ex horum numero Proconsul Romanus summum sacrorum præfectum eligebat. Asiarchæ porro, ut ex monumentis liquet, non semper Ephesi, ut existimantur nonnulli, sed in aliis etiam civitatibus, sedem suam habebant, ubi communia Asiæ sacra habebantur, veluti Smyrna, Cyzici. Eo autem tempore, quo Paulus Ephesi commorabatur, Asiarcha cum collegis ibi sedem habebat, ab eoque ludi editi sunt."

Compare the account of *S. Polycarp's* martyrdom at *Smyrna*, c. 12 (in *Patres Apostol.* ed. *Jacobson*, and the notes, vol. ii. pp. 614, 615, ed. 2). There an *Asiarch* Philip, as President of the games, is requested to let loose the lion against Polycarp, but declines to do so. And now the Asiarchs are desirous to save Paul from the violence of the people. Perhaps he alludes to this circumstance, when he says, κατ' ἀνθρώπων ἐν Ἐφέσῳ ἐθρησιόμην (1 Cor. xv. 32), i. e. as far as I myself was concerned, I fought with beasts at Ephesus, but *God* delivered me. See *Chrys.* in *Caten.* here, p. 323.

The mention of the Asiarchs as present here, may perhaps intimate that this uproar took place at the time of the public religious games; when Demetrius could reckon on a more than ordinary manifestation of religious zeal in behalf of the patron goddess of Ephesus.

— ὄντες αὐτῷ φίλοι] *being friends to him*. A remarkable circumstance. The Apostle of the Gentiles has friends among the Presidents of the religious games in honour of Artemis. He converts an Areopagite at Athens (xvii. 34), baptizes an Ἀρχισυνάγωγος at Corinth (xviii. 8. 17. 1 Cor. i. 14), and has made a favourable impression on some of the Asiarchs at Ephesus; and has friends in Cæsar's household at Rome (Phil. iv. 22),—a proof of his courage and charity, and of the truth of his cause; and of the power with which it penetrated into, and leavened, all classes of society.

An evidence this (as *Paley* has remarked) of St. Luke's veracity. He says that some of the Asiarchs were friendly to St. Paul. He does not spend any time in accounting for this singular fact. He is at no pains to make it *seem probable*, but he states it simply and boldly, because it is *true*.

This incident is also to be noticed as a proof of Providential dispensation, and pre-arrangement for the diffusion of the Gospel by the spread of the Roman arms. Ephesus was under Roman sway. The ancient gods of the nations were now vassals of Rome. Diana had been conquered by Cæsar. Thus the influence of the Pagan Mythology on the minds of the upper classes was impaired, and they were more ready to receive a purer faith. See *Bp. Pearson*, O. P. ii. 35; and above, *Introduction*, p. 9.

³³. Ἀλέξανδρον] *Alexander*, of whom as yet nothing had been said; but perhaps he is the same as the Alexander mentioned by St. Paul in his Epistle to the Bishop of *Ephesus* (1 Tim. i. 19, 20, where see note, and 2 Tim. iv. 14).

If so, he had apostatized from Christianity. Perhaps from the mention of his trade, χαλκεύς, it may be inferred that he was connected by ἐργασία with the ἀργυροκόποι of v. 24; and thus we have a view suggested to us of the combination of the artificers

and workers in metal, and all the large family of Tubal Cain (Gen. iv. 22), who supplied idols to Heathenism, against the pure faith of the Gospel.

³⁵. ὁ γραμματεὺς] *the Recorder*, the Custos Rotulorum, keeper of the archives of the city.

See the Ephesian Coin in *Akermann*, p. 55, and below on v. 38.

— νεωκόρον] The word νεωκός = (1) ὁ τὸν νεὸν κορῶν, ἡ σαρῶν. (2) ὁ τὸν νεὸν κοσµῶν, ἡ καλλωπίζων, (3) a *marquillier*, or *warden* of a temple. (4) a *votary* and *worshipper* of a particular deity, as the patron of the city, &c. This is the meaning of the word here.

St. Luke's report of this speech is happily illustrated by the coins of Ephesus, in which we see representations of Artemis, circumscribed with the words Ἐφεσίων Νεωκόρων. See *Akermann*, p. 54, and note v. 38.

This practice of Gentile superstition has also found its imitators in Christian times, where particular countries, cities, and individuals, derive a title from a local or personal object of Devotion;

Thus Hungary is described as follows by a Roman-catholic divine: "Regnum hoc Hungariæ, propter vetustissimam constantemque Deiparæ venerationem, *Mariani* regni epitheton promeruit" (*Abbé Jordanszky* de *Hæresi abjurandâ*, 1822, p. 122). Cp. *Bishop Bull*, *Serm.* iv., "Such is the worship given to the Blessed Virgin by many, that they deserve to be called *Mariani* rather than *Christiani*."

It is remarkable that one of the spring months, corresponding to our May, was sacred to Artemis, at Ephesus, and called *Artemision*. See the ancient Ephesian inscription (in *Boeckh*, *Corpus*, 2454), ἵλον τὸν μῆνα ἀνακείσθαι τῇ θεῇ, ἄγεσθαι δὲ τὰς ἑορτὰς, καὶ τὴν τῶν Ἀρτεμισίων πανήγυριν. And the month of May is now called, in a large part of Christendom, the "*Mois de Marie*."

— τῆς μεγάλης] *the great*. *Elz.* adds θεᾶς, which is not in A, B, D, E. This popular ellipsis is found in the romance of an *Ephesian* writer of the fifth century, *Xenophon Ephesius*, 1 (*not* *Xenophon's Ephesiaca*, as cited by some), ὁμνύω τὴν πατρίον ἡμῶν θεὸν (see v. 37) τὴν μεγάλην Ἐφεσίων Ἀρτεμιν. This passage (quoted by *Rosenm.* p. 263) is also of interest as showing the continuance of the worship of Artemis for some centuries after St. Paul's visit.

— τοῦ Διοπετοῦς] *that fell from Jupiter*. ἀγάλματος, ὅπερ ἔκλυεν ἐκ τοῦ Διὸς διαθήλασθαι (*read καθάλασθαι, desiluisse*) φόντο. (*Ammon.*) So the παλαῖον βρέτας of *Minerva Polias* at Athens, called ἀρχαῖον καὶ διοπετὲς. See *Pausan.* i. 26, φήμη ἐστὶ πεσεῖν ἐκ τοῦ οὐρανοῦ. Cp. *Eurip.* *Iph. Taur.* 977, οὐρανοῦ πέσημα.

How great was the triumph achieved and the change afterward wrought by Apostolic preaching in this great heathen and idolatrous City! They who boasted themselves votaries of the Goddess whom Asia and the World worshippeth; they who cried out for two hours "Great is Diana of the Ephesians," and who adored the Image that *fell down from Jupiter*, the Father of the gods of heathenism, became worshippers of the Father of Lights, and of Jesus Christ, the express Image of His Person, Who *came down from heaven* for our salvation. And the City of Ephesus, which was the votary of the heathen goddess, was the residence of St. Paul for two years and a half, and the Episcopal See of his son in the faith, Timothy, and changed its name for that of the Christian Apostle, St. John, who wrote his Gospel there, and died and was buried there, and it bears that name to this day, *Aio-solúk*, so called from him, the ἅγιος θεόλογος, who wrote of the Everlasting Word becoming Flesh and dwelling among us.

³⁷. ἱεροσύλους] (1) *spoilers* or *profaners* of temples, (2) *sacreligious* persons, as here.

³⁸ Εἰ μὲν οὖν Δημήτριος καὶ οἱ σὺν αὐτῷ τεχνῖται ἔχουσι πρὸς τινα λόγον, ἀγόραιοι ἄγονται, καὶ ἀνθύπατοι εἰσὶν ἐγκαλείωσαν ἀλλήλους. ³⁹ Εἰ δέ τι περὶ ἐτέρων ἐπιζητεῖτε, ἐν τῇ ἐννόμῳ ἐκκλησίᾳ ἐπιλυθήσεται. ⁴⁰ Καὶ γὰρ κινδυνεύομεν ἐγκαλεῖσθαι στάσεως περὶ τῆς σήμερον, μηδενὸς αἰτίου ὑπάρχοντος περὶ οὗ δινησόμεθα ἀποδοῦναι λόγον τῆς συστροφῆς ταύτης.

⁴¹ Καὶ ταῦτα εἰπὼν ἀπέλυσε τὴν ἐκκλησίαν.

XX. ¹ Μετὰ δὲ τὸ παύσασθαι τὸν θόρυβον, προσκαλεσάμενος ὁ Παῦλος τοὺς μαθητὰς, καὶ ἀσπασάμενος, ἐξῆλθε ^b πορευθῆναι εἰς τὴν Μακεδονίαν.

² Διελθὼν δὲ τὰ μέρη ἐκεῖνα, καὶ ^c παρακαλέσας αὐτοὺς λόγῳ πολλῷ, ἦλθεν εἰς τὴν Ἑλλάδα. ³ ^d ποιήσας τε μῆνας τρεῖς, γενομένης αὐτῷ ἐπιβουλῆς ὑπὸ τῶν Ἰουδαίων μέλλοντι ἀνάγεσθαι εἰς τὴν Συρίαν, ἐγένετο γνώμη τοῦ ὑποστρέφειν διὰ Μακεδονίας.

⁴ ^e Συνείπετο δὲ αὐτῷ ἄχρι τῆς Ἀσίας Σώπατρος Πύρρου Βεροιαῖος, Θεσσαλονικέων δὲ Ἀρίσταρχος καὶ Σεκοῦνδος, καὶ Γάϊος Δερβαῖος, καὶ Τιμόθεος, Ἀσιανοὶ δὲ Τύχικος καὶ Τρόφιμος. ⁵ οὗτοι προελθόντες ἔμενον ἡμᾶς ἐν Τρωάδι.

⁶ ^f ἡμεῖς δὲ ἐξεπλεύσαμεν μετὰ τὰς ἡμέρας τῶν ἀζύμων ἀπὸ Φιλίππων, καὶ

a ch. 19, 29—40.

1 Tim. 1. 3.

b 1 Cor. 16. 5.

c 1 Thess. 2. 3,

11.

d ch. 9. 23.

& 23. 12.

e ch. 16. 1.

& 19. 29.

& 21. 29

& 27. 2.

Col. 4. 7, 10.

1 Cor. 1. 14.

Eph. 6. 21.

2 Tim. 4. 12, 20.

Tit. 3. 12.

f ch. 16. 8.

2 Cor. 2. 12.

— *θεόν*] So A, B, D**, E*, and others; and this is confirmed by Xenophon, *Ephes. i.* See v. 35.—*Elz. θεάν.*

³⁸ ἀγόραιοι ἄγονται] sc. *ἡμέραι, court-days.* Bos Ellips. v. *ἡμέρα*: ἀγόραιοι μὲν ἐστὶν ἡ ἡμέρα, ἀγοραῖος δὲ ὁ Ἑρμῆς ὁ ἐπὶ τῆς ἀγορᾶς. (*Ammon. p. 4. Winer, § 6, p. 51.*)

Cp. Luke xxiv. 21, *τρίτην ταύτην ἡμέραν ἔγει σήμερον.* Assize-days, or court-days, come round, and Proconsuls attend, before whom the cause may be tried. It does not follow from these words that it was *then* the time of the sessions or assizes.

The expression is a general one, and therefore the *plural* ἀνθύπατοι (*Proconsuls*) is used: “Uno tempore, unus erat Proconsul, sed Scriba dicit in plurali, de eo quod nunquam non esse soleat.” (*Bengel.*)

— ἀνθύπατοι] The following ancient Inscription, of the age of Trajan, from an aqueduct at *Ephesus* (in *Boeckh's Corpus*, No. 2966, vol. ii. p. 606, and quoted by *Houson*, ii. 91), happily illustrates the accuracy of St. Luke's language in speaking of *Ephesus*, ἡ φιλοσέβαστος Ἐφεσίαν βουλῇ, καὶ ὁ ΝΕΩΚΟΡΟΣ ΔΗΜΟΣ (see here, *vv.* 30. 33. 35), καθιέρωσαν, ἐπὶ ΑΝΘΥΠΑΤΟΥ (v. 38) Πεδουκαίου Πρεσβείνου, ψηφισαμένου Τιβ. ΚΑ. Ἰταλικού, τοῦ ΓΡΑΜΜΑΤΕΩΣ (v. 35) τοῦ ΔΗΜΟΥ.

There is an Ephesian coin extant of the age of Nero with the inscription, Ἐφεσίαν Αἰμύκλη Ἀουίδια ΑΝΘΥΠΑΤΩ ΝΕΩΚΟΡΩΝ. (*Akermann, p. 55.*)

CH. XX. 2. διελθὼν τὰ μέρη ἐκεῖνα] *having gone through those parts.* Probably as before as *Illyricum*. See the Epistle to the Romans, xv. 19, written from Hellas after the journey to Macedonia, to which he had come from Ephesus by Troas (see 2 Cor. ii. 13), and to which Titus came to him from Corinth. Cp. *Paley*, *Hor. Paul. Ep. Rom. iv. p. 21. Houson*, ii. 154.

— Ἑλλάδα] *Hellas.* Southern Greece distinguished from the Northern, or *Macedonia*, which contained Macedonia Proper, Illyricum, Epirus, and Thessaly. See xvi. 9, 10. 12.

This is the only place where the word Ἑλλάς occurs in the New Testament;—a memorial of its grandeur before it was merged in the Roman province of Achaia. Perhaps in this wider circuit St. Paul visited the countries on the west of the mountain-chain of Pindus in his descent southward from Illyricum.

3. ἐπιβουλῆς] *lying-in-wait*; from malice, and perhaps, also, on account of the collection of money which he carried with him.

4. Σώπατρος] *Sopater*; probably the same as Sospiter, *Rom. xvi. 21.*

— Πύρρου] Not in *Elz.*, but in A, B, D, E, and in many Cursives, and received by *Lachm.*, *Tisch.*, *Born.*, *Alford.*

— Τιμόθεος] *Timotheus* of Lystra, xvi. 1.

— Τύχικος] *Tychicus*, mentioned therefore by St. Paul in writing to the Ἀσιανοί. See Eph. vi. 21. Col. iv. 7. 2 Tim. iv. 12.

Elz. and most editions have Τυχικός. But in *proper names* the accent is thrown back, which would have been otherwise on the last syllable. Thus in the New Testament we have Ἐπαύματος, not -τός, Φίλιππος, not -τός, Ἐραστός, not -τός. Cf. *Winer, § 6, p. 49.*

The word ΧΡΙΣΤΟΣ forms a signal and almost unique exception to this rule; as if it was the desire of those who used it, to remind themselves and others of its etymology.

— Τρόφιμος] *Trophimus*, oi Ephesus,—with St. Paul at Jerusalem. I.—PART II.

salem, xxi. 29; and left by him at Miletus on his last visit to Rome. 2 Tim. iv. 20.

5. οὗτοι] Therefore none of *these* persons, here specified, can have been the author of the Acts.

— ἡμᾶς] *us.* St. Luke *alone* therefore, it seems, was in the company of St. Paul, between *Corinth* and *Troas*.

For an important deduction from this circumstance see 2 Cor. viii. 18.

Almost imperceptibly does the blessed Evangelist glide into St. Paul's company, and how unobtrusively does he intimate his own fellowship in labour and suffering with him! See above, xvi. 10.

Contrast with this modest silence the eulogistic declaration of St. Paul concerning his faithful companion St. Luke, Λουκᾶς ὁ ἱατρός, ὁ ἀγαπητός (Col. iv. 14); and Λουκᾶς ἐστὶ μόνος μετ' ἐμοῦ (2 Tim. iv. 11), “Let another praise thee, and not *thine* own lips” (*Prov. xxvii. 2.*)

If there be a code of gentle demeanour, good breeding, courteous manners, and refined delicacy in the world, surely it is the New Testament.

— ἐν Τρωάδι] *at Troas.* It is observable, that they waited for St. Paul and St. Luke *at Troas*, the place where he seems to have joined St. Paul in the first instance. See xvi. 8. 11.

Henceforth St. Luke seems to have *remained* with St. Paul till the end of the time comprehended in the Acts of the Apostles.

St. Luke appears to have been left by St. Paul at Philippi (see xvi. 16. 40; xvii. 1), and to have rejoined the Apostle in that neighbourhood.

It was St. Paul's practice, after he had *planted* the Gospel, to leave some persons behind him to *water* it. Thus he left Silas and Timotheus at Berea, xvii. 14, and Aquila and Priscilla at Ephesus, xviii. 19, and Titus in Crete, Titus i. 5; cp. 1 Tim. i. 3. And perhaps this is what is implied of Erastus, 2 Tim. iv. 20, Ἐραστός ἐμείνεν ἐν Κορίνθῳ, he abode there to watch over the Church, and to endure patiently what he might be required to suffer for it.

Probably St. Luke was entrusted with similar duties at Philippi, and in its neighbourhood. From Macedonia, it seems, St. Luke was sent together with Titus by St. Paul, with the Second Epistle to the Corinthians; and he waited at Corinth for St. Paul; and thence accompanied him with the collection of alms for the poor Christians at Jerusalem, and from Jerusalem went with him to Cæsarea, and thence eventually to Rome. See note on 2 Cor. viii. 18.

6. μετὰ τὰς ἡμέρας τῶν ἀζύμων] *after the days of unleavened bread.* Observe the minute specification of days in this journey from Philippi to Jerusalem. There are two limits marked,—the days of Unleavened Bread at Philippi (xx. 6), and the Feast of Pentecost at Jerusalem (xx. 16; xxi. 15), with an interval of about seven weeks between them. It seems that it is intended to be inferred from the mention of his stay at Philippi at the Passover, that St. Paul did not feel himself *obliged* to attend the great festivals of the Levitical Ritual at *Jerusalem*. And yet he was desirous of doing so on certain occasions, to show that he did not, under existing circumstances, disparage the observance of the Ceremonial Law. Cp. xviii. 21.

The days of Unleavened Bread had now been changed into the Christian Easter; and perhaps he stayed at Philippi in order

ἤλθομεν πρὸς αὐτοὺς εἰς τὴν Τρωάδα ἄχρις ἡμερῶν πέντε, οὗ διετρίψαμεν ἡμέρας ἑπτά.

g ch. 2. 42, 46.
1 Cor. 10. 16.
8 & 11. 20.

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h 1 Kings 17. 21.
2 Kings 4. 34.

⁹ Καθεζόμενος δέ τις νεανίας, ὀνόματι Εὐτυχος, ἐπὶ τῆς θυρίδος, καταφερόμενος ὕπνω βαθεῖ, διαλεγομένου τοῦ Παύλου ἐπὶ πλείον κατενεχθεὶς ἀπὸ τοῦ ὕπνου ἔπεσεν ἀπὸ τοῦ τριστέγου κάτω, καὶ ἤρθη νεκρός. ¹⁰ ¹¹ ¹² ¹³ ¹⁴ ¹⁵ ¹⁶ ¹⁷ ¹⁸ ¹⁹ ²⁰ ²¹ ²² ²³ ²⁴ ²⁵ ²⁶ ²⁷ ²⁸ ²⁹ ³⁰ ³¹ ³² ³³ ³⁴ ³⁵ ³⁶ ³⁷ ³⁸ ³⁹ ⁴⁰ ⁴¹ ⁴² ⁴³ ⁴⁴ ⁴⁵ ⁴⁶ ⁴⁷ ⁴⁸ ⁴⁹ ⁵⁰ ⁵¹ ⁵² ⁵³ ⁵⁴ ⁵⁵ ⁵⁶ ⁵⁷ ⁵⁸ ⁵⁹ ⁶⁰ ⁶¹ ⁶² ⁶³ ⁶⁴ ⁶⁵ ⁶⁶ ⁶⁷ ⁶⁸ ⁶⁹ ⁷⁰ ⁷¹ ⁷² ⁷³ ⁷⁴ ⁷⁵ ⁷⁶ ⁷⁷ ⁷⁸ ⁷⁹ ⁸⁰ ⁸¹ ⁸² ⁸³ ⁸⁴ ⁸⁵ ⁸⁶ ⁸⁷ ⁸⁸ ⁸⁹ ⁹⁰ ⁹¹ ⁹² ⁹³ ⁹⁴ ⁹⁵ ⁹⁶ ⁹⁷ ⁹⁸ ⁹⁹ ¹⁰⁰ ¹⁰¹ ¹⁰² ¹⁰³ ¹⁰⁴ ¹⁰⁵ ¹⁰⁶ ¹⁰⁷ ¹⁰⁸ ¹⁰⁹ ¹¹⁰ ¹¹¹ ¹¹² ¹¹³ ¹¹⁴ ¹¹⁵ ¹¹⁶ ¹¹⁷ ¹¹⁸ ¹¹⁹ ¹²⁰ ¹²¹ ¹²² ¹²³ ¹²⁴ ¹²⁵ ¹²⁶ ¹²⁷ ¹²⁸ ¹²⁹ ¹³⁰ ¹³¹ ¹³² ¹³³ ¹³⁴ ¹³⁵ ¹³⁶ ¹³⁷ ¹³⁸ ¹³⁹ ¹⁴⁰ ¹⁴¹ ¹⁴² ¹⁴³ ¹⁴⁴ ¹⁴⁵ ¹⁴⁶ ¹⁴⁷ ¹⁴⁸ ¹⁴⁹ ¹⁵⁰ ¹⁵¹ ¹⁵² ¹⁵³ ¹⁵⁴ ¹⁵⁵ ¹⁵⁶ ¹⁵⁷ ¹⁵⁸ ¹⁵⁹ ¹⁶⁰ ¹⁶¹ ¹⁶² ¹⁶³ ¹⁶⁴ ¹⁶⁵ ¹⁶⁶ ¹⁶⁷ ¹⁶⁸ ¹⁶⁹ ¹⁷⁰ ¹⁷¹ ¹⁷² ¹⁷³ ¹⁷⁴ ¹⁷⁵ ¹⁷⁶ ¹⁷⁷ ¹⁷⁸ ¹⁷⁹ ¹⁸⁰ ¹⁸¹ ¹⁸² ¹⁸³ ¹⁸⁴ ¹⁸⁵ ¹⁸⁶ ¹⁸⁷ ¹⁸⁸ ¹⁸⁹ ¹⁹⁰ ¹⁹¹ ¹⁹² ¹⁹³ ¹⁹⁴ ¹⁹⁵ ¹⁹⁶ ¹⁹⁷ ¹⁹⁸ ¹⁹⁹ ²⁰⁰ ²⁰¹ ²⁰² ²⁰³ ²⁰⁴ ²⁰⁵ ²⁰⁶ ²⁰⁷ ²⁰⁸ ²⁰⁹ ²¹⁰ ²¹¹ ²¹² ²¹³ ²¹⁴ ²¹⁵ ²¹⁶ ²¹⁷ ²¹⁸ ²¹⁹ ²²⁰ ²²¹ ²²² ²²³ ²²⁴ ²²⁵ ²²⁶ ²²⁷ ²²⁸ ²²⁹ ²³⁰ ²³¹ ²³² ²³³ ²³⁴ ²³⁵ ²³⁶ ²³⁷ ²³⁸ ²³⁹ ²⁴⁰ ²⁴¹ ²⁴² ²⁴³ ²⁴⁴ ²⁴⁵ ²⁴⁶ ²⁴⁷ ²⁴⁸ ²⁴⁹ ²⁵⁰ ²⁵¹ ²⁵² ²⁵³ ²⁵⁴ ²⁵⁵ ²⁵⁶ ²⁵⁷ ²⁵⁸ ²⁵⁹ ²⁶⁰ ²⁶¹ ²⁶² ²⁶³ ²⁶⁴ ²⁶⁵ ²⁶⁶ ²⁶⁷ ²⁶⁸ ²⁶⁹ ²⁷⁰ ²⁷¹ ²⁷² ²⁷³ ²⁷⁴ ²⁷⁵ ²⁷⁶ ²⁷⁷ ²⁷⁸ ²⁷⁹ ²⁸⁰ ²⁸¹ ²⁸² ²⁸³ ²⁸⁴ ²⁸⁵ ²⁸⁶ ²⁸⁷ ²⁸⁸ ²⁸⁹ ²⁹⁰ ²⁹¹ ²⁹² ²⁹³ ²⁹⁴ ²⁹⁵ ²⁹⁶ ²⁹⁷ ²⁹⁸ ²⁹⁹ ³⁰⁰ ³⁰¹ ³⁰² ³⁰³ ³⁰⁴ ³⁰⁵ ³⁰⁶ ³⁰⁷ ³⁰⁸ ³⁰⁹ ³¹⁰ ³¹¹ ³¹² ³¹³ ³¹⁴ ³¹⁵ ³¹⁶ ³¹⁷ ³¹⁸ ³¹⁹ ³²⁰ ³²¹ ³²² ³²³ ³²⁴ ³²⁵ ³²⁶ ³²⁷ ³²⁸ ³²⁹ ³³⁰ ³³¹ ³³² ³³³ ³³⁴ ³³⁵ ³³⁶ ³³⁷ ³³⁸ ³³⁹ ³⁴⁰ ³⁴¹ ³⁴² ³⁴³ ³⁴⁴ ³⁴⁵ ³⁴⁶ ³⁴⁷ ³⁴⁸ ³⁴⁹ ³⁵⁰ ³⁵¹ ³⁵² ³⁵³ ³⁵⁴ ³⁵⁵

αὐτὸς πεζεύνει. ¹⁴ Ὡς δὲ συνέβαλεν ἡμῖν εἰς τὴν Ἀσσον, ἀναλαβόντες αὐτὸν ἦλθομεν εἰς Μιτυλήνην. ¹⁵ ἀκαίειθεν ἀποπλεύσαντες τῇ ἐπιούσῃ κατηντήσαμεν ἀντικρὺ Χίου. τῇ δὲ ἐτέρᾳ παρεβάλομεν εἰς Σάμον καὶ μέιναντες ἐν Τρωγυλλίῳ τῇ ἐχομένῃ ἦλθομεν εἰς Μίλητον. ¹⁶ ἡ κεκρίκει γὰρ ὁ Παῦλος παρα- ^{i ch. 21. 12. & 24. 17.} πλεύσαι τὴν Ἐφεσον, ὅπως μὴ γένηται αὐτῷ χρονοτριβῆσαι ἐν τῇ Ἀσίᾳ· ἔσπευδε γὰρ, εἰ δυνατὸν ἦν αὐτῷ, τὴν ἡμέραν τῆς Πεντηκοστῆς γενέσθαι εἰς Ἱεροσόλυμα.

¹⁷ Ἀπὸ δὲ τῆς Μιλήτου πέμψας εἰς Ἐφεσον, μετεκαλέσατο τοὺς πρεσβυτέρους τῆς ἐκκλησίας. ¹⁸ Ὡς δὲ παρεγένοντο πρὸς αὐτὸν εἶπεν αὐτοῖς, Ὑμεῖς ^{k ch. 19. 10.} ἐπίστασθε, ἀπὸ πρώτης ἡμέρας ἀφ' ἧς ἐπέβην εἰς τὴν Ἀσίαν πῶς μεθ' ὑμῶν τὸν πάντα χρόνον ἐγενόμην, ¹⁹ δουλεύων τῷ Κυρίῳ μετὰ πάσης ταπεινοφροσύνης καὶ δακρύων καὶ πειρασμῶν, τῶν συμβάντων μοι ἐν ταῖς ἐπιβουλαῖς τῶν Ἰουδαίων, ²⁰ ὥς οὐδὲν ὑπεστειλάμην τῶν συμφερόντων, τοῦ μὴ ἀν- ^{l ver. 27.} αγγεῖλαι ὑμῖν καὶ διδάξαι ὑμᾶς δημοσίᾳ καὶ κατ' οἴκους, ²¹ διαμαρτυρόμενος ^{m Mark 1, 15 Luke 24. 47.} Ἰουδαίοις τε καὶ Ἑλλήσι τὴν εἰς τὸν Θεὸν μετάνοιαν, καὶ πίστιν τὴν εἰς τὸν Κύριον ἡμῶν Ἰησοῦν Χριστόν. ²² Καὶ νῦν ἰδοὺ, δεδεμένος ἐγὼ τῷ πνεύματι ^{n ch. 19. 21.} πορεύομαι εἰς Ἱερουσαλὴμ, τὰ ἐν αὐτῇ συναντήσοντά μοι μὴ εἰδὼς, ²³ ὅτι πλὴν ^{o ch. 21. 4, 11. & 9. 16.} ὅτι τὸ Πνεῦμα τὸ ἅγιον κατὰ πόλιν διαμαρτύρεται μοι λέγον, ὅτι δεσμά με καὶ θλίψεις μένουσιν. ²⁴ Ἀλλ' οὐδενὸς λόγον ποιοῦμαι, οὐδὲ ἔχω τὴν ψυχὴν ^{p ch. 21. 13. 2 Tim. 4. 7. Gal. 1. 1. Tit. 1. 3.} μου τιμίαν ἐμαυτῷ, ὥς τελειῶσαι τὸν δρόμον μου μετὰ χαρᾶς, καὶ τὴν διακονίαν ἣν ἔλαβον παρὰ τοῦ Κυρίου Ἰησοῦ, διαμαρτύρασθαι τὸ εὐαγγέλιον τῆς χάριτος τοῦ Θεοῦ. ²⁵ Καὶ νῦν ἰδοὺ, ἐγὼ οἶδα ὅτι οὐκέτι ὄψεσθε τὸ πρόσωπόν μου

16. κεκρίκει] So A, B, C, D, E.—*Elz.* ἔκρινε.
17—36.] This Book,—the Acts of the Apostles,—is like a Divine Pandect of sacred specimens of Ecclesiastical Offices.

We have had an Apostolic specimen of *Confirmation* (above, viii. 14—17; xix. 6), and of the Administration of the *Holy Communion*, and of *Preaching on the Lord's Day* in a stated place of religious assembly (xx. 7), and we have evidence of many *Presbyters* settled in a City to feed the Church of God, and we see in this Address of St. Paul at Miletus an Apostolic pattern of an *Episcopal Charge* to the Clergy, at *Visitations*, or *Diocesan Synods*.

17. τοὺς πρεσβυτέρους] the *Presbyters*, from Ephesus, which, as a large City, had many *Presbyters* (see xiv. 23); but they were subject, if not now, yet soon after, to one head, Timothy (1 Tim. i. 3), who had oversight of their doctrine (i. 3, 4. 1 Tim. v. 17—19), and performed the office of ordaining *Presbyters* and *Deacons* (1 Tim. iii. 1—10. 15; v. 22). Cp. Rev. ii. 1. *Ignat.* ad Ephes. § 1, where *Ephesus* has an *ἐπίσκοπος*, and also, § 5, a *πρεσβυτέριον*, ὃ συνήρμωστοι τῷ ἐπισκόπῳ, ὡς χορδαὶ κίθαρᾳ, and *διάκονοι*, § 2.

18. ἐπίστασθε] ye know. A modest word—underrating the effect of his own labours. See on xix. 15.

19. δουλεύων τῷ Κυρίῳ] serving the Lord. Cp. Rom. xii. 11. — μετὰ πάσης ταπ.] He uses the same words in his Epistle to the Ephesians, iv. 2.

— δακρύων] *Elz.* has πολλῶν before δακρύων; but it is not in A, D, E, and many Cursives and Versions.

20. οὐδὲν ὑπεστειλάμην] The metaphor, reintroduced v. 27, is taken from Navigation; and was therefore appropriate at a seaport, Miletus, and in the mouth of one now on a voyage, and addressing persons who had come from the great commercial city Ephesus. An internal evidence of truth. The Apostle St. Paul, by this metaphor, compares the Church to a Ship, and himself to a Mariner or Captain of it, and the doctrines of the Gospel to its sails; and he says that he οὐδὲν ὑπεστείλατο, lowered or reefed none of its canvas, but spread it all out boldly to the sun and wind, so as to conceal nothing, but to display the whole, and to give his hearers a perfect πληροφορία of faith (see on Luke i. 1. Col. ii. 2; iv. 12), in their course over the sea of this world to the haven of life everlasting.

For this nautical use of ὑποστέλλομαι,—ὑποστέλλεσθαι τὰ ἱστία, see *Pindar*, in *Passow*, Lexic.; and compare the Apostle's use of the nautical word στελλόμενοι in his Epistle to the maritime cities *Thessalonica* (2 Thess. iii. 6) and *Corinth* (2 Cor. viii. 20). See also 2 Thess. ii. 2.

22. δεδεμένος τῷ πνεύματι] Some (e.g. *Meyer*) interpret this 'constrained by my own spirit.' Others (*Howson*, ii. 269),

'a prisoner in spirit, not in body.' The more ancient interpreters (see *Chrys.*, *Theophyl.*, *Clem.*) explain it, *bound by the Holy Spirit*. As *Diadymus* says (in *Caten.* p. 333), "He that is united to the Holy Ghost is bound in Him; he is the prisoner of Christ; in these chains he rejoices, he wears them as ornaments" (πνευματικούς μαργαρίτας. *Ignatius*, Eph. § 11). They are bands of love. He bears in his body the marks of the Lord Jesus (Gal. vi. 17), and dies daily (1 Cor. xv. 31). Paul was now going up to Jerusalem to the Anniversary of the Descent of the Holy Ghost (v. 16). And as if his mind was dwelling on that event, he refers to the operations of the Holy Spirit in his speech, vv. 23. 28.

The Vulgate well renders it, *alligatus Spiritu*, constrained and carried by the Holy Ghost. Perhaps it is a metaphor derived from the practice of chaining prisoners to their keepers (see xii. 6; xxi. 33), who carried them to a particular place. Thus *Ignat.* ad Rom. 5, ἀπὸ Συρίας μέχρι Ῥώμης θρηνομαχῶ δεδεμένος δέκα λεοπαρδοῖς. So St. Paul was now carried as a prisoner to Jerusalem,—but it was by the Holy Ghost. This explains his conduct in reference to the revelations described in xxi. 4.

It also shows that St. Paul did not run into hazards without Divine guidance. As *Chrys.* says, οὐκ ἐπὶ τοὺς κινδύνους ῥίπτων ἑαυτὸν, ἀλλ' ἡγούμενος τοῦ πνεύματος εἶναι τὸ πρόσταγμα. See further on this verse, the note on xxi. 4.

23. μοι] to me. So A, B, C, D, E, and many Cursives and Versions. *Elz.* omits μοι. The pronoun is important, as showing that this prophecy met St. Paul on his arrival at different Cities in succession.

— λέγων] D, E, G, and many Cursives, have λέγων, masculine,—a reading which deserves consideration.

— δεσμά με—μένουσιν] bonds await me. It has been said by some, that this is a mere figure of speech, expressing what might have been expected by the Apostle on probable grounds; and that it is not an utterance of a divinely-inspired prophecy. But, on the contrary, it was not likely that St. Paul, being a Roman Citizen, should have been bound. See Acts xxiii. 29.

— θλίψεις] afflictions. Compare the Epistle to the Romans, xv. 30, where he asks their prayers that he may be delivered from them that do not believe in *Judea*, and that he may come to Rome. See *Paley*, *Hor. Paul.* pp. 22—24.

24. μετὰ χαρᾶς] with joy. Omitted by A, B, D, and some Cursives and Versions; perhaps rightly.

25. ἐγὼ οἶδα ὅτι οὐκέτι ὄψεσθε κ.τ.λ.] I know that ye all will see my face no more. See v. 38. It has been argued from 2 Tim. iv. 13—20, where St. Paul speaks of being at Miletus after this, that he was not here divinely inspired, but was mistaken in this anticipation; and this, it is said, is accounted for from vv. 22, 23, T 2

q ch. 18. 6.
r Luke 7. 30.
Eph. 1. 11.
s 1 Pet. 5. 2.
t Tim. 3. 1, 2.
& 4. 16.
Phil. 1. 1.
Eph. 1. 7.
Col. 1. 14.
1 Pet. 1. 19.
Rev. 5. 9.

ὕμῃς πάντες, ἐν οἷς διήλθον κηρύσσων τὴν βασιλείαν. ²⁶ Ἰδιὸν μαρτύρομαι ὑμῖν ἐν τῇ σήμερον ἡμέρᾳ, ὅτι καθαρὸς ἐγὼ ἀπὸ τοῦ αἵματος πάντων. ²⁷ οὐ γὰρ ὑπεστείλαμην τοῦ μὴ ἀναγγεῖλαι ὑμῖν πᾶσαν τὴν βουλὴν τοῦ Θεοῦ. ²⁸ Προσέχετε οὖν ἑαυτοῖς καὶ παντὶ τῷ ποιμνίῳ, ἐν ᾧ ὑμᾶς τὸ Πνεῦμα τὸ ἅγιον ἔθετο ἐπισκόπους, ποιμαίνειν τὴν ἐκκλησίαν τοῦ Θεοῦ, ἣν περιποιήσατο

where he confesses that *he did not know what* would happen to him at Jerusalem;

But it was one thing to say that *he did not know what* would happen to him at a particular place, and it would have been another thing to say that something would *not* happen which *did* happen;

His words are, οὐκέτι ὤψεσθε τὸ πρόσωπόν μου ὑμεῖς πάντες,—and he might easily have touched again at Miletus without ever seeing all or any of the *Presbyters of Ephesus*. Besides, as *Bengel* observes, “Rediit Romā in Asiā compluribus post annis Apostolus, sed interea defuncti alidve delati sunt ferē omnes isti.” It may indeed be inferred, that he never revisited *Ephesus* after this time, or only after a long interval. Cp. on 1 Tim. iii. 14.

— τὴν βασιλείαν] *the kingdom*. So A, B, C. *Elz.* adds τοῦ Θεοῦ, D τοῦ Ἰησοῦ: ἡ βασιλεία, *the Kingdom*, is emphatic, as in Matt. viii. 12; xxiv. 14; and τὸ ὄνομα, *the name*, Acts v. 41. So ἡ ὁδὸς, xix. 23, *the way*. All these are significant of the truth,—that there is no other Kingdom which will remain, but that of God; no other Name, by which men are to be saved, than that of Christ; no other Way which can lead us to heaven, but that of the Gospel. Cp. note below, 1 John ii. 6.

26. καθαρὸς ἐγὼ] *pure am I*. So A, G, H, and most Cursives, and *Tisch.*, reading ἐγὼ, and not εἰμι, which is in B, C, D, E.

27. ὑπεστείλαμην] On the nautical metaphor here, see v. 20.

— πᾶσαν τὴν βουλὴν τοῦ Θεοῦ] *all the counsel of God*; re-asserted from v. 20. A strong passage against the “Doctrine of Development.” St. Paul says that he would not have been pure from their blood, i. e. he would have been guilty of destroying their souls, if in the time he had been at Ephesus, less than *three years* (v. 31), he had not declared to them “the whole counsel of God.” Cp. Eph. i. 11.

What would he say, if he heard, that now, after the Church has been in the world 1800 years, a new article of faith has been declared, and an addition been made by men to the “whole counsel of God?” Cp. Gal. i. 8.

28. προσέχετε οὖν—αἵματος] An exposition of this text, and an interesting application of it to the circumstances of the Church of England, may be seen in the Latin Concio of *Bp. Andrewes*, then a Presbyter, to the Convocation of the Province of Canterbury, in 1593. Latin Works, p. 29.

— τὸ Πνεῦμα τὸ ἅγιον ἔθετο] *the Holy Ghost made you overseers*. Another assertion of the Divinity and Personality of the Holy Ghost (see v. 3; viii. 29; xiii. 2, 4), and of His Divine office in *Ordinations*. See above on xiii. 2—4.

— ἐπισκόπους] *overseers*. Every πρεσβύτερος is an ἐπίσκοπος τοῦ ποιμνίου, an overseer of the flock committed to his charge; but the ἐπίσκοπος is also an overseer of other *Pastors*; which a Presbyter is not. See below, the note before 1 Tim. iii.

S. Irenæus (iii. 14), indeed, supposes that some *Bishops* as well as *Presbyters* were present, and that St. Paul addresses them; “Paulus in Mileto convocatis *Episcopis* et *Presbyteris* qui erant ab Epheso et à reliquis proximis civitatibus,” &c. So *Ammenius* here, who gives also the other exposition; and cp. *Professor Blunt*, who says, p. 51, “Paul sent for the Elders of the Church of Ephesus, or its *Bishops*, or rather *both*, to attend him at Miletus,” and who observes that the authority of *Irenæus* is of more value here, from his connexion with *Polycarp* and the neighbourhood.

However, it is certain, that some of these ἐπίσκοποι, if not all, were *presbyters*.

On the subsequent restriction of the word Ἐπίσκοπος to the highest of the Three Orders of the Christian Ministry, see *Dr. Bentley* (upon Freethinking, Camb. 1743, pp. 136, 137), “They (the Bishops), with all Christian antiquity, never thought themselves and their order to succeed the Scripture Ἐπίσκοποι, but the Scripture Ἀπόστολοι: they were διάδοχοι τῶν Ἀποστόλων, the successors of the Apostles.”

“The sum of the matter is this:—Though new institutions are formed, new words are not coined for them, but old ones borrowed and applied. Ἐπίσκοπος, whose general idea is *overseer*, was a word in use long before Christianity; a word of universal relation to œconomical, civil, military, naval, judicial, and religious matters.

“This word was assumed to denote the governing and presiding persons of the Church, as Διάκονος (another word of vulgar and diffused use) to denote the ministerial.

“The Presbyters, therefore, while the Apostles lived, were Ἐπίσκοποι, *overseers*. But the Apostles, in foresight of their approaching martyrdom, having selected and appointed their successors in the several cities and communities (as St. Paul did *Timothy at Ephesus*, and *Titus at Crete*, A.D. 64, four years before his death), what name were these successors to be called by? not Ἀπόστολοι, *Apostles*; their modesty, as it seems, made them refuse it: they would keep that name proper and sacred to the first extraordinary messengers of Christ, though they really succeeded them in their office, in due part and measure, as the ordinary governors of the Churches.

“It was agreed, therefore, over all Christendom at once, in the very next generation after the Apostles, to assign and appropriate to them the word Ἐπίσκοπος, or Bishop. From that time to this, that appellation, which before included a *Presbyter*, has been restrained to a superior order. And here’s nothing in all this but what has happened in all languages and communities in the world. See the *Notitia* of the *Roman* and *Greek Empires*, and you’ll scarce find one name of any state employment that in course of time did not vary from its primitive signification.”

— τὴν ἐκκλησίαν τοῦ Θεοῦ] *the Church of God, which He purchased with His own blood*. On the purchase of the Church by the price of Christ’s blood, see 1 Cor. vi. 20. 1 Pet. i. 18, 19. Rev. v. 9.

As to the reading of this passage, it is to be observed, that B and many cursives, and *Vulg.*, and the *Syriac*, and *Chrys.*, and *Basil*, and *Epiphanius*, and *Ambrose* have Θεοῦ; and this reading is received by *Elz.*, *Mill*, *Whitby*, *Bengel*, *Knapp*, *Rinck*, *Scholz*, *Alford*, *Bloomf.* And so *Bp. Pearson*, Art. ii. p. 241.

Other MSS. have Κυρίου (not Θεοῦ), particularly A, C*, D, E, and the *Coptic*, *Sahidic*, *Armenian* Versions, and *Irenæus* (iii. 14), *Didymus* (de Spir. § 2), *Euseb.* (in Esa. xxxv. 9), *Cyril Alex.* (Mai viii. pt. 2, pp. 125, 6), *Jerome* and *Augustine*; and this reading is preferred by *Lachm.*, *Tisch.*, *Bornemann*, *Olshausen*, *Davidson*, *Meyer*, *Hackett*, and *Tregelles*, p. 233.

Others, C***, G, H, and more than 100 Cursive MSS. have Κυρίῳ καὶ Θεοῦ, and this reading is preferred by *Venema* and *Valckenaer*.

The choice seems to be between Κυρίῳ and Θεοῦ. The evidence for each is strong.

It may be remarked that St. Luke uses the word Κύριος in application to Christ, as appointing and ordaining the Ministers of His Church, as here. See on Luke x. 1.

And in support of Κυρίῳ, it may also be urged that the word Κύριος would mark His Lordship and Dominion over her, as His Household and Kingdom; and would be a happy preparation for the term by which the ἐκκλησία was to be described, i. e. Κυριακή, *Church*, the spouse and body of the Κύριος, and purchased and purified by His blood. See above, ii. 25. 36.

There would also be a memento here to Bishops and Pastors—that they are not to consider the ἐκκλησία as their own, but as *Christ’s*, and that they are not κατακυριεύειν, *dominari*, over what is τοῦ Κυρίου, *Domini*. 1 Pet. v. 3.

On the other hand—in behalf of the other reading, τοῦ Θεοῦ,—it appears (as *Whitby* observes, p. 489), that St. Paul never uses the phrase ἡ ἐκκλησία τοῦ Κυρίου, whereas he often employs the words ἡ ἐκκλησία τοῦ Θεοῦ. See 1 Cor. i. 2; x. 32; xi. 16, 22; xv. 9. 2 Cor. i. 1. Gal. i. 13. 1 Thess. ii. 14. 2 Thess. i. 4. 1 Tim. iii. 5. 15.

The matter reduces itself to this question,

Is it more likely that Θεοῦ should have been altered by Copyists into Κυρίῳ, or Κυρίῳ be altered into Θεοῦ?

Perhaps the former may seem the more probable alternative.

(1) No one would have been staggered by Κυρίῳ, or have been inclined to change that reading.

(2) But many might have been perplexed by Θεοῦ, with αἵματος following it.

(3) Some orthodox persons might think that it seemed to give some countenance to the Noetian or Sabellian heresy, which confounded the two Persons of the Father and the Son; or to the Eutychian Heresy, which confounded the two Natures of Christ in One; or to the Apollinarian, Theopaschite, and Patripassian, which imputed suffering to God,—and to God the Father.

(4) It cannot, therefore, be concluded with some, that a change was made here from a theological bias.

(5) It is also observable that the word Κύριος has been inter-

διὰ τοῦ αἵματος τοῦ ἰδίου. ²⁹ Ἐγὼ οἶδα ὅτι εἰσελεύσονται μετὰ τὴν ἀφίξιν μου λύκοι βαρεῖς εἰς ὑμᾶς, μὴ φειδόμενοι τοῦ ποιμνίου. ³⁰ καὶ ἐξ ὑμῶν αὐτῶν ἀναστήσονται ἄνδρες λαλοῦντες διεστραμμένα, τοῦ ἀποσπᾶν τοὺς μαθητὰς ὀπίσω αὐτῶν. ³¹ Διὸ γρηγορεῖτε, μνημονεύοντες ὅτι τριετία νύκτα καὶ ἡμέραν οὐκ ἐπαυσάμην μετὰ δακρύων νουθετῶν ἕνα ἕκαστον. ³² Καὶ ταὐν παρατίθεμαι ὑμᾶς, ἀδελφοί, τῷ Θεῷ, καὶ τῷ λόγῳ τῆς χάριτος αὐτοῦ, τῷ δυναμένῳ οἰκοδομῆσαι, καὶ δύναι ὑμῖν κληρονομίαν ἐν τοῖς ἡγιασμένοις πᾶσιν. ³³ Ἀργυρίου ἢ χρυσίου ἢ ἱματισμοῦ οὐδενὸς ἐπεθύμησα. ³⁴ αὐτοὶ γινώσκετε ὅτι ταῖς χρεῖαις μου, καὶ τοῖς οὖσι μετ' ἐμοῦ, ὑπηρέτησαν αἱ χεῖρες αὐταί. ³⁵ Πάντα ὑπέδειξα ὑμῖν, ὅτι οὕτω κοπιῶντας δεῖ ἀντιλαμβάνεσθαι τῶν ἀσθενούντων, μνημονεύειν τε τῶν λόγων τοῦ Κυρίου Ἰησοῦ, ὅτι αὐτὸς εἶπε, Μακάριόν ἐστι μᾶλλον διδόναι ἢ λαμβάνειν.

polated, in connexion with Ἐκκλησία, in Eph. v. 29, where A, B, D*, F, G have Χριστός.

(6) It has been said that the testimony of *Athanasius* is opposed to the reading of Θεοῦ. But this allegation is groundless. His words are (contr. Apollinarium, ii. § 14, vol. i. p. 758), οὐδαμοῦ αἷμα Θεοῦ δίχα σαρκὸς παραδεδώκασιν αἱ γραφαί, ἢ Θεὸν διὰ σαρκὸς παθόντα καὶ ἀναστάντα. Ἀρειανῶν τὰ τοιαῦτα τοιμήματα, ἐπειδὴ μῆτε Θεὸν ἀληθινὸν τὸν υἱὸν τοῦ Θεοῦ ὁμολογοῦσιν, αἱ δὲ ἄγιοι γραφαὶ ἐν σαρκὶ Θεοῦ καὶ σαρκὸς Θεοῦ ἀνθρώπου γενομένου αἷμα καὶ πάθος ἀνάστασιν κηρύττουσι.

Athanasius is controverting the Apollinarian error that the Godhead itself suffered, and he asserts that the Scriptures have no where predicated to us the blood of God without the flesh; or that God suffered in the flesh (some read δίχα σαρκὸς here, and it may be the true reading): the older editions have διὰ σαρκὸς for δίχα σαρκὸς in the preceding clause.

Athanasius might have written these words, and yet have read here ἐκκλησίαν τοῦ Θεοῦ; for there is no representation, in the passage so read, of the αἷμα Θεοῦ δίχα σαρκὸς. St. Paul would thus say, "the Church of God, which He (Who is Man as well as God) purchased with His own Blood."

(7) The argument from St. Paul's use of Ἐκκλησία Θεοῦ, and his non-use of Ἐκκλησία Κυρίου, confirms the same conclusion.

(8) It is probable that this passage gave occasion to the subsequent use of the still bolder expression αἷμα Θεοῦ in other writers, particularly *Ignatius*, writing to the same Church,—the *Ephesian*,—as that those presbyters were now addressed by St. Paul, Eph. i. So *Tertullian*, ad Uxor. ii. 3, "Sanguine Dei." *Clem. Alex.* "Quis dives," &c., c. 34, αἷματι Θεοῦ παιδός. Cp. *Ignat.* ad Rom. 6, ἔφετε με μνητὴν εἶναι τοῦ πάθους τοῦ Θεοῦ μου, where some copyists have inserted Χριστοῦ, to give ease to the phrase, as here. And cp. *Jacobson* in *Clem. Rom.* 2, p. 13. See also *Weststein* here, p. 596, and the note in *Catenà*, p. 338, where it is said, "Many of weak minds, or of perverse opinions, speak evil of those who use the terms σῶμα καὶ αἷμα Θεοῦ τὸ σωτήριον, but they may hear what our Lord says; and then reference is made to John vi. 35, 48, 53, and the conclusion is, Do not scruple at the words αἷμα καὶ σῶμα Θεοῦ τὸ σωτήριον, as the Jews do; for by it thou hast been redeemed and art become a son of God, and an heir of life everlasting." And as to the doctrine thus taught *Bede* says, "Non dubitat sanguinem Dei dicere propter unum personam in duobus naturis Ejusdem Jesu Christi, propter quam etiam dictum, Filius Hominis Qui est in celo." (John iii. 13.) "Christ our Saviour is 'Agnus Dei,'" says *Bp. Sanderson*, i. 195. "He is also 'Agnus Dei;' He is God, the Son of God, Very God of Very God; and it is this dignity of His Nature especially, and not His Innocency only, that setteth such a value upon His Blood that it is of an infinite price, of infinite merit, able to satisfy an infinite justice, and to appease an infinite wrath." See also *Waterland* on the Trinity, c. 2, p. 39, who approves Θεοῦ; and likewise *Blunt* on the Early Fathers, p. 466. Cp. *Titius* ii. 13, 14.

On the word περιποιήσατο, purchased for Himself, see Eph. i. 14.

—τοῦ αἵματος τοῦ ἰδίου] So A, B, C, D, E, and many Cursives. *Elz.* has διὰ τοῦ ἰδίου αἵματος.

29. ἐγὼ] *Elz.* adds γάρ; and inserts τοῦτο after οἶδα, which are not in A, B, C, D.

—ἐφίξιν] sometimes 'arrival,' sometimes departure, as here. See examples in *Quin.* ἀποδηλῶν, *Chrys.*

—λύκοι βαρεῖς] See on 1 Tim. v. 20.

30. ἐξ ὑμῶν] of yourselves. Hymenæus, Alexander, and the Nicolaitans, 1 Tim. i. 20. Rev. ii. 6. Phygellus and Hermogenes,

2 Tim. i. 15. See especially St. John's Epistle, written probably at *Ephesus*, 1 John ii. 19, "they went out from us" (ἐξ ἡμῶν), &c., which announces the fulfilment of St. Paul's prophecy. See the note there; and the *Introduction* to that Epistle, p. 99, and the note before the second chapter of St. Peter's Second Epistle addressed to Christians of Asia.

—τοὺς μαθητὰς] the disciples—mine and yours, and Christ's.

31. τριετία] three years. Three months in the Synagogue, xix. 8; two years in the School of Tyrannus, xix. 10; and he passed through Macedonia and Achaia, where he remained three months, xx. 3.

32. τῷ λόγῳ τῆς χάριτος] To His Word, of which the essential quality and characteristic is Grace. On this use of the Genitive, see note on Matt. xxii. 11 and James i. 25.

It is to be remarked, that "the Word" here is understood by some ancient Expositors to be Christ, who is "full of Grace," and from Whom all Grace has come to man. John i. 14. 16. Cp. 1 John i. 1, τοῦ Λόγου τῆς ζωῆς.

And there is much that is personal here ascribed to the Λόγος. How can what is not personal be said to give an Inheritance? So *Ammonius*, who, from the addition of the participle δυναμένῳ in the singular, deduces an argument for the Unity of the Two Persons in one Godhead, as follows;

Δέκνυσιν, ὅτι ὁ Πατὴρ καὶ Θεὸς καὶ ὁ τοῦτον υἱὸς Ἰησοῦς, ὁ Θεοῦ Λόγος ἐνεῖσι (read ἐν εἶσιν, unum sunt)· οὐ γὰρ εἶπε, τοῖς δυναμένοις πληθυντικῶς, ἀλλ' ἐνικῶ ὀνόματι τὴν μοναδικὴν οὐσίαν ἐσήμανεν, εἰπὼν τῷ δυναμένῳ.

It is indeed taken for granted by many modern writers, that the title ὁ Λόγος is only applied by St. John to Christ. But this assertion may be questioned. See on Luke i. 2. Heb. iv. 12. James i. 18. 1 Pet. i. 23.

If St. John had been already at *Ephesus*, this mode of speech would have been very appropriate there, as a testimony to the unity of the doctrine of the two Apostles St. Paul and St. John. And even if St. John had not been there, yet, as St. Paul spoke under the guidance of the same Spirit as inspired St. John, he might and would very fitly bequeath this parting benediction to the Ephesian Presbyters, testifying his own adhesion to the great doctrines concerning the Logos, which were afterwards to be preached more fully at *Ephesus* by St. John.

—οἰκοδομῆσαι] to build. So A, B, C, D, E,—a better reading than that of *Elz.*, ἐποικοδομῆσαι.

33. ἀργυρίου] silver. How natural was this disclaimer, now that St. Paul was carrying pecuniary funds to Jerusalem, collected at his instance in Galatia, Greece, and Italy for distribution to the poor Christians at Jerusalem! See 1 Cor. xvi. 1—3. 2 Cor. viii. 1—21; below, xxiv. 17, and on 2 Cor. viii. 18.

—ἱματισμοῦ] raiment. Oriental wealth consisted partly in "changes of raiment," Gen. xlv. 22. 2 Kings v. 5. 22. Hence the reference to the moth in warnings to the rich and worldly, Matt. vi. 19. James v. 2. Cp. *Hackett*.

34. ὑπηρέτησαν αἱ χεῖρες αὐταί] these hands ministered—. Compare his declaration, made at *Ephesus*, in 1 Cor. iv. 12, κοπιῶντες ἐργαζόμενοι ταῖς ἰδίαις χερσὶ; and see *Paley*, H. P. p. 37.

35. ὅτι αὐτὸς εἶπε] that He Himself said. A saying alluded to by *S. Clemens Rom.* i. 2, and in *Const. Apostol.* iv. 3; and one of the few sayings of our Lord preserved elsewhere than in the Gospels. Cp. *Grabe*, Spicileg. i. pp. 14. 327. *Fabrice* Cod. Apocryph. N. T. i. pp. 321—334, "De dictis Christi quæ in Evangeliiis non extant." *Körner*, de Sermonibus Christi ἀργάφοις, Lips. 1776; and *Routh*, R. S. i. 9, 10. 12. 29. 31. 471. 484.

—μακάριόν ἐστι μᾶλλον] it is blessed rather to give than to receive. So A, B, C, D, E, G.—*Elz.* places διδόναι before μᾶλλον. Another natural allusion to what was now uppermost in

zz ch. 21. 5.

³⁶ ^{zz} Καὶ ταῦτα εἰπὼν, θείς τὰ γόνατα αὐτοῦ, σὺν πᾶσιν αὐτοῖς προσηύξατο. ³⁷ Ἰκανὸς δὲ κλαυθμὸς ἐγένετο πάντων· καὶ ἐπιπεσόντες ἐπὶ τὸν τράχηλον τοῦ Παύλου κατεφίλουν αὐτόν· ³⁸ ὁδυνώμενοι μάλιστα ἐπὶ τῷ λόγῳ ᾧ εἰρήκει, ὅτι οὐκέτι μέλλουσι τὸ πρόσωπον αὐτοῦ θεωρεῖν. Προέπεμπον δὲ αὐτὸν εἰς τὸ πλοῖον.

XXI. ¹ Ὡς δὲ ἐγένετο ἀναχθῆναι ἡμᾶς ἀποσπασθέντας ἀπ' αὐτῶν, εὐθυδρομήσαντες ἤλθομεν εἰς τὴν Κῶ, τῇ δὲ ἐξῆς εἰς τὴν Ῥόδον, κακέιθεν εἰς Πάταρα. ² Καὶ εὐρόντες πλοῖον διαπερῶν εἰς Φοινίκην, ἐπιβάντες ἀνήχθημεν. ³ Ἀναφανέντες δὲ τὴν Κύπρον, καὶ καταλιπόντες αὐτὴν εὐώνυμον, ἐπλέομεν εἰς Συρίαν, καὶ κατήχθημεν εἰς Τύρον· ἐκέισε γὰρ τὸ πλοῖον ἦν ἀποφορτιζόμενον τὸν γόμον.

⁴ ^a Ἀνευρόντες δὲ τοὺς μαθητὰς ἐπεμείναμεν αὐτοῦ ἡμέρας ἑπτὰ· οἵτινες τῷ Παύλῳ ἔλεγον διὰ τοῦ Πνεύματος, μὴ ἀναβαίνειν εἰς Ἱεροσόλυμα. ⁵ ^b Ὅτε δὲ ἐγένετο ἐξαρτίσαι ἡμᾶς τὰς ἡμέρας, ἐξελθόντες ἐπορευόμεθα, προπεμπόντων ἡμᾶς πάντων, σὺν γυναιξὶ καὶ τέκνοις ἕως ἔξω τῆς πόλεως· καὶ θέντες τὰ γόνατα ἐπὶ τὸν αἰγιαλὸν προσευξάμενοι ⁶ ἀψησπασάμεθα ἀλλήλους, καὶ ἀνέβημεν εἰς τὸ πλοῖον, ἐκεῖνοι δὲ ὑπέστρεψαν εἰς τὰ ἴδια. ⁷ Ἡμεῖς δὲ τὸν πλοῖον διανύσαντες ἀπὸ Τύρου κατηντήσαμεν εἰς Πτολεμαῖδα· καὶ ἀσπασάμενοι τοὺς ἀδελφούς, ἐμείναμεν ἡμέραν μίαν παρ' αὐτοῖς.

⁸ ^c Τῇ δὲ ἐπαύριον ἐξελθόντες ἤλθομεν εἰς Καισάρειαν· καὶ εἰσελθόντες εἰς τὸν οἶκον Φιλίππου τοῦ εὐαγγελιστοῦ, ὄντος ἐκ τῶν ἑπτὰ, ἐμείναμεν παρ' αὐτῷ· ⁹ ^d τοῦτ' ὡς δὲ ἦσαν θυγατέρες παρθέναι τέσσαρες προφητεύουσαι. ¹⁰ ^e Ἐπιμενόντων δὲ ἡμέρας πλείους κατῆλθέ τις ἀπὸ τῆς Ἰουδαίας προφήτης ὀνόματι Ἀγαβός· ¹¹ ^f καὶ ἔλθων πρὸς ἡμᾶς, καὶ ἄρας τὴν ζώνην τοῦ Παύλου, δήσας ἑαυτοῦ τοὺς πόδας καὶ τὰς χεῖρας εἶπε, Τάδε λέγει τὸ Πνεῦμα τὸ ἅγιον, Τὸν

a ch. 20. 23.

& ver. 12.

b ch. 20. 36.

c ch. 6. 5.

& 8. 26, 40.

Eph. 4. 11.

2 Tim. 4. 5.

d Joel 2. 28.

ch. 2. 17.

e ch. 11. 28.

f ch. 20. 23.

& ver. 33.

& 24. 27.

St. Paul's mind,—the purpose of his present journey to Jerusalem, viz. to succour the poor Christians there, with the bounty which he had collected, and was carrying with him. See v. 33.

³⁶ *θεῖς τὰ γόνατα*] *having kneeled down*. See Dan. vi. 10. Luke xxii. 41. Acts ix. 40; xxi. 5. Cp. Eph. iii. 14.

³⁷ *κατεφίλουν*] *they were earnestly kissing him*. *Κατεφίλουν* is a stronger expression than *φίλουν*, and marks also continuance by the imperfect tense, "*deosculabantur eum*."

The outward act was similar to that described by the same word Matt. xxvi. 49; but how different was the inward affection!

A transposition has been adopted here, *ικανὸς δὲ κλαυθμὸς*, from A, B, D, E, for the reading of *Elz.*, *ικανὸς δὲ ἐγένετο κλ.*

³⁸ *θεωρεῖν*] St. Paul himself uses *ὁπτοιμαί*, v. 25, a more modest word. He would not say that his own πρόσωπον was *ἔξιν θεωρίας*. Cp. on John xvi. 16, and the nice shade of distinction between *βλέπω* and *θεωρῶ* in John xx. 5, 6.

CH. XXI. 3. *ἀναφανέντες τὴν Κύπρον*] *having discovered Cyprus*. A nautical expression, *ἀναφανείσαν ἔχοντες*; as sailors say, having raised the land. The opposite is *ἀποκρύπτειν γῆν*. See note on xxvii. 27. Cp. Gal. ii. 7, *πεπλίστενται τὸ εὐαγγέλιον*, and Rom. iii. 2. 1 Cor. ix. 17. *Winer*, § 39, p. 233.

— *Τύρον*] The mention of a Christian Church at Tyre, and of St. Paul's visit to it, suggests a reference to the prophecy, "Behold ye the Philistines also, and they of Tyre, with the Moabites, lo, there was He born." (Ps. lxxxvii. 4.) Cp. Ps. xlv. 12, and see above on viii. 26.

Perhaps the seeds scattered by the Divine Sower Himself on the border-land of Tyre and Sidon (Matt. xv. 21. Mark vii. 24), were now bearing fruit.

— *ἀποφορτιζόμενον*] Thither the ship was on its course, to unload its freight. Cp. *Winer*, § 45, p. 312.

⁴ *ἀνευρόντες τοὺς μαθητὰς*] *having found out the disciples*,—an intimation that they were either not very numerous, or were not publicly known.

— *διὰ τοῦ Πνεύματος*] *through the Spirit*. Cp. *δεδεμένους τῷ Πνεύματι* (xx. 22). This is explained by v. 11. The Holy Spirit revealed to them that he would be bound there (see xx. 23); and they, acting on this intimation, dissuaded him from going to Jerusalem. But the Spirit had done more than this for St. Paul. The Holy Spirit had not only foreshown to him the future, but had also revealed to him how to act under the circumstances foreshown. The Holy Spirit had bound him to go to Jerusalem

(xx. 22, where see note), even though he was to be bound there; and therefore he went (see xx. 24, and below, xxi. 11—13). And at length those persons who had foretold his bonds, acquiesced in his resolution to go, as divinely inspired, and said, "the Lord's will (not ours) be done!" (v. 14.) The prophecy concerning his bonds was fulfilled. And the Lord assured St. Paul, in a vision at Jerusalem, that he had rightly understood and obeyed His will in going up to Jerusalem, xxiii. 11.

⁵ *αἰγιαλόν*] *the sandy shore*. Acts xxvii. 39. Cp. xx. 36. The place of this holy and affecting farewell was shown many centuries afterwards; "*Hodie monstratur in arenis locus, ubi pariter orabant*." (*Bede*.)

⁶ *ἀψησπασάμεθα*] *we gave a parting embrace to*. Cp. the use of the preposition *ἀπο* in *ἀποταξάμενος*, Acts xviii. 18. 21. *Elz.* has *προσηυξάμεθα καὶ ἀσπασάμενοι*. But the reading in the text is authorized by some of the best MSS.

⁷ *Πτολεμαῖδα*] *Ptolemais*. *Accho* (Judges i. 31); still so called by Arabs, and *Acre*, or St. Jean d'Acre, by Europeans.

⁸ *ἐξελθόντες*] *Elz.* adds *ὁ περὶ τὸν Παῦλον*, which is not in A, B, C, E, and is probably a gloss.

— *Φιλίππου τοῦ εὐαγγελιστοῦ*] *Philip the Evangelist*, called here "one of the seven;" i. e. Philip the Deacon; see on Acts viii. 5, and the statements of *Isidorus* and *S. Jerome*, quoted by *Tillemont*, *Mém.* ii. 30. Hence *Ammonius* says here, "it was lawful for a Deacon to live as a married man." On Philip's connexion with *Cæsarea*, see viii. 40.

This was the third time Paul was at *Cæsarea*. See ix. 30; xviii. 22.

It is now prophesied at *Cæsarea*, that St. Paul would be bound; and with a special providence, for he was to be brought to *Cæsarea* a prisoner, and to remain there in custody for two years, xxiii. 33; xxiv. 27.

— *ὄντος*] *Elz.* prefixes *τοῦ*, which is not in A, B, C, E, H, and numerous Cursives. Cp. *Winer*, p. 122.

¹⁰ *ἡμέρας πλείους*] *several days*; but he was hastening to Jerusalem (see xx. 16), not, therefore, 'many days.'

— *Ἀγαβός*] *Agabus*. See xi. 28.

¹¹ *δήσας ἑαυτοῦ*] *Elz.* has *δήσας τε αὐτοῦ*. But *δήσας ἑαυτοῦ* is the reading of A, B, C, D, E, and many Cursives and Versions. *Agabus* bound his own hands (not St. Paul's) with St. Paul's girdle.

— *τοὺς πόδας καὶ τὰς χεῖρας*] *his feet and hands*. So B, C, D, E, and many Cursives and Versions. *Elz.* has *τὰς χεῖρας καὶ*

ἄνδρα, οὗ ἐστιν ἡ ζώνη αὐτή, οὕτω δήσουσιν ἐν Ἱερουσαλὴμ οἱ Ἰουδαῖοι, καὶ παραδώσουσιν εἰς χεῖρας ἐθνῶν. ¹² ^g Ὡς δὲ ἠκούσαμεν ταῦτα, παρεκα- ^g Matt. 16. 22. λούμεν ἡμεῖς τε καὶ οἱ ἐντόπιοι, τοῦ μὴ ἀναβαίνειν αὐτὸν εἰς Ἱερουσαλὴμ. ¹³ ^h Τότε ἀπεκρίθη ὁ Παῦλος, τί ποιεῖτε κλαίοντες καὶ συνθρύπτοντες μοῦ τὴν ^h ch. 20. 24. καρδίαν; ἐγὼ γὰρ οὐ μόνον δεθῆναι, ἀλλὰ καὶ ἀποθανεῖν εἰς Ἱερουσαλὴμ ἐτοίμως ἔχω ὑπὲρ τοῦ ὀνόματος τοῦ Κυρίου Ἰησοῦ. ¹⁴ ⁱ Μὴ πειθομένου δὲ ⁱ Matt. 6. 10. Luke 11. 2. & 22. 42. αὐτοῦ, ἡσυχάσαμεν εἰπόντες, Τοῦ Κυρίου τὸ θέλημα γενέσθω. ¹⁵ Μετὰ δὲ τὰς ἡμέρας ταύτας ἐπισκευασάμενοι ἀνεβαίνομεν εἰς Ἱεροσόλυμα. ¹⁶ Συνῆλθον δὲ καὶ τῶν μαθητῶν ἀπὸ Καισαρείας σὺν ἡμῖν, ἄγοντες παρ' ᾧ ^ξ ξενισθῶμεν Μνάσωνί τινι Κυπρίῳ, ἀρχαίῳ μαθητῇ. ¹⁷ Γενομένων δὲ ἡμῶν εἰς Ἱεροσόλυμα, ἀσμένως ἀπεδέξαντο ἡμᾶς οἱ ἀδελφοί. ¹⁸ ^k Τῇ δὲ ἐπιούσῃ εἰσῆει ὁ Παῦλος σὺν ἡμῖν πρὸς Ἰάκωβον· πάντες τε παρ- ^k ch. 15. 13. Gal. 1. 19. εγένοντο οἱ πρεσβύτεροι. ¹⁹ Καὶ ἀσπασάμενος αὐτοὺς ἐξηγεῖτο καθ' ἐν ἑκα- στον ὧν ἐποίησεν ὁ Θεὸς ἐν τοῖς ἔθνεσι διὰ τῆς διακονίας αὐτοῦ. ²⁰ ^l Οἱ δὲ ^l Rom. 10. 2. Gal. 1. 14. ἀκούσαντες ἐδόξαζον τὸν Θεόν, εἰπόν τε αὐτῷ, Θεωρεῖς, ἀδελφε, πόσαι μυριάδες εἰσὶν ἐν τοῖς Ἰουδαίοις τῶν πεπιστευκότων· καὶ πάντες ζηλωταὶ τοῦ νόμου ὑπάρχουσι. ²¹ Κατηχήθησαν δὲ περὶ σοῦ, ὅτι ἀποστασίαν διδάσκεις ἀπὸ Μωϋσέως τοὺς κατὰ τὰ ἔθνη πάντας Ἰουδαίους, λέγων μὴ περιτέμνειν αὐτοὺς

τοὺς πόδας: but it is hardly probable that this would have been altered into the other reading. Such symbolical actions had been connected with the delivery of prophecies in the Old Testament. Isa. xx. 2. Jer. xiii. 1. 11. Ezek. iv. 1. (Grotius.) Cp. Jerem. xxvii. 2; xxviii. 10. 12. Ezek. xii. 3; xxiv. 3.

¹² ἡμεῖς] *we*: even St. Luke himself. A modest confession, and a proof of truth. *We* would have dissuaded Paul from going, but *he* would not yield to us, and went; and we acknowledged that what he did was the Lord's will, v. 14.

— τοῦ μὴ ἀναβαίνειν] As to the construction compare xv. 20.

^{13, 14} τότε—γενέσθω] See on v. 14.

¹³ μοῦ] of me, emphatic.

¹⁴ τὸ θέλημα γενέσθω] *the Will of the Lord be done!* From the Lord's Prayer; perhaps an intimation of its general use. Cp. 2 Tim. iv. 18, and see *Blunt*, Lectures, p. 38, and above on Matt. vi. 9, and below on 1 Pet. i. 17, and *Mr. Humphry* here.

Also comp. our Lord's words in His Agony, as recorded by St. Luke himself, Luke xxii. 42.

¹⁵ ἐπισκευασάμενοι] So A, B, E, G, and numerous Cursives. — *Elz.* ἀποσκευασάμενοι. D has ἀποταξάμενοι. The sense is, 'having packed up,' 'having taken what was necessary for the journey.' (*Chrys.*, *Æcumen.*) Vulg. renders it 'preparati,' and other Versions give a like meaning, and Hesych. interprets it by εὐτρεπισθέντες.

The word seems to be introduced, in order to show that, though St. Paul had full intimation of sufferings and imprisonment at Jerusalem, yet he proceeded thither with calmness, and in a sober and orderly manner, without neglecting any common duties, such as prudence might suggest. Compare his request for his "cloke and parchments" just before his martyrdom (2 Tim. iv. 13). There are no symptoms of a heated imagination, or of a fanatical enthusiasm, or a reckless excitement, in his character and demeanour, in the most trying circumstances.

¹⁶ ἄγοντες παρ' ᾧ ξενισθῶμεν] *bringing with them a certain Mnason a Cyprian—with whom we should lodge*, i. e. at Jerusalem. Objections have been made by several recent Expositors to this translation of the *Vulgate*, "adducetes [secum] apud quem hospitaremur Mnasonem," which is the sense adopted by the English Authorized Version;

It has been said, that the true meaning is,—"conducting us to the house of Mnason (at Jerusalem), with whom we should lodge." In this case the construction would either be ἄγοντες (ἡμᾶς) Μνάσων, which is *Winer's* opinion, § 31, p. 192, or by attraction, ἄγοντες ἡμᾶς παρὰ Μνάσωνα παρ' ᾧ ξενισθῶμεν. See *Meyer* here, and *Winer*, § 24, p. 149, and others;

But perhaps in this case, as in many others, the older interpretation (which, as *Winer* allows, p. 192, is unexceptionable, grammatically) is the true one. St. Luke's design in mentioning this incident seems to be this. At first the Christians of *Cæsarea* attempted to dissuade St. Paul from going to Jerusalem (v. 12); but on his earnest expostulation with them, they desisted from their entreaties, and said, "the Lord's will be done" (v. 14). And not only so, but some of these disciples of *Cæsarea* sped him

on his journey to Jerusalem, and accompanied him, *bringing with them a person with whom he and his companions would lodge at Jerusalem, Mnason of Cyprus*. Thus they, who at first would have deterred him from going to Jerusalem, were prevailed upon by St. Paul (such was his courage and constancy, and such his influence over them) to provide facilities for his journey thither, and for his reception there;

It was also an honourable circumstance to *Mnason of Cyprus*, that though he had heard, no doubt, from the men of *Cæsarea* that the Spirit had revealed that St. Paul would be made a prisoner in Jerusalem, yet he was willing to accompany him thither (a distance of about eighty miles), and to afford him and his companions a lodging there.

These considerations seem to be lost sight of in the modern interpretation, which is also liable to the objection, that, according to it, St. Paul is said to be brought to Mnason to lodge, *before* his arrival at Jerusalem, which is not related till the following verse.

— ἀρχαίῳ μαθητῇ] *an original disciple*, i. e. from the first preaching of the Gospel. See on xv. 7, and xi. 15. Such a person was likely to have a house at Jerusalem.

¹⁸ πρὸς Ἰάκωβον] *to James*. For the use of πρὸς see on xvi. 40. On the position held by St. James the Lord's brother at Jerusalem, see xii. 17. A distinction here is made between James, the Bishop of Jerusalem, and "all the Elders, or Presbyters." (*Chrys.*) "Videtur Jacobus convocasse collegium Presbyterorum." (*Rosenmüller*.)

The Bishop of Jerusalem is here presented to the view, surrounded by all his Presbyters, who are the "Concilium Episcopi," (see *Hieron.* in Esa. iii. *Bingham*, ii. 19. 7.) for the reception of St. Paul and his friends, and for joint counsel and advice. An Apostolic precedent for the practice of the Church in all ages. See above, xv. 2. 4. 6. 22, and particularly xv. 23.

¹⁹ ὁ Θεός] *God*. He does not say what *he* had done, but what *God* had done by his ministry; and (v. 20) they glorified not him, but God. (*Ammon*.)

²⁰ ἐν τοῖς Ἰουδαίοις] So A, B, C, E.—*Elz.* Ἰουδαίων. This variation is noticeable. It is not said that many myriads of the Jews believe, &c.; but that there are many myriads of believers among the Jews, and they are all zealous for the Law.

— πεπιστευκότων] of those who have made public profession of faith in the Gospel, and hold that faith. See viii. 13.

²¹ κατηχήθησαν] They have been studiously indoctrinated to believe, ἐδιδάχθησαν καὶ ἐπίστευσαν (*Chrys.*), cp. v. 24; such a misrepresentation was not unlikely to be made by Jews, concerning what St. Paul had taught not long since in his Epistles to the *Galatians* and *Romans*. Cp. *Paley*, H. P. pp. 24—26.

— διδάσκεις—Ἰουδαίους] *thou teachest Jews*. It was not true that St. Paul taught Jews not to circumcise their children (see vii. 8); but it was true that he taught that circumcision was not to be enforced by Jews on Gentiles.

What he did now, at the suggestion of the Bishop and Presbyters of Jerusalem, was to refute the former assertion, not to disavow the latter. See vv. 24. 26.

τὰ τέκνα, μηδὲ τοῖς ἔθεσι περιπατεῖν. ²² Τί οὖν ἐστι; πάντως δεῖ πλήθος
 m ch. 18. 18. συναλθεῖν· ἀκούσονται γὰρ ὅτι ἐλήλυθας. ²³ ^m Τοῦτο οὖν ποιήσον, ὃ σοι
 Num. 6. 2, 13, 18, λέγομεν. Εἰσὶν ἡμῖν ἄνδρες τέσσαρες εὐχὴν ἔχοντες ἐφ' ἑαυτῶν ²⁴ τούτους
 παραλαβὼν ἀγνίσθητι σὺν αὐτοῖς, καὶ δαπάνησον ἐπ' αὐτοῖς, ἵνα ξυρήσωνται

22. πλήθος] *a multitude must needs come together.*

23. εἰσὶν ἡμῖν] This was often the case on the approach of great Festivals, e. g. that of Pentecost, which was now at hand. Nazarite Vows were made terminable then, in order that they who had taken them might join with others in the joyful celebration of that Festival. Cp. *Lightfoot* on Acts ii. 13, and on 1 Cor. xi. 14, where he observes, that even Jews who were not Nazarites were accustomed to cut their hair in honour of the feasts.

— εὐχὴν ἔχοντες ἐφ' ἑαυτῶν] *having upon them a vow of Nazariteship*, that is, of *separation* from the world to God. See above, on xviii. 18.

24. ἀγνίσθητι σὺν αὐτοῖς] be thou a Nazarite with them; join thyself to them in their vow of abstinence or *separation*, and of *dedication* to God.

It has, indeed, been said by some, that St. Paul only paid the charges of the four Nazarites (v. 23), but was *not* himself under the *Vow* of a Nazarite;

But the word ἀγνίσθητι here, and the other kindred words used in this narrative, prove that he associated himself with them in the vow itself.

The word ἀγνίζω is the word used by the LXX for נָזַר (*Nazar*), in Numb. vi. 3, and ἀγνισμός for נֶזֶר (*Nezer*), *Nazireatus*. The best explanation, therefore, of the word ἀγνίσθητι and ἀγνισθεῖς (v. 26), and ἀγνισμός (v. 26), is to be derived from the use of those words by the LXX in the chapter concerning the Nazarite Vow, Numb. vi. 3, 4, ἀπὸ οἴνου ἀγνισθήσεται, he shall keep himself *separate* as a *Nazarite* from wine πάσας τῆς ἡμέρας τῆς εὐχῆς αὐτοῦ, which is expressed in v. 5 by πάσας τὰς ἡμέρας τοῦ ἀγνισμοῦ, and v. 8, πάσας τὰς ἡμέρας τῆς εὐχῆς ἅγιος ἔσται Κυρίῳ.

It is probable that St. Paul was already under a vow of Nazariteship; and was advised to join himself as such with these four Nazarites. See xviii. 18, and below, v. 27.

The knowledge that he had not long since *voluntarily* taken on himself a Nazarite's vow (xviii. 18), was enough to suggest the recommendation here made to him by St. James, and the Presbyters of the Church of Jerusalem.

Origen (in Ep. ad Rom. lib. ii. 13) speaks of St. Paul as having offered 'sacrificia purificationis,' and *S. Jerome* (Epist. ad Augustin. Ep. 74) supposes St. Paul to have assumed the condition of a Nazarite, "obtulisse sacrificia, et exercuisse nudipedalia;" and so *Augustine*, Ep. 82.

The reason of St. Paul's compliance is well stated by *Augustine* (Epist. ad Hieron. 82), who observes, that by his practice with regard to the ceremonies of the Levitical Law, St. Paul taught "nec Judæos tunc ab eis tanquam a nefariis prohibendos, nec Gentiles ad ea tanquam necessaria compellendos."

"Paul became (says *Isidore* in *Caten*. p. 352) a Jew to the Jews, when he made himself a Nazarite in the Temple, and offered oblations; and, on the same principle, he circumcised Timothy, and sent him to preach to the Jews, thus cancelling circumcision by means of circumcision itself." So also *Œcumenius*, who says that "Paul underwent the tonsure, and complied with the Law." See also below, note on v. 26.

That he engaged in the vow of a Nazarite, has therefore, it seems, been rightly concluded by most later Expositors, e. g. *Grotius*, *Rosenmüller*, *Olshausen*, *Meyer*, *Baumgarten*, *Hackett*, *Alford*, and others.

There was a special reason, why St. Paul, a Christian Apostle, should engage in a vow of a *Nazarite*. That Vow pledged the person who took it to abstain from all strong drink. And he who was known to be under the vow of a Nazarite, was known to be living a life of abstinence. The sight of the Nazarite's locks would proclaim this.

St. Paul had been converted by a heavenly Vision. He had Revelations in Arabia, and a Trance in the temple at Jerusalem (Acts ix. 4; xxii. 6. 17; xxvi. 12. 1 Cor. xv. 8. 2 Cor. xii. 2);

He relied much on the arguments thence drawn, in his public addresses to the People of Jerusalem (xxii. 6. 17), and to Agrippa (xxvi. 12);

Let it be recollected, that the Jews attempted to refute the evidence of the miracle of Pentecost, by a scornful insinuation, "These men are full of new wine" (Acts ii. 13). It was very expedient that St. Paul, whose conversion was miraculous, and

who was favoured with an "abundance of Revelations" (2 Cor. xii. 7), should be able to meet the objection, which would in all probability be raised against him, that he was under a strong mental excitement, and that he was inflamed by enthusiasm and deluded by fanaticism.

One of the best refutations of such an insinuation, and one which would have most weight with the Jews, would be found in the voluntary assumption of the Vow of a *Nazarite*. This would show, that like the Baptist, whom the Jews contrasted with Christ, whom they dared to call a wine-bibber (Matt. xi. 18, 19), he was living an abstemious and austere life, that his judgment was cool, his mind calm, and, as he himself says, that the words which he spake when describing his own Conversion, were words of truth and soberness (xxvi. 25).

Consequently, though we hear it alleged by Festus against him, that "much learning made him mad" (xxvi. 24), we never hear it surmised, that he was labouring under physical or intellectual excitement.

Thus, in his Christian prudence, St. Paul made the ceremonial Vows of the Levitical Law subsidiary to the diffusion of the saving Doctrines of Evangelical Truth.

Such advice as that which is here proffered by St. James, came very appropriately from him, who is described by *Hegesippus* (cp. *Euseb.* ii. 23) as conforming in his own person to the usages of a *Nazarite*; οὗτος ἐκ κοιλίας μητρὸς αὐτοῦ ἅγιος ἦν· οἶνον καὶ σίκερα οὐκ ἔπιεν, ξυρὸν ἐπὶ τὴν κεφαλὴν αὐτοῦ οὐκ ἀνέβη, — a passage which affords an interesting illustration and confirmation of the narrative of St. Luke.

Perhaps, also, these characteristics of St. James may have pointed him out as specially fit to occupy the Episcopal seat at Jerusalem, as a person most conciliatory to the Jews.

The following particulars concerning a *Nazarite's Vow*, are from *Lightfoot* (i. p. 1092. On the Temple, chap. xviii.). Referring to the Talmud (tract. *Nazir*, per. 1), he says, "Nazarism was most ordinarily for thirty days, though sometimes it was for years, and sometimes for term of life. He whose vow was expired was to bring three beasts, one for a burnt-offering, another for a sin-offering, and a third for a peace-offering (*Nazir* 6). If he polled his head in the country, as Paul did at Cenchreæ, he was to bring his hair and burn it under the caldron, where his peace-offering was boiling, which was in this place of the Temple that we are speaking of (i. e. at the s.e. angle of the Temple).

"The Jews in the Treatise (of the Talmud) alleged in the Margin (i. e. the Treatise *Nazir*), speak of 'a Samson Nazarite' and 'an everlasting Nazarite,' not but that Samson was a Nazarite always, but they use this distinction in reference to the manner of the Vow-making. He that took on him to be a Nazarite like Samson was, saying, 'Behold, I will be a Nazarite like Samson,' or 'like the son of Manoah,' or 'like the husband of Delilah,' or 'like him that carried away the gates of Azzah,' or 'like him whose eyes the Philistines put out,' such an one might never cut his hair, but it must ever grow upon him; and such a Nazarite did Absalom take upon him to be, but he was forced to cut his hair once every year, it was so heavy. But he that was a Nazarite everlasting (that is, that took upon him Nazarism upon other terms, as he that said, 'I will be a Nazarite according to the number of the hairs of my head,' or 'the dust of the Earth,' or 'sand of the sea-shore'), he might poll his head once in thirty days.

"But he whose vow was expired, wheresoever he polled his hair, was to come to this place, and here to boil his Peace-offering, and to burn his hair; and the Priest took the shoulder as it boiled, and a cake, and a wafer of unleavened bread, and put all upon the hands of the Nazarite and waved them; and then was the Nazarite at liberty to drink wine, and to be defiled by the dead."

— δαπάνησον ἐπ' αὐτοῖς] *expend money upon them*,—do an act of charity in helping them to perform their vow, and to shave their heads, by contributing to the necessary expenses of the sacrifices to be offered; on which see Numb. vi. 13.

Thus refute the calumnies against thee, not by word, but by deed; and do this *here*, not in a Gentile city, but at *Jerusalem*, where no scandal will be given to thy Gentile converts by this compliance with the Law. (*Chrys.*, *Theophyl.*)

It was usual for wealthier Jews to assist their poorer brethren in this way. Thus Agrippa showed his liberality at Jerusalem, in his regard for the Levitical Law, *Joseph.* xix. 6. 1, eis

τὴν κεφαλὴν καὶ γνώσονται πάντες, ὅτι ὦν κατήχηνται περὶ σοῦ οὐδὲν ἔστιν, ἀλλὰ στοιχεῖς καὶ αὐτὸς φυλάσσω τὸν νόμον. ²⁵ Ἐπεὶ δὲ τῶν πεπιστευ- ^{n ch. 15. 20, 29.} κῶτων ἔθνων ἡμεῖς ἐπεστείλαμεν, κρίναντες μηδὲν τοιοῦτον τηρεῖν αὐτοὺς, εἰ μὴ φυλάσσεσθαι αὐτοὺς τό τε εἰδωλόθυτον καὶ αἷμα, καὶ πνικτὸν καὶ πορνείαν.

²⁶ Ὅτε ὁ Παῦλος παραλαβὼν τοὺς ἄνδρας τῇ ἐχομένῃ ἡμέρᾳ σὺν αὐτοῖς ^{o Num. 6. 13. ch. 24. 18.} ἀγνισθεὶς εἰσῆει εἰς τὸ ἱερόν, διαγγέλλων τὴν ἐκπλήρωσιν τῶν ἡμερῶν τοῦ ἀγνισμοῦ, ἕως οὗ προσηρέχθη ὑπὲρ ἐνὸς ἐκάστου αὐτῶν ἢ προσφορά.

²⁷ Ὡς δὲ ἔμελλον αἱ ἑπτὰ ἡμέραι συντελεῖσθαι, οἱ ἀπὸ τῆς Ἀσίας Ἰουδαῖοι θεασάμενοι αὐτὸν ἐν τῷ ἱερῷ συνέχεον πάντα τὸν ὄχλον, καὶ ἐπέβαλον ἐπ' αὐτὸν τὰς χεῖρας ²⁸ κράζοντες, ^{p ch. 24. 6.} Ἄνδρες Ἰσραηλῖται, βοηθεῖτε· οὗτός ἐστιν ὁ ἄνθρωπος ὁ κατὰ τοῦ λαοῦ καὶ τοῦ νόμου καὶ τοῦ τόπου τούτου πάντας

Ἱεροσόλυμα ἔλθων χαριστηρίους ἐξεπλήρωσε θυσίας, οὐδὲν τῶν κατὰ νόμον ἀπολιπὼν διὰ καὶ Ναζιραίων ξυρᾶσθαι διέταξε μάλα συχνούς. Cp. B. J. ii. 15. 1.

The reason of this may appear from the specification of the sacrificial offerings required of a Nazarite, which were numerous and expensive. (See Numb. vi.)

— φυλάσσω] *keeping*. The accuracy of St. Luke's style is seen in the distinction he makes between φυλάσσω here and φυλάσσομαι in the following verse.

²⁶ σὺν αὐτοῖς ἀγνισθεὶς] *having been separated and sanctified as a Nazarite with them*. See above on v. 24; and cp. xxiv. 18, εὐρὸν με ἡγνισμένον ἐν τῷ ἱερῷ. — Ἐξυρᾶτο ὁ Παῦλος, οὐ τῆς γνώμης καταβαλλομένης, ἀλλὰ τῆς ἀγάπης συγκαταβαινούσης. 1 Cor. ix. 20. (Chrys., Theophyl.)

— διαγγέλλων τὴν ἐκπλήρωσιν τῶν ἡμερῶν τοῦ ἀγνισμοῦ, ἕως οὗ προσηρέχθη ὑπὲρ ἐνὸς ἐκάστου αὐτῶν ἢ προσφορά] *announcing the fulfilment of the days of their Nazarite vow, until the (legal) offering was offered for each one of them*.

That the ἐκπλήρωσις τῶν ἡμερῶν means the fulfilment of the days of the Nazarite vow, is evident from the passages in the Book of Numbers, according to the LXX, which describe the vow. See Numb. vi. 5, concerning the Nazarite's vow, ξυρὸν οὐκ ἐπελεύσεται ἐπὶ τὴν κεφαλὴν αὐτοῦ, ἕως ἂν πληρωθῶσιν αἱ ἡμέραι, ὅσας ᾔθετο τῷ Κυρίῳ; and vi. 13, ἢ ἂν ἡμέρα πληρώσῃ ἡμέρας εὐχῆς αὐτοῦ, προσοίσει αὐτὸς. . . then the προσφοράι are specified; and then, v. 18, ξυρῆσεται ὁ νηγμένος παρὰ τὰς θύρας τῆς σκηνῆς τοῦ μαρτυρίου τὴν κεφαλὴν τῆς εὐχῆς αὐτοῦ. And then he shall burn his hair in the fire; and after he has shaven his head, the Priest shall take a part of the offering and place it in his hands, and offer it before the Lord. And so the ceremony was ended, and the vow was paid.

ἕως οὗ προσηρέχθη is rendered by *Vulg.* 'donec offerretur,' and by *Engl. Vers.* 'until an offering should be offered;' and this seems to be the correct rendering. See the examples of this structure in *De Wette*, *Alford*, and *Kühner*, § 846.

The sense appears to be this: St. Paul undertook to be the spokesman and paymaster of the four Nazarites. As such he took them with him to the Temple, and presented them to the Priests, and gave to the Priests the official notification that the term of their vow was expired; and made himself responsible for the payment of the fees for sacrifices to be offered, and services to be performed in the behalf of his presentees, before their heads could be shaved and they be released from their vow.

It is probable that this release could not be consummated immediately, nor indeed till a term of seven days (see v. 27) had expired after this announcement and presentation were made. This was reasonable. It was necessary, that inquiries should be made by the Priests as to the identity of the persons presented for release, and as to the fact of their having complied with the terms of their vow (by abstinence from wine, by non-pollution, and the other conditions) before the sacrifice could be rightly offered for them, and they be emancipated from their vow.

Hence the phrase ἕως οὗ. St. Paul was their representative, and solicitor of their cause; and he must *continue* to act in this capacity *till* the seven days were completed, and the Priests were satisfied that all the requisites of the vow had been duly fulfilled.

This is confirmed by what he himself states (xxiv. 18), that they who arrested him, nearly *seven days after* (xxi. 27), "found him purified (as a Nazarite) in the Temple;" i. e. he was in *attendance there*, promoting the cause of the four poor Nazarites, as well as his own, with a view to their release from the vow.

²⁷ αἱ ἑπτὰ ἡμέραι] *the seven days*. Some Expositors interpret these seven days as "the feast week of Pentecost" (*Wieseler*, 109. *Baumgarten*, ii. 448).

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But the Feast of Pentecost lasted only *one day* (Acts ii. 1), though later Jews extended it to two (*Jahn*, § 352. *Winer*, ii. 243).

The true interpretation seems to be, "*the seven days*," which were required to intervene between the *notice* given to the Priests of the expiration of the Vow, and the *consummation* of the Release from it.

This opinion is confirmed by *Anthonius* in *Catenâ*, p. 351, and *Theophylact*, p. 156, who says, ἔθος ἦν τοὺς ἔχοντας εὐχὴν κείρεσθαι τὴν κεφαλὴν μετὰ τὸ ἀγνισθῆναι, καὶ οὕτως ἐπὶ ἑπτὰ ἡμέρας ποιεῖν προσφορὰν ὑπὲρ ἐαυτῶν.

Some reasons for this interval have been suggested in the preceding note.

Why was it for *seven days*? Probably, because this was a stated period for purifications (Exod. xix. 37. Levit. xii. 2; xiii. 5; xiv. 8; xv. 19. Numb. xii. 14; xix. 14. Ezek. xliii. 26).

And in the Law concerning Nazarites (Numb. vi. 9), if a person under a Nazarite Vow had incurred a ceremonial pollution, he could not shave his head *immediately*, and begin his term afresh, but he must *wait seven days*, till the offerings could be offered for him, and his head be shaved, and *then* he was restored to the Nazaritic state, and he began his vow anew. So at the close of the Vow, it appears to have been required by the Priests that he should *wait seven days*, till he could be released from this Nazaritic state, and *be declared* by them to have kept himself pure, *ἀγνός*, in it, and be allowed to have the requisite offerings made in his behalf.

St. Paul himself, as already observed, seems to have been under a Nazarite's vow when he came to Jerusalem.

"The seven days" here mentioned could not have been the *term* of his vow, as some have supposed. This was too short a time for such a Vow. In the whole Treatise in the Mishna, concerning Nazarites (tom. iii. 146—178, ed. *Surenhusii*), there is no mention of so short a term, nor of any period less than thirty days.

"Potuit videri Paulus antè dudum votum Nazareni nuncupasse," says *Lorinus*, p. 782. Cp. *Lewin*, 661—665.

On a former occasion, when he was under a Nazarite vow, he had said that "he must by *all* means keep the next feast (which was *Pentecost*) at Jerusalem" (xviii. 21).

The reason probably then was, *because* he was under that Vow. And now it is said, in like manner, that he hastened to be at Jerusalem, if possible, on the day of *Pentecost* (xx. 16). Perhaps the reason in both cases was the same.

It was usual for persons ἀγνίζεν ἐαυτοὺς, *to purify themselves*, before the great Festivals. See John xi. 55.

St. Paul was still under a Nazarite vow when he was arrested in the Temple, as he himself asserts, xxiv. 18, εὐρὸν με ἡγνισμένον ἐν τῷ ἱερῷ. This is also confirmed by what he states, xxiv. 17, that he had come to Jerusalem, bringing not only alms but *offerings*, προσφορὰς, the same word as used above concerning the Nazarites, v. 26.

The "seven days" between the διαγγελία, or announcement to the Priests, and the προσφορά, were nearly completed, when he was arrested in the Temple; and they who charged him with *breaking the Law*, and dishonouring the Temple, were in fact guilty of preventing him from keeping the Law, and enabling others to do so; and thus *they* themselves did what they charged him with doing,—they violated the Temple and the Law.

— οἱ ἀπὸ τῆς Ἀσίας Ἰουδαῖοι] *the Jews from Asia*. St. Paul's compliance with the Law appears to have satisfied the Jews of *Jerusalem*, but *not* those of *Asia*, who had come up for the Feast, and who had been disappointed by his escape from their hands at Ephesus. They assailed him while showing his charity and his respect for the Law, which they charged him with violating.

πανταχῇ διδάσκων· ἔτι τε καὶ Ἑλληνας εἰσήγαγεν εἰς τὸ ἱερὸν, καὶ κεκοίνωκε τὸν ἅγιον τόπον τούτον. ²⁹ Ἦσαν γὰρ προεωρακότες Τρόφιμον τὸν Ἐφέσιον ἐν τῇ πόλει σὺν αὐτῷ, ὃν ἐνόμιζον ὅτι εἰς τὸ ἱερὸν εἰσήγαγεν ὁ Παῦλος. ³⁰ Ἐκινήθη τε ἡ πόλις ὅλη, καὶ ἐγένετο συνδρομὴ τοῦ λαοῦ· καὶ ἐπιλαβόμενοι τοῦ Παύλου εἵλκον αὐτὸν ἔξω τοῦ ἱεροῦ· καὶ εὐθέως ἐκλείσθησαν αἱ θύραι.

³¹ Ζητούντων δὲ αὐτὸν ἀποκτείνειν, ἀνέβη φάσις τῷ χιλιάρχῳ τῆς σπείρης, ὅτι ὅλη συγχύνεται Ἱερουσαλὴμ· ³² ὃς ἐξαυτῆς παραλαβὼν στρατιώτας καὶ ἑκατοντάρχας κατέδραμεν ἐπ' αὐτούς. Οἱ δὲ ἰδόντες χιλιάρχον καὶ τοὺς στρατιώτας ἐπαύσαντο τύπτοντες τὸν Παῦλον. ³³ Τότε ἐγγίσας ὁ χιλιάρχος ἐπελάβετο αὐτοῦ, καὶ ἐκέλευσε δεθῆναι ἀλύσει δις καὶ ἐπυνθάνετο τίς εἴη, καὶ τί ἐστὶ πεποιηκώς. ³⁴ Ἄλλοι δὲ ἄλλο τι ἐπεφώνουν ἐν τῷ ὄχλῳ· μὴ δυναμένου δὲ αὐτοῦ γινῶναι τὸ ἀσφαλές διὰ τὸν θόρυβον, ἐκέλευσεν ἄγεσθαι αὐτὸν εἰς τὴν παρεμβολήν. ³⁵ Ὅτε δὲ ἐγένετο ἐπὶ τοὺς ἀναβαθμοὺς, συνέβη βασιάζεσθαι αὐτὸν ὑπὸ τῶν στρατιωτῶν διὰ τὴν βίαν τοῦ ὄχλου· ³⁶ ἡκολούθει γὰρ τὸ πλῆθος τοῦ λαοῦ κρίζοντες, Αἶρε αὐτόν.

³⁷ Μέλλων τε εἰσάγεσθαι εἰς τὴν παρεμβολήν ὁ Παῦλος λέγει τῷ χιλιάρχῳ, Εἰ ἔξεστί μοι εἰπεῖν τι πρὸς σε; Ὁ δὲ ἔφη, Ἑλληνιστὶ γινώσκεις; ³⁸ οὐκ ἄρα σὺ εἶ ὁ Αἰγύπτιος ὁ πρὸ τούτων τῶν ἡμερῶν ἀναστατώσας καὶ ἐξαγαγὼν εἰς τὴν ἔρημον τοὺς τετρακισχιλίους ἄνδρας τῶν σικαρίων; ³⁹ Εἶπε δὲ ὁ Παῦλος, Ἐγὼ ἄνθρωπος μὲν εἰμι Ἰουδαῖος, Ταρσεὺς, τῆς Κιλικίας οὐκ ἀσήμου πόλεως πολίτης· δέομαι δέ σου, ἐπίτρεψόν μοι λαλήσαι πρὸς τὸν λαόν.

⁴⁰ Ἐπιτρέψαντος δὲ αὐτοῦ, ὁ Παῦλος ἐστὼς ἐπὶ τῶν ἀναβαθμῶν κατέσεισε τῇ χειρὶ τῷ λαῷ· πολλῆς δὲ σιγῆς γενομένης, προσεφώνησε τῇ Ἑβραϊδί

31. τῷ χιλιάρχῳ τῆς σπείρης] *to the captain of the Roman Garrison*,—Claudius Lysias,—in the castle or fortress of *Antonia*, built by Herod the Great, and called *Antonia* in honour of Mark Antony (*Joseph. Ant. xv. 11. 4.*)

See below, on v. 34.

Τὴν σπείρα, *cohors*, was properly 1000 men, or one-sixth of the *Legio*.

—*συγχύνεται*] *is in confusion*. So A, B, D.—*Elz. συγέχυνται*.

33. δεθῆναι] *to be bound*. See xii. 6. A fulfilment of the prophecy (xx. 23), and therefore an *assurance* to St. Paul that the Spirit which had spoken to him was true.

34. ἐπεφώνουν] *were shouting* out different answers. So A, B, D, E. See xii. 22.—*Elz. ἐβδων*.

—*παρεμβολήν*] the military garrison, or barracks, in the Castle of *Antonia*. See xxii. 24; xxiii. 16. 32. 35.

For a full history and description of the fortress of *Antonia*, see *Robinson*, i. pp. 431—435. *Williams*, Holy City, i. 99; ii. 403—411. *Hewson*, ii. 311. It was on the North-West side of the Temple-Area (*Joseph. Ant. xv. 11. 4.* B. J. i. 5. 4; v. 5. 8; vi. 2. 9), on a rocky hill; at each of its four corners was a lofty tower; it communicated by two flights of stairs with the northern and western arcades of the Temple-Area.

On one of these two flights St. Paul stood, when he addressed the people, who were in the Temple-Area below him.

36. αἶρε αὐτόν] *Away with him!* So they had cried against Christ, ἄρον, ἄρον, αὐτόν, σταύρωσον (*John xix. 15*), where St. Luke uses, as here, the present tense αἶρε (xxiii. 18). So the populace cried at Smyrna against Polycarp and the Christians (*Mart. Polyc. 3. 9*), αἶρε τοὺς ἁθέτους.

37. Ἑλληνιστὶ γινώσκεις;] *dost thou know Greek?* A question of surprise, suggested by hearing St. Paul address him in *Greek*, εἰ ἔξεστί μοι εἰπεῖν; Probably the Chief Captain could not speak Hebrew, and St. Paul had spoken to him, a Gentile, in Greek; but he spoke in Hebrew to the Jews, which they did not expect, any more than the chiliarch expected him to speak Greek (v. 40).

38. οὐκ ἄρα σὺ εἶ;] Rendered by some learned Expositors, 'Thou art not therefore, as I imagined, art thou?' (*Winer*, § 57, p. 453.) But *Chrys.*, and other ancient Greek interpreters, render it, 'Art not thou then that Egyptian?' Hence *Vulg.*, 'Nonne tu es?' and *Engl. Vers.*, 'Art not thou?' Their authority is of great weight; and though the meaning they assign to the words would be rightly represented by ἄρ' οὐ in classical Greek, yet the

Hellenistic usage may well have admitted such a natural combination as οὐκ ἄρα σὺ εἶ; 'Art not thou, therefore?' Cp. *Hackett*, p. 305.

—ὁ Αἰγύπτιος] *the Egyptian*. The false prophet who had led a vast multitude (*Josephus* says 30,000) to the Mount of Olives to see Jerusalem fall, and who was routed by Felix. See *Joseph. B. J. ii. 13. 5. Ant. xx. 8. 6.*

The Egyptian had escaped; hence the supposition of the chief captain, which seems to have been confirmed by hearing the Apostle speak Greek. The Greek language had become common in Egypt, in consequence of the conquests of Alexander and the Ptolemies, as the LXX Version, there made, shows.

The chief captain had perhaps heard the charges of some of the Jews against St. Paul, that he had spoken against their Holy Place and the Law; and this reminded him of the language of the Egyptian, who had prophesied that the City would fall; and who had been opposed by the citizens of Jerusalem, as St. Paul now was; and he had at first imagined that the Egyptian was now captured by them.

Perhaps also the Jews themselves, in order to exasperate the Romans, had identified him with the Egyptian. (*Burton*.)

—πρὸ τούτων τῶν ἡμερῶν] *before these days*. On this use of τούτων with ἡμερῶν see i. 5.

It appears from *Josephus*, that this Egyptian was routed in the reign of *Nero*, probably in the first year of his reign, A.D. 55. (*Wieseler*, p. 76.) The word τούτων indicates that this event was still recent in the memory of the chief captain, and therefore St. Paul's imprisonment was not long after that year.

—τῶν σικαρίων] *the bandits, or assassins*, from *sica, seco* (cut-throats). See *Chrys.*, and *Joseph. B. J. ii. 13. 3*, ἕτερον εἶδος ληστῶν, οἱ καλούμενοι σικάριοι, and *Ant. xx. 6*. The fanaticism and ferocity of these zealots came to a height, and vented itself in the most barbarous outrages afterwards, in the siege of Jerusalem. See on *Matt. xxiv. 15*.

39. οὐκ ἀσήμου πόλεως] *no mean city*. Many of the coins of Tarsus bear the epigraphs ΜΗΤΡΟΠΟΛΙΣ and ΑΥΤΟΝΟΜΟΣ. See *Akermann*, p. 56.

40. τῶν ἀναβαθμῶν] *the steps* which led down from the barracks and fortress of *Antonia* (v. 31. 35),—where he would have found refuge,—to the Temple-Area.

What spectacle could be more striking than this! Paul standing on the stairs of the Temple, bound with two chains, and speaking to the people of Jerusalem at the Feast of Pentecost. *Chrys.*

—κατέσεισε τῇ χειρὶ] *made a motion of the hand*, to keep

διαλέκτῳ λέγων, XXII. ¹ Ἄνδρες ἀδελφοί, καὶ πατέρες, ἀκούσατέ μου τῆς πρὸς ὑμᾶς νυνὶ ἀπολογίας.

² Ἀκούσαντες δὲ ὅτι τῇ Ἑβραϊδὶ διαλέκτῳ προσεφώνει αὐτοῖς, μᾶλλον παρεσχον ἡσυχίαν.

Καὶ φησιν, ³ Ἐγὼ εἰμι ἀνὴρ Ἰουδαῖος, γεγεννημένος ἐν Ταρσῷ τῆς Κιλικίας, ἀνατεθραμμένος δὲ ἐν τῇ πόλει ταύτῃ παρὰ τοὺς πόδας Γαμαλιήλ, πεπαιδευμένος κατὰ ἀκρίβειαν τοῦ πατρῷου νόμου, ζηλωτῆς ὑπάρχων τοῦ Θεοῦ, καθὼς πάντες ὑμεῖς ἐστε σήμερον· ⁴ ὃς ταύτην τὴν ὁδὸν ἐδίωξα ἄχρι θανάτου, δεσμεύων καὶ παραδιδούς εἰς φυλακὰς ἄνδρας τε καὶ γυναῖκας· ⁵ ὥς καὶ ὁ ἀρχιερεὺς μαρτυρεῖ μοι, καὶ πᾶν τὸ πρεσβυτέριον, παρ' ὧν καὶ ἐπιστολὰς δεξάμενος πρὸς τοὺς ἀδελφούς εἰς Δαμασκὸν ἐπορευόμην, ἄξων καὶ τοὺς ἐκέισε ὄντας δεδεμένους εἰς Ἱερουσαλὴμ, ἵνα τιμωρηθῶσιν. ⁶ Ἐγένετο δέ μοι πορευομένῳ καὶ ἐγγίζοντι τῇ Δαμασκῷ περὶ μεσημβρίαν, ἐξαίφνης ἐκ τοῦ οὐρανοῦ περιστράψαι φῶς ἱκανὸν περὶ ἐμέ. ⁷ Ἐπεσόν τε εἰς τὸ ἔδαφος, καὶ ἤκουσα φωνῆς λεγούσης μοι, Σαουλ, Σαουλ, τί με διώκεις; ⁸ Ἐγὼ δὲ ἀπεκρίθην, Τίς εἶ, κύριε; εἶπέ τε πρὸς με, Ἐγὼ εἰμι Ἰησοῦς ὁ Ναζωραῖος, ὃν σὺ διώκεις. ⁹ Οἱ δὲ σὺν ἐμοὶ ὄντες τὸ μὲν φῶς ἐθέασαντο, καὶ ἔμβοβοι ἐγένοντο· τὴν δὲ φωνὴν οὐκ ἤκουσαν τοῦ λαλοῦντός μοι. ¹⁰ Εἶπον δέ, Τί ποιήσω, Κύριε; ὁ δὲ Κύριος εἶπε πρὸς με, Ἀναστὰς πορεύου εἰς Δαμασκόν· κακεῖ σοὶ λαληθήσεται περὶ πάντων ὧν τέτακταί σοι ποιῆσαι. ¹¹ Ὡς δὲ οὐκ ἐνέβλεπον ἀπὸ τῆς δόξης τοῦ φωτὸς ἐκείνου, χειραγωγούμενοι ὑπὸ τῶν συνόντων μοι ἦλθον εἰς Δαμασκόν. ¹² Ἀνανίας δέ τις, ἀνὴρ εὐσεβὴς κατὰ τὸν νόμον, μαρτυρούμενος ὑπὸ πάντων τῶν κατοικούντων Ἰουδαίων, ¹³ ἔλθων πρὸς με καὶ ἐπιστὰς εἶπέ μοι, Σαουλ ἀδελφέ, ἀνάβλεψον· κἀγὼ αὐτῇ τῇ ὥρᾳ ἀνέβλεψα εἰς αὐτόν. ¹⁴ Ὁ δὲ εἶπεν, Ὁ Θεὸς τῶν πατέρων ἡμῶν προεχειρίσατό σε γνῶναι τὸ θέλημα αὐτοῦ, καὶ ἰδεῖν τὸν Δίκαιον, καὶ ἀκοῦσαι φωνῆν ἐκ τοῦ στόματος αὐτοῦ· ¹⁵ ὅτι ἔση μάρτυς αὐτῷ πρὸς πάντας ἀνθρώπους, ὧν ἐώρακας καὶ ἤκουσας· ¹⁶ καὶ νῦν τί μέλλεις; ἀναστὰς βάπτισαι καὶ ἀπόλousαι τὰς ἁμαρτίας σου, ἐπικαλεσάμενος τὸ ὄνομα αὐτοῦ.

a ch. 9. 11. & 21. 39.
2 Cor. 11. 22.
ch. 5. 34.
Gal. 1. 14.
b ch. 8. 3. & 9. 1. & 26. 9.
1 Cor. 15. 9.
Gal. 1. 13.
1 Tim. 1. 13.
c ch. 9. 2. & 26. 12.
d ch. 9. 3. & 26. 12.
1 Cor. 15. 8.
2 Cor. 12. 2.
e ch. 26. 14, 15.
f ch. 9. 7. Dan. 10. 7.
g ch. 9. 17.
h ch. 3. 14. & 7. 52.
ch. 26. 16.
1 John 2. 1.
i Matt. 3. 11. Mark 1. 4. Luke 3. 3.

down (κατὰ) the noise and passion of the crowd, and to produce silence;

“——— calidæ fecisse silentia turbæ
Majestate manūs.” (Pers. iv. 5.)

See above, xii. 17; xiii. 16; xix. 33. A very different movement from ἐκτείνas τὴν χεῖρα, xxvi. 1.

— Ἑβραϊδὶ διαλέκτῳ] See xxii. 2. Not γλώσσῃ, but διαλέκτῳ. See ii. 6. 8. The Syro-Chaldaic, in which St. Paul addressed the people, was a dialect rather than a language. He conciliates his audience by the dialect which he uses, τῇ συγγενεῖᾳ τῆς φωνῆς αὐτοῦς ἐπισπᾶται. (Chrys.)

CH. XXII. 1. ἄνδρες ἀδελφοί, καὶ πατέρες, ἀκούσατε] Men, brethren, and fathers hearken. A proœmium designed, it would seem, to show his hearers that he had St. Stephen in his thoughts, and to remind them of him who had begun his speech in their presence with the same words, vii. 2. Cp. below, vv. 20. 23.

2. ὅτι τ. Ἑ. δ. προσεφώνει αὐτοῖς] that he was speaking to them in the Hebrew tongue—which they did not expect him to do: he had been speaking to the chief Captain in Greek; see xxi. 37.

3. παρὰ τοὺς πόδας Γαμαλιήλ] at the feet of Gamaliel. The Hebrew Rabbis sat on an elevated seat, and their scholars at their feet. See above, iv. 35. Schoettgen, Hor. Hebr. p. 477. On Gamaliel see v. 34.

4. ταύτην τὴν ὁδόν] this way (see ix. 2), on which I myself am now going, and to which I would bring you,—a courageous profession of his Christianity. At the same time he addresses them as brethren, in order that they may not suppose that the Gospel is at variance with the Law. On this use of the word ὁδός see ix. 2.

— ἐδίωξα] I persecuted. St. Paul was then eager to bring them of “that way” bound to Jerusalem, to be put to death; he himself is now bound at Jerusalem for “that way.” So God adapts sufferings to sins, and yet he greatly blesses the Apostle in suffering those evils as a Confessor and Martyr, which he had before inflicted on others as a Persecutor.

5. ὥς καὶ ὁ ἀρχιερεὺς μαρτυρεῖ μοι] as also the High Priest

beareth me witness. Ananias (see xxiii. 2), probably then one of the Sanhedrim, which had sent Saul. If St. Paul was converted in or before A.D. 35, it was Caiaphas who gave him the commission, and who was removed by Vitellius A.D. 36.

He was succeeded by Jonathan son of Annas; and after one year he was removed to make way for his brother Theophilus. (Joseph. Ant. xviii. 4. 3; 5. 3.) In A.D. 42, Simon son of Boëthrus was High Priest. (Joseph. xix. 6. 2.) In A.D. 43, Matthias son of Annas; and soon after him, Elionæus son of Cantheras. (Joseph. xix. 8. 1.) In A.D. 45, Joseph son of Kami (Joseph. xx. 1. 3); and soon after him, Ananias son of Nebedæus. (Joseph. xx. 5. 2.) See Chronological Table prefixed to this Volume, and below, xxiii. 2.

— πρὸς τοὺς ἀδελφούς] to the brethren, the Jewish authorities. The words are equivalent to πρὸς τὰς συναγωγὰς, to the synagogues, in ix. 2. See also xxviii. 21, which shows that οἱ ἀδελφοί was used by the Jews when speaking of their own people. St. Paul reminds the Jews that he, the Christian Apostle, regards them as his brethren; and therefore he had begun his address with the words ἄνδρες ἀδελφοί (xxii. 1; cp. xxviii. 17).

No evil treatment from them could ever provoke the Apostle to lay aside the feelings and language of affection to his brethren, his kinsmen according to the flesh. (Rom. ix. 3.) He would also thus teach them that all men are brethren in Christ.

8. Ἰησοῦς ὁ Ναζωραῖος] Jesus the Nazarene. See on ix. 5; xxiv. 5; xxvi. 9.

9. καὶ ἔμβοβοι ἐγένοντο] Not found in A, B, H. Cp. ix. 7.

— φωνὴν οὐκ ἤκουσαν] See on ix. 7; and cp. ἀκοῦσαι φωνῆν, v. 14. Ammon. p. 361, οἱ συνόντες τὸν ἥχον ἤκουον τῆς φωνῆς οὐ μὴν συνῆκαν τὰ λαλούμενα. Cp. Birks, Hor. Apost. p. 326, where are some excellent remarks on this speech to the Jews at Jerusalem as compared with St. Paul's address to Festus and Agrippa at Casarea, xxvi. 4—14.

14. τὸν Δίκαιον] the Just One. The name applied to Christ by the First Martyr, vii. 52, and by St. James, see James v. 6; see also 1 John ii. 1.

16. αὐτοῦ] So A, B, E, and many Versions.—Elz. τοῦ Κυρίου.
U 2

k ch. 9. 26.

l ver. 4.

m ch. 7, 58.
& 8. 1.n ch. 9. 15.
& 13. 2.
Gal. 1. 15.
& 2. 8.
Eph. 3. 8.
1 Tim. 2. 7.
2 Tim. 1. 11.
o ch. 21. 36.

p ch. 16. 37.

17 ^k Ἐγένετο δέ μοι ὑποστρέψαντι εἰς Ἱερουσαλὴμ, καὶ προσευχομένου μου ἐν τῷ ἱερῷ, γενέσθαι με ἐν ἐκστάσει, ¹⁸ καὶ ἰδεῖν αὐτὸν λέγοντά μοι, Σπεῦσον καὶ ἔξελθε ἐν τάχει ἐξ Ἱερουσαλὴμ· διότι οὐ παραδέχονται σοῦ τὴν μαρτυρίαν περὶ ἐμοῦ. ¹⁹ ^l Καγὼ εἶπον, Κύριε, αὐτοὶ ἐπίστανται, ὅτι ἐγὼ ἡμὴν φυλακίζων καὶ δέρων κατὰ τὰς συναγωγὰς τοὺς πιστεύοντας ἐπὶ σέ· ²⁰ ^m καὶ ὅτε ἐξεχείτο τὸ αἷμα Στεφάνου τοῦ μάρτυρός σου, καὶ αὐτὸς ἡμὴν ἐφεστῶς καὶ συνευδοκῶν, καὶ φυλάσσων τὰ ἱμάτια τῶν ἀναιρούντων αὐτόν. ²¹ ⁿ Καὶ εἶπε πρὸς με, Πορεύου, ὅτι ἐγὼ εἰς ἔθνη μακρὰν ἐξαποστελῶ σε.

²² ^o Ἦκουον δὲ αὐτοῦ ἄχρι τούτου τοῦ λόγου, καὶ ἐπήραν τὴν φωνὴν αὐτῶν, λέγοντες, Αἶρε ἀπὸ τῆς γῆς τὸν τοιοῦτον· οὐ γὰρ καθήκεν αὐτὸν ζῆν.

²³ Κραυγαζόντων τε αὐτῶν, καὶ ῥιπτούντων τὰ ἱμάτια, καὶ κονιορτὸν βαλλόντων εἰς τὸν ἀέρα, ²⁴ ἐκέλευσεν ὁ χιλιάρχος εἰσάγεσθαι αὐτὸν εἰς τὴν παρεμβολήν, εἰπας μάλιστα ἀνετάξεσθαι αὐτόν, ἵνα ἐπιγνῶ δι' ἣν αἰτίαν οὕτως ἐπεφώνουν αὐτῷ. ²⁵ ^p Ὡς δὲ προέτειναν αὐτὸν τοῖς ἱμάσιν, εἶπε πρὸς τὸν ἐστῶτα ἑκατόνταρχον ὁ Παῦλος, Εἰ ἄνθρωπον Ῥωμαῖον καὶ ἀκατάκριτον ἔξεστιν ὑμῖν μαστίζειν; ²⁶ Ἀκούσας δὲ ὁ ἑκατόνταρχος, προσελθὼν ἀπήγγειλε τῷ χιλιάρχῳ λέγων, Τί μέλλεις ποιεῖν; ὁ γὰρ ἄνθρωπος οὗτος Ῥωμαῖός ἐστι. ²⁷ Προσελθὼν

17. ἐν τῷ ἱερῷ] *in the Temple*. Thus (in reply to the charges against him, xxi. 28) he shows that he does not despise the Temple, and is approved by the God of the Temple, and that he received his Apostolic mission to the Gentiles in the Temple, from Christ, Whom he here proclaims as Lord of the Temple.

How fitly and forcibly does the Vision here described display the God of both Covenants as One; and the Christian Church as the true substance and consummation of the Levitical Law.

The Jewish Temple is here seen to be the Vestibule, or πρόναος, of the Christian Church; and the Waters of Life, which are to irrigate, fertilize, and purify the world, flow from the fountain-head in Jerusalem. (Isa. ii. 3. Micah iv. 2.)

— ἐκστάσει] *ecstasy*. Perhaps on the occasion mentioned xi. 30; xii. 25, and to prepare him for his first mission to the Gentiles, whence the words, v. 21, πορεύου, ὅτι ἐγὼ εἰς ἔθνη μακρὰν ἐξαποστελῶ σε.

The Vision is supposed by some to have been on the occasion of the visit in ix. 26. But to this the words πορεύου κ.τ.λ. seem to present an objection. St. Paul came again to Jerusalem after that visit, before he went to the Gentiles. See xi. 30; xii. 25; xiii. 4.

19. καγὼ εἶπον, Κύριε, κ.τ.λ.] *and I said, Lord*—They ought to receive my testimony, for they cannot but know it to be true, as the result of conviction, from such evidence as has converted one, whom they saw once a most zealous Persecutor of the Church, into a witness of the truth of the Gospel. Nothing but such evidence could prevail on me to preach a religion, which shows me to myself and to others as having murdered the saints of God.

— δέρων κατὰ τ. συναγωγὰς] See below on xxvi. 11.

20. ὅτε ἐξεχείτο τὸ αἷμα Στεφάνου τοῦ μάρτυρός σου] *when the blood of Thy martyr Stephen was being shed*. A noble endeavour to make public reparation for a public sin, by public confession in the same public place where the sin was committed.

As St. Paul did not speak Greek on this occasion (v. 2), he did not use the word *martyr*. The LXX often employ the word *μάρτυρ* for the Hebrew *עֵד* (*edh*), or witness. The application of this word to the first person who shed his blood for Christ, was enough to designate it as the fittest to be assigned to those who followed St. Stephen in his testimony to the truth, even unto death.

The same word seems to have been used by St. Paul in relating the divine message to himself in v. 15. St. Stephen was Thy witness, and He whose witness Stephen was, has commanded me to be His witness, not to the Jews only, but to all men.

— συνευδοκῶν] *Elz.* adds τῇ ἀναιρέσει αὐτοῦ, which is not found in A, B, D, E, and appears to be a scholium. As to the fact, cp. xxvi. 10.

22. οὐ καθήκεν] *it was not fit*: he ought to have been slain already, instead of being rescued as he was by the Chief Captain. So A, B, C, D, E, G.—*Elz.* has καθήκον.

23. ῥιπτούντων τὰ ἱμάτια, καὶ κονιορτὸν βαλλόντων] *shaking their clothes, and casting dust, and crying, Away with him*. Perhaps, a preparation for, or a menace of, throwing off their

clothes, in order to cast stones, and kill him for blasphemy (*Grotius, Whitby, Meyer*),—as they had done to Stephen, when Saul himself “held the clothes of them that stoned him” (vii. 58; xxii. 20). Or it may have been only an impetuous movement of rage and execration. See *Harmer*, Obs. iv. p. 203, on the similar movement of the populace of Persia, when in a state of excitement.

The speech and scene are full of points of resemblance to what was said and done at St. Stephen's martyrdom; and St. Paul must have had St. Stephen often before him at this time.

They probably would have stoned him, if he had not had a retreat by the stairs into the παρεμβολή.

24. εἰς τὴν παρεμβολήν] See xxi. 31. 34, to be brought up by the stairs into the barracks.

— ἵνα ἐπιγνῶ] *that he might know clearly*; for he had not understood the ‘Hebrew dialect’ of the Apostle's speech.

25. προέτειναν τοῖς ἱμάσιν] The best MSS. are divided between προέτειναν A, E, προσέτειναν C, D, προέτειναν B, G. The last seems preferable. It appears that St. Paul was actually bound by the thongs. See v. 30, ὅτι αὐτὸν ἦν δεδεκῶς. St. Paul put the question in the text to the soldiers, ὡς προέτειναν, i. e. when they stretched him forward with the ἱμάτιες, or thongs, to the ‘palus’ or post, in order that when he had been so bound he might be scourged with μαστίγες.

The *Authorized Version* has, “as they bound him with thongs,” a rendering which has been censured by some modern expositors; but which seems more accurate than that which has been substituted for it, viz. when they stretched him out for the thongs, i. e. to receive the lashes. The word ἱμάς is used in three other places of New Test. (Mark i. 7. Luke iii. 16. John i. 27), and always as something used for binding or tying, as here.

The rendering is also confirmed by v. 29, where it is said that the Captain was afraid when he heard that Paul was a Roman citizen, and because he had bound him. This, as *Böttger* and *Hackett* observe, could not refer to the command in xxi. 33; for he kept Paul bound with two chains, after he had heard that he was a Roman citizen (see v. 30, ἔλυσεν), and Felix left him so bound (xxiv. 27). Such a detention of a Roman citizen in safe custody, was not against the Law. But the fear of the Captain appears to have been caused by some other action of binding, which seems to be no other than that mentioned in this verse, i. e. a binding with thongs, in order that the person so bound might be scourged.

— εἰ ἄνθρωπον Ῥωμαῖον] *Is it lawful for you to scourge a man who is a Roman and uncondemned?* Why did St. Paul now plead his Roman citizenship at Jerusalem, and so avoid scourging? and why should he not have pleaded it at Philippi, a Roman Colony, but have incurred beating with rods?

What he did in the one case, and did not do in the other, was for the glory of God. See note on Acts xvi. 22; and consider the providential results of this appeal to his Roman citizenship here, as detailed in the sequel of this History. See note, xxv. 23.

26. τί μέλ. π.;] *Elz.* prefixes ὅρα, which is not in A, B, C, E. — Ῥωμαῖός] *a Roman*. See on Acts xvi. 37.

δὲ ὁ χιλιάρχος εἶπεν αὐτῷ, Λέγε μοι, Σὺ Ῥωμαῖός εἰ; ὁ δὲ ἔφη· Ναί. ²⁸ Ἀπεκρίθη τε ὁ χιλιάρχος, Ἐγὼ πολλοῦ κεφαλαίου τὴν πολιτείαν ταύτην ἐκτησάμην· ὁ δὲ Παῦλος ἔφη, Ἐγὼ δὲ καὶ γεγέννημαι. ²⁹ Εὐθὺς ὅν ἀπέστησαν ἀπ' αὐτοῦ οἱ μέλλοντες αὐτὸν ἀνετάζειν· καὶ ὁ χιλιάρχος δὲ ἐφοβήθη, ἐπιγινούς ὅτι Ῥωμαῖός ἐστι, καὶ ὅτι αὐτὸν ἦν δεδεκώς.

³⁰ Τῇ δὲ ἐπαύριον ^a βουλόμενος γνῶναι τὸ ἀσφαλές, τὸ τί κατηγορεῖται ^{q ch. 23. 28.} ὑπὸ τῶν Ἰουδαίων, ἔλυσεν αὐτὸν, καὶ ἐκέλευσεν συνελθεῖν τοὺς ἀρχιερεῖς καὶ πᾶν τὸ συνέδριον· καὶ καταγαγὼν τὸν Παῦλον ἔστησεν εἰς αὐτούς.

XXIII. ¹ Ἀτεινίσας δὲ ὁ Παῦλος τῷ συνεδρίῳ εἶπεν, Ἄνδρες ἀδελφοί, ἐγὼ ^{a ch. 24. 16.} ² ^{Tim. 1. 3.} πάσῃ συνειδήσει ἀγαθῇ πεπολίτευμαι τῷ Θεῷ ἄχρι ταύτης τῆς ἡμέρας.

² ^{b 1 Kings 22. 24.} ^{Jer. 20. 2.} ^{John 18. 22.} ^{c Lev. 19. 35.} ^{Deut. 17. 4, 9.} ^{& 25. 12.} Ὁ δὲ ἀρχιερεὺς Ἀνανίας ἐπέταξε τοῖς παρεστῶσιν αὐτῷ τύπτειν αὐτοῦ τὸ στόμα. ³ ^c Τότε ὁ Παῦλος πρὸς αὐτὸν εἶπε, Τύπτειν σὲ μέλλει ὁ Θεός, τοῖς κεκοινιαμένῃ καὶ σὺ κάθῃ κρίνων με κατὰ τὸν νόμον, καὶ παρανομῶν κελεύεις με τύπτεσθαι; ⁴ Οἱ δὲ παρεστῶτες εἶπον, Τὸν ἀρχιερέα τοῦ Θεοῦ λοιδορεῖς;

⁵ ^d Ἐφη τε ὁ Παῦλος, Οὐκ ᾔδειν, ἀδελφοί, ὅτι ἐστὶν ἀρχιερεὺς· γέγραπται γάρ, ^{d Exod. 22. 28.} Ἀρχοντα τοῦ λαοῦ σου οὐκ ἐρεῖς κακῶς.

27. λέγε μοι] *Elz.* adds *εἰ*, which is not in A, B, C, D, E, and weakens the sense, "Art thou a Roman?"

28. κεφαλαίου] properly, a *capital* sum put out for usury, but used by LXX for any sum of money. *Levit. vi. 5. Numb. v. 7. (Grot.)*

— ἐγὼ δὲ καὶ γεγέννημαι] I have not only, like you, the 'just civitatis,' but I was also born with it.

29. ἀνετάζειν] to examine by torture; "examinare, per questionem probare," i. e. "tormento flagrorum adhibito."

30. ἔλυσεν αὐτόν] *Elz.* adds ἀπὸ τῶν δεσμῶν, which is not in A, B, C, E, H, and seems to be a gloss.

— καταγαγὼν] having brought him down from the Castle of Antonia overhanging the Temple, to the Temple-Area below it; and to the place in which the Sanhedrim were assembled—perhaps the same place in which he himself had taken part in their proceedings against St. Stephen, pleading before them (*vi. 12. 15*). They usually met in the hall *Gazith*. Concerning the conclave *Gazith*, "the seat of the great Sanhedrim," see *Lightfoot* (*i. p. 1105*. Temple, chap. xxii.). It was on the south side of the Temple.

CH. XXIII. 1. *πάσῃ συνειδήσει ἀγαθῇ*] in all good conscience. The Apostle says that he had served God from his forefathers with a pure conscience (*2 Tim. i. 3*); that is, he had no private ends, but had been zealous towards God (*Acts xxii. 3; xxvi. 4*), and exceedingly zealous for the traditions of his fathers (*Gal. i. 14*); and he thought it his duty to do many things contrary to the name of Jesus Christ (*xxvi. 9*).

But yet he calls himself a *blasphemer*, and a *persecutor*, and *injurious* (*1 Tim. i. 13*), and *chief of sinners* (*1 Tim. i. 15*).

Almighty God had given him a Conscience, and he was bound to obey its dictates. But first, it was his duty to take care that his Conscience was *rightly informed*. It was not enough that his Conscience was *pure and good*, i. e. without any admixture of sinister designs, of worldly aims and personal interests, and desirous only of *God's glory*; but it was also necessary, that his Conscience should be *conformed to God's Will*, and be *regulated by His Law*.

As *St. Augustine* says (*de Mendacio*, 7), "It is indeed of great importance, with *what intention*, and for *what end* a thing is done; but that which is *sinful*, is never to be done, with any intention, or for any end, however good." It is not enough to run toward the goal of *God's glory*; it is also necessary to run in the way of *God's commandments*. See below on *Rom. iii. 8*, and on *1 Tim. i. 13*.

Cp. Bp. Sanderson's Lectures, "De Conscientiâ," especially *Lecture ii.* "On good Intention," Works iv. p. 23, in which it is shown that there is "no sufficient security in the consciousness of good intention," and *Lecture iv. § 13*, p. 72, where he considers this example of St. Paul, and says, "Hæc verba ad anteriorem vitæ ejus partem, quum non dum factus est Christianus, extendenda esse mihi quidem videtur valdè probabile."

— πεπολίτευμαι τῷ Θεῷ] a Hebraism; in *God's* sight I have lived in all good conscience, and not only in the eyes of men. The fuller expression is ἐνώπιον Θεοῦ, or ἐναντίον Θεοῦ, *Luke i. 6. Acts iv. 19; viii. 21*, and παρὰ Θεῷ, *Luke ii. 52*.

2. ὁ ἀρχιερεὺς Ἀνανίας] the high priest Ananias, the son of

Nebed æus; he succeeded Joseph son of Cami in the high priesthood, in the procuratorship of Tiberius Alexander, A.D. 48 (*Joseph. Ant. xx. 5. 2*), and held it under Cumanus; his cruelty and avarice are recorded by *Josephus*, *Ant. xx. 5. 3; xx. 8*. He was sent to Rome for trial, before the Emperor Claudius, A.D. 52, on the accusation of Quadratus, and (it is most probable) was acquitted, and held the office of the high Priesthood at this time, and continued in it till he was superseded by Ismael, son of Phabi, a little before the departure of Felix from Judæa (*Joseph. xx. 8. 2. Cp. Biscoe*, pp. 70—76. *Winer*, p. 57. *Meyer*, p. 397). He had himself been a prisoner, and yet he has no pity for St. Paul in his sufferings.

On the succession of High Priests at this period, see above on *xxii. 5*.

3. σέ] thee; emphatic, and to be accented as such.

— τοῖς κεκοινιαμένῃ] O thou whitened wall; whitewashed outwardly, and of a fair aspect, but inwardly unsound. *Cp. on τάφοι κεκοινιαμένοι*, *Matt. xxiii. 27*.

St. Paul here spake "unadvisedly with his lips," yet this was a true prophecy; Ananias was guilty of many crimes, and his house was burnt in a sedition raised by his own son, and he himself was drawn out from a place of concealment by the *sicarii*, and slain. (*Joseph. B. J. ii. 17. 2—9*.) A remarkable retribution; he who connived at the conspiracy of assassins against St. Paul (*xxiii. 14*), died by the hands of an assassin.

— καὶ σὺ κάθῃ] 'And art thou sitting there, &c.?' The *καὶ* connects the question with the command of Ananias, and brings out the inconsistency of his personal conduct with his judicial office. On this sense of *καὶ*, expressive of *indignation*, see *James i. 4*.

5. οὐκ ᾔδειν] I wist not, brethren, that he is High Priest; for it is written, "Thou shalt not speak evil of the ruler of thy people" (*Exod. xxii. 28*). St. Paul's apology shows, that he retracted what he had said, as language unfit to be addressed to any superior in the discharge of his duty;

Some have supposed that the words οὐκ ᾔδειν, I wist not, merely intimated defect of *eye-sight*; but this notion is inconsistent with these words. If St. Paul could not discern that Ananias was High Priest, how could he see that he sat there as his judge?

Or, if it be supposed that he could not distinguish him as the High Priest, then his apology amounts to no more than that he would not, indeed, call the High Priest by an opprobrious name, but that he saw no harm in addressing such language to any one else sitting there, as his Judge. Indeed, what is an apology, would in that sense be only a repetition of the reproach.

The same objection seems to lie against the interpretation (suggested by *Lorinus*, *Witsius*, *Schoettgen*, *Baumg.*, and others), which supposes that St. Paul means by οὐκ ᾔδειν to say, that he did not own him to be a High Priest, for he had purchased the office by bribery, and had shown himself to be a Tyrant.

But St. Paul's self-correction is recorded here as a warning, not to "speak evil of dignities" (*2 Pet. ii. 10. Jude 8*), even though the office they hold is disgraced by them—even though a Tiberius or a Nero sits on the throne, still the throne on which he sits, and the officer sitting upon it, are not to be treated with disrespect. See *Matt. xxiii. 2*.

"Knowledge," says *Bp. Sanderson* (*Prælect. i. § 11*, on

e ch. 24. 15, 21.
& 26. 5, 6.
Phil. 3. 5.

f Matt. 22. 23.
Mark 12. 18.
Luke 20. 27.
g ch. 5. 39.
& 22. 7, 17, 19.
& 25. 25.
& 26. 31.

h ch. 18. 9.
& 27. 23, 24.

i ver. 20, 30.
Matt. 26. 74.

⁶ Ἐν οὖν τῷ ὅτι Παῦλος, ὅτι τὸ ἐν μέρος ἐστὶ Σαδδουκαίων τὸ δὲ ἕτερον Φαρισαίων, ἔκραζεν ἐν τῷ συνεδρίῳ, Ἄνδρες ἀδελφοί, ἐγὼ Φαρισαῖός εἰμι, υἱὸς Φαρισαίων· περὶ ἐλπίδος καὶ ἀναστάσεως νεκρῶν ἐγὼ κρίνομαι. ⁷ Τοῦτο δὲ αὐτοῦ εἰπόντος, ἐγένετο στάσις τῶν Φαρισαίων καὶ Σαδδουκαίων, καὶ ἐσχίσθη τὸ πλῆθος. ⁸ Σαδδουκαῖοι μὲν γὰρ λέγουσι μὴ εἶναι ἀνάστασιν, μήτε ἄγγελον, μήτε πνεῦμα, Φαρισαῖοι δὲ ὁμολογοῦσι τὰ ἀμφότερα. ⁹ Ἐγένετο δὲ κραυγὴ μεγάλη· καὶ ἀναστάντες οἱ γραμματεῖς τοῦ μέρους τῶν Φαρισαίων διεμάχοντο λέγοντες, Οὐδὲν κακὸν εὐρίσκομεν ἐν τῷ ἀνθρώπῳ τούτῳ· εἰ δὲ πνεῦμα ἐλάλησεν αὐτῷ ἢ ἄγγελος,—¹⁰ Πολλῆς δὲ γενομένης στάσεως, εἰλαβηθεὶς ὁ χιλιάρχος μὴ διασπασθῇ ὁ Παῦλος ὑπ' αὐτῶν, ἐκέλευσε τὸ στράτευμα καταβὰν ἀρπάσαι αὐτὸν ἐκ μέσου αὐτῶν, ἄγειν τε εἰς τὴν παρεμβολήν.

¹¹ Τῇ δὲ ἐπιούσῃ νυκτὶ ἐπιστὰς αὐτῷ ὁ Κύριος εἶπε, Θάρσει, ὡς γὰρ διεμαρτύρω τὰ περὶ ἐμοῦ εἰς Ἱερουσαλὴμ, οὕτω σε δεῖ καὶ εἰς Ῥώμην μαρτυρῆσαι.

¹² Γενομένης δὲ ἡμέρας, ποιήσαντες συστροφὴν οἱ Ἰουδαῖοι ἀνεθεμάτισαν ἑαυτοὺς, λέγοντες μήτε φαγεῖν μήτε πιεῖν, ἕως οὗ ἀποκτείνωσι τὸν Παῦλον.

Conscience), "may be taken for the *actual consideration* of a thing that was known before; in which sense alone the words of St. Paul (in this passage of his speech, Acts xxiii. 5), that have so racked the Commentators, are to be understood; *I wist not, Brethren* (says he), *that he was the High Priest*; that is, *I thought not*, or *I did not sufficiently consider it*. As if he had said, 'Pardon, I pray, my Brethren, this just Resentment of mine; if my Heat and Passion have carried me into Expressions too free, I did not remember the Person I was speaking to, and forgot my own Duty. I confess my mistake; I ought not to re- velle the High Priest, though he has forfeited the Dignity of his Character, but my Passion blinded me so, that I did not sufficiently consider it.' A sense perfectly easy and agreeable." See also *Bp. Sanderson's* Sermon. xiii. ad Aulam, § 11, i. p. 331.

On this sense of ἤδεν, see Acts vii. 18. Rom. vii. 7. Eph. vi. 8. Col. iii. 24. It is also involved in the right and enlarged use of the word συν-εἰδήσις, or *Con-science*.

S. Jerome, referring to this passage, and arguing from it against the Pelagians, says well, "A man who is always on his guard may haply escape sin; as a lyre, of which the cords are always stretched, may avoid uttering a harsh sound. But if he ever relaxes his vigilance, he lapses whither he would not; and thus our human nature learns its own weakness. The *Apostle* was smitten by a minister of the High Priest, and he retorted on the High Priest thus, 'The Lord shall smite thee, thou whited wall!' Where then was the patience of the SAVIOUR, Who, when He was led as a lamb to the slaughter, opened not His mouth? We do not disparage the *Apostle*; but we celebrate the praise of CHRIST." *S. Jerome* (c. Pelag. iii. 1). *Welst.*

On the bearing of this avowal on the question of *Inspiration*, see above, xv. 38; below, James iii. 2.

⁶ γνοὺς δὲ ὁ Παῦλος] *But when Paul perceived that the one part* (of the Council) *consisted of Sadducees, and the other of Pharisees.* An example which has been much perverted in modern times. Thus a celebrated Roman-catholic expositor (*Corn. A. Lapid.*) builds on it the famous maxim, "bellum hæreticorum pax est Ecclesiæ;" and he adds, "id sapienter vidit et edixit Cardinalis Hosius," the great persecutor of the Protestants in Poland in the sixteenth century;

He calls this the only method of maintaining the Unity of the Church; seeking to give a colour to this Machiavellian principle, from God's act in dispersing the builders of Babel, and from the practice of heretics themselves, in burning the corn of the field of the Church, like Samson's foxes, with firebrands to their tails (Judges xv. 4, 5).

But St. Paul gives no sanction to this unhappy maxim "divide, et impera." His *end* is not division, but *unity*; and he does not seek to attain that *end* by any questionable *means*, but by a statement of the truth: "concerning the resurrection of the dead, I am this day called in question." Cp. xxvi. 23.

The confession so freely made by Romish Divines of the use they themselves make of this example, may serve to put others on their guard against their perversions of it; especially when it is remembered how they have applied their principles in practice, by personating Puritans, Anabaptists, and other sectaries, in order to sow dissensions among us, and so to weaken and subvert the English Church. See *Ware's* Foxes and Firebrands, pp. 31—47. *Abp. Bramhall's* Works, i. p. xcvi. *Wall* on Infant Baptism, ii. p. 372, and the late *Dr. Wordsworth's* Eccles. Biog. iv. 64.

The proofs there given of the evils of Schism, and of the occasions thence afforded to Romish adversaries, and eagerly caught at by them, of supplanting the principles of Christian doctrine, which we hold, and of propagating their own errors, may serve to remind all true friends of the English Reformation, that if they desire to promote, and not to damage, the holy cause vindicated by it, it is their primary duty to discountenance Schism, and to maintain Unity.

—Φαρισαίων] So A, B, C, and many Cursives and Vulg. St. Paul means that his family, for more than one generation, had been Pharisees.—*Elz.* Φαρισαίου.

⁸ Σαδδουκαῖοι—Φαρισαῖοι] *for the Sadducees say that there is no Resurrection* (of the body), *nor Angel, nor Spirit, but the Pharisees confess both.*

The Sadducees explained away the Angelic appearances in the Pentateuch, by supposing that what are there called angels were mere creations for the time, and of only a transitory and evanescent existence—like clouds. Cp. *Lightfoot*, ii. p. 702.

See the passages from *Josephus* and the Talmud in *Biscoe*, pp. 92—102, and cp. Dan. xii. 2, 3. 2 Macc. vii. 9—36. Matt. xxii. 28, and see note above on Acts xii. 15.

⁹ ἄγγελος] *Elz.* adds μὴ θεομαχῶμεν, which are not in the best MSS., A, B, C*, E, H, and many Versions; and were probably added, to fill up the *Aposiopesis*, by the copyists from v. 39. For examples of *Aposiopesis* in New Test., see Matt. xv. 5. Mark vii. 11; xi. 32. *Winer*, § 64, p. 529.

The *Aposiopesis* is very appropriate here; it seems to intimate that the conclusion of the sentence was drowned in the clamour of the Sadducees.

¹¹ θάρσει] *Elz.* adds Παῦλε, which is not in A, B, C, E, H, and many Cursives and Versions.

—σε δεῖ καὶ εἰς Ῥώμην μαρτυρῆσαι] *it is necessary for thee to bear witness also at Rome*,—εἰς Ῥώμην, *at and to Rome*. On this use of εἰς see Mark i. 37; xiii. 9. St. Paul was Christ's *μάρτυς* in the two great Capitals of the world; first at Jerusalem, the spiritual Capital; then at Rome, the civil Metropolis. See on Acts xxv. 11. This prophecy was interpreted in a special manner by St. Paul's martyrdom at Rome. εἰς here repeated with the accusatives Ἱερουσαλὴμ and Ῥώμην, expresses more than *at*. 'Thou barest witness to Jerusalem; thou shalt bear witness to Rome.'

¹² ποιήσαντες συστ. οἱ Ἰου.] *the Jews having made a combination.* So A, B, C, E, and many Cursives.—*Elz.* has ποι. τινες τῶν Ἰουδαίων συστ. But it is usual with the sacred writers to attribute to the *Jews* generally whatever is done by some of them, with the concurrence or connivance of others, especially of those in authority, as now.

—ἀνεθεμάτισαν ἑαυτοὺς] *they subjected themselves to an anathema* or *kherem* (*kherem*), *imprecation*. Gal. i. 8, 9. 1 Cor. xvi. 22. They were probably of the number of *λῃσταί* or Sicarii or factious insurgents and assassins, who, under pretence of zeal for the Law, perpetrated the worst crimes. *Joseph.* B. J. ii. 13. 3. *Biscoe*, pp. 278, 279, who observes, that "from their perverted oral traditions and the ill-adviced example of *Phineas*" (on which see *Bp. Sanderson's* admirable remarks, vol. ii. pp. 65. 67. 251; iv. 50), "it was made a rule among them that a *private person* might kill one who had forsaken the law of Moses. Of this there is the clearest proof in the *Talmud* (Sanhedr. c. 9), *Philo* (de Sacrific. p. 855, de Monarchiâ, i. p. 819), and *Josephus*

¹³ Ἦσαν δὲ πλείους τεσσαράκοντα οἱ ταύτην τὴν συνωμοσίαν ποιησάμενοι·
¹⁴ οἷτινες προσελθόντες τοῖς ἀρχιερεῦσι καὶ τοῖς πρεσβυτέροις εἶπον, Ἀναθέ-
 ματι ἀνεθεματίσαμεν ἑαυτοὺς μηδενὸς γεύσασθαι, ἕως οὗ ἀποκτείνωμεν τὸν
 Παῦλον. ¹⁵ Νῦν οὖν ὑμεῖς ἐμφανίσατε τῷ χιλιάρχῳ σὺν τῷ συνεδρίῳ, ὅπως
 καταγάγῃ αὐτὸν εἰς ὑμᾶς, ὡς μέλλοντας διαγινώσκειν ἀκριβέστερον τὰ περὶ
 αὐτοῦ· ἡμεῖς δὲ, πρὸ τοῦ ἐγγίσει αὐτὸν, ἑτοιμοὶ ἐσμεν τοῦ ἀνελεῖν αὐτόν.

¹⁶ Ἀκούσας δὲ ὁ υἱὸς τῆς ἀδελφῆς Παύλου τὸ ἔνεδρον, παραγενόμενος καὶ
 εἰσελθὼν εἰς τὴν παρεμβολὴν ἀπήγγειλε τῷ Παύλῳ. ¹⁷ Προσκαλεσάμενος
 δὲ ὁ Παῦλος ἕνα τῶν ἑκατοντάρχων ἔφη, Τὸν νεανίαν τοῦτον ἀπάγαγε πρὸς
 τὸν χιλιάρχον· ἔχει γὰρ ἀπαγγεῖλαί τι αὐτῷ. ¹⁸ Ὁ μὲν οὖν παραλαβὼν αὐτὸν
 ἦγαγε πρὸς τὸν χιλιάρχον, καὶ φησιν, Ὁ δέσμιος Παῦλος προσκαλεσάμενός
 με ἠρώτησε τοῦτον τὸν νεανίαν ἀγαγεῖν πρὸς σε, ἔχοντά τι λαλήσαι σοι.
¹⁹ Ἐπιλαβόμενος δὲ τῆς χειρὸς αὐτοῦ ὁ χιλιάρχος, καὶ ἀναχωρήσας κατ' ἰδίαν,
 ἐπυνθάνετο, Τί ἐστὶν ὃ ἔχεις ἀπαγγεῖλαί μοι; ²⁰ ^k Εἶπε δέ, Ὅτι οἱ Ἰουδαῖοι ^{k ver. 12.}
 συνέθεντο τοῦ ἐρωτῆσαί σε, ὅπως αὐρίον τὸν Παῦλον καταγάγῃς εἰς τὸ συν-
 ἔδριον, ὡς μέλλων τι ἀκριβέστερον πυνθάνεσθαι περὶ αὐτοῦ. ²¹ Σὺ οὖν μὴ
 πεισθῆς αὐτοῖς, ἐνεδρεύουσι γὰρ αὐτὸν ἐξ αὐτῶν ἄνδρες πλείους τεσσαράκοντα,
 οἷτινες ἀνεθεμάτισαν ἑαυτοὺς μήτε φαγεῖν μήτε πιεῖν, ἕως οὗ ἀνέλωσιν αὐτόν·
 καὶ νῦν εἰσι ἑτοιμοὶ προσδεχόμενοι τὴν ἀπὸ σοῦ ἐπαγγελίαν. ²² Ὁ μὲν οὖν
 χιλιάρχος ἀπέλυσε τὸν νεανίαν, παραγγείλας μηδενὶ ἐκλαλήσαι, ὅτι ταῦτα
 ἐνεφάνισας πρὸς με.

²³ Καὶ προσκαλεσάμενος δύο τινὰς τῶν ἑκατοντάρχων εἶπεν, Ἐτοιμάσατε
 στρατιώτας διακοσίους, ὅπως πορευθῶσιν ἕως Καισαρείας, καὶ ἱππεῖς ἑβδομή-
 κοντα, καὶ δεξιολάβους διακοσίους, ἀπὸ τρίτης ὥρας τῆς νυκτός, ²⁴ κτήνη
 τε παραστήσαι, ἵνα ἐπιβιβάσαντες τὸν Παῦλον διασώσωσι πρὸς Φήλिका τὸν
 ἡγεμόνα, ²⁵ γράψας ἐπιστολὴν περιέχουσαν τὸν τύπον τοῦτον, ²⁶ Κλαύδιος

(Ant. xii. 6. 2; xv. 8. 1). And it was of the crime of apostasy that St. Paul was accused." See also *Lardner's Credibility*, i. ch. ix.

To such monstrous abuses may large bodies of men be led by the two false propositions, viz. :

(1) That the "exempla piorum,"—*examples of holy men* (e. g. Phineas),—may be safely followed, without reference to the special circumstances under which they acted ;

(2) That a good end justifies bad means.

It has been asked, What became of these conspirators ?

The answer to this question is, that it was as easy to loose as to bind. The same person who laid on the excommunication could also take it off, and particularly with regard to vows of not eating ; any of their Rabbis could absolve them. (*Lightfoot*, ii. p. 703.)

Assassination was now legalized and consecrated among the Jews ; and this diabolical spirit had full vent during the Siege of Jerusalem, in a few years after this time. And it may be regarded as an act of mercy, that the Jewish Nation was delivered by its Roman conquerors from the sanguinary atrocity of its own citizens.

St. Paul found in his own person, that the zeal "not according to knowledge," by which he himself had been actuated, recoils against those who have been hurried on by it to do evil that good may come.

¹³ πλείους τεσσαράκοντα] more than forty. On this use of the comparative without ἤ, see iv. 22 ; xxiii. 21. *Winer*, § 35, p. 214. — ποιησάμενοι] So A, B, C, E.—*Elz.* πεποιηκότες.

¹⁴ τοῖς ἀρχιερεῦσι] to the Chief Priests. It would seem that the conspirators presumed on the secrecy and the assistance of the Chief Priests conniving at, and abetting them, in an act of murder under pretence of religion ; a proof of the power of the Evil Spirit to tempt men, and even Ministers of Religion, to be guilty of heinous sins, on a pretence of piety and zeal.

This conspiracy proves that the Jewish Sanhedrim had not (as some have supposed) unlimited power of life and death in causes of Religion. If they had, there would have been no need for this plot against St. Paul. See above, ix. 2.

¹⁵ ὅπως] *Elz.* adds αὐρίον, which is not in the best MSS., and is probably a gloss from v. 20.

— ἑτοιμοὶ—τοῦ ἀνελεῖν] ready to kill him : on the genitive with the infinitive, see Luke xxiv. 25. Acts xiv. 9. *Winer*, § 44 ; below, xxvii. 1.

¹⁶ ὁ υἱὸς τῆς ἀδελφῆς] his sister's son. The only mention in the Acts of the Apostles, of any of St. Paul's relatives. See above, *Introduction*, p. 6.

The Holy Spirit does not gratify the curiosity of the reader of Holy Scripture by graphic sketches of the persons of the holy men who are employed by Him to preach the Gospel. He does not recite particulars of their private and domestic history. He seems studiously to practise reserve and to keep silence in these respects. Perhaps He thus designed to bring out in clearer outline and bolder relief the importance, dignity, and sanctity of their public mission. He would have us regard them as abstracted from what is merely personal, local, and temporary, and as holding a position of their own, which neither time nor place can affect,—that of Ambassadors of Christ, Preachers of the Everlasting Gospel, Foundation-stones set in the wall of the heavenly Jerusalem. (Rev. xxi. 14.)

— τὸ ἐνεδρον] their lying in wait. The Hellenistic form. See LXX, Jud. ix. 35, ἀπὸ τοῦ ἐνέδρου. *Eustath.* Odyss. θ, v. 124. (*Bornemann*, who specifies ζυγόν, κέλευθον, οὖρον, as similar forms.) It is here found in B, G, H, and several Cursives.—*Elz.* has τὴν ἐνέδραν.

²⁰ μέλλων] So A, B, E, and some Cursives.—*Elz.* μέλλοντες.

²³ δεξιολάβους] παραφύλακας (*Suid.*), lancearios (*Vulg.*). The word is used by the Emperor *Constantin. Porphy.* (early in the 10th century), *Them.* i. 1 (i. e. in his treatise on the quartering of troops), where he says that the *τουρμαρχης* has under him στρατιώτας τοξοφόρους πεντακοσίους, καὶ πελταστὰς τριακοσίους, καὶ δεξιολάβους ἑκατόν. The rendering of the Authorized Version, "spearmen," is probably correct. And so *Meyer*, p. 405. Cp. *Weist.*, p. 616.

²⁴ ἵνα—διασώσωσι] That they might conduct him in safety through the whole journey to Cæsarea, where he would be under Roman protection.

²⁵ τὸν τύπον τ.] this form ; as follows. Cp. 3 Macc. iii. 30, ὁ μὲν τῆς ἐπιστολῆς τύπος οὕτως ἐγγράπτο. St. Luke does not merely give the substance, but the words. If he had com-

1 ch. 21. 33.

Αυσίας τῷ κρατίστῳ ἡγεμόνι Φήλικι χαίρειν. ²⁷ ¹ Τὸν ἄνδρα τοῦτον συλληφθέντα ὑπὸ τῶν Ἰουδαίων, καὶ μέλλοντα ἀναιρεῖσθαι ὑπ' αὐτῶν, ἐπιστὰς σὺν τῷ στρατεύματι ἐξεilaμην, μαθὼν ὅτι Ῥωμαῖός ἐστι. ²⁸ Βουλόμενος δὲ ἐπιγνῶναι τὴν αἰτίαν δι' ἣν ἐνεκάλουν αὐτῷ, κατήγαγον αὐτὸν εἰς τὸ συνέδριον αὐτῶν. ²⁹ ὃν εἶρον ἐγκαλούμενον περὶ ζητημάτων τοῦ νόμου αὐτῶν, μηδὲν δὲ ἄξιον θανάτου ἢ δεσμῶν ἔχοντα ἔγκλημα. ³⁰ Μηνυθείσης δέ μοι ἐπιβουλῆς εἰς τὸν ἄνδρα μέλλειν ἔσεσθαι ὑπὸ τῶν Ἰουδαίων, ἐξαυτῆς ἔπεμψα πρὸς σε, παραγγείλας καὶ τοῖς κατηγόροις λέγειν τὰ πρὸς αὐτὸν ἐπὶ σοῦ. Ἐρρώσω.

m ch. 24. 1—6.
& 25. 16.
n Matt. 27. 27.

³¹ Οἱ μὲν οὖν στρατιῶται, κατὰ τὸ διατεταγμένον αὐτοῖς, ἀναλαβόντες τὸν Παῦλον, ἤγαγον διὰ νυκτὸς εἰς τὴν Ἀντιπατρίδα. ³² τῇ δὲ ἐπαύριον ἐάσαντες τοὺς ἱππεῖς πορεύεσθαι σὺν αὐτῷ ὑπέστρεψαν εἰς τὴν παρεμβολήν. ³³ οἷτινες εἰσελθόντες εἰς τὴν Καισάρειαν, καὶ ἀναδόντες τὴν ἐπιστολὴν τῷ ἡγεμόνι παρέστησαν καὶ τὸν Παῦλον αὐτῷ. ³⁴ Ἀναγνοὺς δὲ, καὶ ἐπερωτήσας ἐκ ποίας ἐπαρχίας ἐστὶ, καὶ πυθόμενος ὅτι ἀπὸ Κιλικίας, ³⁵ ^m Διακούσομαί σου, ἔφη, ὅταν καὶ οἱ κατήγοροί σου παραγένωνται. ἐκέλευσέ τε αὐτὸν ἐν τῷ πραιτωρίῳ τοῦ Ἡρώδου φυλάσσεσθαι.

a ch. 23. 2.
& 25. 2.

XXIV. ¹ ^a Μετὰ δὲ πέντε ἡμέρας κατέβη ὁ ἀρχιερεὺς Ἀνανίας μετὰ τῶν πρεσβυτέρων καὶ ῥήτορος Τερτύλλου τινὸς, οἷτινες ἐνεφάνισαν τῷ ἡγεμόνι κατὰ

posed a letter, or given an outline of one (as has been supposed by some), he would not have imputed to the writer such a distortion of the true circumstances of the case as is found in it.

²⁶ Φήλικι] to Felix, the Roman Procurator, appointed by Claudius late in A.D. 52 or early in 53; originally a slave, brother of Pallas the favourite of the Emperor Claudius; and freedman of Antonia, the mother of Claudius, described as follows by Roman writers,—"Antonius Felix erat libertus Antoniae matris Claudii imperatoris, frater Pallantis, ejusdem Antoniae liberti, *Plin.* H. N. xxxiii. 10, qui maximā auctoritate apud Claudium valebat. *Tacit.* Annal. xi. 29. 1, 'flagrantissimāque eo in tempore gratiā Pallas.' De Felice *Tacit.* Hist. v. 9. 6, 'Claudius defunctis regibus, aut ad modicum redactis, Judæam provinciam equitibus Romanis aut libertis permisit; è quibus Antonius Felix, per omnem ævum ac libidinem, jus regium servili ingenio exercuit.' *Id.* Annal. xii. 54. 1, 'At non frater ejus (Pallantis) cognomento Felix pari moderatione agebat, jampridem Judææ impositus, et cuncta malefacta sibi impunè ratus, tantā potentia subnixo' etc. vid. et not. ad Act. xxi. 37, extr. *Suetonius* in V. Claud. c. 28, § 2, 'eum trium reginarum maritum' vocat. *Reginas* dicit *Suetonius* regum filias et neptes. Duas habuit Drusillas, alteram Cleopatram Ægyptiacæ et Antonii, triumviri, neptem, filiam Jubæ Mauritanie regis, è Cleopatrá Selene, Antonii filiā, sororem Ptolomæi, v. *Tacit.* Hist. v. 9. 7, alteram Agrippæ majoris regis, Herodis magni, nepotis filiam, vid. not. infra ad xxiv. 24, tertia ignoratur, nec constat quoniam tempore singulas sibi adjunxerit, v. intpp. ad *Sueton.* l. 1, et *Walchii* Commentatio, de Felice, Judææ procuratore, Jan. 1747. 4." *Kuin.*

²⁷ σὺν τῷ στρατεύματι] with my soldiery. It was true that Claudius Lysias had rescued Paul after he had ascertained that he was a Roman. See xxii. 29; xxiii. 10. It was also true that he had rescued him before he knew that he was a Roman (xxii. 25);

But it was not true, that he had rescued him because he knew that he was a Roman, and that he then brought him to the Council.—The incidents mentioned are true, but not in the order in which they are recorded; and they so stated as to obviate the charge that he had bound and put him to examination; and they afford strong evidence of the genuineness of the document.

²⁹ μηδὲν ἄξιον θανάτου] nothing worthy of death. St. Paul is pronounced innocent by Lysias, as Christ was by Pilate. St. Paul is again pronounced innocent by Festus, xxv. 25, and again by Agrippa, xxvi. 31.

³⁰ ἔπεμψα] I send; as ἔγραψα, scripsi, I write,—the reference being to the time at which the letter would arrive. See Phil. ii. 28. Philemon 11, and 2 Cor. viii. 18.

³¹ οἱ μὲν] With regard to their route, see Robinson, iii. 46. *Howson*, ii. 330.

— Ἀντιπατρίδα] Built by Herod on the site of Caphar-Saba, and named Antipatris from his father Antipater. (*Joseph.* Ant. xvi. 5. 2. Robinson, iii. 45. *Raumer.* Palæstin. p. 132.) It was

about thirty-five miles from Jerusalem, and twenty-six miles from Cæsarea.

³² πορεύεσθαι] A, B, E, and some Cursives, have ἀπέρχεσθαι, which is received by *Lachm.*, *Tisch.*, and *Alf.*

³³ εἰς τ. Καισάρειαν] to Cæsarea. Thus by God's Providence overruling the designs of the Jews, the Apostle is sent, in consequence of their conspiracy against him, to preach the Gospel, as *Chrys.* expresses it, "in a nobler Theatre, and before a more splendid audience, at Cæsarea;" and thence, eventually, to the Capital of the World,—Rome. On Cæsarea, see above, x. 1.

³⁴ ἀναγνοὺς δέ] *Elz.* adds ὁ ἡγεμὼν, which is not in the best MSS., and is probably a gloss.

— ἀπὸ Κιλικίας] from Cilicia. Felix, the Procurator of Judæa, hearing that Paul was of the Province of Cilicia, says that he will hear his cause.

There was therefore a connexion between Cilicia and Judæa, and this is explained by what has been stated above, Luke ii. 2. Both were in the same Presidency, that of Syria.

³⁵ διακούσομαι] I will hear thee thoroughly. See *Weist.*

— τ. πραιτωρίῳ τ. Ἡρώδου] the prætorium of Herod; the palace which had been built by King Herod, and was now probably occupied as an official residence by the Roman Procurator. On the remarkable coincidences between the testimony of the sufferings of Christ, in the Roman prætorium at Jerusalem, and of those of His Apostle, first in the prætorium of Cæsarea, and afterwards in the prætorium at Rome, see below on Phil. i. 13.

CH. XXIV. 1. μετὰ πέντε ἡμέρας] on the fifth day (Matt. xvi. 21 and xxvii. 63) after St. Paul's departure from Jerusalem. See on v. 11.

— μετὰ τῶν πρεσβυτέρων] with the elders. The reading of A, B, E, μετὰ πρεσβ. τινων, seems to be due to a desire to obviate an objection, that all the Elders were not likely to have gone down to Cæsarea. But see xxiii. 12. 20, where οἱ Ἰουδαῖοι is used in a similar way. The elders are rightly said to do, and to be responsible for doing that which is done with their concurrence by those who are their representatives. If St. Luke had written μ. πρεσβυτέρων τινων, it is not probable that the other reading would be found, as it is, in the majority of the MSS.

— ῥήτορος] a 'rhetor' (*Horat.* Sat. i. v. 2), or 'causidicus,' acquainted with Roman Law and Language. In legal phraseology such a man was sometimes called *δικαιικός* and *dicentarius*; he was a very different character from that of the ῥήτωρ, orator, of the age of Demosthenes.

The Gospel, in the person of St. Paul, had now to contend with Jewish prejudices allied with Roman Rhetoric, at the bar of the Imperial Power, represented by Felix. New combinations of hostile forces arose in succession against it; but it overcame them all.

It appears that the Speech of Tertullus was in Latin. He was employed, because he was (what his employers, the Chief Priests, were not) familiar with that tongue, his native language, as well as with Roman law. And his harangue, as reported by St. Luke, has a Roman character and tone.

τοῦ Παύλου. ² Κληθέντος δὲ αὐτοῦ, ἤρξατο κατηγορεῖν ὁ Τέρτυλλος λέγων, ³ Πολλῆς εἰρήνης τυγχάνοντες διὰ σοῦ, καὶ κατορθωμάτων γινομένων τῷ ἔθνει τούτῳ διὰ τῆς σῆς προνοίας, πάντῃ τε καὶ πανταχοῦ ἀποδεχόμεθα, κράτιστε Φῆλιξ, μετὰ πάσης εὐχαριστίας. ⁴ Ἴνα δὲ μὴ ἐπὶ πλείον σὲ ἐγκόπτω, παρακαλῶ ἀκοῦσαί σε ἡμῶν συντόμως τῇ σῇ ἐπιεικείᾳ. ⁵ ^b Εὐρόντες γὰρ τὸν ἄνδρα ^b ch. 6. 13. & 16. 20. & 21. 28. τούτου λοιμὸν, καὶ κινοῦντα στάσεις πᾶσι τοῖς Ἰουδαίοις τοῖς κατὰ τὴν οἰκουμένην, πρωτοστάτην τε τῆς τῶν Ναζωραίων αἰρέσεως, ⁶ ^c ὃς καὶ τὸ ἱερὸν ἐπέει- ^c ch. 21. 28. John 18. 31. ρασε βεβηλῶσαι ὃν καὶ ἐκρατήσαμεν, καὶ κατὰ τὸν ἡμέτερον νόμον ἠθελήσαμεν κρίνειν. ⁷ παρελθὼν δὲ Λυσίας ὁ χιλιάρχος μετὰ πολλῆς βίας ἐκ τῶν χειρῶν ἡμῶν ἀπήγαγε, ⁸ κελεύσας τοὺς κατηγοροὺς αὐτοῦ ἔρχεσθαι ἐπὶ σέ· παρ' οὗ δυνήσῃ αὐτὸς ἀνακρίνας περὶ πάντων τούτων ἐπιγνῶναι, ὃν ἡμεῖς κατηγοροῦμεν αὐτοῦ. ⁹ Συνεπέθεντο δὲ καὶ οἱ Ἰουδαῖοι φάσκοντες ταῦτα οὕτως ἔχειν. ¹⁰ Ἀπεκρίθη δὲ ὁ Παῦλος, νεύσαντος αὐτῷ τοῦ ἡγεμόνος λέγειν, Ἐκ πολλῶν ἑτῶν ὄντα σε κριτὴν τῷ ἔθνει τούτῳ ἐπιστάμενος, εὐθυμότερον ^d τὰ περὶ ἑμαυτοῦ ^d 1 Pet. 3. 15.

Did St. Paul also speak before Felix in Latin? It would seem that he had private interviews with him, without an interpreter (v. 26).

The practice thus indicated, of the most learned men of a country, such as the *Chief Priests* here, hiring Roman Rhetoricians, such as Tertullus, to plead for them, affords an indirect and incidental confirmation of the *supernatural* power of the *Apostles* to speak with divine eloquence, and in languages they had never learnt. It is an evidence of the Gift of Tongues. St. Peter and St. John, illiterate Galilæans, and St. Paul, of Cilicia, a country whose barbarous dialect gave a name to *solecisms*—from *Soli*, in *Cilicia*,—never have a Tertullus to speak for them; and yet they are more than a match for the Sanhedrim; and never have any difficulty in addressing popular assemblies, and pour forth their thoughts with irresistible eloquence. How was this done? By the gift of the Holy Ghost.

2. Τερτύλλου] *Tertullus*; a Roman diminutive from *Tertius*, as *Lucullus* from *Lucius*.

3. κατορθωμάτων] *good deeds*. So *Elz.* But A, B, E, and some Cursives have *διορθωμάτων*, which is confirmed by *Vulg.*, “*cum multa corrigantur*.” If *διορθωμάτων*, *reforms*, is the true reading, it affords remarkable evidence of the servile sycophancy of the orator and the Jews in their zeal against St. Paul. It might be said that Felix had conferred benefits on the nation, but it could hardly be said that he had done any thing to *correct* it. The orator pleading for the Spiritual Power of the Jewish Nation, and for the Nation itself, confesses that his clients needed correction at the hands of a heathen Magistrate.

See *Joseph. Ant.* xx. 8. 5. B. J. ii. 13. 3, for an account of the attempts of Felix to quell the *Sicarii*. On the other hand, Felix had perpetrated many acts of misgovernment. See *Joseph. xx. 8. 9. Tacit. Hist.* v. 9. *Annal.* xii. 54. *Sueton. Claud.* 28 (cp. above on xxiii. 26). Although he, as Governor, had quelled some insurgents, yet he was more guilty than any of them. And in two years after this panegyric from the mouth of Tertullus, the advocate of the Jews, he was recalled, and was accused by them at Rome, and would have been punished, but for the intercession of his brother Pallas, then in favour with Nero. *Joseph. xx. 8. 10.*

4. ἐπὶ πλείον] *more than is fit*; too long. On the ellipse after the comparative, see v. 22.

5. λοιμὸν] *pestem*; a *pest* or *plague*. The Apostle who preached the Gospel of life and health is called a *pestilence*! So Christ had foretold. *Matt.* x. 25.

—Ναζωραίων] of *Nazarenes*. A term of contempt. He would not call them Christians; and they are still called by this name by Jews and Mahometans. But St. Paul had declared boldly (xxii. 8), that He who had appeared to him on the way to Damascus had said to him, ἐγώ εἰμι Ἰησοῦς ὁ Ναζωραῖος, ὃν σὺ δίδασκες.

It was ordered by the Providence of God that the Name *Ναζωραῖος*, used in despite by the enemies of Christianity, contained, though unknown to them, a fulfilment of the ancient prophecy concerning the Messiah as the *Nelzer* or *Branch* (see on *Matt.* ii. 23. *John* xix. 19), and so was an assertion of the truth,—that Jesus of Nazareth is the Christ. Hence the term *Ναζωραῖος* is readily applied by the Apostles to Him. *Acts* ii. 22; iii. 6; iv. 10; xxvi. 9.

6—8. καὶ κατὰ τ. ἡ. ν.—ἔρχεσθαι ἐπὶ σέ] Not in A VOL. I.—PART II.

(“*multas hic lituras lacunasque habens.*” *Bornemann*), nor in B, G, H, and many cursives; and omitted by *Griesb.*, *Lachm.*, and *Tisch.*, not by *Matthæi*, *Bornemann*, or *De Wette*. But perhaps these words may have been cancelled by some Copyists, who supposed that the Jews had no power of judicature. Cp. *John* xviii. 31.

Besides, an interpolator would not have charged Lysias with ‘great violence’—of which no evidence had been given in St. Luke’s narrative; but he would have taken care to conform himself to the history.

The words are found in E, and in a great number of Cursive MSS. and Fathers. And the probability seems greater that they should have been omitted, either by chance (and *omissions* may take place *accidentally*, whereas *additions* cannot) or purposely, than that they should have been interpolated by the Copyists. They are therefore left in the text. See further, on v. 8.

—κατὰ τὸν ἡμέτερον νόμον] according to our law. Why then the conspiracy, at which the Chief Priests connived (xxiii. 14)? See note there. In cases of *βεβήλωσις τοῦ ἱεροῦ*, the Romans permitted the Jewish Judicature to inflict capital punishment. *Joseph. B. J.* vi. 2. 4, where Titus says, οὐχ ἡμεῖς τοὺς ὑπερβάντας (i. e. profaning the Temple by intruding beyond the sacred limits) ὅμην ἀναρεῖν ἐπετρέψαμεν, καὶ ἐὰν Ῥωμαῖός τις ᾖ. Therefore Tertullus laboured to establish this charge against Paul. See also St. Paul’s reply, xxiv. 18.

8. παρ’ οὗ] from whom. Perhaps, as some Expositors say, from *Paul*. Cp. xxv. 26, ὅπως τῆς ἀνακρίσεως γενομένης κ.τ.λ. If so,—this was a suggestion, on the part of Tertullus, that he might be examined by *questio*, such as Lysias had employed (xxii. 24), where a similar reason is given, ἵνα ἐπιγνῶ (so *Corn. A. Lapide*, *Grotius*, *Rosenm.*).

It may be said that Paul, as a Roman citizen, could not be so examined. But though it was contrary to law to *begin* with torture (as Lysias had done) and Roman citizens were legally exempt from it, yet since the age of Tiberius, it was commonly resorted to even in their case. Cp. the authorities in *Houson*, ii. p. 322, note.

If the words in vv. 6—8, καὶ κατὰ—ἔρχεσθαι ἐπὶ σέ, are not genuine, then οὗ in this verse must refer to *Paul*.

But it deserves consideration whether,—if those words are genuine, as is probable,—the relative οὗ here does not rather refer to *Lysias*.

This interpretation is confirmed by what Felix says, v. 22, ὅταν Λυσίας ὁ χιλιάρχος καταβῇ, διαγνώσομαι,—a speech which corroborates the opinion, that the words in vv. 6—8 are genuine. Let the learned reader judge.

Besides, to refer to *Lysias*, was a proof of confidence, which Tertullus might well be disposed to show, in the goodness of his cause. And it was not very likely that he should refer to the defendant himself.

9. συνεπέθεντο] So A, B, E, and many Cursives.—*Elz.* συνέθεντο.

10. ἐκ πολλῶν ἑτῶν] from many years. About six years. See *Joseph. xx. 6. 3.* and 7. 1, and cp. *Chronological Synopsis* prefixed to this Volume, p. 28. Six years were many, compared with the length of the tenure of office of most provincial magistrates. Felix succeeded Cumanus as Procurator in A. D. 52 or 53.

e ch. 21. 15.
f ch. 25. 8.
& 28. 17.

g 1 Pet. 3. 16.

h ch. 26. 22.
& 28. 23.

i 2 Tim. 1. 3.

k Dan. 12. 2.
John 5. 28, 29.
ch. 23. 6.
& 28. 20.

l ch. 23. 1.
2 Cor. 1. 12.
m ch. 11. 29, 36.
& 20. 16.
Gal. 2. 10.
Rom. 15. 25.
n ch. 21. 26, 27.

o ch. 25. 16.

p ch. 23. 6.
& 28. 20.

q ch. 27. 3
& 28. 16.

ἀπολογούμαι.¹¹ δυνάμενον σου γνῶναι, ὅτι οὐ πλείους εἰσὶ μοι ἡμέραι δεκαδύο, ἀφ' ἧς^e ἀνέβην προσκυνήσων εἰς Ἱερουσαλήμ.^{12 f} καὶ οὔτε ἐν τῷ ἱερῷ εὐρόν με πρὸς τινα διαλεγόμενον, ἢ ἐπισύστασιν ποιοῦντα ὄχλον, οὔτε ἐν ταῖς συναγωγαῖς, οὔτε κατὰ τὴν πόλιν.^{13 g} οὔτε παραστήσαι δύνανταί σοι περὶ ὧν νῦν κατηγοροῦσί μου.^{14 h} Ὁμολογῶ δὲ τοῦτό σοι, ὅτι κατὰ τὴν ὁδὸν ἦν λέγουσιν αἵρεσιν,ⁱ οὕτω λατρεύω τῷ πατρίῳ Θεῷ, πιστεύων πᾶσι τοῖς κατὰ τὸν νόμον καὶ ἐν τοῖς προφήταις γεγραμμένοις.^{15 k} ἐλπίδα ἔχων εἰς τὸν Θεόν, ἦν καὶ αὐτοὶ οὗτοι προσδέχονται, ἀνάστασιν μέλλειν ἔσσεσθαι νεκρῶν, δικαίων τε καὶ ἀδίκων.^{16 l} Ἐν τούτῳ καὶ αὐτὸς ἀσκῶ ἀπρόσκοπον συνείδησιν ἔχειν πρὸς τὸν Θεόν καὶ τοὺς ἀνθρώπους διαπαντός.^{17 m} Δι' ἐτῶν δὲ πλείονων παρεγενόμην ἐλεημοσύνας ποιήσων εἰς τὸ ἔθνος μου καὶ προσφοράς.^{18 n} ἐν οἷς εὐρόν με ἡγνισμένον ἐν τῷ ἱερῷ, οὐ μετὰ ὄχλου οὐδὲ μετὰ θορύβου, τινὲς δὲ ἀπὸ τῆς Ἀσίας Ἰουδαῖοι,^{19 o} οὓς ἔδει ἐπὶ σοῦ παρῆναι καὶ κατηγορεῖν, εἴ τι ἔχοιεν πρὸς με.²⁰ ἡ αὐτοὶ οὗτοι εἰπάτωσαν, τί εὐρον ἐν ἐμοὶ ἀδίκημα, στάντος μου ἐπὶ τοῦ συνεδρίου,^{21 p} ἢ περὶ μιᾶς ταύτης φωνῆς, ἧς ἔκραξα ἐν αὐτοῖς ἐστώς, ὅτι περὶ ἀναστάσεως νεκρῶν ἐγὼ κρίνομαι σήμερον ἐφ' ὑμῶν.

²² Ἀνεβάλετο δὲ αὐτοὺς ὁ Φῆλιξ, ἀκριβέστερον εἰδὼς τὰ περὶ τῆς ὁδοῦ, εἴπας, Ὅταν Λυσίας ὁ χιλιάρχος καταβῇ, διαγνώσομαι τὰ καθ' ὑμᾶς.^{23 q} διαταξά-

11. εἰσὶ μοι ἡμέραι] *there are days to me not more than twelve.* On this use of the *dative* μοι after ἡμέραι, see Matt. xv. 32. Mark viii. 2.

— ἡμέραι δεκαδύο] *Elz.* has ἡμ. ἢ δεκ. The ἢ is not in A, B, E, G; and see above, on xxiii. 13.

The *twelve days* may be reckoned as follows:—

1st Day, arrival at Jerusalem, xxi. 15—17.

2nd, interview with James and the Presbyters of the Church at Jerusalem, xxi. 18.

3rd, Ἀγνισμὸς, Nazariteship declared, xxi. 26.

7th, The *seven days* nearly completed, xxi. 27. Paul arrested in the Temple, xxi. 30; his speech to the people, xxii. 1.

8th, On the morrow (xxii. 30) he is brought before the Sanhedrim. Vision in the night, xxiii. 11.

9th, In the morning (xxiii. 12) overture of the Conspirators to the Chief Priests, with a view that Paul should be brought forth by the Chiliarh on the following day (xxiii. 15. 20).

Paul sent by night to Antipatris.

10th, On the morrow arrives at Cæsarea.

13th, *After five days* (xxiv. 1), i. e. on the fifth day after his departure from Jerusalem, he is accused by Ananias and Tertullus before Felix, not more than twelve days after his arrival at Jerusalem, xxiv. 11.

— προσκυνήσων] *to worship.* Not to *profane the temple*, as they say. See also *vv.* 17, 18.

13. δύνανταί σοι] The pronoun σοι (not in *Elz.*) is found in A, B, E, and many Cursives, and is confirmed by the Syriac, Vulgate, and many Versions.

15. ἦν καὶ οὗτοι προσδέχονται] *which they also entertain.* A remarkable testimony to the general belief of the Jewish Nation (notwithstanding the influence of the Sadducees) in a Resurrection to come,—a belief, therefore, to be derived from the *Old Testament.* See xxvi. 7.

17. δι' ἐτῶν πλείονων] *after several years; four years after his last visit,* xviii. 22.

— ἐλεημοσύνας] *alms.* For an illustration of the coincidence of this statement, thus incidentally introduced in the *Acts*, with passages in *St. Paul's Epistles* concerning the collections made by him for the poor Saints at Jerusalem (Rom. xv. 25. 1 Cor. xvi. 1—4. 2 Cor. viii. 1—4), see *Paley*, *Horæ Paulinæ*, No. i. p. 10.

— προσφοράς] *offerings.* Some Expositors say, for the Feast of Pentecost, xx. 16. (*Meyer.*) But this word suggests a supposition that St. Paul came to Jerusalem under a vow, in order to present the *offerings* due at its expiration. See the use of this word προσφορά, in connexion with this visit, for the offering made by a Nazarite, xxi. 26, εὖς οὐ προσηνήχθη ὑπὲρ ἐνὸς ἐκάστου αὐτῶν ἢ προσφορά. And so Bede (Retr. p. 153), “*Oblationes pertinent ad ea quæ ad suasionem Jacobi et seniorum in templo obtulerat.*”

18. ἐν οἷς] *in which things.* See xxvi. 12, ἐν οἷς, πορευόμενος εἰς τὴν Δαμασκόν. Rom. vi. 21, ἐφ' οἷς νῦν ἐπαισχύνεσθε. Phil. ii.

15, ἐν οἷς φαίνεσθε. 1 Tim. iv. 15, ἐν τοῖς ἰσθί. The reading ἐν οἷς, found in A, B, C, E, and received by *Lachm.* and *Tisch.*, not by *Alf.* and *Bloomf.*, seems to be a correction of the copyists to make an agreement with προσφοράς,—and it is not probable that if *oîs* had been written by St. Luke it would have been altered into *oîs*.

— εὐρόν με ἡγνισμένον ἐν τῷ ἱερῷ] *they found me separated or sanctified as a Nazarite in the Temple.* See above, on xxi. 24. 26.

His argument is, “They have charged me with profaning the Temple (v. 6). But the fact is, I came from a distance to Jerusalem to worship (προσκυνήσων, v. 11) in the Temple; and to bring alms of charity, and also offerings of piety (προσφοράς), as a Nazarite (see xxi. 26); and they themselves found me in the Temple engaged in a holy service, proving my respect for the Temple; and they who accuse me of profaning it, were guilty of profanation, in abetting those who seized me when there employed in a religious act, of which they prevented the completion.” Thus their outrage on St. Paul resembled that of Pilate on the Galileans, whose blood he mingled with their sacrifices. Luke xiii. 1.

19. εἴ τι ἔχοιεν] *si quid haberent*—

20. εἰπάτωσαν, τί] For τι *Elz.* has εἴ τι, but εἴ is not in the best MSS., and the sentence gains force by its removal. τί—ἢ = *what but?*

21. φωνῆς, ἧς ἔκραξα] *this voice, or cry, which I uttered.* Cp. *Winer*, p. 148.

22. ἀνεβάλετο] *Elz.* prefixes ἀκούσας δὲ ταῦτα ὁ Φῆλιξ, which words are not found in the best MSS., A, B, C, E, H, or in Vulg., Syriac, and several other Versions.

— ἀκριβέστερον εἰδὼς] Although he had *more accurate knowledge* of Christianity, than that he needed to be taught the truth concerning it, or than would have been supposed in one whose practice was such as his with regard to its Apostle.

The comparative is used in similar manner in v. 4 and in xxv. 10, κάλλιον ἐπγινώσκεις, i. e. “*thou knowest better than that I need instruct thee, and that thou shouldst make such a proposal.*” This use of the comparative is very convenient, as suggestive of something understood, which it might be uncourteous to express.

Felix had been Procurator of Judæa for six years; as such he had, doubtless, been at Jerusalem on the great festivals, and on other occasions when he could not have failed to hear of Christ. And his ordinary residence was *Cæsarea*, where Philip the Evangelist lived (viii. 49; xxi. 8), and where was a Christian Church (xxi. 8—16),—and where, many years before, St. Peter had preached, and baptized the Roman Centurion Cornelius (x. 1—48). How striking the contrast between the Roman soldier sending for Peter to Cæsarea, and the Roman Procurator leaving Paul bound a prisoner at the same place! The one condemns the other.

μενος τῷ ἑκατοντάρχῃ τηρεῖσθαι αὐτὸν, ἔχειν τε ἄνεσιν, καὶ μηδένα κωλύειν τῶν ιδίων αὐτοῦ ὑπηρετεῖν αὐτῷ.

²⁴ Μετὰ δὲ ἡμέρας τινὰς παραγενόμενος ὁ Φῆλιξ σὺν Δρουσίλλῃ τῇ γυναικὶ αὐτοῦ, οὖσῃ Ἰουδαία, μετεπέμψατο τὸν Παῦλον, καὶ ἤκουσεν αὐτοῦ περὶ τῆς εἰς Χριστὸν πίστεως. ²⁵ Διαλεγόμενον δὲ αὐτοῦ περὶ δικαιοσύνης, καὶ ἐγκρατείας, καὶ τοῦ κρίματος τοῦ μέλλοντος, ἔμβοσος γενόμενος ὁ Φῆλιξ ἀπεκρίθη, Τὸ νῦν ἔχον πορεύου· καιρὸν δὲ μεταλαβὼν μετακαλέσομαί σε· ²⁶ ἅμα καὶ ἐλπίζων ὅτι χρήματα δοθήσεται αὐτῷ ὑπὸ τοῦ Παύλου, διὸ καὶ πυκνότερον αὐτὸν μεταπεμπόμενος ὠμίλει αὐτῷ.

²⁷ Διετίας δὲ πληρωθείσης ἔλαβε διάδοχον ὁ Φῆλιξ Πόρκιον Φῆστον· ²⁸ θέλων τε χάριτα καταθέσθαι τοῖς Ἰουδαίοις ὁ Φῆλιξ κατέλιπε τὸν Παῦλον δεδεμένον.

XXV. ¹ Φῆστος οὖν ἐπιβὰς τῇ ἐπαρχίᾳ, μετὰ τρεῖς ἡμέρας ἀνέβη εἰς Ἱεροσόλυμα ἀπὸ Καισαρείας. ² Ἐνεφάνισαν δὲ αὐτῷ ὁ ἀρχιερεὺς καὶ οἱ πρῶτοι τῶν Ἰουδαίων κατὰ τοῦ Παύλου, καὶ παρεκάλουν αὐτὸν, ³ αἰτούμενοι χάριν κατ' αὐτοῦ, ὅπως μεταπέμψῃται αὐτὸν εἰς Ἱερουσαλὴμ, ⁴ ἐνέδραν ποι-
οῦντες ἀνελεῖν αὐτὸν κατὰ τὴν ὁδόν.

²³ ἔχειν—ἄνεσιν—μηδένα κωλύειν] Cp. the similar expressions concerning his detention at Rome, xxviii. 16, 30, 31.

—ὑπηρετεῖν] Elz. adds ἡ προσέρχεσθαι, which is not in A, B, C, E, or in Vulgate, Syriac, and some other Versions.

²⁴ Δρουσίλλῃ] *Drusilla*, daughter of Herod Agrippa I., whose miserable end is described Acts xii. 19—23, and sister of Herod Agrippa II., or Junior, mentioned in the two next chapters. She had deserted her husband Azizus, king of Emesa, and married Felix (*Joseph. Ant. xx. 7. 1.* See above on xxiii. 24) against the Jewish Law. Agrippa, the son of this unhappy woman, by Felix, lost his life by an eruption of Vesuvius, A.D. 79 (*Joseph. Ant. xx. 7. 2*).

The words οὖσῃ Ἰουδαία, *being a Jewess*, are emphatic. St. Paul was tried on a charge of breaking the Law at the instance of the Jews, before a Ruler who had set those laws at defiance, and who yet is flattered by them! (vv. 3—9.)

—περὶ τῆς εἰς Χριστὸν πίστεως] *concerning the faith in Christ*. St. Paul is brought before Felix, the Roman Procurator, by his enemies, as a *Criminal*; but in the second hearing, he pleads before Felix and Drusilla as a Preacher of the Gospel.

The same process takes place in the two following Chapters. Felix, having rejected the overture made to him, is withdrawn from his office. His opportunity is lost; his day of grace is past, and he makes room for Festus, his successor. St. Paul is arraigned before him; he invites Agrippa to hear the Apostle. St. Paul is brought to answer for himself, before Agrippa and Bernice, and he preaches Christ.

These incidents are doubtless recorded, with a divine design of teaching the Church and the World, by two remarkable specimens, that all Persecutions, excited by the Enemy of God and man against the Truth, are, have been, and ever will be overruled by God for the Propagation of the Gospel of Christ.

²⁵ Διαλεγόμενον αὐτοῦ—ἐμβοσος γενόμενος] *as he was discoursing of righteousness, and temperance, and of the Judgment to come, Felix trembled*. For the reason of which, see above on xxiii. 26 and xxiv. v. 3 and v. 27.

Here is a lesson to Preachers;

(1) To lay the foundation in Faith in Christ (v. 24).

(2) To build upon it, in practical exhortations to Righteousness and Temperance, and in warnings of the Judgment to come.

(3) To apply their preaching to the particular cases of their hearers.

(4) Especially to the particular cases of the great and powerful, whose example is of much influence with others.

(5) Not to think their labour lost, if the Felix, before whom they preach, does not repent. His history has been a warning to many: his impotence has led others to repent.

—μέλλοντος] Elz. adds ἔσεσθαι, which is not in the best MSS., and appears to be a gloss; like many other words similarly inserted in the Textus receptus in this Chapter. See vv. 22, 23, 26.

St. Paul preaches, before this unjust Judge, concerning the just judgment to come, when all Judges will be judged. “Merito coram adulteris Paulus diserebat de Castitate; merito coram injusto Præside diserebat de Justitiâ; merito iniquum judicem admovebat Judicem suum fore Christum.” (*A Lapide*.)

²⁶ χρήματα] *money*. Having heard that Paul had brought a pecuniary collection to Jerusalem (v. 17), and supposing that he could command funds from his friends for his release.

Such a hope of a bribe was opposed to the Roman Law, which Felix was appointed to administer, e. g. the *Lex Julia de Repetundis*. *Weist.*, p. 624.

—Παύλου] Elz. adds ὅπως λύσῃ αὐτὸν, which is not in A, C, E, or in Vulg., Syriac, and several other Versions. See above on v. 25.

—ὠμίλει αὐτῷ] *he used to converse with him*. On this sense of ὠμιλῶ see Luke xxiv. 14.

²⁷ διετίας] *two years*. Even Felix had two full years of God's long-suffering. “Lord, let it alone this year also, till I shall dig about it and dung it, and if it bear fruit, well; if not, then after that thou shalt cut it down.” (Luke xiii. 8, 9.)

Festus came to displace him, and Felix left Paul bound, who would have released him from the thralldom of his sins.

Two years of imprisonment.—God did not need the labour even of St. Paul: and though he was bound, “the Word of God is not bound.” (2 Tim. ii. 9.) God shows his own Omnipotence, and teaches men humility, by dispensing sometimes with the use of His best instruments when, to human eyes, they seem to be most needed.

Perhaps, also, we should not have had some books of Scripture,—perhaps not the Gospel of St. Luke and the Acts of the Apostles, and some of St. Paul's Epistles,—if St. Paul had not been imprisoned at Cæsarea and at Rome. Cp. note on Col. iv. 18.

—ἔλαβε διάδοχον] *he received for his successor*. Cp. the words of *Josephus*, *Ant. xx. 8. 9*, Πορκίον Φῆστου διαδόχου Φήλικι πεμφθέντος. Observe the lenity of St. Luke. He says nothing of the subsequent arraignment of Felix at Rome, for maladministration of his province, on the prosecution of the Jews themselves.

He states that St. Paul preached before Felix, and “his wife Drusilla, a Jewess,” concerning “Righteousness, Temperance, and the Judgment to come,” but he leaves us to gather the evidence of their unrighteousness, intemperance, and iniquity—and by consequence, to ascertain the special pertinency of St. Paul's Sermon before them—from other sources, particularly from the Jewish annalist *Josephus*, and from the Roman Historian and Biographer, *Tacitus* and *Suetonius*. See xxiii. 26.

A signal proof of Charity and Truth, and, may we not add, an evidence also of Divine Inspiration? Such History as this, with reverence be it said, could only be written with a pen dropped from the wing of the Divine Dove.

—χάριτα] So A, B, C.—Elz. χάριτας.—E, G χάριν.

—χάριτα καταθέσθαι] *to deposit a favour which might be of use to himself*.

Gratia in hâc formulâ loquendi tanquam depositum considerantur. *Demosth.* de falsâ legat. extr. ἀφανῇ χάριτα καταθέσθαι. *Plato Cratyl.* 11, χρήματα τελούντα καὶ χάριτας κατατίθεμενον. *Diod. Sic.* p. 505, B, χάριν βουλόμενος καταθέσθαι (τῷ βασιλεῖ) ἀπήλανε πρὸς τοῖς πολέμοις. *Exempla alia plura*, vid. ap. *Kypkion*, *Elsnerum*, *Westenium*. (*Kuin*.)

CH. XXV. 1. τῇ ἐπαρχίᾳ] the ‘*provincia*’ of Festus, as Procurator. On the time of his arrival see above, pp. 24, 25.

2. ὁ ἀρχιερεὺς] the chief priest. A, E, G, and some Cursives and Versions have οἱ ἀρχιερεῖς, which may be the true reading. Cp. v. 15.

⁴ Ὁ μὲν οὖν Φῆστος ἀπεκρίθη, τηρεῖσθαι τὸν Παῦλον εἰς Καισάρειαν, ἑαυτὸν δὲ μέλλειν ἐν τάχει ἐκπορεύεσθαι. ⁵ Οἱ οὖν ἐν ὑμῖν, φησὶ, δυνατοὶ συγκαταβάντες, εἴ τι ἐστὶν ἐν τῷ ἀνδρὶ τούτῳ, κατηγορεῖτωσαν αὐτοῦ. ⁶ Διατρίψας δὲ ἐν αὐτοῖς ἡμέρας οὐ πλείους ὀκτῶ ἢ δέκα, καταβάς εἰς Καισάρειαν, τῇ ἐπαύριον καθίσας ἐπὶ τοῦ βήματος ἐκέλευσε τὸν Παῦλον ἀχθῆναι. ⁷ Παραγενομένου δὲ αὐτοῦ, περιέστησαν αὐτὸν οἱ ἀπὸ Ἱεροσολύμων καταβεβηκότες Ἰουδαῖοι, πολλὰ καὶ βαρέα αἰτιώματα φέροντες κατὰ τοῦ Παύλου, ἃ οὐκ ἴσχυον ἀποδείξαι. ⁸ ἀπολογουμένου αὐτοῦ, Ὅτι οὔτε εἰς τὸν νόμον τῶν Ἰουδαίων, οὔτε εἰς τὸ ἱερὸν, οὔτε εἰς Καίσαρα τὶ ἤμαρτον. ⁹ Ὁ Φῆστος δὲ θέλων τοῖς Ἰουδαίοις χάριν καταθέσθαι, ἀποκριθεὶς τῷ Παύλῳ εἶπε, Θέλεις εἰς Ἱεροσόλυμα ἀναβάς ἐκεῖ περὶ τούτων κριθῆναι ἐπ' ἐμοῦ; ¹⁰ Εἶπε δὲ ὁ Παῦλος, Ἐπὶ τοῦ βήματος Καίσαρος ἐστὼς εἰμι, οὐ μὲ δεῖ κρίνεσθαι Ἰουδαίους οὐδὲν ἡδίκησα, ὥς καὶ σὺ κάλλιον ἐπιγινώσκεις. ¹¹ εἰ μὲν οὖν ἀδικῶ καὶ ἄξιον θανάτου πέπραχά τι, οὐ παραιτοῦμαι τὸ ἀποθανεῖν· εἰ δὲ οὐδὲν ἐστὶν ὧν οὔτοι κατηγοροῦσί μου, οὐδεὶς μὲ δύναται αὐτοῖς χαρίσασθαι· Καίσαρα ἐπικαλοῦμαι. ¹² Τότε ὁ Φῆστος συλλαλήσας μετὰ τοῦ συμβουλίου ἀπεκρίθη, Καίσαρα ἐπικέκλησαι; ἐπὶ Καίσαρα πορεύσῃ.

b ch. 24. 12.
& 28. 17.

c ch. 18. 14.
ver. 25.
& ch. 26. 31.

4. εἰς Καισάρειαν] at *Cæsarea*. The reading of A, B, E, G, — more expressive than that of *Elz.*, ἐν Καισαρείᾳ.

5. οἱ δυνατοὶ] *those in power*; the chief among you, the same as οἱ πρῶτοι, v. 2. Cp. 1 Cor. i. 26, οὐ πολλοὶ δυνατοί. Rev. vi. 15, οἱ πλοῦσιοι καὶ οἱ δυνατοί. So *Thucyd.* i. 89, and frequently *Josephus*, see B. J. i. 12. 4, Ἰουδαίων—οἱ δυνατοί: cp. ii. 14. 8; ii. 15. 2; and ii. 16. 2. (*Wetst.*, p. 625; *Biscoe*, p. 107.) Festus did not wish to have τὸ πλῆθος at *Cæsarea* (xxv. 24), for fear of an uproar; and he desires to conciliate the δυνατοὶ among them. He knew why Paul had been left bound by Felix, and would have been glad to dismiss the cause; and he supposes that after two years' imprisonment of St. Paul, for no proved offence, the anger of the Jews had been cooled. But it was not so; and the new Governor, with little moral courage, is ready to ingratiate himself with the Jews, even by a surrender of St. Paul (vv. 9. 11).

6. οὐ πλείους ὀκτῶ ἢ δέκα] So A, C, and several Cursives and Versions, and B, except that it has πλείονας.—*Elz.* πλείους ἢ δέκα. Cp. on John vi. 19.

7. αὐτόν] omitted by *Elz.*, but in A, B, C, E, and many Cursives and Versions; it intimates that they had access to Festus, and beset him, in order to prejudice him against Paul.

— αἰτιώματα] So A, B, C, G, H. "Notabilis in *vitiis* consensus," says *Bornemann*.—*Elz.* αἰτιάματα. If, indeed, the word here used is from αἰτιάω, then the reading of A, B, C, E, G, H is erroneous; but it is to be derived from αἰτιώω, 'reum (αἰτιον) facere,' 'criminari.'

9. χάριν καταθέσθαι] to deposit a favour. An imitation of the policy of Felix (xxiv. 27).

— κριθῆναι] So A, B, C, E, and several Cursives.—*Elz.* κρίνεσθαι.

— ἐπ' ἐμοῦ] before me. Not before the Sanhedrim, who are thine enemies, but before me, an impartial Judge. And yet Festus "wished to do the Jews a favour." And why would he take Paul to Jerusalem, where there was a conspiracy against him? Why not judge him at *Cæsarea*? St. Paul saw the snare and avoided it. Cp. xxviii. 19.

10. ἐπὶ τοῦ βήματος Καίσαρος ἐστὼς εἰμι] I already stand in my own resolve, founded on the divine will, at *Cæsar's* judgment-seat. I desire to be sent to Rome, and to be judged there. (*Ammonius*, *Chrys.*) As *Chrys.* observes, he remembered the divine Vision at Jerusalem (xxiii. 11), and made the appeal more confidently. This is a reply to the proposal of Felix, art thou willing to be judged before me?

He replies also to the secret designs of Festus, who wished to gain the favour of the Jews by the sacrifice of Paul; and he says, οὐδεὶς μὲ δύναται αὐτοῖς χαρίσασθαι· Καίσαρα ἐπικαλοῦμαι. See v. 11.

That this is the true interpretation, and not, that, in standing before Festus, *Cæsar's* representative, he then stood before *Cæsar*, appears from the answer of Festus (v. 12), to *Cæsar* thou hast appealed, to *Cæsar* thou shalt go. Compare also xxviii. 18, 19, where St. Paul explains the reasons of his conduct in this respect, and says, that the Jews delivered him a prisoner into the hands of the Romans, who were ready to release him as innocent,

but that the Jews resisted this design, and that therefore he was compelled to appeal to *Cæsar*.

St. Paul's privilege of *Roman Citizenship* was here made serviceable as before (xxii. 27; xxiii. 27) for the furtherance of the Gospel. See note on xxii. 25, and below on v. 23.

In the resistance of the Jews to his liberation, St. Paul recognized a fulfilment of what had been already revealed to him by God, concerning the witness he was to bear to Christ at Rome (see xix. 21; xxiii. 11). Therefore he adds, οὐ μὲ δεῖ κρίνεσθαι, where it is *God's will* that I should be judged. On this use of δεῖ, see xix. 21, δεῖ με καὶ Ῥώμην ἰδεῖν: xxiii. 11, δεῖ καὶ εἰς Ῥώμην μαρτυρῆσαι: xxvii. 24, Καίσαρι σὲ δεῖ παραστήναι.

Observe,—the words are not οὐ δεῖ με κρίνεσθαι, but οὐ μὲ δεῖ κρίνεσθαι, with an emphasis on *me*, *me*; so xxvii. 24, Καίσαρι σὲ δεῖ παραστήναι. I have received a special direction from heaven in this matter. I, the Apostle of Christ, have a special duty to perform. My arrest by the Jews, and their charges against me, have already been made ministerial by God to the preaching of the Gospel by my mouth, from the stairs of the castle at Jerusalem to the People, and to the Sanhedrim, and before Felix at *Cæsarea* (see on xxi. 40; xxv. 23); and they are yet, under divine counsel, to be made subservient to a wider and higher design—that of carrying me to preach the Gospel at Rome. Therefore I will not return to Jerusalem to be judged there, as thou proposest that I should do. I have delivered my message there; and it has been rejected. I have also delivered it at *Cæsarea*. I must now declare it at Rome.

These considerations may suggest a reply to the question,—Why St. Paul appealed to *Cæsar*?

— κάλλιον] thou knowest better than to need information from me. See ἀκριβέστερον, xxiv. 22, and 2 Tim. i. 18, βέλτιον σὺ γινώσκεις. Cp. 2 Cor. viii. 17. *Winer*, p. 217.

11. οὐ παραιτοῦμαι] "non deprecor."

For examples of its use, see *Wetst.*, p. 626.

— μὲ χαρίσασθαι] to compliment me away to them. *μὲ* is emphatic—*me*, an innocent man.

— Καίσαρα ἐπικαλοῦμαι] "*Cæsarem appello*." I appeal to *Cæsar*: a process which was allowed to Roman Citizens, and often saved them from the unjust usage of inferior Magistrates; by the *Lex Julia*, L. xlvii. 6. 7, 'de vi publicâ tenetur,' &c. and L. xlix. de *Appellat.* (*Wetst.* p. 626.) The same right of appeal followed from the Valerian, Porcian, and Sempronian Laws, which had given a right of appeal to the People; afterwards transferred to the Emperor. Cp. *Plin.* x. 97, in his letter to Trajan concerning the Christians whom he sent to Rome, "quia *cives Romani* erant."

12. μετὰ τοῦ συμβουλίου] with his Council, or Assessors. "Habebant provinciarum presides suos assessores (ut vocantur à *Lamprid.* Vit. Alex. Severi c. 46) consiliarios (*Sueton.* Tib. 33) quî à *Josepho* B. J. ii. 16 dicuntur φίλοι ἡγεμόνος, à *Dio. Cass.* p. 505, E.—πατέρες, quibuscum, antequam sententiam dicerent, deliberarent, v. *Perizonius* de Prætorio p. 718. *Casaubonus* Exercit. Antibar. p. 137." (*Kuin.*)

— πορεύσῃ] "hæc videtur dixisse terrendi Pauli causâ." (*Bengel.*)

¹³ Ἡμερῶν δὲ διαγενομένων τινῶν, Ἀγρίππας ὁ βασιλεὺς καὶ Βερνίκη κατήν-
τησαν εἰς Καισάρειαν, ἀσπασόμενοι τὸν Φῆστον. ¹⁴ Ὡς δὲ πλείους ἡμέρας ^{d ch. 24. 27.}
διέτριβον ἐκεῖ, ὁ Φῆστος τῷ βασιλεῖ ἀνέθετο τὰ κατὰ τὸν Παῦλον λέγων, Ἀνὴρ
τις ἐστὶ καταλειμμένος ὑπὸ Φήλικος δέσμιος, ¹⁵ περὶ οὗ, γενομένου μου εἰς
Ἱεροσόλυμα, ἐνεφάνισαν οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι τῶν Ἰουδαίων,
αἰτούμενοι κατ' αὐτοῦ καταδικῆναι. ¹⁶ πρὸς οὓς ἀπεκρίθη, ὅτι οὐκ ἔστιν ἔθος ^{e Deut. 17. 4.}
Ῥωμαίοις χαρίζεσθαι τινα ἄνθρωπον, πρὶν ἢ ὁ κατηγορούμενος κατὰ πρόσωπον
ἔχῃ τοὺς κατηγοροῦντας, τόπον τε ἀπολογίας λάβοι περὶ τοῦ ἐγκλήματος.
¹⁷ ^{f ver. 6.} Συνελθόντων οὖν αὐτῶν ἐνθάδε, ἀναβολὴν μηδεμίαν ποιησάμενος, τῇ ἐξῆς
καθίσας ἐπὶ τοῦ βήματος ἐκέλευσα ἀχθῆναι τὸν ἄνδρα. ¹⁸ περὶ οὗ σταθέντες
οἱ κατήγοροι οὐδεμίαν αἰτίαν ἔφερον ὧν ἐγὼ ὑπενόουν πονηρὰν, ¹⁹ ^{g ch. 18. 15.} ζητήματα
δέ τινα περὶ τῆς ἰδίας δεισιδαιμονίας εἶχον πρὸς αὐτὸν, καὶ περὶ τινος Ἰησοῦ
τεθνηκότος, ὃν ἔφασκεν ὁ Παῦλος ζῆν. ²⁰ Ἀπορούμενος δὲ ἐγὼ εἰς τὴν περὶ
τούτων ζήτησιν ἔλεγον, εἰ βούλοιο πορεύεσθαι εἰς Ἱεροσόλυμα, κάκεῖ κρί-
νεσθαι περὶ τούτων. ²¹ Τοῦ δὲ Παύλου ἐπικαλεσαμένου τηρηθῆναι αὐτὸν εἰς
τὴν τοῦ Σεβαστοῦ διάγνωσιν, ἐκέλευσα τηρεῖσθαι αὐτὸν, ἕως οὗ ἀναπέμψω
αὐτὸν πρὸς Καίσαρα. ²² Ἀγρίππας δὲ πρὸς τὸν Φῆστον ἔφη, Ἐβουλόμεν
καὶ αὐτὸς τοῦ ἀνθρώπου ἀκοῦσαι· ὁ δὲ, Αὔριον, φησὶν, ἀκούσῃ αὐτοῦ.
²³ Τῇ οὖν ἐπαύριον ἐλθόντος τοῦ Ἀγρίππα καὶ τῆς Βερνίκης μετὰ πολλῆς
φαντασίας, καὶ εἰσελθόντων εἰς τὸ ἀκροατήριον, σὺν τε τοῖς χιλιάρχοις καὶ
ἀνδράσι τοῖς κατ' ἐξοχὴν τῆς πόλεως, καὶ κελεύσαντος τοῦ Φῆστου, ^{h ch. 9. 15.} ἤχθη

13. Ἀγρίππας ὁ βασιλεὺς] *Agrippa the king*. Agrippa II., or Junior, son of Agrippa I., who was struck by a mortal disease at Caesarea, A.D. 44 (see Acts xii. 19—23); and brother of Bernice and Drusilla (Acts xxiv. 24). It would seem as if the curse of Edom hung over this unhappy family.

Agrippa was only seventeen years old when his father died (Joseph. Ant. xix. 9 1), and was not allowed to succeed him at once; but received from Claudius (A.D. 48) the principality of Chalcis (Joseph. xx. 1. 1; 5. 2), and the superintendence of the Temple at Jerusalem, and the nomination of the High Priests (Joseph. xx. 1. 3). Four years afterwards he received the tetrarchies that had belonged to Philip and Lysanias (Luke iii. 1), with the title of King. And in A.D. 55 his dominions were further increased by Nero, with some cities in Galilee (Joseph. Ant. xx. 8. 5). He was the last of the Herods, and lived to see the fall of Jerusalem, and died at the age of seventy-three, in the third year of Trajan, A.D. 100 (Phot. Bibl. Cod. 33. Winer, i. p. 485).

The assertion of Photius extending the life of Agrippa to the third year of Trajan is doubted by Pearson and Wetstein (p. 628), who state grounds for believing that Agrippa died before that time. The difference of the language of Josephus, who flatters Agrippa in his Jewish History, published in Agrippa's lifetime, but sometimes censures him in his Antiquities (xx. 8. 11), published afterwards, has thus been accounted for.

It is observable, that although St. Luke calls Agrippa a King, he does not call him by the title which he gives to his father (xii. 1), "Herod the King (of Judæa);"—another instance of his accuracy.

—Βερνίκη] Bernice, the Macedonian name for Φερηνίκη (see above on xvii. 10), eldest daughter of Herod Agrippa I. She had been married to her uncle Herod, king of Chalcis, and after his death to Polemon, king of Cilicia (St. Paul's country), whom she had deserted δι' ἀκολασίαν, ὡς ἔφασαν (Joseph. Ant. xx. 7. 3); her infamous character was well known at Rome (Juvenal, vi. 155), where she had an illicit connexion with the destroyer of her country. (Sueton. Tit. 7.)

The following are the statements of Josephus and other ancient writers concerning her. Joseph. Ant. xx. 7. 3, Βερνίκη δὲ μετὰ τὴν Ἡρώδου τελευτὴν, ὃς αὐτῆς ἀνὴρ καὶ θεῖος ἐγγόνει, πολλὸν χρόνον ἐπιχρυσάσα, φήμης ἐπισχούσης, ὅτι τῷ ἀδελφῷ συγγεί, πείθει Πολέμωνα, Κιλικίας δὲ ἦν οὗτος βασιλεὺς, περιτεμνόμενον ἄγεσθαι πρὸς γάμον αὐτὴν, οὕτως γὰρ ἐλέγξειν φέτο ψευδεῖς τὰς διαβολὰς. Καὶ ὁ Πολέμων ἐπέστη μάστιγα διὰ τὸν πλοῦτον αὐτῆς· οὐ μὲν ἐπὶ πολλὸν συνέμεινεν ὁ γάμος, ἀλλὰ Βερνίκη δι' ἀκολασίαν, ὡς ἔφασαν, καταλείπει τὸν Πολέμωνα· ὁ δὲ ἄμα τοῦ γάμου καὶ τοῦ τοῖς θεοῖσι τῶν Ἰουδαίων ἐμμένειν ἀπῆλλακτο. Juvenal, Sat. vi. 156 sqq. "Adamas notissimus, et Bernices In digito factus pretiosior, hunc dedit olim Barbarus incestæ, dedit

hunc Agrippa sorori, Observant ubi festa mero pede sabbata reges, Et vetus indulget senibus clementia porcis." Suetonius, in the life of Titus (7), says, "Suspecta in eo (Titō) etiam luxuria erat—nec minus libido propter exoletorum et spadonum greges, propterque insigne reginæ Berenices amorem, cui etiam nuptias pollicitus ferebatur—Berenicen statim ab urbe dimisit, invitum invitam." Tacit. Hist. ii. 81, "Regina Berenice—florens etate formæque, et seni quoque Vespasiano magnificentia munerum grata."

—ἀσπασόμενοι τὸν Φῆστον] to salute Festus on his promotion to the office of Procurator—a significant sentence: they came thither to pay their court to the Representative of Cæsar, and there they rejected the Gospel preached to them by the Ambassador of Christ.

15. καταδικῆναι] So A, B, C.—Elz. δίκην.

16. Ῥωμαίοις] not the Romans, but Romans, as such.

—ἄνθρωπον] Elz. adds εἰς ἀπάλειαν, which is not in A, B, C, E, and is probably a gloss.

18. ἔφερον] So A, B, C, E, G.—Elz. ἐπέφερον, which would rather mean 'brought in addition;' which is not the sense here.

—ἐγὼ ὑπενόουν] So A, B, C.—Elz. ὑπενόουν ἐγὼ: but ἐγὼ is emphatic here; 'their charges differed from what I was anticipating.'

—πονηρὰν] evil. So A, B, C, and many Cursives and Versions; the word is omitted by Elz. The word does not appear to be a gloss, but is well opposed to ζητήματα, which follows.

19. τῆς ἰδίας δεισιδαιμονίας] his own (i. e. Paul's) private superstition. Festus would not have spoken thus to Agrippa, the King of Judæa, concerning his religion.

21. Σεβαστοῦ] Augustus, at that time Nero. Cp. v. 10.

22. ἐβουλόμεν] I myself was wishing to hear the man,—of whom doubtless Agrippa already knew much. See xxvi. 26.

23, 24. Ἀγρίππα — Βερνίκης — Φῆστου] Agrippa—Bernice—Festus. St. Paul's arrest in the Temple at Jerusalem, and his appeal to his Roman citizenship, were made by Divine Providence the occasions for the public preaching of Christ on numerous great occasions, and to many illustrious auditories in different places; and thus the fury of Satan against him was overruled to the glory of God, and to the extension of the kingdom of Christ by the preaching of His Word, as follows—

(1) To the people at Jerusalem from the stairs of the Castle (xxi. 40; xxii. 1—21).

(2) To the High Priest and Sanhedrim there (xxiii. 1—6).

(3) To Felix and the Roman Garrison, the Chiliarchs or Captains of the Roman Cohorts at Caesarea (Joseph. B. J. iii. 4. 2), and other Chief Persons of that City (xxiv. 10—21).

(4) To Felix and Drusilla privately at Caesarea (xxiv. 24, 25).

ὁ Παῦλος. ²⁴ Καί φησιν ὁ Φῆστος, Ἀγρίππα βασιλεῦ, καὶ πάντες οἱ συμπαρα-
 ὄντες ἡμῖν ἄνδρες, θεωρεῖτε τοῦτον, ἵπερὶ οὗ ἅπαν τὸ πλῆθος τῶν Ἰουδαίων
 ἐνέτυχόν μοι ἔν τε Ἱεροσολύμοις καὶ ἐνθάδε, ἐπιβοῶντες ^k μὴ δεῖν αὐτὸν ζῆν
 μηκέτι. ²⁵ Ἐγὼ δὲ κατελαβόμεν μὴδὲν ἄξιον αὐτὸν θανάτου πεπραχέναι
 αὐτοῦ δὲ τούτου ἐπικαλεσαμένου τὸν Σεβαστὸν, ἔκρινα πέμπειν αὐτόν. ²⁶ Περὶ
 οὗ ἀσφαλές τι γράφαι τῷ Κυρίῳ οὐκ ἔχω διὸ προήγαγον αὐτὸν ἐφ' ὑμῶν,
 καὶ μάλιστα ἐπὶ σοῦ, βασιλεῦ Ἀγρίππα, ὅπως, τῆς ἀνακρίσεως γενομένης,
 σχῶ τι γράψω. ²⁷ Ἀλογον γάρ μοι δοκεῖ, πέμποντα δέσμιον, μὴ καὶ τὰς κατ'
 αὐτοῦ αἰτίας σημᾶναι.

XXVI. ¹ Ἀγρίππας δὲ πρὸς τὸν Παῦλον ἔφη, Ἐπιτρέπεται σοι ὑπὲρ
 σεαυτοῦ λέγειν. Τότε ὁ Παῦλος ἐκτείνας τὴν χεῖρα ἀπελογεῖτο, ² Περὶ πάντων
 ὧν ἐγκαλοῦμαι ὑπὸ Ἰουδαίων, βασιλεῦ Ἀγρίππα, ἡγῆμαι ἐμαυτὸν μακάριον
 μέλλων ἀπολογεῖσθαι ἐπὶ σοῦ σήμερον. ³ μάλιστα γνώστην ὄντα σε πάντων
 τῶν κατὰ Ἰουδαίους ἐθῶν τε καὶ ζητημάτων διὸ δέομαί σου μακροθύμως
 ἀκοῦσαί μου.

⁴ Τὴν μὲν οὖν βίωσίν μου τὴν ἐκ νεότητος, τὴν ἀπ' ἀρχῆς γενομένην ἐν
 τῷ ἔθνει μου ἔν τε Ἱεροσολύμοις, ἰσάσι πάντες οἱ Ἰουδαῖοι, ⁵ ^a προγινώσκοντές
 με ἄνωθεν, εἰάν θέλωσι μαρτυρεῖν, ὅτι κατὰ τὴν ἀκριβεστάτην αἵρεσιν τῆς
 ἡμετέρας θρησκείας ἔζησα Φαρισαῖος. ⁶ ^b Καὶ νῦν ἐπ' ἐλπίδι τῆς εἰς τοὺς
 πατέρας ἡμῶν ἐπαγγελίας γενομένης ὑπὸ τοῦ Θεοῦ ἔστηκα κρινόμενος. ⁷ εἰς
 ἣν τὸ δωδεκάφυλον ἡμῶν ἐν ἐκτενείᾳ νύκτα καὶ ἡμέραν λατρεῦον ἐλπίζει
 κατανῆσαι περὶ ἧς ἐλπίδος ἐγκαλοῦμαι, βασιλεῦ, ὑπὸ Ἰουδαίων. ⁸ Τί;

a ch. 23. 6.
 Phil. 3. 5.
 b Gen. 3. 15.
 & 22. 18.
 & 26. 4. & 49. 10.
 Deut. 18. 15.
 2 Sam. 7. 12.
 Ps. 132. 11.
 Isa. 4. 2.
 & 7. 14. & 9. 6.
 & 40. 10.
 Jer. 23. 5.
 & 33. 14.
 Ezek. 34. 23.
 & 37. 24.
 Dan. 9. 24.
 Micah 7. 20.
 ch. 24. 15, 21.

(5) To many others at Caesarea, to whom Paul had free access (xxiv. 23), during his two years, custody there.

(6) To Festus at Caesarea (xxv. 10).

(7) To Festus and King Agrippa, and Bernice, and the officers and Court there (xxv. 23—27, xxvi. 1—29).

(8) To the sailors and others in the voyage from Caesarea (xxvii.).

(9) To the chief and people of Malta (xxviii. 7—10).

(10) And lastly, the climax of all—at Rome, the Capital of the world (xxviii. 16—31). Well might St. Paul say what he did at Rome; “the things which happened unto me have fallen out rather unto the furtherance of the Gospel.” See Phil. ii. 12.

It is a striking coincidence, that Herod Agrippa II., the son and successor, and Bernice and Drusilla, the daughters of Herod Agrippa I., were brought by Divine Providence to hear the preaching of the Apostle Paul, at Caesarea, the scene of the vain-glorious display and miserable end of their father, Herod Agrippa I., who had killed St. James, and imprisoned St. Peter (xii. 1. 3. 19—23).

Almighty God showed His long-suffering to the Princes, as well as to the People, of Judæa. He had sent the Baptist to Herod Antipas; he wrought a miracle to deliver St. Peter, and to awaken the conscience of Herod Agrippa the First; and his Children are now permitted to hear the word of God from St. Paul; a message made more solemn by the circumstances of their father's death. But as it was with the People, so also with the Princes of Judæa. They let the day of grace pass by. They neglected God's invitations and warnings; and in them the royal house of the Herods became extinct. Their kingdom was destroyed by those whose favour they courted, and to whom they looked for protection. They relied on the Roman power at Caesarea, rather than on the favour of the God of Jerusalem; and they were enslaved by the Cæsars, because they rejected Christ.

²⁵ μὴδὲν ἔξιν αὐτ. θανάτου] A confession of St. Paul's innocence from the mouth of his Judge. See also the avowal of Lysias above, xxiii. 29, and of Agrippa, xxvi. 31.

²⁶ τῷ Κυρίῳ] ‘Domino meo,’ my Lord; a title declined by Augustus (Tertull. Apol. 34. Sueton. Octav. 53) and by Tiberius (Tacit. Ann. ii. 87. Sueton. Tiber. 27), because in their judgment it was due only to the gods; but now accepted and borne by Nero, who murdered his mother Agrippina, and his wife Octavia, and his master Seneca, and set fire to his own capital, and persecuted and martyred the Christians for his own sin, and killed the Apostles, St. Peter and St. Paul.

In this world, he who calls Nero “his Lord,” has the disposal of him who calls Christ his Lord,—a proof of a future Resurrection and of a Judgment to come.

In the Acts of the Apostles, Christ is displayed as Κύριος, “Lord of Lords.” “Hæc ideò observo (says Weiststein here) ut intelligamus Lucam qui Christum vocat κατ' ἐξοχὴν Κύριον, divinam ejus naturam indicare voluisse.” See Introduction, p. 4.

—τῆς ἀνακρίσεως] the ‘divination,’ or preliminary inquiry.
 —γράφω] So A, B, C.—Elz. γράψαι, but γράψω is preferable. He was not simply desirous of having something to write, for writing's sake, but to have something that he might write with the prisoner whom he was obliged to send.

CH. XXVI. 1. τὴν χεῖρα] the right hand,—the hand which was at liberty;—the other was chained, v. 29.

St. Paul's courage and presence of mind in public assemblies is noted by St. Luke on several occasions by reference to the action of his hands (see xiii. 16; xxi. 40); and this reference is characteristic of the narrative of an eye-witness.

2. ἡγῆμαι] I have thought. St. Paul distinguishes between ἡγοῦμαι and ἡγῆμαι Phil. iii. 7, 8.

3. μάλιστα γνώστην ὄντα σε] because thou art eminently skilful. Winer, Gr. Gr. § 32, p. 206. So Eph. i. 18.

On Agrippa's zeal for the ἐθὺς of the Jews, see Joseph. Ant. xviii. 9; xix. 5. 6. Biscoe, p. 53, and the mention in the Talmud concerning his knowledge of the law; Schoettgen, p. 480.

5. ἀκριβεστάτην] strictest. A word frequently used also by Josephus to describe the sect of the Pharisees, to which he belonged. B. J. i. 5; ii. 18. Ant. xvii. 2.

6. πατέρας ἡμῶν] our fathers: ἡμῶν is not in Elz., but it is in A, B, C, E, and adds force to the argument. St. Paul, as a Christian Apostle, is studious to present himself in Agrippa's sight as a true Israelite, a legitimate heir of the promises to Abraham and the Fathers. Agrippa himself was a Proselyte.

7. τὸ δωδεκάφυλον ἡμῶν] our twelve tribes. See James i. 1. St. Paul appeals from the Jews at Jerusalem to the Jewish nation throughout the world. He calls them δωδεκάφυλον, making one body spiritually, though scattered every where locally.

—ἐγκαλοῦμαι, βασιλεῦ, ὑπὸ Ἰουδαίων] Elz. has ὑπὸ τῶν Ἰ., but τῶν is not in A, B, C, E, G, H; and the sense is stronger without it. “I, who am a Jew indeed (see v. 6), and am contending for the hope of Israel, am now accused by Jews.” Some MSS. place βασιλεῦ after Ἰουδαίων. But Ἰουδαίων stands with peculiar force at the end of the sentence. And so it is placed in A, G, H, and other MSS. Cp. the position of Ἰουδαῖοι in v. 4, Φαρισαῖος, v. 5; κρινόμενος, v. 6; Ἱεροσολύμοις, v. 10; ψῆφον, v. 10; and βλασφημεῖν, v. 11. In all these the κέντρον or aculeus of the sentence is at the end,—to leave a deeper impression in the mind. Cp. in St. Stephen's speech, Βαβυλῶνος, Acts vii. 43.

ἀπιστον κρίνεται παρ' ὑμῖν εἰ ὁ Θεὸς νεκροὺς ἐγείρει ; ^{9 c} Ἐγὼ μὲν οὖν ἔδοξα ^{c ch. 8. 3. & 9. 1. & 22. 4.} ἔμανθ' πρὸς τὸ ὄνομα Ἰησοῦ τοῦ Ναζωραίου δεῖν πολλὰ ἐναντία πράξαν. ^{1 Cor. 15. 9. Gal. 1. 13. 1 Tim. 1. 13. d ch. 8. 3.} ^{10 d} ὁ καὶ ἐποίησα ἐν Ἱεροσολύμοις καὶ πολλοὺς τῶν ἁγίων ἐγὼ ἐν φυλακαῖς κατέκλεισα, τὴν παρὰ τῶν ἀρχιερέων ἐξουσίαν λαβών· ἀναιρουμένων τε αὐτῶν κατήνεγκα ψῆφον. ¹¹ Καὶ κατὰ πάσας τὰς συναγωγὰς πολλάκις τιμωρῶν αὐτοὺς ἠνάγκαζον βλασφημεῖν, περισσῶς τε ἐμμαινόμενος αὐτοῖς ἐδίδωκον ἕως καὶ εἰς τὰς ἔξω πόλεις. ^{12 e} Ἐν οἷς καὶ πορευόμενος εἰς τὴν Δαμασκὸν μετ' ^{e ch. 9. 2. & 22. 6. f ch. 9. 3.} ἐξουσίας καὶ ἐπιτροπῆς παρὰ τῶν ἀρχιερέων, ^{13 f} ἡμέρας μέσης κατὰ τὴν ὁδὸν εἶδον, βασιλεὺ, οὐρανόθεν ὑπὲρ τὴν λαμπρότητα τοῦ ἡλίου, περιλάμψαν με φῶς καὶ τοὺς σὺν ἐμοὶ πορευομένους. ¹⁴ Πάντων τε καταπεσόντων ἡμῶν εἰς τὴν γῆν, ἤκουσα φωνὴν λαλοῦσαν πρὸς με καὶ λέγουσαν τῇ Ἑβραϊδί διαλέκτῳ, Σαουλ, Σαουλ, τί με διώκεις ; σκληρόν σοι πρὸς κέντρα λακτίζειν. ¹⁵ Ἐγὼ δὲ εἶπον, Τίς εἰ, Κύριε ; ὁ δὲ Κύριος εἶπεν, Ἐγὼ εἰμι Ἰησοῦς, ὃν σὺ διώκεις. ^{16 g} Ἀλλὰ ἀνάστηθι, καὶ στῆθι ἐπὶ τοὺς πόδας σου· εἰς τοῦτο γὰρ ὤφθην σοι, ^{g ch. 9. 15, 17.} προχειρίσασθαί σε ὑπηρέτην καὶ μάρτυρα, ὧν τε εἶδες, ὧν τε ὀφθῆσομαί σοι, ¹⁷ ἐξαιρούμενός σε ἐκ τοῦ λαοῦ καὶ τῶν ἐθνῶν, εἰς οὓς ἐγὼ σὲ ἀποστέλλω,

8. εἰ] *if*: not for *ἄν*, nor for 'whether;' but '*if*.' *If* God, Who is Omnipotent, raises the dead, will you be incredulous? No; rather, we ought to receive such evidence of His power and love to us with thankfulness and joy.

Cp. the similar use of *εἰ* in *Clem. Rom.* 26, *θαναστὸν νομίζομεν εἶναι εἰ ὁ δημιουργὸς πάντων ἀνάστασιν ποιήσεται* (*Grinfield*).

— ἐγείρει] *raiseth*. The present tense indicates a permanent attribute, and repeated act, of God.

10. πολλοὺς τῶν ἁγίων] *many of the saints*. Cp. *Acts ix. 1*, *Σαῦλος ἐμπνέων φόνου*. The death of St. Stephen is the only martyrdom described in the Acts, but doubtless there were many others, of which it is a *specimen*. See *Heb. x. 32–34*. The words, *Heb. xii. 4*, "Ye have not yet resisted unto blood," addressed to the private Christians of Palestine, do not preclude the supposition, that many of their teachers, and many of the faithful at an earlier time, had suffered martyrdom for Christ. See *Stuart* on *Hebrews*, i. p. 72, § 10.

— τὴν—ἐξουσίαν] the requisite *authority* and commission, which made them responsible for my conduct, which is also thus proved to be of public notoriety, and cannot be questioned.

— κατήνεγκα ψῆφον] *I gave a vote against them*. It would seem that Saul himself had been a member of the Sanhedrim, and took part in its Judicial proceedings, by hearing causes and voting upon them. "Presbyteratūs dignitatem (of a Jewish Elder) à Gamaliele accepisse Paulum, antequam Christo nomen dederat, non videtur dubitandum." *Selden*, de *Synedr. ii. 7. 7. Vitringa*, de *Synag. iii. 7, p. 707. Biscoe*, p. 269. Though called a *young man*, *νεανίας* (*vii. 58*), he was probably at least thirty years of age. *Wieseler*, p. 155. On the phrase *ἐνέγκαι ψῆφον*, see *Welsl.* p. 633.

11. κατὰ πάσας τὰς συναγωγὰς] *through all the synagogues*. A fulfilment of Christ's prophecy, *Mark xiii. 9*. St. Paul himself was often afterwards scourged in the Synagogue, *2 Cor. xi. 24*. On the practice of scourging in the synagogues, see *Selden*, de *Synedr. ii. 10. Biscoe*, p. 270, who examines the question why Paul was scourged in the Synagogue, but not 'put out of the Synagogue,' *John ix. 22; xii. 42*.

12. ἐν οἷς] A phrase used by St. Paul, *xxiv. 18*.

— ἐπιτροπῆς] *commission*,—a proof of his former dignity, and of what he sacrificed for Christ. On the history, see *Acts ix. 3; xxii. 6*.

13. φῶς] *light*. If such was the splendour of His appearance then, and such its effects,—what will they be, when He comes hereafter in His glorious Majesty to judge the quick and dead?

14. τ. Ἑβραϊδί διαλέκτῳ] *in the Hebrew tongue*. St. Paul, therefore, was not now speaking in Hebrew, but probably in Greek. This appears also from a comparison of this passage with *xxii. 7*, where he was speaking in Hebrew, *xxi. 40*.

— τί με διώκεις;] Not *τί* διώκεις μέ; but *τί* με δ.; *με* is emphatic. *Me*,—the Lord of all; *Me*, thy Saviour and King; *Me*, the Head of the Church, Who am persecuted by those who persecute her. See above, ix. 4.

— σκληρόν σοι πρὸς κέντρα λακτίζειν] A proverb taken from the act of an ox kicking against the goad which wounds him whenever he kicks. (*Vorst.* de *Adag. N. T.* p. 821.) "Durum est tibi adversus stimulum calces mittere," says *Aug.* *Serm.* 169,

"possem enim te dimittere; tu vexareris punctionibus Meis, non Ego frangerer calcibus tuis, sed non te dimitto. Sævius, et misereor; Quid Me persequeris? Non enim timeo te, ne iterum Me crucifigas; sed volo agnoscas Me, ne occidas non Me sed te."

It is not (as some have supposed) divine *grace*, but the resistless *power* and punitive *justice* of Christ, which are here compared to the κέντρον, or goad. By persecuting others, Saul was resisting Him Who is irresistible, and provoking Him Who is the Judge of all,—*ἄλλους δῶκον αὐτὸς ἐκδιώκεται*. He is impinging on the "stone of stumbling," which will grind him to powder. *Luke xx. 18*.

Even when in Heaven, our Blessed Lord did not disdain to use a proverb familiar to the Heathen world. Cp. *Pindar*, *Pyth. ii. 173*, *φέρειν δ' ἐλαφρῶς Ἐπαυχένιον λαβόντα Ξυγὸν γ' ἀρήγει*. Ποτὶ κέντρον δέ τοι λακτίζεμεν τελέθει δόλισθρος οἶμος. *Æschyl.* *Prom.* 323, *οὐκ οἶμιγε χρώμενος διδασκάλῳ Πρὸς κέντρα κῶλον ἐκτενεῖς*, where the Scholiast says, *πρὸς κέντρα κῶλον ἐκτείνει ὁ βοῦς, λακτίζει δὲ κεντούμενος ὑπὸ κέντρον, ὥστε λακτίζει πρὸς κέντρον καὶ τὸ κῶλον αἰμάσσει*. Ὅ γὰρ πρὸς κέντρα λακτίζων τοὺς ἰδίους πόδας αἰμάσσει. *Φησὶν οὖν* ἐν μοι μὴ πεισθῆς, βλάψεις σεαυτὸν—*ἔστι δὲ παροιμία*. *Agamemn.* 1633, *πρὸς κέντρα μὴ λακτίζει, μὴ πῆσας μογῆς*. *Eurip.* *Bacch.* 791, *θυμούμενος πρὸς κέντρα λακτίζοιμι, θνητὸς ὃν θεῶ*. *Terent.* *Phorm.* i. 2. 27, "Venere in mentem mihi isthæc: nam quæ inscitia est, *Advorsum stimulum calces!*"

On our Lord's use of *Proverbs*, see *Matt. vii. 3; xiii. 52. Luke v. 39*.

The adage is fitly introduced by St. Paul in *this* speech before a heathen Procurator and a mixed audience at Cæsarea, but was not recited in his address at *Jerusalem*, *xxii. 7*. It was very suitable to be addressed to him who was to be the Apostle of the *Gentiles*. The *ox* is a Scriptural emblem for the Christian Minister (*Isa. xxxii. 20*) drawing the plough over the field which is to receive the seed of the Word; or as treading out the corn when grown, in order that it may be ground into bread. It is used as such by St. Paul himself, *1 Cor. ix. 9. 1 Tim. v. 18*.

16. ὀφθῆσομαι] *I will reveal myself*. A prophetic intimation that Saul was to expect further revelations from Jesus; this promise was afterwards fulfilled in Arabia (*Gal. i. 11. 17*), at Jerusalem (*xxiii. 11*), and elsewhere (*2 Cor. xii. 1–7*).

17. ἐξαιρούμενος] 'eripiens,' *Vulg.* *ῥυόμενος, Hesych.*; 'delivering thee from,' *Authorized English Version*,—a rendering censured by some learned Expositors, e.g. *Heinrichs, Kuin.*, and others, who translate it, 'choosing thee.' But how could St. Paul be said to be chosen from the *Gentiles*? And the word *ἐξαίρεισθαι* is used for 'deliver' four times in the Acts, *vii. 10. 34; xii. 11; xxiii. 27*, which, with the present passage, are the only places where it is found in this book. Indeed, *ἐξαίρεισθαι* is never used for 'choose' in the New Testament.

It may be observed here, in justice to the *Authorized Version*, that it has not unfrequently been condemned for renderings preferable to those which some persons, who censure it, have proposed to substitute for them. See *xxi. 16; xxvi. 22; xxvii. 12*.

— σὲ ἀποστέλλω] *σὲ* is emphatic; i.e. *thou*, now a Persecutor, art to be My Apostle to them. I am sending thee to them. See on *Rom. i. 1*. Christ gave an Apostolic commission to St. Paul at his Conversion; but St. Paul was not ordained and enabled

h Isa. 35. 5.
& 42. 7.
& 60. 1.
Eph. 1. 18.
Col. 1. 13.
1 Pet. 2. 25.
ch. 20. 32.
i Isa. 50. 5.
k ch. 9. 20, 28.
& 13. 14.
κ 22. 17, 21.
Matt. 3. 8.

l ch. 21. 30.

m 1 Pet. 1. 11
ver. 18.
1 Cor. 15. 20.
Col. 1. 18.
Rev. 1. 5.
Luke 2. 32.

n 1 Cor. 1. 23.
& 2. 14.
John 10. 20.

o John 18. 20.

18^h ἀνοίξαι ὀφθαλμοὺς αὐτῶν, τοῦ ἐπιστρέψαι ἀπὸ σκοτόους εἰς φῶς καὶ τῆς ἐξουσίας τοῦ Σατανᾶ ἐπὶ τὸν Θεόν, τοῦ λαβεῖν αὐτοὺς ἄφεσιν ἁμαρτιῶν καὶ κλῆρον ἐν τοῖς ἡγιασμένοις, πίστει τῇ εἰς ἐμέ. 19ⁱ Ὁθεν, βασιλεῦ Ἀγρίππα, οὐκ ἐγενόμην ἀπειθῆς τῇ οὐρανίῳ ὀπτασίᾳ. 20^k ἀλλὰ τοῖς ἐν Δαμασκῷ πρῶτον καὶ Ἱεροσολύμοις, εἰς πᾶσάν τε τὴν χώραν τῆς Ἰουδαίας καὶ τοῖς ἔθνεσιν, ἀπήγγελλον μετανοεῖν, καὶ ἐπιστρέφειν ἐπὶ τὸν Θεόν, ἅξια τῆς μετανοίας ἔργα πράσσοντας. 21^l Ἐνεκα τούτων με οἱ Ἰουδαῖοι συλλαβόμενοι ἐν τῷ ἱερῷ ἐπειρῶντο διαχειρίσασθαι. 22 Ἐπικουρίας οὖν τυχὼν τῆς ἀπὸ τοῦ Θεοῦ ἄχρι τῆς ἡμέρας ταύτης ἔστηκα, μαρτυρόμενος μικρῷ τε καὶ μεγάλῳ, οὐδὲν ἐκτὸς λέγων ὧν τε οἱ προφῆται ἐλάλησαν μελλόντων γίνεσθαι καὶ Μωϋσῆς, 23^m εἰ παθητὸς ὁ Χριστὸς, εἰ πρῶτος ἐξ ἀναστάσεως νεκρῶν φῶς μέλλει καταγγέλλειν τῷ λαῷ καὶ τοῖς ἔθνεσι;

24ⁿ Ταῦτα δὲ αὐτοῦ ἀπολογουμένου, ὁ Φῆστος μεγάλῃ τῇ φωνῇ ἔφη, Μαίνῃ, Παῦλε· τὰ πολλὰ σε γράμματα εἰς μαίναν περιτρέπει.

25 Ὁ δὲ Παῦλος, Οὐ μαίνομαι, φησὶ, κράτιστε Φῆστε, ἀλλ' ἀληθείας καὶ σωφροσύνης ῥήματα ἀποφθέγγομαι. 26^o Ἐπίσταται γὰρ περὶ τούτων ὁ βασιλεὺς, πρὸς ὃν καὶ παρῤῥησιαζόμενος λαλῶ· λανθάνειν γὰρ αὐτόν τι τούτων οὐ πείθομαι οὐδέν· οὐ γάρ ἐστιν ἐν γωνίᾳ πεπραγμένον τοῦτο. 27 Πιστεύεις, βασιλεῦ Ἀγρίππα, τοῖς προφήταις; οἶδα ὅτι πιστεύεις.

28 Ὁ δὲ Ἀγρίππας πρὸς τὸν Παῦλον, Ἐν ὀλίγῳ μὲ πείθεις Χριστιανὸν γενέσθαι.

by the Holy Ghost to execute the Apostolic office till some years afterwards. See above on xiii. 1, 2. In like manner also, the other Apostles received an Apostolic mission from Christ, to go into all the world, after His Resurrection; but they were commanded by Him to *tarry* in Jerusalem after His Ascension, till they should be *endued with power* from on high (Luke xxiv. 49. Acts i. 4. 9); and they were *not ordained* and empowered by the Holy Ghost to execute their Apostolic functions until the Day of Pentecost.

This is very necessary to be observed, because some persons have dated St. Paul's Apostleship from his Conversion; thus excluding the Holy Spirit from His proper work in the Ordination of St. Paul. See note above on xiii. 2.

19. οὐκ ἐγενόμην ἀπειθῆς] *I did not become disobedient.* Therefore, even in this extraordinary case of St. Paul, divine Grace was *not irresistible*. (Bengel.) He might have been disobedient, if he had not taken care to live with a pure conscience. Acts xxiii. 1.

22. ἀπό] So A, B, E.—*Elz. παρά.* ἀπὸ is more expressive; *the ἐπικουρία* proceeding *from*, as well as given *by*, God.

—μαρτυρούμενος] So A, B, G, H; 'testificans' (*Vulg.*); 'witnessing' (*Auth. Vers.*),—a rendering censured by *Meyer* and *De Wette*, who read μαρτυρούμενος, and translate it, 'witnessed to by small and great.' Cp. above, v. 16 and xx. 26, and note on 1 Thess. ii. 11.

23. εἰ] for ὅτι, says *Theophyl.* p. 308, and so *Chrys.* But it may retain its proper sense, *whether*, and so it marks the modesty of St. Paul. It does not depend on ἐλάλησαν, but on λέγων,—and the sense is, 'I debated the question *whether* (as I affirm) the Christ was to be capable of suffering, and whether He was to be first,' &c. See xvii. 11, ἀνακρίνοντες εἰ ἔχοι ταῦτα οὕτως. xxv. 20, ἔλεγον εἰ βούλοιο. 'I did not shrink from these inquiries, but argued them with the Jews.'

—παθητός] *passibilis.* So *Ignat.* Eph. 7, πρῶτον παθητὸς, καὶ τότε ἀπαθής. Cp. Phil. 9, παθητὸν χριστὸν αἱ γραφαὶ κηρύσσουσιν. *Polycarp.* 3, τὸν ἀπαθῆ, τὸν δὲ ἡμᾶς παθητόν. *Justin M. c.* Tryph. 36, παθητὸς Χριστὸς προεφητεύθη μέλλειν εἶναι. That the one and the same Messiah should not only reign but *suffer*, be made perfect through *suffering*, and so enter into His *glory*, was a doctrine which even the disciples had yet to learn at the close of Christ's ministry. (Luke xxiv. 26. 46.) But they did learn it under the influence of the Holy Ghost (Acts iii. 18; xvii. 3) afterwards, when τὰ παθήματα τοῦ Χριστοῦ were often in their mouths. 2 Cor. i. 5—7. Phil. iii. 10. Heb. ii. 9, 10. 1 Pet. i. 11; iv. 13; v. 1. See *Bp. Pearson* on the Creed, Art. iv. pp. 344—360; see also Art. ii. p. 164.

24. μεγάλη τῇ φωνῇ] *with his voice raised.* See xiv. 10. 1 Cor. xi. 5. *Winer*, § 18, p. 98.

—μαίνῃ, Παῦλε] *Thou art mad, Paul;* 'we fools accounted his life *madness*;' see *Wisd.* v. 4,—a lesson happily chosen by

the Church for St. Paul's day. Cp. 2 Cor. v. 13, εἰ γὰρ ἐξ-έστημεν, Θεῷ.

—τὰ πολλὰ γράμματα] *thy much learning.* John vii. 15.

25. οὐ μαίνομαι] 'I am not mad *now*; I am now sober.' He had charged himself with *exceeding madness* in his former career as a Persecutor, v. 11.

26. τοῦτο] *this.* The last word in the sentence, and emphatic. See above, v. 17. In a corner was not done *this*; i. e. this my Conversion; it was in the public road at mid-day; not so, the two conspiracies of the Jews to take away my life (xxiii. 16; xxv. 3). *They were* done in a corner.

28. ἐν ὀλίγῳ μὲ πείθεις Χριστιανὸν γενέσθαι] *in a trice thou art persuading me to become a Christian.* The meaning of these words, and of St. Paul's reply, which must be considered with them, has been the subject of much controversy. It appears to be as follows:

St. Paul had been relating to Agrippa the history of his own sudden conversion from a strict Pharisee (v. 5) and bitter Persecutor of the Church (v. 9), to a Christian Confessor and Apostle (vv. 16—20).

Festus had interrupted him by the exclamation, "*thou art mad, Paul.*" Paul, having denied that assertion, and having asserted his own sanity, next turns himself to *Agrippa*, and appeals to *his knowledge* of what had been said. He then makes a personal application to him as a Jew, and appeals to his faith in the Hebrew Scriptures of Moses and the Prophets. And on the ground of that faith he urges him to take the next step as a logical consequence of that faith, and to confess Christ, and declare himself a Christian (see vv. 22—27).

Agrippa feels the force of the appeal; he does not deny the truth of St. Paul's premises, nor does he say that the duty of confessing Christ is not their reasonable conclusion; but he endeavours to parry the blow, and evade its force. He tries to repel St. Paul's appeal by a personal reference to *his* case. Thou hast described *thine own* conversion to Christianity. It was very rapid and sudden; it was effected ἐν ὀλίγῳ, *in a short time*,—*in a moment*,—as it were *with a word and a blow*. This might have been very well for *thee*, who hast had, as thou sayest, a call from heaven to become a Christian. It may be right that *I also* should embrace Christianity; but such a great and important change requires much time and thought, for one *like myself* in high estate and royal dignity,—one who is a Jewish king and has the charge of the Temple. What a change would that be to *me*! —to me, the head of the royal house of the Herods, to become a Christian! You are hurrying me on too fast. You are attempting to do in a short time, and with little effort, what requires a long time and great consideration. You are endeavouring to do with *me* what you say was done with *you*. Hence the words are not πείθεις με, but μὲ πείθεις. Ἐν ὀλίγῳ μὲ πείθεις Χριστιανὸν γενέσθαι, 'You are attempting in a short time and with a few

²⁹ Ὁ δὲ Παῦλος εἶπεν, ^p Εὐξαίμην ἂν τῷ Θεῷ καὶ ἐν ὀλίγῳ καὶ ἐν πολλῷ οὐ ^{p 1 Cor. 7. 7.} μόνον σὲ ἀλλὰ καὶ πάντας τοὺς ἀκούοντάς μου σήμερον γενέσθαι τοιούτους ὁποῖος καὶ γὰρ εἰμι, παρεκτὸς τῶν δεσμῶν τούτων.

³⁰ Ἀνέστη τε ὁ βασιλεὺς, καὶ ὁ ἡγεμὼν, ἣ τε Βερνίκη, καὶ οἱ συγκαθήμενοι αὐτοῖς, ³¹ ^q καὶ ἀναχωρήσαντες ἐλάλουν πρὸς ἀλλήλους λέγοντες, Ὅτι οὐδὲν ^{q ch. 23. 9. & 25. 25.} θανάτου ἄξιον ἢ δεσμῶν πράσσει ὁ ἄνθρωπος οὗτος. ³² Ἀγρίππας δὲ τῷ Φῆστῳ ἔφη, Ἀπολελῦσθαι ἡδύνατο ὁ ἄνθρωπος οὗτος, εἰ μὴ ἐπεκέκλητο Καίσαρα.

XXVII. ¹ ^a Ὡς δὲ ἐκρίθη τοῦ ἀποπλεῖν ἡμᾶς εἰς τὴν Ἰταλίαν, παρεδίδουν ^{a ch. 25. 12, 25.} τὸν τε Παῦλον καὶ τινὰς ἐτέρους δεσμώτας ἑκατοντάρχη, ὀνόματι Ἰουλίῳ, σπείρης Σεβαστῆς.

words, and with a slight effort, to persuade me to imitate thee, and to become a Christian at once.

As *Æcumenius* (p. 177) well explains it, δι' ὀλίγων ῥημάτων, ἐν βραχείᾳ λόγους, ἐν ὀλίγῃ διδασκαλίᾳ, χωρὶς πολλοῦ πόνου καὶ συνεχοῦς διαλέξεως. And so *Cassiodor*, "sub celeritate vis me facere Christianum."

This interpretation is also confirmed by the reading of A, πείθω—ποιῆσαι, i. e. you persuade yourself that you can make me a Christian ἐν ὀλίγῳ,—as you were made. The latter reading, ποιῆσαι, is also in B, and has been received by *Lachm.* and *Tisch.*, not by *Born.* and *Alf.*

Further, it is illustrated by the other passage, where ἐν ὀλίγῳ occurs in the New Testament, viz. Eph. iii. 3, προέγραψα ἐν ὀλίγῳ, in a short compass; which is similar to St. Peter's δι' ὀλίγων ἔγραψα, 1 Pet. v. 12; and there is a similar ellipsis of χρόνον after ὀλίγων in Rev. xvii. 10, ὀλίγων αὐτὸν δεῖ μέναι.

This exposition is also corroborated by St. Paul's reply, which may be thus paraphrased:

"You speak of my reliance on my powers of persuasion to bring you to become what I myself am. You think that I am hoping and endeavouring to hurry you on into a profession of Christianity by my oratory. No; I rely not on human eloquence, but on divine grace. That it was which converted me. And in your case also, I do not rely on persuasion, but on prayer,—not on the arguments of Paul, but on supplications to God." Perhaps St. Paul thought of St. Stephen's prayer for himself (vii. 60). Perhaps Stephen's words were so ordered by the Holy Spirit as to give to that prayer a part in the work of his own conversion. Persuade I may not, in a short time and with little effort, but pray I may and will to God, not only now, in a brief address, and with little labour, but in a long time, and with great earnestness and intensity, that not only thou (σὺ is emphatic, as the preceding μέ); but that all who hear me this day may become such as I am,—except these bonds."

Thus St. Paul calmly disposes of Agrippa's disparaging allusion to the case of his Conversion, as if that had been unduly hasty, sudden, and precipitate. He disclaims the notion which Agrippa had ascribed to him, of attempting to carry him away by the force of his powers of persuasion; he vindicates for divine grace its proper place in all works of genuine Conversion, and therefore in his own; and he extends the range of his appeal from Agrippa to all who heard him; and he instructs all Christian advocates to endeavour to win souls to Christ by fervent and unwearied prayer.

—Χριστιανόν] a Christian. A more courteous term than the Ναζωραῖος of Tertullus, xxiv. 5: but probably here used ironically. The first time that we hear the word 'Christian' actually employed in a speech, is here in the mouth of an Idumean Prince; a proof that it was commonly known as a name of the believers, although it only occurs three times in the New Testament. Acts xi. 26, here, and 1 Pet. iv. 16.

Herod Agrippa II., who had received from Rome the privilege of superintending the Temple at Jerusalem, and of nominating the High Priests (*Joseph.* xx. 1. 3), is here presented as an example of knowledge, without moral courage to act upon it. This is also the clue which unravels the mysterious inconsistencies in the character and writings of Agrippa's friend (*Joseph.* Ant. xx. ad finem. *Euseb.* iii. 10), the Jewish historian *Josephus*; on which subject the Editor may, perhaps, be permitted to refer to what has been said by him more fully in another place, as illustrating the case of Agrippa also. (Sermon "On the Life and Character of *Josephus*.")

Agrippa lived to see the destruction of that Temple and Ritual of which he had the charge; he saw them dissolved and

ruined by that secular Power, to which, from motives of policy and worldly expediency, he had attached himself.

What might have been the destiny of Herod and of Jerusalem, if he had possessed the moral courage of St. Paul!

²⁹ εὐξαίμην ἂν τῷ Θεῷ] See the note on v. 28. The words καὶ ἐν ὀλίγῳ are not to be joined to what follows (a forced connexion), but to what precedes: "Persuade I may not be able now, but pray I well might now and ever."

Πολλῷ is found in the majority of MSS. and in *Chrys.* and other Fathers; but A, B, and four Cursives have μεγάλῳ, which has been received by *Lach.*, *Tisch.*, *Born.*, and *Alf.* It may perhaps be the true reading; but A, B are not always trustworthy guides (see *Bornemann* on xxiii. 16; xxv. 1); and here, v. 28, they have ποιῆσαι, and A has πείθω, which readings seem to proceed from a criticism that did not scruple to modify the text. Besides, St. Luke uses μεγάλῳ as opposed to μικρῷ, v. 22, and viii. 10. μεγάλη has been substituted for πολλή by some MSS. in viii. 8.

The words are well explained by *Æcumenius*, ἐν ὀλίγῳ καὶ ἐν πολλῷ, ἀντὶ τοῦ ἐν ὀλίγῳ λόγων ἀγωνί, εἰ δέοι καὶ ἐν πλείονι, εὐξαίμην σε Χριστιανὸν ἂν γενέσθαι διὰ πάντων πρῶτον εἰμι πάντα ποιεῖν ἐπὶ τῇ σῇ σωτηρίᾳ, οὐ τῇ σῇ μόνον, ἀλλὰ καὶ τῶν συνόντων.

For a similar charitable speech from St. Paul, see 2 Cor. ix. 14.

³⁰ ἀνέστη] he rose up. And so the opportunity was lost. The suddenness of the loss seems to be marked by the rapid transition in the words of the Historian.

—ἣ τε Βερνίκη] and Bernice: Bernice and Drusilla, daughters of King Agrippa I., and sisters of Agrippa II. (see above on xxv. 13), jealous of one another, and of profligate lives (*Joseph.* xx. 6. 1), are associated with two Roman Procurators in succession; Drusilla with Felix, her reputed husband; Bernice with Festus, through Agrippa her brother, in the public hearing of St. Paul at Cæsarea, where he was imprisoned through the envy of the Rulers of Jerusalem.

Thus the Gospel of Christ was brought into contact with the vices of both sexes, and of the Roman and Jewish world. How difficult was the work of moral purification it had to perform!

By hallowing Marriage as a "great Mystery" (Eph. v. 32), as a "representation of the mystical Union and Marriage betwixt Himself and His Church," Christ regenerated the World.

But, if Marriage is to be desecrated and degraded, from a Holy Mystery to a secular bargain; if Divorce is to be made easy by Law; then all the evils of the age of Nero will again flow in upon society; and we may see Bernices and Drusillas sitting with great pomp in high places of this world, and taking cognizance of the doctrines of St. Paul.

³¹ οὐδὲν θανάτου ἄξιον—πράσσει] St. Paul's innocence was declared by all who took cognizance of his cause. And consequently the Jews were condemned by them. As *Chrys.* says, Lysias condemned them, Felix condemned them, Festus condemned them, Agrippa condemned them, and ultimately God condemned them, and destroyed their Temple and their City for their hostility to the Gospel.

CH. XXVII. 1. ὡς ἐκρίθη τοῦ ἀποπλεῖν ἡμᾶς] when it was determined that we should sail away (from Cæsarea) into Italy. On the genitive of the article and the infinitive, see above on Luke ii. 21. Acts xx. 3; xxiii. 15. *Winer*, § 44, p. 290.

—ἐτέρους] prisoners of a different class, not ἄλλους. See xii. 17, ἕτερον τόπον: xxiii. 6.

—Ἰουλίῳ—Σεβαστῆς] Julius, of the Augustan cohort. Every incident, however minute, which is recorded by the Holy Spirit in

b 2 Cor. 11. 25.
ch. 19, 29.
& 20. 4.
Col. 4. 10.
c ch. 24. 23.
& 28. 16.

^{2 b} Ἐπιβάντες δὲ πλοῖω Ἀδραμυττηνῶ, μέλλοντι πλεῖν τοὺς κατὰ τὴν Ἀσίαν τόπους, ἀνήχθημεν, ὄντος σὺν ἡμῖν Ἀριστάρχου Μακεδόνης Θεσσαλονικέως. ^{3 c} Τῇ τε ἐτέρᾳ κατήχθημεν εἰς Σιδῶνα· φιλανθρώπως τε ὁ Ἰούλιος τῷ Παύλῳ χρησάμενος ἐπέτρεψε πρὸς τοὺς φίλους πορευθέντα ἐπιμελείας τυχεῖν. ⁴ Κἀκεῖθεν ἀναχθέντες ὑπεπλεύσαμεν τὴν Κύπρον, διὰ τὸ τοὺς ἀνέμους εἶναι ἐναντίους· ⁵ τό τε πέλαγος τὸ κατὰ τὴν Κιλικίαν καὶ Παμφυλίαν διαπλεύσαντες κατήλθομεν εἰς Μύρα τῆς Λυκίας. ⁶ Κἀκεῖ εὐρὼν ὁ ἐκατόνταρχος πλοῖον Ἀλεξανδρίνον πλέον εἰς τὴν Ἰταλίαν ἐνεβίβασεν ἡμᾶς εἰς αὐτό. ⁷ Ἐν ἱκαναῖς δὲ ἡμέραις βραδυπλοοῦντες, καὶ μόλις γενόμενοι κατὰ τὴν Κνίδον, μὴ προσεῶντος ἡμᾶς τοῦ ἀνέμου, ὑπεπλεύσαμεν τὴν Κρήτην κατὰ Σαλμώνην· ⁸ μόλις τε παραλεγόμενοι αὐτὴν ἤλθομεν εἰς τόπον τινα καλούμενον Καλοὺς Λιμένας, ὃ ἐγγὺς ἦν πόλις Λασαία. ⁹ Ἰκανοῦ δὲ χρόνου διαγενομένου,

this narrative of that great event, the conveyance of the Gospel to Rome, the capital of the world, by the ministry of the Apostle of the Gentiles, is noticeable, and seems to have been ordered by Divine Providence, so as to show that all things will be made subservient to the progress and triumph of Christianity.

St. Paul goes from *Cæsarea*; and it is mentioned by St. Luke that he was conducted by a Roman Centurion, recalling to the mind by his name, and that of his cohort, those of the first two Emperors, *Julius* and *Augustus*.

It is also probable that the cohort here mentioned belonged to the body-guard of the Emperor. See *Tacit. Ann. xiv. 15*, "*cohors Augustanorum*." *Sueton. Ner. 25. Dion Cass. lxxiii. 8. Wieseler, p. 391.* It is not said that the Cohort itself was at *Cæsarea*; but *Julius*, the Centurion of that Cohort, was.

If this is so, it is observable, that an Officer, whose duty it was to protect the person of the Master of the Roman World, is here employed by God to save the life of St. Paul (*v. 43*).

And surely it is not without some prophetic and spiritual meaning, that St. Paul was empowered, through his influence with *Julius*, the Centurion of the *Augustan* cohort, to save the lives of his fellow-prisoners in the ship (*v. 43*). See further below, on xxviii. 15, 16, on the subserviency of human powers to the Gospel under the overruling control of God.

2. Ἀδραμυττηνῶ] of *Adramyttium*, on the coast of *Mysia*. *Steph. Byz. de Urb. p. 22. Wetst. p. 636.*

— μέλλοντι] So A, B, and many Cursives and Versions.—*Elz. μέλλοντες.*

— πλεῖν] A, B add *eis*, which has been received by *Lachm.* and *Tisch.*, not by *Bornemann, Bloomf., or Alf.* And it is not probable that if *eis* had been in the original text, it would have been here rejected; whereas, it was not unlikely to have been introduced by Copyists, not familiar with the more recondite phrase, *πλεῖν τόπους*, on which compare *Hanno, Periplus ap. Wetstein, πλεῖν τοὺς παραθαλασσίους τόπους, and Pausan. i. 35, τὴν Ἀττικὴν ἐν ἀριστερᾷ πλέουσιν (Bornemann), and the remarks of Winer, Gr. Gr. § 32, p. 200, who refers to Poppeo, Thuc. vi. 36. The sense is, The ship was about to sail by the places along the coast of Asia.—πλεῖν εἰς would signify that it was sailing to them with an intention of touching at them, which does not appear to have been the case.*

It would seem that the original intention was, that St. Paul and the other prisoners should take their passage to *Adramyttium*, and proceed by the overland route across Greece toward Italy; as St. Paul probably afterwards did, in his last journey to Rome; and as *S. Ignatius* also did; each of them going thither to *Martyrdom*. See below on 2 Tim. iv. 13.

— Ἀριστάρχου] *Aristarchus*. See xix. 29; xx. 4. Col. iv. 10. *Philem. 24.* St. Luke mentions the name of *Aristarchus*—but not his own.

3. φιλανθρώπως] kindly. An evidence of the truth of this History. The Writer of the Acts has no desire to magnify unduly the sufferings of St. Paul. Cp. xxviii. 31.

4. ὑπεπλεύσαμεν] we sailed under the lee of. Their course must have been along the north coast of Cyprus (not the South), because they sailed not through narrow straits, but deep, through the πέλαγος (not θάλασσα: cp. Matt. xviii. 6), or broad expanse of water (πλάτος θαλάσσης, *Hesych.*), off the shore of *Cilicia* and *Pamphylia*. See *Smith, pp. 63—67.*

The mention of *Mr. Smith's* work ("On the Voyage and Shipwreck of St. Paul," with Dissertations, by *James Smith, Esq., of Jordanhill, F.R.S., 2nd ed. Lond. 1856*) suggests an expression of thankfulness for the happy combination of Geographical,

Archæological, and Naval knowledge, in that illustration of this narrative, and for the example there displayed of the application of science and experience to the exposition of the divine Word.

We may also refer here to *Mr. Howson's* Chapter on the Voyage and Shipwreck of St. Paul, one of the most interesting portions of that attractive work; ch. xxiii. of the two Volumes by *Messrs. Conybeare and Howson*, on St. Paul's Life and Epistles.

The narrative of this Chapter is also well illustrated in *Mr. Lewin's* Life and Epistles of St. Paul, pp. 713—742.

5. Μύρα] *Myra*, neuter plural. *Μύρα, πόλις Λυκίας, λέγεται καὶ θηλυκὸν καὶ οὐδέτερον. (Steph. Byz.)* Its remains are described by *Howson, ii. p. 387.*

6. πλοῖον Ἀλεξανδρίνον] A merchantman, probably a "navis frumentaria," or corn-ship, from Alexandria, the capital of Egypt, the granary of Italy. Cp. *Sueton. Galb. 10. Tacit. Hist. iv. 52. Varro, R. R. ii. proem. Lucan vi. 105. See v. 38.*

How came the *Alexandrine* ship, sailing to Italy, to be at *Myra* in Lycia?

The wind was westerly (*v. 4*), and the ships of the ancients were not fitted for working to windward; and under the circumstances of the case, the *Alexandrine* ship would stand to north till it came to the land of Asia Minor, which is very favourable for navigation by such vessels, the coast being bold and safe, and abounding in harbours. The *Alexandrine* ship was carried to *Myra* by the same westerly winds that forced the *Adramyttian* vessel to the east of Cyprus. (*Smith, p. 71.*) Cp. *Wetst., p. 638*, who shows from the history of the voyage of *S. Athanasius* in A.D. 349, from Alexandria to Rome, that *Alexandrine* ships sometimes took that course, especially in unfavourable weather. Cp. *Socrates, H. E. ii. 24. Sozomen, vi. 25.*

Some of these *Alexandrine* corn-ships were large and noble vessels, as was this in which St. Paul sailed. See *v. 37*. For examples of their bulk see *Lucian, Navig. 5*, and for other particulars with respect to them, *Seneca, Ep. 77. Sueton., Aug. 98.*

7. βραδυπλοοῦντες] slowly sailing; the opposite term to εὐθυδρομοῦντες (*xvi. 11; xxi. 1*).

— μόλις] with difficulty (see *vv. 8. 16. 1 Pet. iv. 18*) having arrived over against *Cnidus*.

— μὴ προσεῶντος] The words *μὴ προσεῶντος* are not to be joined to what precedes, but to what follows. Since the wind did not allow us to advance, we sailed under the lee of *Crete* (i. e. along the east coast of it), towards *Salmone*, which is s.w. by s. from *Cnidus*. The wind was therefore North-west; a wind which prevails in the Eastern part of the Archipelago in the summer months. (*Purdy's* Sailing Directions for the Mediterranean, p. 197. *Smith, p. 74.*) It is the same wind as the *Etesiae* of the ancients. (*Plin. ii. 4.*)

— Σαλμώνην] *Salmone*. "*Creta longissima est, ad orientem habens Sammonium promontorium adversum Rhodo.*" *Plin. N. H. iv. 20.*

8. παραλεγόμενοι] coasting it along the southern shore: they were not able to coast along the north shore of *Crete*, on account of the adverse wind.

— Καλοὺς Λιμένας] still preserving its ancient name (*Pococke's* Travels, ii. 250), as does *Lasea*, which is about five miles to the East of it. (*Smith, pp. 80. 245. 262.*)

About two leagues to the west of *Fair Havens* is *Cape Matala*, where the coast of *Crete* begins to run northward, at nearly the central point of the south side of *Crete*.

The plural number (*Καλοὶ Λιμένες*) seems to be due to the circumstances of its having two open roadsteads; one a little to the east of the other.

καὶ ὄντος ἤδη ἐπισφαλοῦς τοῦ πλοῦς, διὰ τὸ καὶ τὴν νηστείαν ἤδη παρεληλυθέναι, παρήνει ὁ Παῦλος ¹⁰ λέγων αὐτοῖς, "Ἄνδρες, θεωρῶ ὅτι μετὰ ὕβρεως καὶ πολλῆς ζημίας, οὐ μόνον τοῦ φορτίου καὶ τοῦ πλοίου, ἀλλὰ καὶ τῶν ψυχῶν ἡμῶν, μέλλειν ἔσσεσθαι τὸν πλοῦν. ¹¹ Ὁ δὲ ἐκατόνταρχος τῷ κυβερνήτῃ καὶ τῷ ναυκλήρῳ ἐπέειθετο μᾶλλον, ἢ τοῖς ὑπὸ Παύλου λεγομένοις. ¹² Ἀνευθέτου δὲ τοῦ λιμένος ὑπάρχοντος πρὸς παραχειμασίαν, οἱ πλείους ἔθεντο βουλὴν ἀναχθῆναι κἀκεῖθεν, εἰπῶς δύναιντο καταντήσαντες εἰς Φοῖνικα παραχειμάσαι, λιμένα τῆς Κρήτης ^d βλέποντα κατὰ Λίβα καὶ κατὰ Χῶρον. ¹³ Ὑποπνεύσαντος ^{d ver. 7.}

9. τοῦ πλοῦς] the voyage to Italy (see v. 10) was then dangerous, on account of the violent northerly winds which blow in the Ægean at that season.

On the form πλοῦς, πλοῦς, for the Attic πλοῦς, πλοῦ, see *Lobeck*, *Phryn.* p. 453. It is used in *Martyr. Ignat.* 3. *Cr. vods* 1 *Cor.* xiv. 19; and see *Winer*, p. 59.

— τὴν νηστείαν] the fast; the day of Atonement, 10th of Tisri (October). *Lev.* xvi. 1—34; xxiii. 26—30. *Numb.* xxix. 1—11. *Jahn*, *Archæol.* § 357.

There is a remarkable Rabbinical gloss on *Isa.* xliii. 16. "Who maketh a way in the sea," i. e. from the Feast of Pentecost to the Feast of Tabernacles (five days after the Fast). See *Schoettgen*, p. 482. And the Rabbis say (*Sabbat.* v. 3), "No one ought to sail between the feast of Tabernacles and Dedication."

By a like figure of speech the Athenians spoke of the weather for sailing, as beginning after the *Dionysia*. (*Theophrast.* *Char.* 3.)

10. θεωρῶ ὅτι—μέλλειν] On this combination of two constructions, see *Winer*, *Gr. Gr.* § 44, p. 303, who quotes *Xenophon*, *Hellen.* ii. 2. 2, εἰδὼς ὅτι ἔσσεσθαι, and other examples. See also *ibid.* § 63, p. 506.

— ὕβρεως] buffeting, hard usage; *cp.* v. 21, κερδῆσαι τὴν ὕβριν ταύτην, and 2 *Cor.* xii. 10, ἐν ὕβρεσιν, ἐν ἀνάγκαις, and ὕβρις is used absolutely *Rom.* i. 30. 1 *Tim.* i. 13. *Horace*, 1 *Od.* xiv. 15, says of a ship, "ventus debet ludibrium."

— φορτίου] So A, B, G, and many Cursives.—*Elz.* φόρτου. φόρτος is the Attic, φορτίον the Hellenic form. *Moeris*, p. 52. (*Bornem.*)

11. κυβερνήτῃ] 'gubernatori,'—the pilot.
— ναυκλήρῳ] the 'magister navis'—'navicularius' (*Gloss. Labb.*) δὲ δεσπότης τοῦ πλοίου (*Hesych.*). "Qui hominibus vel mercibus trajicendis lucrum querit" (*Kuin.*).

12. ἀνευθέτου] not well placed; not commodiously situated. Its name shows that it was a good harbour in some seasons, and so it is described in modern works on navigation (see *Smith*, pp. 81, 82), but it was not commodious to winter in. It is, in fact, an open roadstead; or rather two open roadsteads, with good anchorage, and looking to the south.

— Φοῖνικα] *Phœnix*. See next note.

— βλέποντα κατὰ Λίβα καὶ κατὰ Χῶρον] *Libs* (from *Libya*), the Greek name for the Roman *Africus*, and opposite to *Aquilo*. *Plin.* N. H. xviii. 77, who adds that *Corus* is opposite to *Vulturnus*. *CP. Virgil*, *Georg.* iii. 356, "Spirantes frigora *Cauri*," and v. 278, "In Borean *Caurumque*," and *Seneca* (*Qu. Nat.* v. 16. 4), "solstitiali occidente *Corus* venit; ab occidente hiberno *Africus* furibundus et ruens apud Græcos Ἀφρὶ dicitur."

The words in the text are rendered by *Vulg.* "respicentem ad Africum et ad Corum;" and by the *Authorized English Version*, "which lieth toward the South-west and North-west." This rendering has been rejected by recent able Interpreters, particularly by *Alford*, *Smith*, and *Howson*, who understand the phrase to mean, looking towards the points to which (and not from which) the South-west and North-west winds blow; i. e. not turning the face towards, but the back on, those winds; and looking to the South-east and North-east. And on this supposition they identify *Phœnix* with the harbour now called *Lutro*, about forty miles west of Fair Havens, and which is described as being the best, and indeed the only safe winter harbour in that part of Crete, and looks to the South-east and North-east. See *Smith*, pp. 84—93. *Howson*, ii. pp. 398—400, and *Alford's* note here. Besides, *Phœnix* is described by *Strabo* (x. 4) as on the south of the isthmus, or narrowest part of Crete, and this corresponds to *Lutro*; it is called Ἀράδεια by *Hierocles*, *Synecdem.*, and *Aradena* is called *Anapolis* by *Steph. Byzant.*; and *Mr. Pashley* (*Crete*, ii. 257) found two villages, called *Aradena* and *Anapolis*, at a little distance above *Lutro*, and he says (ii. 257) "Port *Phoenix* is at *Lutro*."

The question is one of grammatical interpretation; and it does not seem consistent with its principles, to render the words in question in any other way than that in which they have been translated in the *Vulgate* and other Versions.

The expressions by which the learned writers mentioned above have endeavoured to confirm their interpretation, do not appear to be relevant to the case before us. No doubt πλεῖν κατὰ ρεῦμα is to sail down the stream; and αἱ κατὰ λίβα προσβολαί, quoted from *Josephus*, are gusts from the South-west. And so κατ' ἄνεμον φέρεσθαι, and ἐκραγῆναι κατ' εὐρον, might be used, as in Latin *secundum flumina*, along the side and in the direction of the rivers. So *Herod.* iii. 10, ἐφέροντο κατὰ κύμα καὶ κατ' ἄνεμον.

But in those cases the verb connected with κατὰ is one of motion with; and not of rest, or of direction toward, like βλέπω, the verb used here.

To describe a harbour as looking with or down the wind, is not a natural mode of expression. The best illustration of St. Luke's phraseology is to be derived from St. Luke himself, viz.,

In *Acts* ii. 10 we have Λιβύης τῆς κατὰ Κυρήνην, toward *Cyrene*. iii. 13, κατὰ πρόσωπον Πιλάτου, face to face before *Pilate*. *CP.* xxv. 16; viii. 26, πορεύου κατὰ μεσημβρίαν, go toward the South. So xvi. 7, κατὰ τὴν Μυσίαν, and κατὰ τὴν Βιθυνίαν. So in the present chapter, v. 2, τοὺς κατὰ τὴν Ἀσίαν τόπους. v. 5, πέλαιος τὸ κατὰ τὴν Κιλικίαν. v. 7, γενόμενοι κατὰ τὴν Κνίδον, ὑπεπλεύσαμεν κατὰ τὴν Σαλμώνην,—in all which cases there is an idea of direction towards, or juxtaposition at. *CP.* St. Paul's expression, *Phil.* iii. 14, κατὰ σκοπὸν διώκω. *Gal.* ii. 11, κατὰ πρόσωπον αὐτῶ ἀντίστην. *Gal.* iii. 1, κατ' ὄφθαλμούς.

It has been said, indeed, that λῖψ and χῶρος here do not signify fixed points of the compass; but only winds, which sometimes blow, and sometimes do not. But this does not seem a tenable opinion. St. Luke is describing the habitual aspect of the harbour, its geographical bearings, independently of variable circumstances, especially of so fortuitous and fickle a condition, as whether a given wind happened to blow or not. And βλέπω, like the Latin *specto*, describes a continual relation. *CP. Herodian*, vi. 5. 2, πρὸς τὰ ἄρκτῳ μέρη βλέπουσαν, looking to the north. *Cæsar*, B. G. vii. 69, "pars collis ad orientem spectabat," i. e. had an easterly aspect.

If, therefore, *Lutro* is *Phœnix*, the true interpretation of the passage is this,—“If by any means they might reach *Phœnix* and winter in it, being a Cretan harbour, which, as approached from the sea, looks toward the south-west and north-west; and is therefore sheltered from those winds by the land.”

In favour of this interpretation, it may be said, that it is more natural, in describing the good properties of a harbour, as here, to speak of the winds from which it is sheltered, than of those to which it is exposed;

Also, that St. Luke suggests this nautical mode of regarding land objects from the sea, and of interpreting his words accordingly, by the expression in v. 27, ὑπενόνον οἱ ναῦται προσάγειν τινὰ αὐτοῖς χῶραν, the sailors deemed that some land was drawing near them. See note there; and see also a similar nautical expression above, xxi. 3.

But, if the expression of St. Luke here, βλέποντα κατὰ λίβα, is to be rendered, facing the s.w. from the land, then we must look for *Phœnix* in some other place than *Lutro*. The identification of *Phœnix* with *Lutro* is of recent date. The harbour of *Lutro* has only been lately discovered by British Navigators. Perhaps, when the southern coast of Crete has been more accurately surveyed, another harbour may be found, which may correspond with the words of St. Luke, understood in this latter sense.

And, in the Charts of Crete (*Smith*, p. 94. *Howson*, p. 399), is a bay a little to the west of *Lutro*. This bay is marked *Phinika*. This is the modern Greek pronunciation of Φοῖνικα. And this bay looks from the land to the s.w., i. e. κατὰ λίβα and κατὰ χῶρον.

May not it be the *Phœnix* of St. Luke?

The coast has probably been changed by time; and if, as represented in the Charts, two streams flow into it, what is now

δὲ νότου δόξαντες τῆς προθέσεως κεκρατηκέναι ἄραντες ἄσσον παρελέγοντο τὴν Κρήτην. ¹⁴ Μετ' οὐ πολὺ δὲ ἔβαλε κατ' αὐτῆς ἄνεμος τυφωνικός, ὁ καλούμενος Εὐρακύλων. ¹⁵ Συναρπασθέντος δὲ τοῦ πλοίου, καὶ μὴ δυναμένου αὐτοφθαλμῶν τῷ ἀνέμῳ, ἐπιδόντες ἐφερόμεθα. ¹⁶ Νησίον δέ τι ὑποδραμόντες καλούμενον Κλαύδην ἰσχύσαμεν μόλις περικρατεῖς γενέσθαι τῆς σκάφης. ¹⁷ ἦν ἄραντες βοηθείαις ἐχρῶντο ὑποζωννύτες τὸ πλοῖον φοβούμενοί τε μὴ εἰς τὴν Σύρτιν ἐκπέσωσι, χαλάσαντες τὸ σκεῦος, οὕτως ἐφέροντο. ¹⁸ Σφοδρῶς δὲ

a bay may have been formerly a safe harbour. (See *Smith*, p. 89.)

Facing, as Phineka does, the s.w. and n.w., it would have protected the vessel from the e.n.e. wind, which soon after arose, and blew continuously for many days. In this respect it would have been εὖτετος πρὸς παραχειμασίαν. Perhaps, also, its nearness to the harbour of *Lutro*, where a ship would be sheltered from North-westerly and South-westerly winds, was a circumstance which, combined with others, made it more "commodious to winter in" than *Fair Havens*.

¹³. ὑποπνεύαντος νότου] the south wind having sprung up. This was a change; for from *Cnidus* to *Fair Havens* they had had n.w. winds. They hoped that the south wind would carry them round *Cape Matala* to *Phoenix*, which lay to n.n.w. of *Fair Havens*.

— ἄραντες] sc. ἀγκύρας—they weighed anchor (on this use of ἄραντες, see *Thucyd.* i. 29; iii. 91); and they were coasting along *Crete* more closely (ἄσσον) than before (so *Winer*, § 35, p. 217, and *R. W. B. i.* p. 102, and *Meyer*). ἄσσον = πλησίον, ἐγγὺς, *Hesych.*; it is used by *Josephus*, *Ant.* i. 20. 1, τοὺς μὲν προῖπνευε τοὺς δὲ λειπομένους ἄσσον ἐκέλευσε ἀκολουθεῖν. *Antonin.* Lib. fab. 41, βῆναι εἰς ἄσσον τῷ κυνί. *Joseph.* *Ant.* xix. 2. 4. *Herod.* iv. 3, ἰέναι ἄσσον αὐτῶν, add. vii. 233. Coniungendum autem est ἄσσον cum παρελέγοντο *Lucian.* H. V. 1, p. 657, τῇ ἐπιούσῃ δὲ, ἄραντες ἐπλέομεν πλησίον τῶν νεφῶν.

The *Vulgate* has 'cum sustulissent de *Asson*,' as if the reference was to *Assos* (see above, xx. 13), and so the *Aethiopic* Version: the *Syriac* and *Arabic* have *Thasos*. Our English Authorized Version renders it 'they sailed close by *Crete*;' and so *Beza* and *Wetstein*, who gives numerous examples of this use of ἄσσον, p. 640.

¹⁴. ἔβαλε] See on *Mark* xiv. 72, and below, v. 41, ἐρείσασα, and v. 43, ἀπορρίψαντας.

— κατ' αὐτῆς] i. e. against *Crete*, from the heights of *Mount Ida*. Cp. *Matt.* viii. 32, κατὰ τοῦ κρημνοῦ.—αὐτῆς cannot refer (as some have thought) to the ship, which is called πλοῖον. Cp. on v. 41.

— ἄνεμος τυφωνικός] a violent wind; a hurricane or whirlwind, sometimes called τυφὼν, *Hesych.* *Plin.* N. H. ii. 49, "Typhona, locum ex loco mutans rapidā vertiginē, præcipua navigantium pestis, non antennas modò, verùm ipsa navigia contorta frangens."

— Εὐρακύλων] So *A* and *B**, and *Vulg.* and *Cassiodor.*, which have "Euro-aquilo." This reading seems also to be confirmed by the *Sahidic* Version, which has Εὐρακῆλων, and to have given rise to Εὐτρακῆλων in the *Coptic*, and Εὐρακῆκλων in the *Armenian*, and *Aquilo* in the *Aethiopic* Version.

Εὐρακύλων has been approved by *Grotius*, and ably defended by *Bentley* (on *Freethinking*, p. 98—100, ed. *Camb.* 1743), and by *Mr. Smith*, p. 98, and in his *Dissertation*, pp. 154—159, and it has been received by *Lachm.* and *Bornemann*.

Elz. has Εὐροκλύδων. *G.* *H.* have Εὐροκλύδων. *B*** has Εὐρυκλύδων.

St. Luke says that the word in question was the name of a wind (ἄνεμος, see also v. 15, τῷ ἀνέμῳ). But *Euro-cliydon* is rather the name of a wave (κλύδων) than of a wind.

Besides, the writer says, that the ἄνεμος was that which is called (ὁ καλούμενος) by the name in question. It was known by that name. If, then, *Eurocliydon* were the true reading, it would probably be found somewhere as a name of a wind; but it nowhere occurs as such.

None of these objections apply to the reading Εὐρακύλων. The word, Εὐρακύλων, in *Latin*, *Euro-aquilo*, was the name given by *Mariners*, especially *Italians*, to what the ancient *Greeks* called *Kaukas*, which was the wind between *Eurus* and *Aquilo*, i. e. is the e.n.e. wind in the *Roman* compass; and therefore called *Euro-aquilo* by the *Roman* seamen, as *Euro-notus* and *Euro-auster*, similar compounds, were used to designate the s.e.

It may be said that the proper etymological form of the word in the text would be Εὐροακύλων. And it is not improbable that that is the true reading. The confusion of ΕΥΡΟΑΚΥΛΩΝ and

ΕΥΡΟΚΑΥΛΩΝ is a very easy one, and likely to be made by the Copyists, who would be more familiar with the word κλύδων than with ἀκύλων.

As has been well shown by *Mr. Smith*, p. 98, the effect of an e.n.e. wind, would have been precisely such as is described by *St. Luke* to have been produced on the ship.

¹⁵. ἐπιδόντες ἐφερόμεθα] we gave the ship to the gale, and scudded before it. *Eurip.* *Troad.* 683, ἐνδόντες τύχη, said of sailors committing their ship to fortune. *Heliod.* *Ethiop.* i. 3, τοῦ κυβερνήτου ἐνδόντος (scil. τὸ πλοῖον) τῷ ἀνέμῳ. *Plutarch.* de fortuna *Rom.* p. 319. *Cæsar* ad navis gubernatorem fluctus vehementiores timentem, τόλμα, καὶ δέδιθι μηδὲν, ἀλλὰ ἐπιδίδου τῇ τύχῃ τὰ ἰστία, καὶ δέχου τὸ πνεῦμα, τῷ πνέοντι πιστεύων, ὅτι Καίσαρα φέρεῖς καὶ τὴν Καίσαρος τύχην. (*Kuin.*) Cp. *Wetst.* p. 641.

¹⁶. ὑποδραμόντες] having run under the lee of a little island called *Claudé*, in order to have stiller water, and to be sheltered from the wind, so as to be enabled to hoist up the boat (which was towed after the ship), and to lash it on board; and to undergird the ship, to keep its timbers together, and to equip it better for the storm. Their next care was to lower the sail and bring down her spars and rigging. Cp. *Kitt.* p. 439.

— Κλαύδην] So *A* (probably) and *G.* *H.*; but *B* has Καύδα, and *S. Jerome* has *Cauden*, and this, it seems, is the true reading. The modern name of the island is *Gozzo*,—a corruption of *Klaúdos* and *Gaudus*, the name given it by *Ptolemy*, iii. 7, and *Mela*, ii. 7, and *Plin.* iv. 20, "dextrâ Cretam habenti contra Hierapyntam Gaudos." It lies about twenty miles to the South of *Crete*.

— μόλις] with difficulty (vv. 7 and 8), because of the high sea, and because the boat was probably full of water, and also "because the ship must have been rounded with her head to the wind and her sails trimmed, so that she had no head-way." (*Smith*.)

— περικρατεῖς γ. τ. σκάφης] to get possession of the boat by hoisting it with cables thrown round (περὶ) it. And yet all this was labour lost, because afterwards the boat, which had been hoisted on board with difficulty, was allowed to fall off (v. 32).

¹⁷. βοηθείαις] stays and braces to keep the ship together. (*Arist.* *Rhet.* ii. 5.)

— ὑποζωννύτες] undergirding by "cables passed round the hull or frame of the ship,"—commonly called "frapping it,"—lest, by the straining of her planks and timbers, the vessel should leak and founder. (*Smith*, p. 106. *Howson*, pp. 373. 405.)

— τὴν Σύρτιν] the Lesser Syrtis, or African quick-sand, to the s.w. of *Crete*. *Strabo*, ii. p. 185. *Plin.* N. H. v. 4. *Solinus*, xxvii.

— χαλάσαντες τὸ σκεῦος] The neuter singular σκεῦος, which occurs frequently in *N. T.* (*Luke* viii. 16. *John* xix. 29. *Acts* ix. 15; x. 11. 1 *Thess.* iv. 4. 1 *Pet.* iii. 7. Cp. *Vorst.* de *Hebr.* pp. 29—33), denotes some single object, and as such is distinguished from the feminine σκευή, supellex. And σκεῦος, with the definite Article, as here, signifies some special object of importance,—that which might κατ' ἐξοχὴν be called τὸ σκεῦος.

It is most probably the main-yard and sail. Some sail would doubtless be necessary to work the vessel on the starboard tack, i. e. with the right side to windward, so as to keep her off the quick-sand; but a press of canvas such as would not do any harm while they were under the lee of *Claudé* or *Gozzo*, would be attended with danger in such a tempestuous gale as that which had overtaken them; and therefore they might be constrained χαλᾶν, i. e. to lower with ropes (see the use of χαλᾶν *Mark* ii. 4. *Luke* v. 4. *Acts* ix. 25; xxvii. 30. 2 *Cor.* xi. 33), τὸ σκεῦος, the main-yard and its sail. It had doubtless been already furled. This is nearly the interpretation of the ancient Expositors (*Chrys.* interprets it τὰ ἰστία, αὐ. τὸ ἰστίον. The *Syriac* renders it velum, and *Bede* 'laxantes antennas.' *Vulg.* has 'submisso vase'); and it is confirmed by a passage of *Seneca* (*Ep.* 77): "Quoties ventus increbuit, majorque est quam expedit, antenna submititur (i. e. χαλᾶται); minus habet virium flatus ex humili."

χειμαζομένων ἡμῶν, τῇ ἐξῆς ἐκβολὴν ἐποιοῦντο· ¹⁹ καὶ τῇ τρίτῃ ^e αὐτόχειρες ^e Job 2. 4. τὴν σκευὴν τοῦ πλοίου ἔρριψαν· ²⁰ μήτε δὲ ἡλίου μήτε ἄστρων ἐπιφαινόντων ἐπὶ πλείονας ἡμέρας, χειμῶνός τε οὐκ ὀλίγου ἐπικειμένου, λοιπὸν περιηρεῖτο πᾶσα ἐλπίς τοῦ σώζεσθαι ἡμᾶς. ²¹ Πολλῆς τε ἀσιτίας ὑπαρχούσης, τότε σταθεὶς ὁ Παῦλος ἐν μέσῳ αὐτῶν εἶπεν, ^f ὦ ἄνδρες, πειθαρχήσαντάς μοι μὴ ^f ver. 10, 13. ἀνάγεσθαι ἀπὸ τῆς Κρήτης, κερδησαί τε τὴν ὕβριν ταύτην καὶ τὴν ζημίαν. ²² Καὶ ταῦν ^g παραινῶ ὑμᾶς εὐθυμεῖν· ἀποβολὴ γὰρ ψυχῆς οὐδεμία ἔσται ^g Job 22. 29. ἐξ ὑμῶν, πλὴν τοῦ πλοίου. ²³ Παρέστη γάρ μοι ταύτῃ τῇ νυκτὶ ^h τοῦ Θεοῦ, ^h Ps. 112. 7. οὐ εἰμὶ, ⁱ ὃ καὶ λατρεύω, ἄγγελος, ²⁴ λέγων, Μὴ φοβοῦ, Παῦλε, Καίσαρί σε ² Cor. 4. 8, 9. δεῖ παραστῆναι· καὶ ἰδοὺ, κεχάρισται σοι ὁ Θεὸς πάντας τοὺς πλέοντας μετὰ ^h ch. 23. 11. σοῦ. ²⁵ Διὸ εὐθυμεῖτε, ἄνδρες· πιστεύω γὰρ τῷ Θεῷ, ὅτι οὕτως ἔσται καθ' ⁱ Heb. 1. 14. ὃν τρόπον λελάληταί μοι· ²⁶ ^k εἰς νῆσον δέ τινα δεῖ ἡμᾶς ἐκπεσεῖν. ²⁷ Ὡς δὲ ⁱ Deut. 32. 9. τεσσαρεσκαίδεκάτῃ νύξ ἐγένετο, διαφερομένων ἡμῶν ἐν τῷ Ἀδρίᾳ, κατὰ μέσον ^{Ps. 135. 4.} τῆς νυκτὸς ὑπενόουν οἱ ναῦται προσάγειν τινὰ αὐτοῖς χώραν. ²⁸ Καὶ βολί- ^{Isa. 44. 5.} σαντες εὗρον ὀργυιὰς εἴκοσι· βραχὺ δὲ διαστήσαντες, καὶ πάλιν βολίσαντες, ^{Mal. 3. 17.} εὗρον ὀργυιὰς δεκαπέντε· ²⁹ φοβούμενοί τε μήπως κατὰ τραχεῖς τόπους ἐκ- ^{John 17. 9, 10.} πέσωμεν, ἐκ πρύμνης ῥίψαντες ἀγκύρας τέσσαρας, ἤχοντο ἡμέραν γενέσθαι. ¹ Cor. 6. 20. ^k ch. 28. 1.

18. ἐκβολὴν] *they were casting out the freight, to lighten the ship while it was tossed by the storm.* See LXX, Jonah i. 5, ἐφοβήθησαν οἱ ναυτικοὶ, καὶ ἐκβολὴν ἐποίησαντο τῶν σκευῶν τῶν ἐν τῷ πλοίῳ εἰς τὴν θάλασσαν, τοῦ κουφισθῆναι ἀπ' αὐτῶν. They lost *their* freight, as St. Paul had prophesied v. 10; but, as *S. Aug.* says (in Ps. 132), "*Paulus in corde ferebat patrimonium fidei suæ, quod nullis fluctibus, nullis tempestatibus potuit auferri.*" He had learnt "*opus esse mercibus quæ cum naufrago enantet.*"

On the ἐκβολὴ resorted to in a storm, see *Blomf. Æschyl.* S. c. T. 755, πρόπρυμα δ' ἐκβολὰν φέρειν ἀνδρῶν ἀλφιστὰν ὄλβος ἄγαν παχυυβέλς.

19. τὴν σκευὴν] *the furniture of the ship,—beds, tables; perhaps also the tackle, rigging, yards, and spars.*

— ἔρριψαν] So A, B, C.—*Elz.* ἔρριψαμεν.

20. ἐπιφαινόντων] *appearing, shining upon.* *Horat. Epod.* x. 9, "Nec sidus atrâ nocte amicum apparent."

— περιηρεῖτο] *every hope was being taken away, as it were, cut away all around:* a happy expression describing the taking away of one hope after another; "*omnis spes circumcidebatur, amputabatur.*" See *West.*

21. ἀσιτίας] Anxiety and fear had taken away all appetite for food, and had produced nausea and disgust for it. Perhaps the 'cabuse' for cooking victuals had been washed overboard; and it would not be easy to light a fire for the purpose in the storm.

— σταθεὶς ὁ Παῦλος ἐν μέσῳ] *Paul standing up in the midst.* The storm, by God's permission, was raised by the Prince of the Power of the Air (Eph. ii. 2) against the ship that was carrying the Gospel to Rome; and, humanly speaking, it would have overwhelmed it (v. 20). But it was made subservient by God's Providence to display the courage of the Apostle, and the power of divine grace, which enabled him to remain firm and intrepid in the tempest, and to *stand up in the midst*, and inspire others with hope.

The Ship may be compared to the Church, tossed by storms, in her course over the waters of this world. These tempests try the faith, and patience, and courage, of all who, like St. Paul, are strong in grace, and suffer for Christ. They serve to exercise and to prove them, and to manifest the work of the Holy Spirit in their hearts. Perhaps the most effective Sermon that St. Paul ever preached was in this storm. Its power will never cease to be felt by those who read the record of it here. And it may serve to fill the heart of every devout reader with comfort and trust, that every tempest of Persecution which is excited by Satan against the Ship of the Church, will be made eventually conducive to the furtherance of the Gospel, and to the eternal welfare and happiness of God's faithful servants, and to the greater manifestation of His Love, Power, and Glory.

— κερδησαί] *to gain this violence and loss.* *θησαυρίζεις ὀργὴν*, Rom. ii. 5. So *κερδαίνειν κακὰ, εὐρεῖν ὄλεθρον.* Bentley on Phalaris, pp. 255, 256. *Plin.* N. H. vii. 40, "*lucrifecit injuriam.*" There is a gentle irony in the expression. Ye exposed yourselves to *danger*,—against good advice,—for the sake of *gaining wealth* by your merchandise; and you have *gained* nothing but *loss*. Here again the Authorized Version has been censured without reason by some.

23. τοῦ Θεοῦ] *Elz.* places ἄγγελος before τοῦ Θεοῦ, but A, B, C place ἄγγελος after λατρεύω. And this appears to be the better reading. In speaking to Gentiles who had no notion of the ministry of Angels, it is not probable that St. Paul would have used the word *Angel* otherwise than subsequently and sub-ordinately to God.

27. διαφερομένων ἡμῶν] It cannot, therefore, be assumed (as has been done), that the Wind continued all the same.—*δια-φάρεσθαι* means 'to be carried in different directions.' See xiii. 49, and *West.*

— Ἀδρία] Ἰόνιον πέλαγος, ὃ νῦν Ἀδρίας, *Hesych.* So *Strabo*, ii. p. 185, and other passages quoted by *West.* p. 644, showing that writers contemporary with St. Luke apply the term *Adria* and *Adriatic* to that part of the Mediterranean which lies between Greece and Sicily, i. e. the *Ionian Sea*; and *distinguish* between *Adria* and the *Adriatic Gulf*, or Gulf of Venice. (*Ignat. Mart.* 5.)

Compare the account given by *Josephus* (Vit. 3), of his own dangerous voyage to Rome, βαπτισθέντος τοῦ πλοίου κατὰ μέσον τὸν Ἀδρίαν, and of his safe arrival at *Puteoli*, after the ship in which he was, containing 600 souls, had been lost, and eighty of them were taken on board by a vessel from Cyrene, in Africa, going to Italy.

— προσάγειν αὐτοῖς χώραν] *that some land was drawing near us.* St. Luke speaks here and elsewhere in the language of sailors. See xxi. 3, and *West.* and *Kein.* here. Cp. *Val. Flacc.* ii. 8, "*jam longa recessit Sepias.*" *Virg. Æn.* iii. 72, "*Provehimur portu, terræque urbesque recedunt.*" *Ovid.* Met. vi. 513, "*Admotumque fretum remis, tellusque repulsa est.*" *Cic.* Quæst. Acad. iv. 25, "*videsne navem illam? stare nobis videtur: at iis, qui in navi sunt, moveri hæc villa.*" *Achill. Tat.* ii. 32, γῆν γὰρ ἐωράμεν ἀπὸ τῆς νηὸς κατὰ μικρὸν ἀναχωροῦσαν, ὥς αὐτὴν πλέουσιν.

28. βολίσαντες] *having sounded, with the βολίς, or plumb-line, let down from the foreship.*

— ὀργυιάς] *fathoms*; properly the measure from the end of one arm outstretched (ὠρεγνία) to the extremity of the other, together with the breast (*Etymol.*, *Hesych.*), and reckoned as equal to three πηχεῖς or cubits. *Eustath.*

29. ἐκ πρύμνης ῥίψαντες ἀγκύρας τέσσαρας] They cast *four anchors from the stern*; a circumstance which has perplexed modern critics and sailors; but has been successfully explained by reference to the structure of Ancient Ships. They were alike at both ends, and had only paddle-rudders (πηδάλια, v. 40), one on either quarter, which could be triced up, and had hawseholes at the stern.

Besides, the ship in which St. Paul was, was not running, but hove to, when she anchored; and the design was to cut the cables (v. 40), and run the ship on the beach at daylight. (*Smith*, pp. 200, 201.)

In anchoring by the *stern* the paddle-rudders were lifted out of the water, and lashed together tightly by their ζευκτηρία (v. 40), and the rudder-ports or rudder-cases served for hawseholes to the anchors. In the battle of Copenhagen the English ships of war were anchored by the *stern*; and Lord Nelson stated after the battle, that he had been led to adopt this measure in

³⁰ Τῶν δὲ ναυτῶν ζητούντων φυγεῖν ἐκ τοῦ πλοίου, καὶ χαλασάντων τὴν σκάφην εἰς τὴν θάλασσαν, προφάσει ὡς ἐκ πρώρας μελλόντων ἀγκύρας ἐκτείνειν, ³¹ εἶπεν ὁ Παῦλος τῷ ἑκατοντάρχῃ καὶ τοῖς στρατιώταις, Ἐὰν μὴ οὗτοι μείνωσιν ἐν τῷ πλοίῳ, ὑμεῖς σωθῆναι οὐ δύνασθε. ³² Τότε οἱ στρατιῶται ἀπέκοψαν τὰ σχοινία τῆς σκάφης, καὶ εἶασαν αὐτὴν ἐκπεσεῖν. ³³ Ἀχρι δὲ οὐ ἔμελλεν ἡμέρα γίνεσθαι, παρεκάλει ὁ Παῦλος ἅπαντας μεταλαβεῖν τροφῆς, λέγων, Τεσσαρεσκαδεκάτην σήμερον ἡμέραν προσδοκῶντες ἄσιτοι διατελεῖτε μηδὲν προσλαβόμενοι. ³⁴ Διὸ παρακαλῶ ὑμᾶς μεταλαβεῖν τροφῆς· τοῦτο γὰρ πρὸς τῆς ὑμετέρας σωτηρίας ὑπάρχει· οὐδενὸς γὰρ ὑμῶν θρῖξ ἐκ τῆς κεφαλῆς ἀπολείται. ³⁵ Εἰπὼν δὲ ταῦτα, καὶ λαβὼν ἄρτον, εὐχαρίστησε τῷ Θεῷ ἐνώπιον πάντων, καὶ κλάσας ἥρξατο ἐσθίειν. ³⁶ Εὐθυμοὶ δὲ γενόμενοι πάντες, καὶ αὐτοὶ προσελάβοντο τροφῆς· ³⁷ ἡμεθα δὲ αἱ πᾶσαι ψυχαὶ ἐν τῷ πλοίῳ διακόσiai ἐβδομήκοντα ἕξ. ³⁸ Κορεσθέντες δὲ τροφῆς ἐκούφιζον τὸ πλοῖον, ἐκβαλλόμενοι τὸν σῖτον εἰς τὴν θάλασσαν. ³⁹ Ὅτε δὲ ἡμέρα ἐγένετο, τὴν γῆν οὐκ ἐπεγίνωσκον· κόλπον δὲ τινα κατενόουν ἔχοντα αἰγιαλὸν, εἰς ὃν ἐβουλεύοντο, εἰ δύναιντο, ἐξῶσαι τὸ πλοῖον. ⁴⁰ Καὶ τὰς ἀγκύρας περιελόντες εἶων εἰς τὴν θάλασσαν, ἅμα ἀνέντες τὰς ζευκτηρίας τῶν πηδαλίων, καὶ ἐπ-

1 Kings 1. 52.
Matt. 10. 30.
Luke 12. 7.
x 21. 18.
m 1 Sam. 9. 13.
John 6. 11.
1 Tim. 4. 3.

n ch. 2. 41.
& 7. 14.
Rom. 13. 1.
1 Pet. 3. 20.

consequence of having just been reading this chapter of the Acts of the Apostles; see *Howson*.

³⁰. ἀγκύρας ἐκτείνειν] under pretence that, being in the boat, into which they would take anchors and their cables, they would stretch them forth (ἐκτείνειν) or "lay them out" from the fore-ship, so as to steady the ship pitching in the sea.

This pretext, which seems to have deceived the centurion, a landsman, was seen through by St. Paul, who warned the centurion, that unless the sailors remained on board to work the ship, and thrust her in shore, the passengers would be lost. A remarkable proof of the Apostle's superiority, even as regards human wisdom and forethought.

³². εἶασαν αὐτὴν ἐκπεσεῖν] A striking proof of St. Paul's power over the minds of the Roman soldiers. The first portion of the Voyage had been characterized by opposition to his advice (v. 11); the latter is distinguished by compliance with it.

Such, in brief, is the History, past and future, of the Gospel of Christ.

³³. μεταλαβεῖν] So A, B, C.—*Elz.* προσλαβεῖν.

³⁴. ἀπολείται] So A, B, C, and many Cursives and Versions.—*Elz.* πεσῖται.

³⁵. εὐχαρίστησε] he gave thanks, as if what God had promised (v. 24) had been already fulfilled. Observe his faith in the storm—and see its effects on others (vv. 36, 37).

The words λαβὼν ἄρτον, εὐχαρίστησε, καὶ κλάσας, compared with Luke xxii. 19, 20, and 1 Cor. xi. 23, are remarkable, and suggest that this act may have been connected with a celebration of the Holy Eucharist.

³⁷. ἡμεθα—ἕξ] we were all the souls in the ship, to the number of two hundred and seventy-six. See above, v. 6.

³⁸. τὸν σῖτον] the corn—with which it was laden; for it was a corn-ship; part of its freight had been cast out before (v. 18). On the form of the word see *Winer*, p. 60.

The wheat was cast into the sea, in order to lighten the ship, that she might be worked more easily and thrust in to the beach.

³⁹. αἰγιαλόν] a beach,—without rocks.

⁴⁰. τὰς ἀγκύρας περιελόντες] having cut the cables of the four anchors, by which the ship had been held during the night; and thus abandoned them to the sea, in which they were left. The sense of περιελόντες is clear from περιρῆϊτο (v. 20).

St. Luke's design in this narrative appears to be to show, that all human aids or appliances were of no use in the storm, and were discarded as such even by the crew. The reader will observe the climax in the enumeration of their successive acts of abandonment,—

(1) They cast overboard some of the freight (v. 18).

(2) They cast overboard with their own hands the furniture (σκευὴν) of the ship (v. 19).

(3) They cut off the boat, in which many of them had intended to escape (vv. 30, 32).

(4) They cast the corn out of the ship into the sea (v. 38).

(5) They abandoned their anchors to the sea.

We hear nothing more of the κυβερνήτης and ναύκληρος, who had opposed St. Paul (v. 11). He alone stands forth unmoved in the storm (v. 21). The crew discarded as useless their

ordinary helps; and "all hope that they should be saved had been taken away" (v. 20).

But they had St. Paul and his Mission on board; and they all came safe to land. "Noli timere, Cæsaris fortunas vehis," was the saying of Julius Cæsar to the panic-struck mariner in the Adriatic; "Nolite timere, CHRISTI Evangelium vehitis," was that of St. Paul.

—ἡμα ἀνέντες τὰς ζευκτηρίας τῶν πηδαλίων] at the same time loosening the bands of the rudders.

The ship was not steered, as modern vessels are, by one rudder moving on hinges at the stern, but by two πηδάλια (from πῆδα, oars; see the Editor's note on *Theocritus* xxi. 10), whence the English paddle, one on either quarter of the stern. This pair of πηδάλια, so arranged, may be seen represented in ancient coins, pictures, and other monuments, in *Smith*, pp. 183. 193, 194. 198, 199. Cp. *Heliodor.* 5, p. 241, τῶν δὲ πηδαλίων θάτερον ἀποβαλόντες. *Lucian*, *Toxari*, p. 51, τοῦ σκάφους ἥδη πλέοντες ἐκκρεμαννύμενοι τῶν πηδαλίων, and *Navig.* 5, tom. iii. p. 252, ἀνθρωπίσκος λεπτῇ κάμακι τὰ πηδάλια περιστρέφον. *Ælian*, H. V. ix. 40, ὅτι Καρχηδόνιοι δύο κυβερνήτας εἰσάγον εἰς τὴν ναῦν, ἀποπον λέγοντες εἶναι, δύο μὲν πηδάλια ἔχειν κ.τ.λ., and *Weist.* here.

When the vessel was anchored by the stern, as this had been (v. 29), these two πηδάλια were lifted out of the water, and were lashed together by the ἐγύλαι, which seem to have bound them together habitually, thence called here αἱ ζευκτηρίαι, the rudder-bands; and were capable of being tightened or loosened, as need required. Cp. *Eurip.* *Helen*. 1536, πηδάλια τε ἐγύλαισι πορακάβητο, i. e. the rudder-paddles were let down at the sides of the ship (πορακάβητο) by bands (ἐγύλαι).

These ζευκτηρίαι, by which the πηδάλια had been lifted up out of the water and braced tightly together, were now loosened (ἀνέθησαν), so that the πηδάλια descended into the water, and were ready for use to steer the ship on to the beach.

All these expedients were resorted to, in order to thrust the ship as far on shore as possible.

The ancient Christian Fathers seem to have found special delight in comparing the Church to a ship; and the reader may not be displeased with the insertion in this place of the following eloquent passage from *S. Hippolytus*, Bishop of Portus, near Rome (de Antichristo, § 9), which illustrates what has been said concerning the two rudders, and also throws some light on other portions of St. Luke's narrative; where, in many respects, the Alexandrine Vessel carrying St. Paul, and tossed by violent storms, presents a lively picture of the Christian Church.

Θάλασσά ἐστιν ὁ Κόσμος, ἐν ᾧ ἡ Ἐκκλησία, ὡς ναὺς ἐν πελάγει, χειμάζεται μὲν, ἀλλ' οὐκ ἀπόλλυται· ἔχει μὲν γὰρ μεθ' ἐαυτῆς τὸν ἔμπειρον Κυβερνήτην ΧΡΙΣΤΟΝ, φέρει δὲ ἐν μέσῳ καὶ τὸ τροπαῖον κατὰ τοῦ θανάτου ὡς τὸν (read ὡς ἰστὸν, i. e. like a mast) σταυρὸν τοῦ Κυρίου βαστάζουσα· ἐστὶ γὰρ αὐτῆς πῶρα μὲν ἡ ἀνατολή, πρῶμα δὲ ἡ δύσις, τὸ δὲ κοῖλον μεσημβρία· οἱ αἰεὶ δὲ αἱ δύο Διαθήκαι (the two Testaments are her two πηδάλια, by which she steers her course). Σχοινία δὲ περιτεταμένα ἡ ἀγάπη τοῦ Χριστοῦ σφίγγουσα τὴν Ἐκκλησίαν (here is a reference to the use of cables for girding the ship and bracing its timbers together; cp. above, v. 17) πλοῖον δὲ ὁ φέρει (the

ἀραντες τὸν ἀρτέμωνα τῇ πνεύσει κατεῖχον εἰς τὸν αἰγιαλόν. ⁴¹ ° Περιπεσόντες ^o 2 Cor. 11. 25.
 δὲ εἰς τόπον διθάλασσον ἐπώκειλαν τὴν ναῦν καὶ ἡ μὲν πρῶρα ἐρείσασα
 ἔμεινεν ἀσάλευτος, ἡ δὲ πρύμνα ἐλύετο ὑπὸ τῆς βίας τῶν κυμάτων. ⁴² Τῶν
 δὲ στρατιωτῶν βουλὴ ἐγένετο, ἵνα τοὺς δεσμώτας ἀποκτείνωσι, μὴ τις ἐκκολυ-
 βήσας διαφύγῃ. ⁴³ ° Ο δὲ ἐκατόνταρχος ^p βουλόμενος διασῶσαι τὸν Παῦλον ^p 2 Cor. 11. 25.
 ἐκώλυσεν αὐτοὺς τοῦ βουλήματος, ἐκέλευσέ τε τοὺς δυναμένους κολυμβᾶν,
 ἀπορρίψαντας πρώτους ἐπὶ τὴν γῆν ἐξίεναι. ⁴⁴ καὶ τοὺς λοιποὺς, οὓς μὲν ἐπὶ
 σανίσιν, οὓς δὲ ἐπὶ τινων τῶν ἀπὸ τοῦ πλοίου. ^q καὶ οὕτως ἐγένετο πάντας ^q ver. 22.
 διασωθῆναι ἐπὶ τὴν γῆν. ^{Ps. 107. 28—30.}

σκάφη, or boat; cp. above, vv. 16. 30. 32) μεθ' ἐαυτῆς τὸ λουτρὸν τῆς παλιγγενεσίας, ἀνανεούσης τοὺς πιστεύοντας (probably the font of baptism is compared to the boat, as conveying and admitting the crew and passengers into the ship). "Ὅθεν δὲ ταῦτα λαμπρὰ, πάρεστιν ὡς πνεῦμα, τὸ ἀπ' οὐρανῶν, δι' οὗ σφραγίζονται οἱ πιστεύοντες τῷ Θεῷ· παρέπονται δὲ αὐτῇ ἡγκυραι σιδηραῖ, αὐτὰ τοῦ Χριστοῦ ἀγαίαι ἐντολαί, δυναταί (i. e. powerful and steadfast) ὡς σίδηρος· ἔχει δὲ καὶ ναύτας δεξιούς καὶ εὐωνύμους ἀγίους ἀγγέλους παρεδρους, δι' ὧν αἱ κρατεῖται καὶ φρουρεῖται ἡ Ἐκκλησία. Κλίμαξ ἐν αὐτῇ, εἰς ὕψος ἀνάγουσα ἐπὶ τὸ κέρας, εἰκὼν σημείου πάθους Χριστοῦ, ἔλκουσα τοὺς πιστοὺς εἰς ἀνάβασιν οὐρανῶν, i. e. the ship's ladder which conveys aloft to the summit of (the mast), is an image or resemblance of the sign of the Passion of Christ (i. e. of the Holy Eucharist), which draws the faithful up to the ascent of heaven.

S. Hippolytus goes on to say, Ψηφαροὶ δὲ ἐπὶ τὸ κέρας ἐφ' ὕψηλῳ αἰνοῦμενοι τὰς προφητῶν, μαρτύρων τε, καὶ ἀποστόλων εἰς βασιλείαν Χριστοῦ ἀναπαυομένων. Here, instead of ψηφαροὶ αἰνοῦμενοι, we may read ψήφαρα αἰωροῦμενα. Ψήφαρα are the Latin *suppara*, Senec. Ep. 77, in Medea, 325. Lucan, v. 429, "Summa suppara velorum;" or, as Tertullian calls them (Apol. 16, ad Nation. 12), *siphara* (ψήφαρα), i. e. top-sails (cp. Smith, pp. 152. 195). And S. Hippolytus means that the topsails, which are raised aloft to the summit of the mast, and are set there, remind him of the order of Prophets, and Martyrs, and Apostles glorified, and resting in bliss, in the kingdom of Christ.

A similar comparison of the Church to a Ship may be seen in a treatise in Montfaucon's S. Chrysostom, vi. tom. vi. p. cv: "Quamvis infestatione Inimici Ecclesia ab sæculi tempestatibus laboret, quibusvis tentationibus pulsetur, naufragium facere non potest, quia Filium Dei habet Gubernatorem: navigat enim fidei gubernaculo, felici cursu per hujus sæculi mare, habens Deum Gubernatorem, Angelos remiges, portans choros omnium sanctorum, erecta in medio ipsa salutari arbore crucis, in qua evangelicæ fidei vela suspendens, flante Spiritu Sancto, vehitur ad portum Paradisi, et securitatem quietis æternæ."

The symbol of a Ship, emblematic of the Church, is often seen represented on the Christian monuments in the Catacombs of Rome; see Bp. Kip on the Catacombs, p. 114, ed. 1859.

— τὸν ἀρτέμωνα] So A, B, C, and Caten., p. 405, and so Winer.—Elz. has ἀρτέμωνα: it was the 'small sail' (Syriac), the foresail fixed at the prow on a bowsprit. See Juvenal, xii. 67, describing a ship in a storm:

"—— inopi miserabilis arte currit
 Vestibus extensis, et quod superaverat unum
 Velo prora suo,"

which the old Scholiast explains, "Artemone solo velificaverunt." Cp. Isidor. Orig. xix. 3, as emended by Mr. Smith, p. 192, "Dolon est minimum velum, et ad proram defixum Artemo dirigendæ potius navis causâ commendatum (commendatur?) quàm celeritate," or, as Bede says here, "Artemon est modicum velum, dirigendæ," &c., as in Isidore. Hence the Roman Lawyers said

(Labeo, Digest. 50, tit. 16, leg. 242), "Malum navis esse partem, Artemonem autem non esse," and cp. Boeckh (Urkunden des Attischen Seewesens, p. 140), who calls it the *smallest sail*.

They let the vessel drive before the breeze, by a single small sail. All these incidents are mentioned with so much minuteness by St. Luke, in order to show that "vain was the help of man," and that their preservation (and they were all preserved) was due, not to any human means, but to God's goodness alone, especially towards His faithful servant and prisoner, St. Paul (see v. 24).

Doubtless also the Holy Spirit in dictating this beautiful narrative, designed to suggest the reflection, that whenever and wheresoever it is God's will that the Gospel shall be preached, no storms raised by the Evil One against Christ's Church can obstruct her course; and that though all human aids fail her, though the material vessel is split in fragments, and scattered over the waves,—though the earth itself is wrecked and dissolved,—He can bring her and hers by a single Artemon to shore.

41. περιπεσόντες] This word does not indicate human contrivance, but a περίεργεια of Divine Providence. They had selected a creek having a beach, into which they desired, if possible, to thrust in the ship (v. 39). But this would not have been effected unless they had fallen into a τόπος διθάλασσος. This may be explained from reference to the Chart of St. Paul's Bay, Malta (Smith, 124. Howson, 422), where is the small island Salmonea, which produces a current that would carry a ship into a small cove in the τόπος διθάλασσος, which, by its approximation to the shore, the island makes between itself and the beach ¹.

"The sea rushing into the Bay from the N.E. strikes against the outer point of this small island, which causes it to divide and meet again at the inner point, in a small Cove, where any Ship-Master would run his ship, if in distress." (Cole.)

— τὴν ναῦν] they thrust in the ναῦν. Observe the word ναῦν, not πλοῖον, which had hitherto been the word used throughout the narrative; πλοῖον occurs thirteen times in this chapter, and the word ναῦς had never been used as yet.

Indeed, the present is the only place in the New Testament where the word ναῦς is found;

There is a great force in it here. The vessel had formerly been a noble πλοῖον for sailing (εἰς τὸ πλεῖν); but now that it has lost its freight, its tackle, its boat, its provisions, its anchors, its all—it is reduced to a ναῦς, a hulk, not fit to sail, πλεῖν, but only εἶναι, to swim.

— ἡ πρύμνα ἐλύετο] the stern was going to pieces, while the foreship stuck fast. The word ἐλύετο, was being dissolved, is a happy one; the strong solid ship was becoming as loose as the liquid element in which it had sailed. So Virg. Æn. x. 303, "puppis tua, Tarchon, solvitur;" and Cicero, Attic. xv. 11, "dissolutum navigium." (Wetst.)

St. Paul had been already in three shipwrecks before this (2 Cor. xi. 25). How little, after all, do we know of what the great Apostle suffered for Christ! But it is all registered in His Book; which will be opened at the Last Day.

44. πάντας διασωθῆναι] all escaped in safety to land. Perhaps

Island is a patch of foul ground, over which the least depths are six and a half and seven fathoms. The harbour is open to easterly and north-easterly winds; but it is a safe place for small vessels, with good holding-ground; and so long as your cables will hold, your anchors will never drag. The best anchorage is abreast of the small cove on your starboard side going in, where you will find from six to ten fathoms, mud and clay. Small vessels may haul into the cove, and lash themselves together in a tier, having an anchor out to the SS. Eastward, and no winds can injure them.

Within Kauro Point you will see a small tower and battery, called the University; another battery, Elbena, stands three-quarters of a mile further in, and beyond that is St. Paul's tower. There are also three other batteries defending the Points of the Bay, two of which are situated near the beach at the bottom of the Bay. From Kauro Point the land runs S.E. by E. (S.E. ½ S.) for five miles, towards the Lighthouse of Valetta.

¹ The following is from the Sailing Directory, 1834:—

ST. PAUL'S BAY.—This is divided from Melheha Bay by the Peninsula of Salmonea, on the hilly part of which stands a square building, commonly called the Salmonea Palace; and at the extremity of this peninsula is a low and irregularly-formed island, named Salmonea Island, already noticed; this constitutes the northern part of St. Paul's Bay. There are a few rocks at its eastern point, extending outward nearly half a cable's length; and at the distance of a cable's length you will have clear ground, with from ten to fourteen fathoms.

The east end of Salmonea Island, and the Point of Kauro, are distant from each other above one mile, and bear N.W. by W. and S.E. by E. (N.W. ½ N. and S.E. ½ S.), the bay running in W.S.W. (W. ½ S.). The depth of water between the island and the point is eighteen fathoms, from whence it lessens to fourteen, ten, eight, and at the further end three fathoms, where there are a sandy beach and a rivulet. About a quarter of a mile to the southward of Salmonea

a ch. 27. 26.

b Rom. 1. 14.
1 Cor. 14. 11.
Col. 3. 11.
c Matt. 10. 42.
Heb. 13. 2.

d John 7. 24.

e Mark 16. 18.
Luke 10. 19.
f ch. 14. 11.

g James 5. 14, 15.

XXVIII. ¹ α Καὶ διασωθέντες τότε ἐπέγνωμεν ὅτι Μελίτη ἡ νῆσος καλεῖται. ² β Οἱ τε βάρβαροι παρέιχον οὐ τὴν τυχοῦσαν φιланθρωπίαν ἡμῖν ἄφαντες γὰρ πυρὰν ^γ προσελάβοντο πάντας ἡμᾶς διὰ τὸν ὑέτον τὸν ἐφεστῶτα καὶ διὰ τὸ ψῦχος.

³ Συστρέφαντος δὲ τοῦ Παύλου φρυγάνων τι πλήθος, καὶ ἐπιθέντος ἐπὶ τὴν πυρὰν, ἔχιδνα ἀπὸ τῆς θερμῆς διεξεληθούσα καθήψε τῆς χειρὸς αὐτοῦ. ⁴ Ως δὲ εἶδον οἱ βάρβαροι κρεμάμενον τὸ θηρίον ἐκ τῆς χειρὸς αὐτοῦ, ἔλεγον πρὸς ἀλλήλους, ^δ Πάντως φονεύς ἐστιν ὁ ἄνθρωπος οὗτος, ὃν διασωθέντα ἐκ τῆς θαλάσσης ἡ δίκη ζῆν οὐκ εἶασεν. ^ε ε Ὁ μὲν οὖν ἀποτιναξάμενος τὸ θηρίον εἰς τὸ πῦρ ἔπαθεν οὐδὲν κακόν. ⁶ ς Οἱ δὲ προσεδόκων αὐτὸν μέλλειν ἰμπρασθαι, ἡ καταπίπτειν ἄφνω νεκρόν ἐπὶ πολὺ δὲ αὐτῶν προσδοκῶντων, καὶ θεωρούντων μηδὲν ἄτοπον εἰς αὐτὸν γινόμενον, μεταβαλλόμενοι ἔλεγον αὐτὸν εἶναι θεόν.

⁷ Ἐν δὲ τοῖς περὶ τὸν τόπον ἐκείνον ὑπῆρχε χωρία τῷ πρώτῳ τῆς νήσου, ὀνόματι Ποπλίῳ, ὃς ἀναδεξάμενος ἡμᾶς τρεῖς ἡμέρας φιλοφρόνως ἐξένισεν. ⁸ γ Ἐγένετο δὲ τὸν πατέρα τοῦ Ποπλίου πυρετοῖς καὶ δυσεντερίῳ συνεχόμενον κατακεῖσθαι πρὸς ὃν ὁ Παῦλος εἰσελθὼν καὶ προσευξάμενος, ἐπιθεὶς τὰς χεῖρας αὐτῷ ἰάσατο αὐτόν. ⁹ Τούτου οὖν γενομένου, καὶ οἱ λοιποὶ οἱ ἔχοντες ἀσθενείας ἐν τῇ νήσῳ προσήρχοντο, καὶ ἐθεραπεύοντο. ¹⁰ οἱ καὶ πολλαῖς τιμαῖς ἐτίμησαν ἡμᾶς, καὶ ἀναγομένοις ἐπέθεντο τὰ πρὸς τὰς χρείας.

¹¹ Μετὰ δὲ τρεῖς μῆνας ἀνήχθημεν ἐν πλοίῳ παρακεχειμακότη ἐν τῇ νήσῳ, Ἀλεξανδρίνῳ, παρασήμῳ Διοσκούροις. ¹² καὶ καταχθέντες εἰς Συρακούσας,

some were saved spiritually by the evidence they had seen of St. Paul's prophetic power (see *vv.* 10. 22. 26), and by being led thereby, and by his miracles (*xxviii.* 9, 10), to listen to the Gospel; and thus the Storm in Adria brought them to the heavenly haven of eternal Peace.

CH. XXVIII. 1. ἐπέγνωμεν] we discerned. So A, B, C.—*Elz.* ἐπέγνωσαν.

— Μελίτη] *Malta*. The theories which suppose this to be any other than Malta, and particularly to be Melida in the Adriatic Gulf, seem to proceed from a misunderstanding of the word *Adria* in *xxvii.* 27, and from other similar misconceptions. See *Biscoe*, p. 67. *Smith*, Dissertation ii. p. 130. *Howson*, p. 426. It is by no means probable that an Alexandrine ship on its way toward Rome (*v.* 11), would be found wintering at an island in the Gulf of Venice; but it would be very likely to winter at Malta.

2. οἱ βάρβαροι] *the barbarians*. *Rom.* i. 14. *1 Cor.* xiv. 11. People who spoke a strange language, i. e. neither Greek nor Latin. *Ovid*, *Trist.* v. 10 37, "*Barbarus hic ego sum, quia non intelligor ulli.*" The dialect here spoken was probably African or Phœnician. (*Rosenm., Kuin., Biscoe. Prof. Blunt* on Duties of Parish Priest, p. 48.) The Greeks called all others, even the Romans, *βαρβάρους*. "*Barbari antiquitus omnes dicebantur exceptis Græcis.*" (*Festus.*)

As the Jews called all Gentiles Greeks, so the Romans and Greeks called all others barbarous.

By calling the Maltese *βάρβαροι*, St. Luke shows that he is writing as a Hellenist to Hellenists.

But here, and *v.* 10, St. Luke draws silently a contrast between the kindness of these so-called barbarians, and the conduct of those who despised the rest of the world as barbarous, and yet had treated St. Paul in a barbarous manner—the Jews and Romans at Cæsarea. We hear of no miracle wrought before Felix by St. Paul, in his two years' imprisonment at Cæsarea, or before Festus and Agrippa; but he worked many miracles among these civilized barbarians, *v.* 9.

— οὐ τὴν τυχοῦσαν] *extraordinary*. See above, *xix.* 11.

— ἄφαντες πυρὰν] *having kindled a fire*; into which the viper was afterwards cast; see on *v.* 4.

3. ἀπό] So A, B, C, G, H, and Caten. p. 407.—*Elz.* ἐκ. The sense is, the viper, which was probably then in a torpid state, from the cold and damp (*v.* 2), had been taken up by St. Paul in the sticks, which were laid by him on the fire, and was driven forth from them (ἀπὸ τῆς θερμῆς, by the force of the heat), and

recovered its vitality and passed through them and darted forth from them, and seized on his hand.

4. οἱ βάρβαροι—ἔλεγον πρὸς ἀλλήλους] *the barbarians were speaking to one another*, in their own tongue, neither Greek nor Latin (*v.* 2). This mention of what the barbarians said (*viz.* that St. Paul was a murderer, &c.), and which evidently they imagined would not be understood, is another silent evidence of power, in the Apostles and Evangelists, to understand and speak languages which they had not learnt, and were not supposed to know; just as they understood what was said in the Lycaonian dialect, and spoke it to the people at Lystra. See above, *Acts* xiv. 11, and on ii. 4.

— ἡ δίκη] *whom Justice suffered not to live*: so *Soph.* Antig. 544, οὐκ ἐάσει τοῦτό γ' ἡ Δίκη. 'H Δίκη is the Latin "*Justitia*," an abstraction personified, as *Virg.* Georg. iii. 474, "*extrema per illos Justitia excedens terris vestigia fecit.*"

Rather it was the malice of the Evil One, who had hoped that St. Paul would perish in the storm, which he, as Prince of the power of the air (*Eph.* ii. 2), had been permitted by God to raise (*cp.* Job i. 12. 19), that he might defeat his mission to Rome. "*Viperā fixit, Dæmonis arma gerens,*" says *Arator* (ii. 1157), and "*Prædo venit,—sed præda jacet.*" The same God who delivered Paul from the sea, saved him from the serpent (see Christ's prophecy, *Mark* xvi. 18), and enabled him to cast it into the fire—a figurative and prophetic emblem of what awaits him who is the Old Serpent, the ὄφις ἀρχαῖος (*Rev.* xii. 9; *xx.* 2), the Enemy of the Church, which he endeavours to destroy by the storms of Persecution (*Rev.* xii. 14, 15), and by the venom of Heresy; and whose doom it will be to be cast εἰς λίμνην πυρὸς, into the lake of fire, *Rev.* xx. 10.

— οὐκ εἶασεν] *suffered not*—to live. Observe the aorist, they think of him as already dead, and speak of him as such.

5. ἀποτιναξάμενος] *having shaken off from himself*. So A, G, H.—*Elz.* has ἀποτινάξας.

6. θεόν] *a god*: placed thus emphatically at the end of the sentence by A and B.—*Elz.* has θεὸν αὐτὸν εἶναι.

7. τῷ πρώτῳ] '*the primus*,' his official title, the πρῶτος Μελιταίων, or *Primus Melitensium*. See the Inscription in *Biscoe*, p. 67. *Cp.* *Blunt*, p. 48. *Smith*, 148. *Howson*, 425.

8. δυσεντερίῳ] So A, B, G, H. *Cp.* *Lobeck*, *Phryn.* p. 518. — ἰάσατο] *he healed*. A reward for hospitality.

10. τιμαῖς] *with presents*, gifts, and offerings (*Chrys.*). See *1 Tim.* v. 17.

11. Διοσκούροις] *The two sons of Jove*, Castor and Pollux, the supposed patrons of sailors in the heathen world (*Horat.* *Carm.* i. 3. 2; *iv.* 8. 31. *Catull.* *iv.* 27. *Ovid*, *Fast.* v. 720. *Theocrit.*

ἐπεμειναμεν ἡμέρας τρεῖς¹³ ὅθεν περιελθόντες κατηντήσαμεν εἰς Ῥήγιον, καὶ μετὰ μίαν ἡμέραν, ἐπιγενομένου νότου, δευτεραῖοι ἦλθομεν εἰς Ποτιόλους¹⁴ οὗ εὐρόντες ἀδελφούς παρεκλήθημεν ἐπ' αὐτοῖς ἐπιμεῖναι ἡμέρας ἐπτά· καὶ οὕτως εἰς τὴν Ῥώμην ἦλθομεν.¹⁵ Κακεῖθεν οἱ ἀδελφοὶ ἀκούσαντες τὰ περὶ ἡμῶν ἡ ἐξῆλθον εἰς ἀπάντησιν ἡμῖν ἄχρις Ἀππίου φόρου καὶ Τριῶν ταβερνῶν^h οὓς ἰδὼν ὁ Παῦλος εὐχαριστήσας τῷ Θεῷⁱ ἔλαβε θάρσος.

^h ch. 21. 5.
ⁱ John 6, 8.
ⁱ Ps. 27. 14.

¹⁶ Ὅτε δὲ ἦλθομεν εἰς Ῥώμην, ὁ ἐκατόνταρχος παρέδωκε τοὺς δεσμίους^k τῷ στρατοπεδάρχη· τῷ δὲ Παύλῳ ἐπετράπη μένειν καθ' ἑαυτὸν, σὺν τῷ φυλάσσοντι αὐτὸν στρατιώτῃ.

^k ch. 24. 23.
^k 27. 3.

xxii. 1), which were at the prow's head, and were the *insigne*, by which the ship was known. On the *insignia* of ships, as distinct from their *tutela*, see *Welst.*, p. 652. *Ruhnken's* Dissertation, ed. 1771. *Blomfield*, *Æschyl.* S. c. Theb. 196.

It is the custom, says the *Bishop of Alexandria* (*S. Cyril*, in *Caten.* here), for *Alexandrine* vessels to have such figures as these on the right and left of the *prow*.

St. Paul did not scruple to sail in a vessel with *heathen* deities for its *insigne*; and the Holy Spirit has vouchsafed to mention their name, *Dioscuri*, sons of *Zeus*, or *Jupiter*.

For what reasons?

(1) Perhaps to remove such scruples as troubled the mind of *Tertullian* (see his "De coronâ militis" and "De Idololatriâ") in ancient times, and of Quakers and some others in modern, and to teach the nature of Christian Liberty (*viz.*), that Christians may freely and without sin communicate with idolaters in the common concerns of life, such as navigation, commerce, and language, &c. (1 Cor. v. 9, 10), although they must at the same time take care not to communicate with them in any act of idolatry (1 Cor. x. 21. 2 Cor. vi. 14—16. Eph. v. 11).

(2) To correct the spirit of self-righteousness which has made distinctions and differences in the Church, on the plea of conscientious objections to the use of certain words and names derived from *heathen* uses, such as the *days of the week*.

(3) To suggest the reflection, that the Gospel of Christ would appropriate and consecrate all things to itself;

The Gospel is presented to us in this divine history as sailing towards Rome in an *Egyptian* ship, with a *heathen* sign. *S. Cyril* quotes happily the LXX of Isa. xi. 14, speaking of Christian Missions, *πετασθήσονται ἐν πλοίοις ἀλλοφύλων, they will fly as with wings in the ships of strangers and unbelievers*.

It is worthy of remark, that the ancient enemy of the Church of God, *Egypt*, was made to furnish two of the Ships (*Acts* xxvii. 6; xxviii. 11) which conveyed the Apostle of the Gentiles, in his way to preach the Gospel to the great Metropolis of the Heathen world. The Gospel of the Son of God was carried in a ship with a Heathen sign, called from the sons of Jove. It was about to subdue heathen Rome, and to make the Mistress of the world pass under the mild yoke of the Cross. It was about to plant the Cross of Christ in the centre of the blood-stained Colosseum, to erect the statues of Peter and Paul on the summits of its Egyptian obelisks, and to convert the Pantheon of Agrippa into a Christian Church.

Here is a striking prophecy and pledge of the future subjection of all earthly powers and opposing forces beneath the feet of Christ; and of the future manifestation of His Omnipotence in making them all subsidiary and subservient to the triumph of His Gospel.

¹³. *περιελθόντες*] not by a straight course, but *tacking*; the wind not being favourable, for it is added, that *after one day*, the *south wind* (which was favourable) sprung up abaft (*ἐπεγένετο*), and so on the *second day* they arrived at Puteoli—a distance of 182 miles from Rhegium. On the rate of sailing of ancient ships, see *Smith*, p. 209, who understands *δευτεραῖοι* as equivalent to *τῇ ἐξῆς ἡμέρᾳ*.

— *Ποτιόλους*] *Puteoli*, 150 miles from Rome, now *Pozzuoli*, on the Bay of Naples, an *ἐμπόριον μέγιστον*, *Strabo*, v. p. 376; especially for Alexandrine Corn-ships. (*Seneca*, *Epist.* 77.) Sometimes called a 'Second Delos' on account of its commerce. Its earliest name was *Dicæarchia*.

There is an interesting fact, recorded in connexion with *Puteoli*, in the Martyrdom of *S. Ignatius*, the disciple of *St. John* (p. 568). When he was going to his martyrdom at Rome, he was brought to Puteoli, and he wished to *land* there, in order that he might follow the steps of *St. Paul* (*κατ' ἔχρος βαλίζειν θέλων τοῦ ἀποστόλου Παύλου*); an incident confirming the genuineness and authenticity of the *Acts*, and perhaps, also, showing its influence in primitive times.

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¹⁴. *ἡμέρας ἐπτά*] *seven days*. In order, probably, to spend a Lord's-Day with them. See above, on xxi. 27.

— *οὕτως εἰς τὴν Ῥώμην ἤ.*] and thus to Rome we came. An interesting and picturesque description of the route from Puteoli to Rome, may be seen in *Howson*, ii. 437—447. See also *Sir W. Gell's* Work on Rome and its Vicinity, 2 vols., Lond. 1834, and *Nibby's* *Contorni di Roma*, 2 vols., Roma, 1819.

¹⁵. *οἱ ἀδελφοί—ἐξῆλθον*] *the brethren came out to meet us—* especially to meet Paul, from whom they had received an Epistle (that to the Romans) more than three years before.

— *Ἀππίου φόρου καὶ Τριῶν ταβερνῶν*] "*Appii Forum*," a station marked in the Roman Itineraries as about thirty-three miles from Rome; the "*Tres Tabernæ*" twenty-three miles from Rome. See *Sir W. Gell*, art. "Via Appia," i. p. 153.

The former, *Appii Forum*, reminds the reader that they were on the "*Appian Way*." Another suggestion, therefore, is here offered of the same truth as that stated above (v. 11).

These were two itinerary stations on the great *Via Appia*, the "*Regina Viarum*," the Queen of Roads (*Cic. ad Att.* ii. 10. *Hor.* *Serm.* i. 5. 3), on which Rome sent her armies through the Southern and Eastern regions of the world;

The conquests of the *third* monarchy (that of *Alexander* the Great, see *Dan.* ii. 39; vii. 6; viii. 8. 21) had provided a common language for the Gospel—Greek;

Alexandria, the great commercial capital of Egypt, and named from the great Conqueror himself, had provided two Ships to convey the Apostle of the Gentiles toward Rome, the Capital of the world;

The *fourth* great monarchy, the *Roman*, had made great military Roads in Europe and in part of Asia for her own conquests, as she thought; but in God's good purposes they became Highways for the Gospel of Christ. She had stratified Europe. He evangelized it.

It is interesting to trace the progress of the Apostle on those great Roads of the Roman Empire, e. g. on the *Via Egnatia*, by which he had been brought into Greece, and now on the *Via Appia*, by which he enters Rome.

The journeys of the Apostles and Apostolic Missionaries could not have been effected, had it not been for the engineering energy of heathen Rome, whom God employed as a *κελευθοποιός* for Christ. The Military Roads of her Legions were paths for the Prince of Peace.

The World may see similar results, in future conquests of the Gospel under God's Allwise and Almighty Providence, by means of Railroads and of Steam. India is opening her arms. The great lines of her Railways are doing the Missionary work of the Baptist, the forerunner and herald of Christ (*Isa.* xl. 4). And as the Ship bearing a *heathen* sign ("*Castor and Pollux*") carried the Apostle of Christ to Italy, and the Basilicas and Temples at Rome have become Christian Churches, so the time may come when some of the magnificent Temples of India may be changed into Christian Cathedrals. Cp. *Introduction*, above, pp. 8—10.

¹⁶. *στρατοπεδάρχη*] *to the captain of the prætorian guard*, the body-guard of the Emperor: probably *Burrhus*, if *St. Paul* arrived at Rome (as is most probable) in the spring of A.D. 61. In the spring of A.D. 62, *Burrhus* died. *Tacit.* *Ann.* xiv. 51, 52. *Dio*, 62, 13. *Sueton.* *Ner.* 35. *Wieseler* (p. 86), following *Bp. Pearson* (p. 389), infers that the words *ὁ στρατοπεδάρχης* intimate that there was *only one* Commander of the Prætorian Guard, or Imperial Household Troops, and that therefore *St. Paul* must have arrived *before* the Death of *Burrhus*, i. e. before the spring of A.D. 62, after which there were *two* *στρατοπεδάρχαι* (*Tacit.* *Ann.* xiv. 51). The conclusion is probably true; but *ὁ στρατοπεδάρχης* might (as *Meyer* observes, pp. 18. 465) be used to indicate the Officer then on duty at the Palace.

It was a providential circumstance that prisoners, who were sent on appeals to Rome, were consigned to the custody of the Chief of the *Imperial Guard*. See *Joseph.* *Ant.* xviii. 6. 6. *Plin.*

Z

1 ch. 21. 33.
& 24. 12—14.
& 25. 8.

m ch. 22. 24.
& 24. 10.
& 25. 8.
& 26. 31.

n ch. 25. 11.

o ch. 23. 6.
& 24. 21.
& 26. 6, 7, 29.
Eph. 6. 20.
2 Tim. 1. 16.

p ch. 24. 5, 14.

q Luke 2. 34.
1 Pet. 2. 12.
& 4. 14.
r ch. 26. 6.

s ch. 17. 4.

t Ps. 81. 11, 12.
Jer. 5. 21.
Ezek. 3. 6, 7.
& 12. 2.
u Isa. 6. 9, 10.
Ezek. 12. 2.
Matt. 13. 14.
Mark 4. 12.
Luke 8. 10.
John 12. 40.
Rom. 11. 8.

17 ¹ Ἐγένετο δὲ μετὰ ἡμέρας τρεῖς συγκαλέσασθαι αὐτὸν τοὺς ὄντας τῶν Ἰουδαίων πρώτους· συνελθόντων δὲ αὐτῶν ἔλεγε πρὸς αὐτούς, Ἄνδρες ἀδελφοί, ἐγὼ οὐδὲν ἐναντίον ποιήσας τῷ λαῷ ἢ τοῖς ἔθεσι τοῖς πατρώοις, δέσμιος ἐξ Ἱεροσολύμων παρεδόθην εἰς τὰς χεῖρας τῶν Ῥωμαίων· ¹⁸ ^m οἵτινες ἀνακρίναντές με ἐβούλοντο ἀπολῦσαι, διὰ τὸ μηδεμίαν αἰτίαν θανάτου ὑπάρχειν ἐν ἐμοί. ¹⁹ ⁿ Ἀντιλεγόντων δὲ τῶν Ἰουδαίων, ἠναγκάσθη ἐπικαλέσασθαι Καίσαρα, οὐχ ὥς τοῦ ἔθνους μου ἔχων τι κατηγορήσαι. ²⁰ ^o Διὰ ταύτην οὖν τὴν αἰτίαν παρεκάλεσα ὑμᾶς ἰδεῖν καὶ προσλαλήσαι· ἔνεκεν γὰρ τῆς ἐλπίδος τοῦ Ἰσραὴλ τὴν αἰτίαν ταύτην περικείμεαι.

²¹ Οἱ δὲ πρὸς αὐτὸν εἶπον, Ἡμεῖς οὔτε γράμματα περὶ σοῦ ἐδεξάμεθα ἀπὸ τῆς Ἰουδαίας, οὔτε παραγενόμενός τις τῶν ἀδελφῶν ἀπηγγέλειεν ἢ ἐλάλησέ τι περὶ σοῦ πονηρόν. ²² ^p Ἀξιούμεν δὲ παρὰ σοῦ ἀκοῦσαι ἃ φρονεῖς· περὶ μὲν γὰρ τῆς αἰρέσεως ταύτης γνωστόν ἐστιν ἡμῖν ὅτι ^q πανταχοῦ ἀντιλέγεται.

²³ ^r Ταξάμενοι δὲ αὐτῷ ἡμέραν, ἦκον πρὸς αὐτὸν εἰς τὴν ξενίαν πλείονες· οἷς ἐξετίθετο διαμαρτυρούμενος τὴν βασιλείαν τοῦ Θεοῦ, πείθων τε αὐτοὺς τὰ περὶ τοῦ Ἰησοῦ ἀπὸ τε τοῦ νόμου Μωϋσέως καὶ τῶν προφητῶν, ἀπὸ πρώτῃ ἕως ἐσπέρας. ²⁴ ^s Καὶ οἱ μὲν ἐπείθοντο τοῖς λεγομένοις, οἱ δὲ ἠπίστουν. ²⁵ Ἀσύμφωνοι δὲ ὄντες πρὸς ἀλλήλους ἀπελύνοντο, εἰπόντος τοῦ Παύλου ῥῆμα ἔν, Ὅτι ^t καλῶς τὸ Πνεῦμα τὸ ἅγιον ἐλάλησε διὰ Ἡσαίου τοῦ προφήτου πρὸς τοὺς πατέρας ἡμῶν ²⁶ ^u λέγον, Πορεύθητι πρὸς τὸν λαὸν τοῦτον καὶ εἰπὼν, Ἀκοῇ ἀκούσετε, καὶ οὐ μὴ συνήτε· καὶ βλέποντες βλέψετε, καὶ οὐ μὴ ἰδητε. ²⁷ Ἐπαχύνθη γὰρ ἡ καρδιά τοῦ λαοῦ τούτου, καὶ τοῖς ὥσιν βαρέως ἤκουσαν, καὶ τοὺς ὀφθαλμοὺς αὐτῶν ἐκάμμυσαν· μὴ-

Ep. x. 65. Thus St. Paul's bonds were made manifest in Christ in the whole *Prætorium*, or Palace of Nero (Phil. i. 13), and the Gospel was brought home to the hearts of those of Cæsar's household (Phil. iv. 22).

It is probable, that the *πραιτώριον*, of which the *στρατοπεδάρχης* had the command, was the Palace of the Emperor himself on the Palatine Hill, on the south of the Roman Forum, in the heart of Rome. See note below on Phil. i. 13.

On the probability of St. Paul's communication through Burrhus with Seneca and others, see *Hieron. Scrip. Eccl.* 12. *Dr. Burton*, Lectures, pp. 261—267. *Fabric.* Cod. Apocr. p. 880. *Bibl. Lat.* ii. 121. *Gieseler*, § 26.

St. Luke's account of the treatment which St. Paul received at Rome, is illustrated by the narrative of *Josephus* (*Antiq.* xviii. 6. 7), concerning the detention of Agrippa I. in the same city, under Tiberius, *εὐρίσκειτο αὐτῷ παρὰ τοῦ Μάρκωνος* (the successor of Sejanus) *στρατιωτῶν τε μετρίων ἀνδρῶν, οἱ παραφυλάττειαν αὐτὸν ἐν φροντίσιν, καὶ ἐκατοντάρχου ἐφεστησμένου τε ἐκείνοις καὶ συνδέτον ἐσομένου, λοντρά τε καθ' ἡμέραν συγχαρείσθαι, καὶ ἀπελευθερῶν καὶ φίλων εἰσόδους, τὴν τε ἄλλην ῥαστώνην ἡ τῷ σωματί γένοιτ' ἂν· εἰσῆσαν τε πρὸς αὐτὸν φίλος τε Σίλας κ.τ.λ.*

— *στρατιώτῃ*] *the soldier*, to whom he was chained.

19. *ἠναγκάσθη*] *I was constrained to appeal to Cæsar*,—an answer to the objections of the Jews, that, in a question of Religion, he had appealed from the Spiritual Court, that of the Sanhedrim at Jerusalem, to a temporal and heathen Power, and had so been guilty of profane and sacrilegious outrage against their national Faith, and against Jehovah Himself. St. Paul says that he did not act thus *voluntarily*, but was *compelled* to take this step by the Jews themselves.

We may observe here again the wonderful operation of Divine Providence in overruling the machinations of the enemies of the Gospel into means for its furtherance;

The Jews arrested and would have killed Paul. By their iniquitous and treacherous manœuvres against him, they showed even to the Chief Captain that he could have no hope of justice from them. He was therefore sent by night to Cæsarea (xxiii. 23). Festus proposed that after two years' imprisonment he should go up again to be judged at Jerusalem (xxv. 9). But the Jews had shown their inveterate malice by another conspiracy to slay him by the way (xxv. 3). In a word, St. Paul was *compelled* by the Jews themselves to appeal for justice from the Spiritual Court at Jerusalem to the tribunal of Nero at Rome.

A striking proof of the corrupt state of the spirituality. No wonder that its Candlestick was removed. The Candlestick of the Temple is now seen engraved among the spoils of Jerusalem on the triumphal Arch of Titus, which stands near the site of the Imperial Palace at Rome, where St. Paul was confined.

That conduct of the Jews was foreseen by God, and was made instrumental by Him for the propagation of Christianity, and for the transfer of its Mission from the centre of Judaism to the Metropolis of the Heathen World. Thus the malice of the Jews recoiled against themselves, and was used as an instrument for the glory of Christ.

21. *ἡμεῖς οὔτε γράμματα*] *we neither received letters concerning thee from Jerusalem*. This statement of non-communication between the Jews of Jerusalem and Rome is remarkable, and has been used by some in modern times as an argument against the veracity of this History. But it must be remembered that St. Paul did not appeal to Cæsar till near the end of his confinement at Cæsarea. Festus, the successor of Felix, had wished to decide the Cause at Jerusalem (xxv. 9); and it was doubtless a surprise both to him and to the Jews to hear St. Paul say, "I appeal unto Cæsar" (xxv. 11).

Before St. Paul had made this appeal, the Jews of Jerusalem had no reason for writing to those at Rome concerning him; for they had no ground for supposing that he would go there. And after appeal had been made, it does not seem that they had any opportunities of sending communications to Rome, on account of the expiration of the season for navigation to Italy. Nor indeed would they have been very anxious to write concerning him after the declaration of the Jewish king Agrippa acknowledging his innocence, and that he might have been set at liberty if he had not appealed to Cæsar (xxvi. 32).

22. *πανταχοῦ ἀντιλέγεται*] *is every where spoken against*. A fulfilment of Simeon's words, Luke ii. 34, *σημεῖον ἀντιλεγόμενον*. The Jews are specially described as *λαὸς ἀντιλέγων*. See Rom. x. 21. Isa. lxx. 2, in LXX. Acts xiii. 45; xxviii. 19.

25. *ῥῆμα ἓν*] *one word*, after so many disputations; one, and that from their own Scriptures; showing that their incredulity was foreseen and foretold by God, and that the rejection of the Gospel by the Jews is therefore no argument against it, but rather an evidence of its truth.

— *τοὺς πατέρας ἡμῶν*] *our fathers*. He claims their fathers as *his own*.

26, 27.] See Matt. xiii. 14, 15.

ποτε ἴδωσι τοῖς ὀφθαλμοῖς, καὶ τοῖς ᾠσὶν ἀκούσωσι, καὶ τῇ καρ-
 δία συνῶσι καὶ ἐπιστρέψωσι, καὶ ἰάσωμαι αὐτούς. ²⁸ ὧ Γνωστὸν οὖν ^{v ch. 13. 46.}
 ἔστω ὑμῖν, ὅτι τοῖς ἔθνεσιν ἀπεστάλη τὸ σωτήριον τοῦ Θεοῦ. ^{x ch. 18. 6.} αὐτοὶ καὶ ^{Luke 24. 47.}
 ἀκούσονται. ^{x ch. 22. 21.} ^{& 26. 17, 18.} Καὶ ταῦτα αὐτοῦ εἰπόντος, ἀπῆλθον οἱ Ἰουδαῖοι, πολλὴν ἔχοντες ^{Matt. 21. 41.}
 ἐν ἑαυτοῖς συζήτησιν. ^{Rom. 11. 11.}

³⁰ Ἐμεινε δὲ διετίαν ὅλην ἐν ἰδίῳ μισθώματι, καὶ ἀπεδέχετο πάντας τοὺς
 εἰσπορευομένους πρὸς αὐτὸν, ³¹ ὧ κηρύσσων τὴν βασιλείαν τοῦ Θεοῦ, καὶ ^{y ch. 4. 31.}
 διδάσκων τὰ περὶ τοῦ Κυρίου Ἰησοῦ Χριστοῦ μετὰ πάσης παρρησίας ^{Eph. 6. 19.}
 ἀκωλύτως.

28. γνωστὸν οὖν ἔστω ὑμῖν, ὅτι τοῖς ἔθνεσιν ἀπεστάλη τὸ
 σωτήριον τοῦ Θεοῦ] *Be it therefore known to you, that to the*
Gentiles was sent the salvation of God. St. Paul never disguised
 from the Jews his design of going to the Gentiles. As *Bengel*
 observes,—On the rejection of the Gospel by the Jews, he de-
 clared that intention to them at Antioch, xiii. 46; at Corinth,
 xviii. 6; and now, for the third time, he declares it at Rome.
 Thus he gave them a triple warning; in Asia, in Greece, in Italy;
 see Tit. iii. 10.

29. καὶ—συζήτησιν] Not in A, B, E, and some Cursives and
 Versions.

30. διετίαν ὅλην] *two whole years* in St. Paul's life without
 any incident mentioned by St. Luke;

This silence is an impressive proof that the *arrival* of the
 great Apostle at *Rome*, the great capital of the world, is the
 culminating point of the history. “*Paulus Romæ, apex Evan-*
gelii.” *Bengel.*

As *Chrys.* observes, St. Paul had suffered shipwreck, but by
 that shipwreck he was made more illustrious. And now, like
 some noble Conqueror who has gained a great naval victory, he
 enters the royal City of Rome, the Capital of the world.

The rest may be *inferred* from what *had* been already said
 and done by the Divine Head of the Church, in guiding and pre-
 serving him till he set foot in safety in that City; and from the
 words of comfort and joy with which the book concludes.

It is to be regretted, that through want of attention to such
 considerations as these, this divine Book has been disparaged by
 some as a fragmentary narrative. Like all other works of the

Holy Ghost, it is a well-ordered and harmonious whole. It
 designs what was best to be done for a history of the Apostolic
 Church, and it performs fully what it designs. On this topic, see
 above, *Introduction* prefixed to this Book, pp. 6. 19, 20.

On the remainder of the Apostle's History, see *Euseb.* H. E.
 ii. 22—25; and below, the *Introduction* to St. Paul's Epistles to
 Timothy in Part III. pp. 416—424.

—ἐν ἰδίῳ μισθώματι] *in his own hired lodging.* The *μισθωμα*
 was the *meritorium* or *conductum* of the Romans. A lodging-
 house at Rome was divided into *cænacula*, each of which was let
 out for hire. See *Wetst.* p. 656.

31. ἀκωλύτως] *without hindrance.* The Acts of the Apostles
 is a record of trouble and suffering, like all other Books of the
 New Testament, and is also like them in this, that it ends happily.
 See particularly the end of St. Luke's Gospel (xxiv. 50—53).

There is something musical in the cadence of the word *ἀκω-*
λύτως, reserved for the end of this Book. The word commences
 with a short syllable, followed by three long ones, a first Epitrite,
 the termination of a Scazon, happily adapted to express repose
 after labour; as may be seen in the beautiful lines of *Catullus*,
 describing his return home, “*Peninsularum,*” &c. *Carm.* xxix.,
 especially vv. 6—10. This cadence is expressive of steadiness,
 firmness, and stability; of motion succeeded by rest; of action
 consummated and settled in repose. Compare the word *ἐκοιμήθη*,
 a word of like quantity, closing the history of St. Stephen's
 martyrdom (Acts vii. 60).

An emblem of the History of the Church of Christ, and of
 the life of every true believer in Him.

END OF PART II.

Bible/The new testament of our Lord and



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